

77/11

June 15th 1977

Do you know what other congregations have said about "Mission"? From various sources we have gathered the insights of eighteen (18) congregations and printed them in this issue of the bulletin. While some indicate a concern for a definition of " Mission ", others stress the theme of the last Assembly - NEW INSERTIONS. We hope these will provide a basis of reflection for Sedos Members, especially those having General Chapters in the near future.

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Coming Events

- JUNE 17 - Executive Committee Meeting at 3.30pm. at SEDOS
- JUNE 29 - Office closed - Staff outing

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CONCEPTS OF MISSION

From various sources, either from newsletters sent to the documentation centre or from information supplied to the questionnaire preparatory to the December Assembly, 1976, we have gathered a variety of statements on "mission". SEDOS members may find them a useful basis for further reflection of the concept of mission.

1. ---from St. Patrick's Missionary Society:

"As a missionary society our purpose is the service of the Church in bringing Christ to the Nations. This service embraces:

- a) planting the Church among those peoples and groups among whom it is not yet established.
- b) staying on with the young Churches until they become an effective Christian presence in the area; and in certain circumstances staying even longer at the invitation of the young Churches in order to promote fellowship between the Young Churches and the Older ones.
- c) reviving the Church among peoples or groups where it is in such a state of regression or weakness that it is clearly in need of outside assistance to provide the minimum Christian witness."

(Acts of the Chapter 1972)

2. ---from the Society of the Missionaries of Africa - White Fathers:

"It is in this context of great changes that the church proclaims its message of Salvation and commits itself to Human progress and to the liberation of man. It is in this same context that we, as a missionary society, are at the service of the church, in particular the church in Africa." p. 10

"That is why, in affirming its faith that our missionary calling is still very much needed in our time and its conviction that the society of the White Fathers responds to the call of the kingdom of God. The chapter made an effort to specify what our apostolic plan for today should be. Confronted with so many tasks vying for our attention, and aware of our present potential, it seemed to us important to make a choice in our basic orientations. It is not a matter of upsetting the present work situation of the members of the society. However a whole new mentality is implied; one which touches the work we shall have to do in the Provinces as much as our future work in Africa." p. 11

"In Order to be faithful to the thrust of its missionary vocation, the society, as a matter of priority and in dialogue with the local Churches, opts for apostolic talks of a pioneer nature." p. 17.

(Chapter Document)

". . . Thus the missionary becomes the collaborator of the local Church, which he himself or his predecessors, helped to establish or develop. The aim of this collaboration is to assist the young Churches to find their own proper identity--in the area of ministries and the expression of the faith (Catechetics and Liturgy) as well as in temporal matters--while never sacrificing their link to the universal Church, one of whose essential dimensions is unity.

Our two-fold perspective is this:

-To refuse to hang on, to remain 'no matter what', to continue in existence beyond our time;

-To carry on working if the good of the Kingdom requires it; for you may be quite sure, even before the good of the society, it is the service of the Gospel that guides us. The society was founded to proclaim it, and for no other reason." LETTER, 2

(Letter of the General Council
March 10, 1976)

3. ---from the Marianhill Fathers:

. . . There are in the non-Christian religions many points of view which are of a general human nature and need not be forbidden. Pope Paul VI said at the 1974 Synod of Bishops about the non-Christian religions "that they must not be considered as rivals or hindrances for the evangelisation but as domains that deserve full attention and are open to future and even already begun friendship" (AAS 1974, p. 561; cf. also the complete no. 53 of *Evangelii Nuntiandi*).

This new view that there are many positive points among the people to whom we come gave rise to the conviction--which today has already become almost a matter of course--that the missionaries go out not only to bring something, but also to receive something. We are aware today that people in Africa and New Guinea are not a "tabula rasa" on which the faith can be imprinted. We see more clearly today than formerly that they have a culture of their own, their own religious convictions, their own traditions, which it is true are different from our own, but are not for that reason less valuable and precious. These convictions and traditions of theirs we must get to know, not to promote a motley syncretism, as it is the case with many sects, and also not simply to oppose them, as was formerly occasionally done, but to find the elements of truth of these traditions by a dialogue between Christianity and local traditions and to combine them with the Christian elements. In this way a local Church will grow which--as far as is possible--will remain in its own religious and cultural heritage and will nevertheless be united with the universal Church, which guarantees it the unity with community of all the faithful and keeps it from wrong development. Indeed, in the young local Churches there are developments in the making which can have an exemplary and inspirational retroactive effect upon the "old" Churches, e.g. liturgical services without a priest, which contribute to enliven the communities; or the formation of smaller communities which have become cells of Christian living.

