

77/N° 5

March 15th, 1977

As you can see from the list of coming events, there are several activities planned for the weeks ahead. We also call your attention to the details of the General Assembly printed in this issue of the bulletin.

At the May Meeting of the Executive Committee we will be discussing various aspects of the bulletin. As more people request the bulletin, we need to decide on a policy concerning content, availability, cost coverage etc. If you have any comments or suggestions, we would be grateful if you would send them to the Secretariat by 10 th APRIL.

On behalf of all Sedos members we wish to welcome the newest and 42nd Sedos Member Institute — the Passionist Fathers.

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SEDOS - SERVIZIO DI DOCUMENTAZIONE E STUDI

SEDOS GENERAL ASSEMBLY

30th MAY, 1977

9 - 6 pm.

Theme: NEW TYPES OF INSERTION FOR EVANGELIZATION
IN DEVELOPING SOCIETIES

(Topic 1) WHERE THERE IS STRONG MARXIST INFLUENCE;

(Topic 2) WHERE THERE IS CHURCH/STATE CONFLICT OVER HUMAN RIGHTS;

(Topic 3) WHERE THE ROLE OF WOMEN IS CHANGING.

Considerable discussion has preceded the decision of the Executive Committee to use this General Assembly to look at the topic:

"New Types of Insertion in Developing Societies

- where there is strong Marxist influence;
- where there is Church/State conflict over human rights;
- where the role of women is changing."

It was felt that this topic includes as background the work on Inculturation of the last Assembly as well as incorporating the suggestions made in the evaluations for consideration of the Missions of the Future and New Trends in Mission.

The emphasis will be on " New Types of Insertions " as it is felt that this is a major interest of Sedos Members and also because other groups have considered or are considering other aspects of these topics e.g. theoretical aspects of Marxism, the role of women in the Church, etc.

The plan is to have three small groups who will have two meetings on each topic before the Assembly. These groups will be composed of persons who have immediate knowledge or experience of the topic and of those who have an interest in the topic but may not have immediate knowledge or experience.

If you are interested in having a member of your Generalate in one of the three groups, please let the Secretariat know.

Tel. 57.13.50

(This paper was presented at the General Conference of the International Council of Voluntary Agencies held in December, 1976. It will be published in two parts.)

ECONOMICS OF SOCIAL INJUSTICE

by

Godfrey Gunatilleke, Marga Institute, Sri Lanka

PART I

I. Introduction: Magnitudes of Affluence and Poverty

There is an arresting passage in Paul Gallet's "Freedom to Starve" which can serve as an appropriate introduction to the main themes in this paper:

"There is another question: Are we, the rich, really concerned over the suffering of the poor? Do we tend to forget that our comforts are directly provided by the want, the hunger and the suffering of our brothers in the Third World simply because our international structures are so designed?"¹

What is of relevance to an inquiry into the economics of social injustice is not so much the familiar moral sentiment that is expressed in this passage, but rather the emphasis it places on the structural causes of Third World poverty. The affluence and comfort in the rich part of the world is seen as contingent on the want and misery in the poor countries. For the author of this passage, the moral responsibility of the rich lies deeper than in any conscious acts which inflict suffering and deprivation. It resides in their active participation in an international system which functions in such a manner that it inevitably produces affluence at one end and destitution at the other. The economics of social injustice is concerned primarily with these structures and the processes which the structures set in motion.

The perception of inequality and social injustice

The term "social injustice" obviously introduces ethical or moral criteria for the evaluation of the prevailing international system, its workings and their economic consequences. The main forms of social injustice which are immediately identifiable in the system are those which are associated with manifestations of grave inequality. They are inequalities which cover a wide range of attributes and are in the form of expressed disparities in income, wealth, skill, knowledge, productive capacity, and so on. They are inequalities which separate both nations as well as social groups within nations.

It might be useful to consider how the various manifestations of inequality among nations and social groups have come to be regarded as glaring forms of social injustice. It is only in comparatively recent times that the inequalities among the nations began to agitate the conscience of the world community. There are perhaps very good reasons why the unequal distribution of wealth and income among nations in the past did not assume the significance it has assumed today. The past

political history of humanity is an uninterrupted record of the rise and fall of civilizations and the subjugation of one nation by another. The relationships of dominance and subjection, the co-existence of the more civilized and the less civilized, and the economic disparities among nations and socio-economic systems, some of which were technologically superior and had more resources at their command than others, were all perceived more or less as an inexorable part of a historical process in which the powerful dominate the weak.

Inequalities among nations which were generated in this process were themselves not so grave a hundred years ago as they are today. Economists have estimated the income per head in the developed societies as they existed 100 to 150 years ago, and these estimates, tentative though they may be, amount to around 150 to 300 US dollars per head² - a level of income which we now associate with the poor countries in the developing world. With the highest per capita incomes at this level the economic distance between nations could not have been very great. The landscape of affluence and poverty in the world as a whole would therefore have been very different 150 years ago. It has been estimated that the difference between the richest and the poorest nations in the beginning of the nineteenth century would not have exceeded a ratio of 2:1 or 3:1.³ Today we have the richest nation in the world enjoying a per capita income of over US \$6,000 while the poorest countries such as Rwanda, Senegal and Chad have per capita incomes below US \$100 - a ratio of over 60:1.⁴ The landscape has changed dramatically. In the northern hemisphere of the globe where the developed countries are located there is a relatively small mountain range of towering peaks of affluence. In the southern hemisphere where the developing peoples live there is for the most part a vast plain of poverty.

What is perhaps more important for our perception of injustice in the present international order is the objective situation which exists in the world today. It is only in the 20th century that mankind has developed the resources and accumulated the surpluses to an extent which renders the past internecine struggles for scarce resources irrational and meaningless. For the first time in history mankind can claim to have developed the technological capability for exploiting the earth's resources and for producing goods and services in sufficient quantity... to be able to eradicate poverty altogether from the face of this planet. In 1970, the aggregate income of all the nations of the world, in other words the gross world product, amounted to approximately US \$4,600 billion. The total world population was in the region of 3,700 million people. The average per capita income in the world exceeded US \$1,250.⁵ If the resources of the world were equitably distributed, the living conditions of the poorest would perhaps have been as much as ten times higher than what they are at present and they would have crossed the threshold of poverty, secured the prime necessities of life and been able to obtain the goods and services which would have provided them with a comfortable decent human existence. But of course this calculation is only a statistical abstraction. Resources cannot be shifted and world income cannot be redistributed in that way. Inequality among nations and the incidence of wealth and poverty in global terms have their roots in the world economic system itself as it prevails today. What the estimate of gross world product helps to demonstrate is the capacity available in the global system to cope with the problems of world poverty.

The volume of goods and services produced in the world increased more than three-fold during the last 25 years. That is indeed a truly remarkable achievement. In 1950 the gross world product was a little above US \$1,500 billion.⁶ It took mankind more than a century to accumulate the capital stock and develop the structures of knowledge which enabled it to create the productive capacity it possessed in 1950. It has taken mankind less than 25 years to treble that output and to raise the aggregate income of the world threefold. The major part of the world's wealth and productive capacity - in fact more than two-thirds of it - was created during the last quarter of a century. What is equally surprising however is that this system which was able to create this wealth and produce this output was still incapable of removing the worst manifestations of poverty prevailing in the greater part of the world. The standards of living of the affluent minority of the world - the developed countries - soared to unimaginable heights. Industrial output more than trebled, the supply of food more than doubled. Even so, with the stupendous expansion of the world economy which continued unabated for 25 years, more than half the human population in developing countries continue to exist in dire poverty; more than 700 million human beings are malnourished; over 200 million are unemployed, most of whom are in the developing countries; over 750 million are illiterate.⁷

II. Asymmetries in the international system

In order to identify more clearly those elements in the international structures that have contributed to perpetuating these conditions, one might attempt to delineate a relatively simple profile of inequality and injustice as it exists in the world today. These inequalities and injustices might be described in terms of characteristics which are initially less value-loaded and more neutral in content. We might say that the inequalities themselves are a manifestation of certain asymmetries of a basic and fundamental character which we are able to observe in the prevailing system. In a system which is symmetrical, the disposition of its parts are such that there is some correspondence of parts on either side of its "axis". The asymmetries which we are discussing here represent the unbalanced distribution of the capacities in the system as well as the benefits derived from it. These asymmetries in the world system can be expressed in terms of many of its key elements. They can be expressed in terms of the productive capacity of the system, the consumption benefits accruing from it, the income which it generates, the technology which drives it, the population which supplies its manpower needs and its markets.

i. The distribution of productive capacities

First, there is the grave asymmetry in the distribution of productive capacity in the world. The industrialized rich nations are responsible for approximately 75% of the world output and the poor nations for the balance of 25%.⁸ These estimates of output would reflect the distribution of productive capacity in the world. To understand the true significance of these figures we need to relate them to the distribution of population. Seventy-five percent of the world's productive capacity which belongs to the industrialized North is the possession of the approximately 28% of the human population residing in this part of the world. The strategic component of this productive

capacity is the technology-intensive manufacturing sector. Of this sector, approximately 93% belongs to the industrialized North, while 72% of the human population in the developing world has as yet been able to acquire only approximately 7% of the share in world industry. The concentration of productive capacity in the industrialized North is of course attributable to obvious historical reasons. It is in this part of the world that we had the major breakthroughs in human knowledge which laid the foundations of modern science, the application of this knowledge for the production of material goods and the radical changes in the system of production which we describe as the Industrial Revolution. Over two centuries the slow diffusion of this system throughout the other parts of the world followed in the wake of conquest, imperialist expansion and colonisation. What is interesting however is that the phenomenal spurt of industrial growth which occurred in the industrialized North during the last quarter of a century coincided with the phase of de-colonisation and came after the dismantling of imperialist structures. The severance of imperialist links failed to produce any new mechanism which significantly accelerated the diffusion of industrialized growth and technological transformation in the previously subject territories. Industrialization did take place in these territories, but its pace was faltering and slow relative to the growth which took place in the metropolitan North. The growth in the North far outstripped the rate of industrialization in developing countries, thereby continuing to make the distribution of industrial capacity more-skewed than it had been in the middle of the 20th century.

ii. The profile of overconsumption and scarcity

We could next examine the distribution of consumption benefits which came from the system. The distribution of these benefits would normally be the function of the productive capacities themselves. This would inevitably follow unless the international system contained mechanisms for transferring a substantial share of these benefits to the poorer part of the world, and that in the manner of redistribution effected within an individual society through budgetary measures and fiscal policies. By and large the distribution of consumption benefits in the world system followed the pattern of world output. Whatever transfer takes place in the form of net development assistance from developed countries to developing countries is less than .5 per cent of the total income of these countries. In 1975 it was .33 per cent.⁹ The asymmetries in consumption could be represented more dramatically if we select a few of the critical elements in the prevailing consumption patterns. Let us take food. The industrialized world with 28% of the population accounted for over 50% of the global food consumption.¹⁰ The rich countries with a caloric consumption per head of 3,200 units has a carbohydrate content of 44% in the food intake. In the poor countries with 2,000 units per head, the carbohydrate content is as high as 82%. These figures are one indicator of the wide difference in nutritional levels and the severe protein deficiency in the poor countries. In the last quarter of a century the world output of cereals doubled. In the same period, world population increased by only about 50%. The major share of the increases in output however were consumed in the rich countries. Per capita consumption of grains in North America is approximately one ton. The corresponding figure for the poor countries is in the region of 400lbs. These increases in per capita consumption

of cereals reflected the changes of dietary patterns in affluent societies. A large portion of the cereal consumption in these societies is indirect and in the form of protein-rich livestock products. "The rich minority of the world feeds as much grain to animals as the whole of the rest of humanity eats directly."¹¹

Recent studies have highlighted various other forms of inordinate consumption and waste that take place in the affluent societies. "The new-born baby in North America requires approximately 1 million calories of energy by the time he reaches adulthood, has attached to him 10 metric tons of steel which would be used in machinery and equipment, cars, domestic appliances and so on; . . . he would be consuming the earth's limited resources at a rate which is 500 times faster than a baby born in India."¹² This pattern of excessive consumption goes together with corresponding waste. Nearly 11 million cars are thrown away annually in affluent countries. Other material which goes to waste annually includes about 40 million tons of paper, about 160 million bottles, 100 billion metal cans.¹³ It is estimated that nearly 60% of the food prepared in restaurants in the United States goes into the garbage can and that the average middle class households of rich societies waste nearly 25% of the food which they buy for consumption at home.

These forms of over-consumption which expose the irrationality of prevailing systems have to be placed beside the grim manifestations of hunger, malnutrition and destitution in the poorest parts of the world. The number of people who could be described as seriously poor and whose incomes are inadequate to satisfy their basic needs and to provide minimum conditions of material comfort exceed the total population in affluent countries. Nearly 500 million of them suffer from severe malnutrition.¹⁵ In a recent study malnutrition is identified as the primary cause in 57% of all deaths of one to four-year olds in Latin America.¹⁶ Yet the protein food produced in many poor countries is exported to the rich countries. In Costa Rica for example meat production is increased 92% in the sixties but per capita consumption went down by 26%.

iii. The concentration of technological capability

The unequal distribution of productive capacity and consumption benefits we have been describing is an integral part of an asymmetry in another strategic area of the system - the distribution of technological capability in the world. In technological terms the leading and dynamic sector is of course the manufacturing sector. Therefore the present distribution of manufacturing capacity in the world is a reasonably good index of how modern technology has been diffused and assimilated in the different parts of the world. It was pointed out that the developing countries taken together possess only 7% of the global capacity for industrial production. This by itself demonstrates that only a negligible proportion of the total stock of knowledge and technology required to produce modern industrial products has as yet been assimilated by the developing countries. In the present set-up, the market for technology is weighted preponderantly in favour of the suppliers in the rich countries who are able to lay down the terms and conditions on which technology is supplied. The prevailing asymmetries in production and consumption tend to determine the type of technology which is produced and generated. Much of the technology that is produced is further and

further removed from the technological systems which are appropriate to the developing countries and which are required by them in terms of the resources that are available to them. The technology which is developed is one which is increasingly directed at creating and satisfying a wide variety of new wants of high income consumers. It is highly capital-intensive and is aimed at reducing the human input of labour. Furthermore, the production of this technology has become intensely concentrated even in the developed countries themselves. The main generators of technology today are the transnational corporations which have accumulated immense technological power. Left to itself the system therefore drives technology along a path of increasing sophistication geared to ever growing diversification of wants among the affluent minority of the world.

Alongside these imbalances in technological growth is another serious constraint against which developing countries have to battle. This is the international market for skills and the way it operates in a world economy with the present skewed distribution of wealth, income and productive capacity. Current estimates¹⁷ have placed the capital value of the outflow of skills from early sixties to 1972 at a figure of approximately US \$50 billion - a sum which exceeds the total flow of official development assistance during this period which amounted to US \$46 billion. The rich countries provide the workplaces, the scientific opportunities and the high incomes which attract all types of skills which are internationally marketable. The prevailing system sets in motion a selective process which draws a part of the professional talent at the highest levels in the developing countries and incorporates them in the activities of developed countries, for their own ends. In this situation 98% of the technologists and scientists in the world today live and work in developed countries. Almost all the research and development effort mounted in these countries are directed to the needs of the rich. The asymmetry in technological growth is therefore further exacerbated through the widening and increasing drain of talent from the countries suffering from serious scarcities of skill.