This recently gained knowledge must influence our conduct toward those people to whom we are sent. This understanding requires of us not only that we respect their experiences and convictions (cf. *Evangelii Nuntiandi*, no. 79), but does not permit us to look down upon them. One might illustrate this new attitude by various images: We come to the people as "guests". We are missionaries and not "colonists" or "settlers" who want to stay. We are "collaborators", who, in regard to their employment, have to make contracts, which may be cancelled, because the dioceses are no longer entrusted to us since the "jus commissionis" has been abrogated for us (cf. Instruction of the Propaganda Fide of Febr. 24, 1969).

We have a mission and we have something precious to offer, but we must not forget that we are not the bosses, that we are different, think differently and feel differently than our hosts. It is a matter of courtesy that we pay attention to this and draw the necessary consequences: In the future "we" will no longer decide, but they: "we" offer (not only the faith), we do not force upon; "we" counsel (if asked), we do not dominate (no longer).

One of the consequences, for example, pertains to the local Church's becoming independent. For where we still have the responsibility and as long as we still have the time, we should work for creating structures which are more adapted to local conditions and may be carried on by local personnel. Here we have in mind the large 'stations' which were founded and built up after European models according to the situation at that time and the understanding of the missions, but which will be difficult to be managed by local personnel in the future. A small "establishment" can be managed easier, but above all be supported easier by a poorer population. The aim should not only be to work towards an independence in personnel, but also an economical independence. (Circular Letter of the Central Government to all members of the Congregation, 1976).

4. ---from the Missionary Sisters of Our Lady of Africa:

Transformation of mission:

The General Chapter of 1975 expressed the meaning of our presence in the words "Communion" and "Incarnation". In the actual context of the Mission today, these are two aspects of the same reality.

Presence is understood as 'being with'. This is a new experience of Mission in which we go from the 'witness of works' to the 'witness of presence'. No longer measured by numbers nor even by activity, it requires a quality of being that involves the whole person. Much more discreet, poor, close to the people, this form of presence calls for lighter, more mobile, less established structures and requires more creativity and discernment as well as an acculturation that should grow in depth as the Africans themselves become more aware of their own identity. . . .

Since the Chapter of 1975, a series of events have divested us of some institutions and certain forms of activity. All this is leading us to re-discover the deep meaning of our mission, that is, to announce the Good News. . . .

Difficulties are increasing, . . . some calls are decreasing. . . and yet the Church's Mission is as urgent as it was in the beginning.

That is where the CHALLENGE of our missionary charism LIES TODAY.

It means a radical change, a reconversion. . .

In some countries, we painfully foresee the end of one era of Mission, and the need today to invent new means for a NEW MISSION. In fact, our situation in that respect strongly resembles that of our first sisters who had no other 'call' but the presence of Christ in their hearts who took possession of them and sent them out. . . ."

(General Assembly, 1976.)

5. ---from the Medical Mission Sisters:

"Our mission has meaning only in relation to the mission of Christ. This mission is to make ever more present the Kingdom of God, and is realized in the Church through her concern for the salvific presence of Christ in the world. Every Christian is called to participate in mission by the fact of his baptism.

The Kingdom of God is for man. It is made present as man strives to attain his fullness in Christ. The task of mission is to help man achieve this fulness, as he struggles, yearning for peace, justice and wholeness.

We take this mission seriously and commit our whole lives to it, as individuals and as a Society. We see it as a personal and communal call. We live out this mission as we enter the lives of other people, open to be affected by them, and simple enough to give of ourselves. In this way mission for us becomes mutual growth and search, leading to a new reality beyond the present situation.

We see our special response to this call as mission through healing. Our understanding of this healing mission is evolving and growing through experience and reflection. . . ."

(General Chapter 1973)

6. ---from the Marianists:

"1st Objective: To expand our evangelizing presence.

We are called by the Church to evangelizing efforts in areas we have not previously evangelized. To heed this call of the Church, three areas appear to us as needing our attention: areas not reached by evangelization in our own culture; areas of the Third World where we are already present which need strengthening; and new areas of the Southern Hemisphere.

1. Responding to the needs of local areas

Groups or strata of people exist in each culture to whom the Gospel of Christ has not been preached. We must re-evaluate our evangelizing efforts to reach these groups, particularly the poor and minorities.

2. Better Collaboration with the Church in the Third World. The population of the Southern Hemisphere is growing at a far greater rate than that of the Northern Hemisphere, so that by the year 2000, according to projections, 70% of the Catholic population will be in the southern and 30% in the northern--the exact opposite of the present situation.