iv. Demographic imbalance

Quite apart from the imbalances which have been listed there is yet another asymmetry, another form of maldistribution which has not been discussed openly and has received little attention. This asymmetry relates to the way in which the human population has been distributed over the earth's land mass. The major shifts of population and the main streams of migration which distributed human population over the surface of the earth practically ceased after the first quarter of the 20th century. The shifts of population that we witnessed earlier were chiefly the results of the subjugation of one nation by another, the annexation of territories and the colonisation and settlement of these territories. In many instances migration and settlement of this type meant the virtual liquidation of the indigenous population. The phase of colonial expansion which was accompanied by imperialistic migration and settlement has come to an end. The international community of nations has by and large accepted existing territorial boundaries and national sovereignty within these boundaries. Demographic adjustments have now to be made primarily within these boundaries. When this is accepted it has still to be recognized that the consolidation of territorial boundaries has left behind a situation in which the disequilibria between population and

resources in certain selected parts of the world have become increasingly acute. This is in striking contrast to other parts where the available manpower is as yet far below the optimal level needed for efficient exploitation of the resources that are available. Examples are Bangladesh on the one hand and New Zealand, Australia or Asiatic USSR on the other. It has of course to be admitted that these so-called imbalances between resources and population do not by themselves constitute an insurmountable constraint for growth and development. The case of Japan with its high densities, with a large proportion of its land mass inhospitable and almost uninhabitable and with a very poor and limited base of natural resources tends to confute the normal expectations. But while these exceptions should indeed be taken into account when examining the possible strategies of development for similar human communities, it is not possible to ignore entirely what might be described as grave asymmetries when one is considering the essential features of a more rational and more equitable world order.

v. Disparities in capital accumulation and income

All these asymmetries which we have described up to now are manifested in their final form in the grave disparity in wealth and income among the nations of the world and between developed and developing countries in particular. The ratio of the average incomes in the richest part of the world to the average incomes in the poorest part is in the region of 50:1 when calculated at current rates of exchange.¹⁸ The developing countries argue that these disparities in income result in a vicious circle of low capital accumulation in the developing countries. By far the greater share of the productive wealth of the world, the major part of the income-generating capital assets are to be found in the industrialized North and it is to this part of the world that the present system keeps on distributing a disproportionately large share of the annual increment to the world's capital stock. This process is generated and reinforced by all the forces that operate within the present international market system.

FOOTNOTES

- 1 Paul Gallet, Freedom to Starve. Penguin Books.
- 2 Simon Kuznets, "Underdeveloped Countries and the Preindustrial Phase in the Advance Countries" in The Economics of Underdevelopment, edited by A. N. Agrwala and S. P. Singh.
- 3 P. N. Rosenstein-Rodan, "The Have's and Have-not's Around the Year 2000" in Economics and World Order, edited by Jagdish N. Bhagwati.
- 4 World Bank Atlas, 1974.
- 5 Trends in Developing Countries, World Bank, 1970.
- 6 Derived from U. N. Data Statistical Year Book.
- 7 Employment, Growth and Basic Needs: A One-World Problem. International Labour Office, 1976.

- 8 U. N. Data.
- 9 International Financial Co-operation for Development: Past Performance and Future Requirements. Report by UNCTAD secretariat TB/B/C.3/126.
- 10 Lester Brown with Erik P. Eckholm, Not by Bread Alone. Praeger Publishers NY, 1974.
- 11 Francis Moore Lapte: "The World Food Problem" in Commonweal, February 8th, 1974.
- 12 Barbara Ward and Rene Dubos: Only One Earth, Andre Deutsch Ltd., 1973.
- 13 RIO Draft Report, to the Club of Rome, 1976.
- 14 Ibid.
- 15 Employment, Growth and Basic Needs: A One-World Problem. International Labour Office, 1976.
- 16 "The Nutrition Factor: Its Role in National Development", Brookings Institute, 1973.
17. UNCTAD The Reverse Transfer of Technology: Economic Effects of the Outflow of Trained Personnel from Developing Countries (Brain Drain). TD/B/AC.11/25, May, 1974.
- 18 Estimates derived from World Bank Atlas, 1974.

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The Association of Chinese Catholic Communicators presented "The Unforgettable Story" produced by the Kuangchi Programme Service.

The purpose of "The Unforgettable Story" is to promote traditional Chinese morality and to develop the spirit of Christian love. It is hoped that by means of a programme about modern man and his actual life within society and the present national situation, this drama may make an unforgettable impression on people. The natural qualities of human goodness and beauty, and the spirit of respect for God and love for one another will be promoted.

Please introduce this new TV programme to the people of your parish or place of apostolic work.

(From ONE SPIRIT, Vol.9, No.9, 1977)

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FOR YOUR INFORMATION: A PARTIAL LIST OF AID AGENCIES

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CAFOD
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Food production, preventive health
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Tel. 02 01/69 43 53
Help to train Africans by offering
scholarships. Dir.: Gerard Koenen

KOORDINIERUNGSSTELLE FUR INTER-
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Socio economic projects all over
the world.
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General Secretary: Karl Holler

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Socio-Economic
Director: Ryan Walker

TROCAIRE

130 Booterstown Avenue
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Socio-economic, pastoral programs
Director: Mr. B. McKeown

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EFFECTIVENESS CAN BE LEARNED

There are essentially five practices - five habits of mind that have to be acquired to be an effective executive.

1. Effective executives know where their time goes. They work systematically at managing the little of their time that can be brought under their control.
2. Effective executives focus on outward contribution. They gear their efforts to results rather than to work. They start out with the question, 'What results are expected of me?' rather than with the work to be done, let alone with its techniques and tools.
3. Effective executives build on strengths - their own strengths, the strengths of their superiors, colleagues, and subordinates; and on the strengths in the situation, that is, on what they can do. They do not build on weakness. They do not start out with the things they can't do.
4. Effective executives concentrate on the few major areas where superior performance will produce outstanding results. They force themselves to set priorities and stay with their priority decisions. They know that they have no chance but to do first things first and second things not at all. The alternative is to get nothing done.
5. Effective executives finally make effective decisions. They know that this is, above all, a matter of system - of the right steps in the right sequence. They know that an effective decision is always a judgement, based on 'dissenting opinions rather than on 'consensus on the facts'. And they know that to make many decisions fast means to make the wrong decisions. What is needed are few, but fundamental, decisions. What is needed is the right strategy rather than razzle-dazzle tactics.

(Taken from "THE EFFECTIVE EXECUTIVE" - a Pan Paperback - by Peter F. DRUCKER).

Pastoral Catechetics on the Missions
by

Fr. Alfred Diacre. P.A.

Pastoral catechetics in the Kivu region today and to-morrow.

(The people in charge of catechesis in the ecclesiastical province of Bukavu, Zaire, met in Bukavu in February. A synthesis of their work has been drawn up by Fr. A. Diacre, P.A. and published by the "Centre Interdiocésain de Pastorale et de Catéchèse", .P. 162, Bukavu. This document obviously reflects the particular situation obtaining in religious instruction in Zaire but the topic dealt with at this meeting is of general concern.)

I. BASIC GENERAL ORIENTATIONS

1. Living Christian Communities of human dimensions

The general framework within which catechetical work must be done is that of pastoral work among living Christian communities of human dimensions. This is a definite stand of primordial interest, which corresponds to the choice made by the Bishops.

Terminology can at times hinder proper understanding. To avoid any confusion the term "basic community" has been discarded. It often masks very diverse realities. In official documents of the Church of Zaire "living Christian communities of human dimensions" are spoken of. This has become the recognized term.

- Christian communities:

This expression has the advantage of distinguishing clearly this basic ecclesial reality from any "movement", "group" or "particular association", useful though these groups may be e.g. Legion of Mary, Family Movement, Prayer Groups, etc. The Christian community is the whole of those people who are followers of Christ. All those baptized are all catechumens, whether or not they practise, belong to it. There is one single Christian community, which can take in certain particular groups with a well-defined aim, but which in the final analysis exist only to ensure as best as possible the life of the whole community.

- Living:

It is the whole community which is living, which acts; at least that is the ideal to be pursued. It is not a shapeless mass which relies on the work of a few. The whole must be alive, active and responsible.

- Of human dimensions:

This common life can only be achieved within the framework of sufficiently small communities. It supposes a group of Christians able to know one another and to have a field of activity suited to their possibilities. However it is necessary that these communities be big enough to be able to have a possibility of normal life.

Some people are afraid that the setting up of these communities will be harmful to the parish. The objection would be valid for those who stick to the idea of a

parish as a geographical place, where everything must be done, to which everything must converge and in which everything must be under the control of a few people who look after everything. It is precisely this view of the parish which must be got rid of, to give way to the parish as a large community in which each of the members of the family has his place. It is made up of all the small communities with a centre where people can get together from time to time in order to renew contact with the brothers and sisters of the various communities, from which radiates the animation of all these small communities, and in which services are assured which exceed the possibilities of the small groups. Neither priest nor parish need suffer from this change: the parish is no longer merely a "place" and some buildings, but is a living reality.

2. Priority-holding commitment of priests and religious

Priests and religious of both sexes must bring their effort to bear first and foremost on the commitment to pastoral and catechetical activity, otherwise results will be poor. It is above all a question of constantly animating the life of Christian communities (more especially the more committed members responsible for ministries), and also of deepening this Christian life so as to stir up real apostles determined to get involved in one or other ministry. Consequently a sufficient number of priests and religious of both sexes who will fill this role of leadership must be dedicated to this task. This is a fundamental preoccupation.

In order that this "priority-holding commitment" should not remain a dead letter but bear fruit, concrete elements had to be given; since if some people are already set on stirring up, forming, helping, encouraging and accompanying laypeople in charge of different ministries as their first and foremost job, alongside them there are a good number of very well disposed priests who don't quite know what to do. For Brothers and Sisters the problem is often still more difficult. They don't have suitable formation, and are engaged in other, at times, less essential jobs. Those who are capable or eager should be mobilized for this apostolic work. Turning themselves towards this sort of apostolate often does not depend on them but on their superiors and also on the general policy of ecclesiastical authorities.

In practice then, in each parish a priest should be designated for this priority holding work of catechetical animation and the animation of the different ministries of Christian communities, and religious congregations should take more account of this apostolate in the policy of appointments.

3. Formation and animation of priests and religious

The priority-holding orientation of animating Christian communities by priests and religious of both sexes demands concrete means. These animators must receive an initial adapted formation and follow up this formation regularly (on-going formation).

This formation of animators comprises: the deepening of spiritual convictions, biblical, catechetical and liturgical formation and formation in animating groups according to suitable methods.

Where and how could ongoing formation be effected ?

a) In meetings and sessions at various levels organized and animated by or with the assistance of diocesan authorities of the team from the interdiocesan centre, and even of a national team. These meetings and sessions must include not just theoretical reports but also practical indications and works, inquiries in common etc. Some people would like to replace the system of "monthly pastoral days" of one day, by sessions of three days, three or four times a year. This formula allows for work in greater depth and in a family atmosphere, something difficult to achieve in meetings that are too short.

b) By as frequent contacts as possible on the spot on the part of diocesan and interdiocesan animators. This supposes that the animation team is sufficiently staffed to be able to circulate. When the diocesan person responsible for pastoral activity is at the same time director of a catechists' school which takes up all his time, this is particularly difficult.

4. Diversified lay ministries.

Local Christian communities ought not to be animated by a single person (as was and still is more than once the case with traditional catechists); but it would need a group of animators, each of whom would be responsible for an appropriate ministry. Several reasons require this.

a) The mystery of which the Church should be a sign is the mystery of God who is "Communion", "Community"...(Trinity). On that account, one man could not be a complete image, an exhaustive witness of God entirely on his own.

b) A single man does not usually combine all the qualities required to respond to the various needs of the community. (E.g. You can be a good catechist without being a leader of men. You can be a peacemaker and wise counsellor for palavers and un-suited for catechesis, etc.).

c) A man on his own is exposed to the temptation to authoritarianism or to despondency. A man on his own is left to his own lights. He may be tempted to "profit" from his situation. A team would limit such dangers.

d) Diversifying ministries would lighten each one's work load and provide more time to devote to it. Consequently it will be easier to envisage voluntary unpaid work ... one element in solving the crucial problem of finance.

It is not difficult to see how lay ministries could be diversified. Without wishing to be exhaustive, we quote some examples:

- ministry of the Word (catechesis), to be shared out between several people ;
- ministry of Prayer: liturgy, Sunday service, leading prayer meetings;
- ministry of the Sacraments: distributing Communion, Communion to the sick and dying, baptisms etc.
- ministry of Reconciliation: matrimonial palavers, dissension among Christians..
- ministry of Charity: helping the poor, visiting the sick, the old and destitute
- ministry of Solidarity: hospitality, mutual assistance in bereavements, in accidents;
- ministry of Social Development: hygiene, literacy campaigns, housing, mal-nutrition, crops, savings etc.

Obviously this perspective could not be achieved everywhere, nor always fully, nor especially at once. But it does describe a tendency, an objective towards which one is tending. Often and in many cases the catechist (s) still has (have) and will no doubt have for quite some time the various ministries in their hands, since they will often be the most capable Christians. But we need to work at discovering and forming other ministers.

II. THE MINISTRY OF CATECHISTS

1. Orientations

a) As far as possible work towards the formula of voluntary unpaid catechists and towards decentralising catechesis into small groups.

This orientation is in the line of the fundamental and priority-holding choice of forming living and active Christian communities. Such communities should be able to find members who would undertake this work.

This orientation will also allow for a notable decrease in the amount of money which has to be devoted to the upkeep of "professional" catechists and for avoiding endless discussions about catechists' "salaries".

b) In each parish, have at one's disposal some carefully trained full-time catechist-animators. They will have to assume catechetical responsibility for certain more important communities or ensure the on-going animation of some sector of the parish (since the priest in charge cannot do everything by himself).

In a joint study each diocese will have to draw up a forecast of its needs and foresee in what way the formation of these indispensable animators will be assured. One could on the one hand envisage assuring additional formation to the better catechists trained in diocesan centres and on the other hand make more use of the possibilities offered by more specialised centres.

c) Insist on Christian formation in the family

Apart from a few exceptions, parents for far too long have rather taken no interest in the question; or at least they have counted too exclusively on priests and official catechists.

Parents need to get involved in two ways:

- by assuring the child from its early years of a first Christian initiation in the family;
- by taking an interest in the more structured catechesis organized later on with in the framework of Christian communities and following up the child in its progress.

This supposes that the parents receive a minimum of assistance and formation. This will also be the work of catechist-animators and animators of Christian communities. They in their turn will have to be sustained and helped by the priests.

2. Present situation and prospects

Categories of catechists

Theoretically one can envisage four categories of catechists:

- a) Voluntary catechists taking charge of two or three catechist lessons per week (in fact they would take charge of a small group as was suggested in the above orientations).
- b) Full-time catechist-animators, as mentioned in the orientations. Their role is to animate the new pastoral plan of catechesis.
- c) "Recognized" full-time catechists. It is a question of catechists as one has generally known till now. Should they be suppressed? Should they be kept in part and to what extent? Opinions vary according to concrete situations, e.g. a town parish or a bush parish. It would seem that most participants envisage keeping on these catechists but not full time. They would thereby fall into the following category.
- d) Half-time, third-time or quarter-time catechists. The formula of quarter-time won quite a few votes. It would allow a greater number of members of the community to get involved. It would also allow for finding more easily a solution to the financial question. If we wish to keep these catechists who could be called "professional", this is because we doubt it possible to base the whole of catechesis on voluntary committed people, and because it is difficult in many places to guarantee a minimum of formation to catechists, who are too numerous.

Their remuneration

It was pointed out that the question is in no way different for catechists than for those in charge of other ministries in the community. In fact the work of catechist is often no more absorbing than that of certain laypeople involved in some other ministry outside their daily work. A certain "tradition" inclines people to think of paying catechists whereas all find it normal not to pay other people. This is a "tradition" to be changed.

Everyone agrees in saying that voluntary catechists should get no payment.

Agreement likewise on the fact that those who are employed full time should get the means of livelihood.

As for catechists working part-time, we need to succeed in finding the solution within the framework of the local community. This latter ought to see to assuring them of a normal livelihood insofar as they are unable to assure it themselves because of their activities. This assistance could be provided either in the form of a monetary grant according to the hours of work they assure, or by an allowance in kind in the form of food or work done for them, or, as some suggest, by providing them with the possibility of exercising some petty craft (or petty trading?).

Their formation

For the formation of full-time catechists, animators of communities-(category b), the following were made: either some additional formation in diocesan centres for

those who showed themselves to be the best, not only in the school of catechesis but also in the field, or some additional formation in a specialized institute (Bunia, Butare, Lubumbashi).

For "recognized" full-time, half-time or quarter-time catechists various solutions were put forward: one year's formation, stages of several months, short sessions repeated at rather regular intervals. One must take account of what is already being done in diocesan centres.

For all categories of catechists, on-going formation and the follow up in the parish itself were recognized as indispensable. How many catechists have foundered or done work of less value because they were left to themselves. This assistance can take two forms:

- The regular follow up of catechists to help them concretely in preparing their instructions. This follow up can be done everywhere thanks to the manuals which have been published by the interdiocesan centre and which serve as a basis.

- Organizing little sessions in the parish and even in the main outstations. The team for diocesan animation could on occasion lend a hand.

Programmes for catechesis

a) Catechesis for children outside school

The team of the interdiocesan centre has drawn up manuals in Swahili, taking the manuals of Kinshasa as a basis. But they are not mere translations. The orientations given by the Episcopal Commission on Christian Education in Kinshasa and the inquiries made in various dioceses of Kivu have been taken into account. Three manuals were brought out in 1975, the fourth came out in June 1976, and the fifth is under way. The contents of these manuals makes provision for their being used both for the catechesis of Christian children and for that of non-Christian children (catechumens). The final two years are geared to as personal a commitment as possible at that age. The gradual progress set out in these manuals is twofold: for Christians we try to lead them to a personal and deliberate ratification of the Baptism they received in infancy; parallel to this, catechumens are prepared for receiving Baptism.

According to this method, structured catechesis would begin for every one when the child enters Primary 2 or at the equivalent age for children not attending school. It will last 5 years: the first year from 7 to 9, the second from 8 to 10 (First Communion), the third from 9 to 11, the fourth from 10 to 12 and the fifth from 11 to 13. The fourth year of catechesis ends with the profession of faith for Christians and with Baptism and the Eucharist for catechumens; the fifth with Confirmation.

Feeling that pastoral motives should prevail over motives of ancient liturgical tradition, we have kept Baptism and Confirmation separate. A new book is under way for preparing children of 11 to 13 for Confirmation.

Alongside these manuals, the interdiocesan centre of Bukavu has published on a trial basis a child's booklet as a follow up to the manual for the third year.

b) Catechesis for the catechumenate (and for adults generally).

The manuals of catechesis in Swahili prepared for adult catechumens can be used just as well for the catechesis of Christian adults. Priests and catechists can find therein plenty of material for their instructions. But they remain free and must not feel themselves obliged to follow slavishly and of necessity the order and contents of these manuals.

After "Waiitwao" (pre-catechumenate) and "Wafuasi" (Christian living), the manual "Wateule" will come out in 1976. This latter includes instructions on the sacraments, which should be followed by the catechumenal course of Lenten instructions. The texts of the baptismal ritual and of the corresponding instructions have already been published. Some mystagogical instructions will follow for initiating people into Christian mysteries.

For the year of deepening the faith, we have proposed to make up a (continuous) reading guide for the Gospel of St. Mark. This Gospel was chosen because it is the most living one and because of this the most obvious for enabling some progress in penetrating the mystery of Christ: "Who is He?" In this way, the catechumen or Christian will be led directly to the main point of the Christian message: the person of Christ Himself. The method will be appreciably different from that adopted in the manuals already published. The style will be more direct. The manual will put forward suggestions, questions aimed at provoking personal reflection and giving rise to sharing. It gives examples and will suggest actions for daily life.

As far as possible, the method proposed is that of small groups which promotes joint reflection. The book "Tusali pamoja" (Let's pray together) could be an interesting help as the "Catéchisme national-guide de la foi", the drafting of which was encouraged by the Standing Committee of the Bishops of Zaïre.

One of the preoccupations of the manuals is to help diffuse the idea that the "true" Christian is he who has a daily concern for the welfare and development of his brothers. One must be the first in the struggle for a more human life from every point of view. Animators must help the people they are catechizing to discover concrete achievements in development and on occasion they must get them to do things in common.

c) Catechesis and pastoral work among youngsters.

To meet the needs of the Zaïrean youth of today we must insist on a pastoral following up of youngsters in what goes to make up their real, concrete life in the country at present. Starting from there, it will be possible to help them deepen their spiritual life in various forms. It will then be a real and integrated catechesis which could open out into concrete deliberate commitment.

One of the outstanding features of this catechesis and the "place" where it may be more effective and more possible under the present circumstances is the celebration of the Eucharist. Hence the importance of classes for young people.

Pastoral work among youngsters must also be constantly concerned about stirring up reflection about vocations and locating youngsters who are thinking about the

priesthood and young girls who are thinking about religious life. These youngsters need to be helped and followed up in their quest and in their progress. In particular they need to be encouraged to commit themselves concretely in their daily life. Together with prayer, this generosity, this dedication to their brothers must put them in "a state of self-giving" and keep them there.

(Taken from PETIT ECHO, No.677) also in French.

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Catechetics in the Philippines

Coupled with Adult Catechesis go the conscious efforts to promote an authentic "inculturation" of the Christian faith and to build up true Christian communities. If religious education of school children has in the past only too frequently remained sterile because it was not extended to their parents, Sister-catechists in the Philippines today concentrate very specially on Family Catechesis. Moreover, the Sisters, realising the mutually enriching effect of co-operation with all educational partners, make a more intensive use of Parent-Teacher Associations, contacts with priests and bishops in Parish and Diocesan Councils, exchange of ideas and experiences with teachers and catechists at courses, seminars and workshops.

The deeper insights gained from all this co-operation has led to the elaboration and use of new Religious Education Syllabi.

To-day, many Sister-Catechists in the Philippines use the Experiential Method, presented and almost unanimously voted for at an inter-diocesan workshop organised a few years ago by Bishop J. Labayan of Lucena, Quezon Province. It concentrates on

- activity through sharing of experiences
- response through focus on reflection
- content development through deepening of religious insights
- life synthesis through integration and application to life situations.

This method thus serves a truly comprehensive evangelising process and is well adapted to build up searching, discerning, worshipping and witnessing Christian Communities. This latter aspect has subsequently (1975) received an additional impetus from the Christian Community Programme, drawn up under the leadership of a Jesuit priest of the Catechetical Institute, Manila. It assigns special priority to the Christian Family life Apostolate as that area which today calls for very special attention and aid. The Sisters' reaction to this particular impulse has been the organisation of regular meetings with parents in their locality: slums, squatter areas, new urban settlements, etc. They find the parents very open and eager for such guidance to Christian living. (Taken from S. SO. S. INFORMATION SERVICE IX/2)

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WOMEN IN THE CHURCH

The author, Rosemary Haughton, sees far-reaching implications in the Vatican declaration on the question of the admission of women to the priesthood (of which the second and final instalment is printed in this issue - THE TABLET, No.7127, 1977).

On the Question of the Admission of Women to the Ministerial Priesthood.

.... it seems to me that much of the current argument about the ordination of women has been irrelevant or futile, because it has not stopped to ask exactly what ordination is, and is not. Which actions "call for the character of ordination"? If we mean the eucharistic action, when did people begin to be ordained for that, as opposed to an ordination for preaching the Gospel, or teaching, or to fill the gaps for over-worked apostles? And is it essential that the same person should always be ordained for both preaching and eucharistic action? And what about other "priestly" actions, for instance administering penance, anointing the sick, burying the dead? Do these actions require priestly ordination? And in any case, what precisely does "priestly" mean? If a bishop has the fulness of orders, but can "share" part of his fulness with others when necessary, what are the limits to this division of labour? The "minor orders" no longer exist independently yet presumably they were needed in their time, as ordained ministries. If other ministries have, in practice, arisen to meet new needs, when and how, if at all, do they qualify for status as ordained ministries? Pope Paul himself is quoted as saying "a very large number of Christian communities are already benefiting from the apostolic commitment of women" in ministries as responsible and as clearly ecclesial as any of the ordained ministries of the past, except that of the bishop. As the document says, "it therefore remains for us to meditate more deeply on the nature of the real equality of the baptised " ...

The symbolism of masculine and feminine has another aspect, which needs to be considered. The sacrificing priests of pagan rituals were masculine, and also the associations of the Christian sacrifice, the passion of Christ, the "agony" or struggle of the Hero, have a clearly masculine kind of symbolism. But the idea of feeding, of distributing food, of nurturing, has predominantly a feminine reference. It seems also, that the symbolism of forgiveness has a feminine connotation, and more clearly offices of healing, and of burying, are traditionally women's work. At present, it is customary for women, as well as men, to be "extraordinary" ministers of the Eucharist, to the point at which, in some places, it has ceased to be extraordinary at all. It has, in fact, become rather casual and unthoughtful, in a way which is not very helpful to an appreciation of the mystery being enacted. If the people who perform this service, and other liturgical functions, such as reading, were to be properly ordained for their jobs, there would be great benefit to the whole local Church, and the Church as a whole would be helped in its much-needed rediscovery of the significance of ordination. The apostolic Church ordained those called to particular services, for those services, and went on to discover the deeper meaning of that ordination later. This seems to be the only proper sequence, since we are not dealing with the administration of a body of fixed law but with a continuing development, through changing circumstances, towards a wholeness we cannot imagine. To proceed, now, to ordain for certain ministries for which separate ordination has not previously been considered is simply to do what the apostles did when they ordained deacons, and what bishops did when they found they needed more people to celebrate the Eucharist. Such a step is much needed, and it does not prejudge the issue of ordaining women to celebrate the Eucharist. It merely makes it much more likely that we shall be able to see clearly whether this is or is not the right way for the Church to develop awareness of its identity.... R. HAUGHTON.

(From the FAR EASTERN ECONOMIC REVIEW, December 10, 1976, pp. 10-11.)

INTERVIEW/Cardinal Jaime Sin

"I AM AFRAID OF THE FUTURE"

The Church-State relationship in the Philippines has taken a turn for the worse with the recent expulsion of two American missionaries, the closure of two Church-run radio stations and a wave of arrests of Church workers. The Catholic Church in the Philippines has many voluntary spokesmen, but most Catholics look to one man as their leader: Archbishop of Manila Cardinal Jaime Sin. At 48, the Archbishop this year became the youngest cardinal in the Church worldwide. In four years of martial law in the Philippines, he has made periodic protests to the Government about alleged brutality and other forms of injustice, but generally he has seen his responsibility as being a moderating influence in a time of extremes.

In an interview at his Manila residence, Cardinal Sin spoke to the REVIEW's staff correspondent in the Philippines, Rodney Tasker, about his position in the face of what appears to be a new crackdown on the Church by the Administration of President Ferdinand Marcos.

What do you think the Government means by subversives?

I have asked them for a definition whether talking to a communist is subversive, whether it is subversive to be talking against the Government. I have maintained that constructive criticism is always salutary and healthy.

I have asked the President this question. He was saying that some of the priest in the country were outspoken and subversive.

I asked him what he meant by subversive. He just smiled without answering. I think they are thinking of a definition.

The Government has also talked about a threat to security posed by what it calls the Christian Left. What do you think this means?

We don't believe that there is such a thing as a leftist Christian, because if you are a leftist you are a communist and therefore you are not a Christian. During the session of the Batasang Bayan (Legislative Advisory Council) Secretary Santos (Justice Secretary Vicente Abad Santos) said that the Christian Left meant those who wanted to enjoy the pleasure of living and then go to heaven. A woman present shouted that that would include Santos, and she became hysterical.

Is there any truth in the charge by the military that there are links between some churchmen and the New People's Army (NPA)?

I don't know the facts. There may be some infiltration. But they shouldn't generalise by saying that they (certain priests) are trying to overthrow the Government. Nobody wants to overthrow the Government. I have said that as a Church and as churchmen we are not really concerned

about the form of government - it could be a dictatorship, monarchy or democracy. What I am asking for is freedom to be able to operate and to be able to proclaim the message of the Gospel.

I have mentioned in my speeches many times that the Church and State are like two trucks on a railroad. They should not be too far away and they should not be too close otherwise the train will be derailed.

How do you see the Church's role under the martial law Government?

We have one destination-the happiness of the people in this country. It doesn't mean that we will always be flattering the President-not painting the walls over the termites. This country doesn't belong to him alone. It belongs to all of us. So we should continue constructive criticism.

Do you have any fears about the future of the country if martial law is continued?

I am a little bit insecure-I am afraid of the future. I have many times conveyed this fear. The security of the country is based on the Constitution. I don't mind if he (Marcos) stays in Malacanang (Presidential Palace). What I am worried about is the succession. Something should be laid down now before it is too late. I feel that if something happens there will be a power struggle.

The Church is against violence. The Constitution should be above the President. At the moment he controls the Constitution. He says it is the people who change the Constitution, but I don't believe the people know what is happening.

Some critics say that you are too conservative and that the military feels it has you in its pocket. What is your reply to such criticism?

How difficult it is to be in Manila, the seat of Government. I am trying my best. Many of the people in the Government are very good people, holy people. Let us suppose that some people in the Government are sinners. What will be my approach to bring them back to God? I should not attack them, I should talk to them, be kind to them.

Why didn't you take any action over the recent deportation of the American missionaries, Father Gerlock and Father Booms?

I was not informed in either case until they were on the plane out. Both should at least have been allowed a hearing. Booms has since called up his superiors by long distance telephone saying that he does not want a case filed for him. As regards Gerlock, we asked the lawyers about the constitutionality of the Government's action and the reply was that they were quite within their rights. We can always plead for a hearing. But I ask myself that out of 4,000 missionaries here, only four have been expelled. (Two Italian priests in January plus Booms and Gerlock.)

Why are they not touching others?

You have to give the authorities the benefit of the doubt, If they (deported priests) are doing these things, then they should be

punished. If the time comes when missionaries who we know to be very good are deported, then we will intercede. You can't bark all the time. When there is a wound in your body, it produces white corpuscles, but when it produces too many you get leukaemia--political leukaemia.

How seriously do you view the rift which has developed between radicals and conservatives in your Church?

There is even a division in my family over politics. I have told the Government that they should be happy that some bishops spoke out. They should be thankful that these people started talking. The best thing to do is to be realistic. How can you fight a government by talking, by writing? We are not allowed by our faith to kill anyone, so we can only write and talk. We should not advocate the overthrow of the Government.

I don't worry about the Church. There might be a time when we might be persecuted here. That is to be expected because that is our inheritance. It is the people I am worried about.

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Excerpt from the Filipino Bishops' Pastoral Letter

The Bishops praise the growth of basic Christian communities in which the laity play a greater role, and say: "It is most unfortunate that in many cases this evangelizing work of forming and strengthening basic Christian communities has been misunderstood, and led to the arrests of priests, religious and lay workers, and even the deportation of foreign missionaries... The missionary work of building basic Christian communities is now not infrequently suspected of subversion... We are searching for that happy understanding where the workers of evangelization and protectors of national security can understand and consider one another as promoters of the common welfare. The least we ask, therefore, is that at all times due process be observed in all cases of arrests and deportations of workers of evangelization, be they priests, religious or lay workers."

They end with a plea for unity and trust, "so that we may resolve our misunderstandings particularly between the workers of evangelization and the guardians of national security, and start anew the common task of uniting our people for progress and peace".

(Taken from FIDES, No.2783, NE 110, 1977).

MAADAGASCAR - Miracle Plant - It has been reported that a plant (the name of which has not been revealed) has been found to cure certain forms of leprosy by a team of Malgasy research workers. All we know is that the active principles have been tested at the leprosy centre of Manankovaly, 30 kms east of Antananarivo, the capital of the country, and that they have made it possible to cure some thirty people affected by scabies and other skin diseases (burns, etc.) and to bring about within seven to eight months, the rapid healing of injuries caused by leprosy.

(Taken from D.I.A., No.557, 1976 . + No.54).

The Bishops of Angola have assured the missionaries desiring to come back to work among these people that they can rely on their full collaboration as well as on that of the government ... but they must understand that pastoral methods are no longer based on a western mentality ...

1977.

SEDOS EXECUTIVE COMMITTEE MEETING 25th February 1977 MINUTES 77/7

Members of Sedos Executive Committee met at Sedos on 25th February at 4 pm.
 Present were: Fr. F. Timmermans, cssp; Sr. Godelieve Prové, scmm-m;
 Sr. Danita McGonagle, ssnd; Sr. Mary Motte, fmm; Fr. James Lozé, sj;
 Bro. José Cervantes, fsc, for Bro. Pablo Bastorecchea; Fr. Joseph Lang, mm;
 Sr. Joan Delaney, mm.

1. The MINUTES of 77/6 of 26th January 1977 were approved. The paragraph on Page 3 -5.c) "It was suggested" was deleted.

2. Matters arising from the minutes

76/4 Item 4 - Sr. Godelieve reported she and Sr. Frances Webster had visited both the Family Life Commission and Fr. McCormack's Population Centre. The former has considerable material on Natural Family Planning and the latter on population. Sister feels it would be useful for SEDOS to have a section on aspects which pertain to missionary work. It was suggested that Sedos put a cross-reference to the material available at the centres. Sr. Godelieve and Sr. Frances will meet with Sr. Agnetta to discuss the acquisition of material.

3. Report on the bulletin

Fr. Lang distributed his report on the bulletin. It was decided that the 9th May Meeting be devoted to discussing the report. Members were asked to give their answers to the questions raised by 10th April. A notice will be put in the bulletin of 15th March asking readers to send any comments they have to the secretariat by 10th April.

4. The General Assembly - Date: 30th May

It was agreed that 30th May would be a better date since many Superiors General will be here for the USG Meetings (26-28 May) and the celebration for Fr. Arrupe's Jubilee (May 29). The Secretary will notify all the Sedos Superiors General and Sedos delegates of this date as soon as possible.

The members reported on their topics and discussed how these four might be presented. It was decided that the three topics which were most timely were:

- MARXISM
- WOMEN
- HUMAN RIGHTS

It was agreed that these would be related to Missions eg. TRENDS IN MISSION/
 NEW TYPES OF INSERTION: in countries where human rights are denied.

At the 7th March Meeting, each member will be asked to give suggestions on a definite Assembly theme, a plan for AD HOC committees and suggestions of names for the committees.

5. Statutes

Fr. Timmermans, Sr. Danita and Sr. Joan will form a sub-committee to look over the suggestions for the revision of the Statutes.

6. Executive Secretary's Report

- 1) Correspondence - The following have acknowledged with thanks the report of the General Assembly: a) The Episcopal Conf. of Venezuela; b) the Episcopal Conf. of the Low Countries who requested 7 copies; c) Mgr. Nolan of the Near East Bureau.
The Maryknoll Renewal Programme has requested the bulletin.
- 2) Notice of meetings - a) Catholic Media Conference and b) Ecumenical Conf. of Theologians, July, Bossey. Fr. Lozé was asked to represent Sedos at this meeting as the topic deals with Inculturation.
- 3) Application for Membership - The majority (35) of the members replied agreeing to admit the Passionists to membership. A visit to Fr. Boyle has been arranged for March 1st.
The Congregation of Notre Dame has applied for Membership. It was agreed that Approval slips would have to be circulated again on admitting the Congregation of Notre Dame.
- 4) Visit to Cardinal Rossi - 10th February 1977 - Sr. Joan visited Cardinal Rossi at the request of Sr. Barbara Hendricks, Superior General of the Maryknoll Sisters.
- 5) Health Group Meeting - This is planned for 28th March at Borgo S. Spirito. Fr. Divarkar will speak on how religious can respond to the needs of married couples.
- 6) Meetings - The Executive Secretary will attend the Marxism Seminar at the UISG from Monday 14-16th March.
Also the Executive Secretary will attend the Consultation to Europe from 28-31 March in Basel, and proposes to leave around 23rd for Geneva and return to Rome on 3rd April. In Geneva she will see Mr Martinache and Père Joblin. (A grant received by the Executive Secretary will cover the expenses of the visit).
- 7) Contacts - Fr. Cullen, sps, of CODEL - Fr. Incal, sj, of SODEPAX
- Fides News Service - Library of Propaganda Fide
- Fr. Francis Clarke of E.A.P.I.
- Fr. Fitzgerald of the Institute of Arabic Studies
- The Generalates of the White Sisters, the Missionary Servants of the Holy Ghost, St. Patrick's Society, Srs. of Charity (Tilburg), and the Christian Brothers.

7. ANY OTHER BUSINESS

Sr. Godelieve announced that Sr. Francis Webster has been appointed by the Vatican through COR UNUM to be the representative to the Christian Medical Commission of the World Council of Churches.

SEDOS EXECUTIVE COMMITTEE

Minutes - 1st March

The Sedos Executive Committee met at Sedos at 4 pm. Present were:

Fr. F. Timmermans, cssp	Fr. James Lozé, sj
Sr. Godelieve Prové, scmm-m	Sr. Danita McGonaglo, ssnd
Bro. Pablo Basterecchea, fsc	Fr. Joseph Lang, mm
Sr. Mary Motte, fmm	Sr. Joan Delaney, mm

1. The minutes of 25th February Meeting will be approved at the next meeting.

2. Matters discussed GENERAL ASSEMBLY

Fr. Lang and Sr. Mary presented a suggested plan for the Assembly. After discussion it was modified and adopted in the following form:

Phase One - Delineation of topic

(topic) NEW TYPES OF INSERTION FOR EVANGELIZATION IN DEVELOPING SOCIETIES: i) where there is strong Marxist influence; ii) where there is Church/State conflict over human rights; iii) where the role of women is changing.

Phase Two - Preparation of the topic

(means) a) Ad hoc groups for sub-topics i), ii) and iii) above.

- two meetings will be held between now and the day of the Assembly by each ad hoc group;
- composition of the ad hoc groups:
 - § - core group of 4-5 persons from member generalates who have had some immediate knowledge/experience of such a situation (contacted by secretariat);
 - § - 3-4 persons from member generalates who are interested in the topic, but may not have had any immediate knowledge/experience of such a situation (contacted by the secretariat);
 - § - Sr. Joan Delaney and the members of the executive who prepared the topic (the latter will lead discussion/take notes).
- utilization of material from the 'ad hoc' groups:
 - § - from the first ad hoc meeting the questions for further study would be drawn for the second meeting,

§ - after the second meeting a synthesis of the development of the thinking and contribution of the ad hoc groups would be drawn up and published before the Assembly. Approximately three questions would be drawn up from the material - particularly of the second meeting which would be given to participants in preparation for the Assembly.

b) Articles in the Sedos bulletin for each of the sub-topics.

Phase Three - The organization of the Assembly will be developed after the initial meetings of the three sub-committees. It is suggested that this Assembly use a panel form rather than individual speakers as this would provide a greater opportunity for an exchange between members and speakers.

The following are the Executive Committee members who are to form the core of each ad hoc group:

- i) New Types of Insertion in developing societies where there is strong Marxist influence
Bro. Pablo Basterecchea, Wednesday 30 March, FSC Generalate
Fr. Lozé Monday 25 April, FSC Generalate
- ii) New Types of Insertion in developing societies where there is Church/State conflict over human rights
Fr. Lang Friday 1st April, FMM Generalate
Sr. Mary Monday 25 April, FMM Generalate
- iii) New Types of Insertion where the role of women is changing
Fr. Timmermans Thursday 31 March FSC Generalate
Sr. Godelieve Thursday 28 April, FSC Generalate

Suggestions for people who can be invited to join these committees should be given to either the Executive Committee members in charge or to the Secretariat who will contact the persons concerned. Sedos members will be asked to indicate a preference in the notice which will be sent out.

Material for the bulletin

Committee members agreed to send in 10-15 pages of bulletin material according to the following schedule:

	<u>Date due in at the Secretariat</u>
Human Rights	-1st April for the April 15th bulletin
Marxism	15th April for the May 1st bulletin
Women	-1st May for the May 15th bulletin.

3. Revision of the Statutes

The Secretary raised the point that several important and time-consuming tasks were to be completed by 30th May: the preparation of the Assembly, bulletin policy and revision of the statutes. It was suggested that we organize the procedure for dealing with the statutes and present the plan to the Assembly in May but use the time from now until the December Assembly to do the actual revision. It was pointed out that someone with legal (e.g. Canon Law) experience be asked to check the work in order to point out implications of the wording.

It will be necessary at the May General Assembly to:

- a) present a plan of how we intend to proceed;
- b) ask permission for the Executive Committee to admit new members between June and December 1977 should the occasion arise.

4. SEDOS/AGRIMISSIO PROJECT

The Sedos/Agrimissio Committee will be meeting on Wednesday 9th March to discuss Mr Waite's report, a request from Archbishop Marapelli and from Sr. Claire.

Since a decision will be required concerning the continuation of this project beyond March 1978, it was decided to request a joint meeting between the Sedos Executive Committee and that of Agrimissio to discuss this.

5. Executive Secretary's Visit to Germany

The Secretary visited MISEREOR and MISSIO in Aachen. Misereor is interested in using our documentation centre and in being able to contact us for names of knowledgeable people in generalates who can advise them on various geographical areas. They asked that we give them an estimate of the cost of postage, xeroxing and labour involved in providing documentation.

Missio is working on our request for an up-to-date list of Pastoral Institutes.

A visit was paid to ANTHROPOS - the anthropological institute of the Society of the Divine Word. Information on Institutes studying religion and culture was received.

6. It would be helpful to have some part-time (i.e. one or two days a week) help in the Documentation Centre. Members were asked to let the Secretary know if they knew of anyone available.

Miss Poole will not be available after September, so we should be looking for a replacement. Two suggestions were made and will be looked into.

1,000 Brochures will be printed. Some will be on airmail paper for sending overseas.

7. Any other business

- 1) The Executive Secretary will represent Sedos on Council of the 18. The next meeting is April 5th.
- 2) Mr Waite met with the Religious of the Sacred Heart on the problem of Uganda.
- 3) The meeting for Members with missions in South Africa is on 22nd March from 4 - 6 pm at the Mariannhill Generalate.
- 4) It was suggested a similar meeting on Brazil might be held in September since three of the Executive Committee will have visited there (Sr. Godelieve, Bro. Pablo and Fr. Lang).

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THE CATHOLIC NATIONAL MISSIONARY COUNCIL OF CANADA

Mission-Related & Pastoral Sessions 1977

This listing is a modest effort to inform mission-minded persons and groups of available sessions on mission-related and pastoral agencies.

Title: NEW AGE OF MISSION

Sponsor: The Spiritans (Holy Ghost Fathers of Canada)

Contact: Rev. Dermot Doran, cosp, - 2475 Queen St. E., Toronto, Ontario M4E 1H8

Goals: To evaluate the present spiritual, cultural, economic and political realities that have a bearing on the notion and future of mission.

Audience: Missionaries interested in renewal, those going abroad for the first time, mission animators in schools and others interested in international justice development and Third World awareness.

Content: Cultural adaptation, liberation theology, scripture and mission, economics of development and dialogue with non-Christians.

Duration: 4th - 29th July, 1977.

Fees: \$440 (approx.) includes pre-registration, tuition, room and board.

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*	The Working Papers of the AMECEA	*
*	Synod Study Session held February	*
*	19 - 21, 1977, are available at	*
*	the SEDOS Documentation Centre	*

OF INTEREST

AVAILABLE AT SECOS:- Pamphlet "Introducing WACC" - What is it? "A World-wide fellowship of organizations and individuals committed to using the media of communication for the proclamation of the Christian Gospel with relevance to the whole of life". For information and applications for membership write to the WACC General Secretary, 122 King's Road, London SW3 4TR, England.

No.44, 1977 of FOI et DEVELOPPEMENT carries an article on L'EGLISE FACE AUX DICTATURES MILITAIRES EN AMERIQUE LATINE par Michel DUCLERQ.

M.A.C. Document No.1: Consecrated Life - Pastoral Relations and Co-responsible Evangelisation. Secretariate: 269 Via Aurelia, C.P. 9078, 00165 Roma.

Formation:- Report of the Inter-African Dominican Meeting held at Ibadan, Nigeria 1976, deals with a common admission of candidates, formation programme and institutional changes.

Father George Lautenschlager, S.J. has sent us a list "Short Bibliography of MINISTRIES in the Church".

CHRISTIAN LEADERSHIP LETTER, Oct. 1976. The leading article is entitled "MANAGER or MINISTER? - a four page guide combining these two roles.

CONFERENCES:

OVERSEAS MINISTRIES STUDY CENTRE, Ventnor, H.J. 08406. VENTNOR 1977 Christian Mission under Authoritarian Governments. May 3-6, 1977. A working Conference on Christian discipleship in relation to political power, with special reference to Chile, South Korea, East Germany, Ethiopia, and the United States.

Registration: \$ 40 plus room and meals

UCIP XI World Congress of the Press, Vienna-Hofburg 10 - 16 October 1977.

COURSES:- Instituto fe y secularidad Programa 1976 - 1977. Instituto fe y secularidad, Diego de Leon, 33, 3. deha, Madrid 6. El Instituto quiere ser ante todo un servicio a la sociedad en relacion con la fe y con el actual proceso de cambio socio-politico y cultural...

CORSO DI AGGIORNAMENTO PER MISSIONARI REDUCI - Il prossimo corso di aggiornamento promosso dagli Istituti missionari di origine italiana si terrà dal 16 maggio sera al 18 giugno 1977. Refresher course for missionaries of Italian origin 16 the May to 18th June. Enrolment open until 10th May. Write: P. Zanoli Alessandro, Via Luigi Lilio, 80, 00143 Roma. "La Catechesi" is the theme chosen.

The AEECEA Pastoral Institute, Eldoret, Kenya (P.O. Box 908) reopened. A nine-month residential course, under the direction of Fr. J.C. Lony, P.A. is in progress. There are 53 students from twelve countries.

A new Department of Religious Education, whose staff will work closely with the Pastoral Institute, also began in January. They will be responsible for collaboration with National Catechetical Directors as well as those who plan courses, train teachers and prepare materials. (MISSION ILLINOIS, No.62, 77). (D.I.A. No.77, 1977).

MALAWI - In the course of the annual retreat for Catechists of the archdiocese of Blantyre, it was agreed upon that such retreats should be followed by refresher courses to be attended also by their wives so that up-dating will be more effective.

CALENDAR OF COMING EVENTS

<u>March 17</u> 3.30 - 4.30	Documentation Centre Tour	Sedos
<u>March 22</u> 4 - 6 pm	Meeting of Members with Missions in South Africa	Mariannhill Generalate
<u>March 28</u> 4 - 6.30	Health Group Talk by Fr. Divarkar, SJ, on "How missionaries can help married couples"	Borgo Santo Spirito, 3
<u>March 30</u> 4.00	Ad Hoc Committee Meeting on New Types of Insertion where there is strong Marxist influence	Christian Bros. Generalate
<u>March 31</u> 4.00	Ad Hoc Committee Meeting on New Types of Insertion where the role of women is changing	Christian Bros. Generalate
<u>April 1</u> 4.00	Ad Hoc Committee Meeting on New Types of Insertion where there is conflict Church/State over human rights	F.M.M. v Giusti Generalate
<u>April</u> 11-12-13	CEVAM Seminar	S.S.N.D. Generalate

MONDAY

SEDOS GENERAL ASSEMBLY

30 MAY