In view of this new situation, the following program of action is urged:

a) strengthening Third World Presence

Because future progress in evangelization in the Third World depends upon the laity there and upon native vocations, we must increase our efforts in regard to recruitment and formation. To accomplish this, we need to prepare and assign an adequate number of religious to this task.

b) Expanding Third World Presence

Because of the urgency of this situation in the southern hemisphere, we want to establish new communities in areas where we are not present, even at the expense of modifying existing apostolic commitments in the developed world."

(General Chapter 1976)

7. ---from the Brothers of the Christian Schools:

"In its study of the Brothers' Ministry today, The General Chapter takes as its starting point the pregnant statement of our Holy Founder that the end of the institute is to give a Christian Education to children. It affirms the continuing validity of this statement for our lives today. While individual brothers and some communities have achieved wonderful results, the collective effort, in the opinion of the Chapter has fallen short of the ideal. The Chapter takes as its purpose, therefore, to reaffirm the ideal as it is stated in the Declaration and Rule, and to indicate ways by which these high purposes can be implemented in these last years of the 20th century."
(NIMEO: The Special Charism of St. John Baptist de La Salle)

"Every Brother participates in the mission of Christ and of His Church by the evangelical witness of His Life devoted to the Christian Education of Youth, more especially that of the underprivileged.

"That an ever renewed consciousness of this mission pledge the Brothers to make themselves available to the call of underprivileged youth, and even to leave their country to carry the Christian Message of Salvation to the youth elsewhere.

"Every LaSallian establishment incarnates itself with the Local Church in the culture, the language, the life-style, in the legitimate aspiration of the people and the needs of the pastoral effort. This incarnation is to be achieved in accordance with the charism of the institute. . . ."

(THE INSTITUTE IN THE YOUNG CHURCHES, 1976)

8. --from the Maryknoll Fathers:

Maryknoll's task is evangelization; its essential elements are the verbal proclamation of the Gospel and the integral human development of men. While evangelization is primarily the responsibility of the local church, Maryknoll wishes to assist in this task, so that both local clergy and laity and Maryknoll itself, can become more missionary. The phasing over of some of Maryknoll's present commitments to the local church is a positive sign of this principle.

The acceptance of new commitments, within and without our present Regions, is a creative challenge for the members of the Society of respond to new and changing needs throughout the world.

Over and above its responsibility to the local churches with whom it is now cooperating, Maryknoll is ready and willing to make the necessary sacrifices of personnel and finances to continually search out, research, and accept new commitments. (Council Bulletin, May 1975)

The particular purpose of Maryknoll shall be participation in the missionary activity of the Church, whereby God's Kingdom might be everywhere proclaimed and established and the Church might be the universal sacrament of salvation, carried out by means of Christian witness, verbal proclamation of the Gospel, initiation into Christian community, and continuing formation of the Christian community with the intention of withdrawing when the Local Church has attained self-sustaining maturity. (Article 8, Provisional Constitution)

Six Mission objectives on society level:

1. To concentrate more on preaching the gospel among non-Christians.
2. To concentrate more on the formation of local lay leaders.
3. To concentrate on the formation of self-directing, self-sustaining, and self-propagating Christian communities.
4. To cooperate with organizations and institutions both in the U. S. and overseas which advance human dignity and freedom and promote justice and peace.
5. To concentrate more on seeking new and effective missionary approaches.
6. To concentrate on the personal and communal spiritual growth of Maryknollers in their missionary vocations.

(Society Policy, ICOSA-1975)

The Church hopefully makes people more conscious, more aware of God's Presence, a presence which pre-dates the arrival of the Church. Some Local Churches are calling upon Missionary Groups like Maryknoll to assist them in the task. . . .

The Church exists as an instrument of God's Kingdom or Mission. Yet . . .

Many peoples and cultures have not heard the Good News despite the fact that the Church has been juridically established. Vast areas of Asia and Africa have still to hear the Gospel preached in their own language and expressed through their own cultural forms. A larger field of work is open to us both in terms of geography and style of Missionary work. . . .

(Research and Planning Bulletin, May 1, 1976)

9. ---from the Franciscan Missionaries of Mary:

". . . The contemplation of Christ, who surrendered himself to His Father for the world's salvation, sends us to our brothers, in whom we discover His hidden presence. And our brothers lead us to the contemplation of Christ.

As missionaries, we are ready to go everywhere to announce the Good News. We are sent first of all to those among whom Christ has not been revealed, to those among whom the Church is least present, and to those who are poorest, our brothers for whom we have a special love.

Frontier posts, mobility, and risks are thereby presupposed."

(Chapter Document, 1972/73)

"All the people of God are missionaries, continuing the mission of Christ, who was sent by His Father to answer the calls of men.

We commit ourselves to this task in a special way within the Church, choosing even frontier posts that we might go by preference to the non-evangelized, to the poor and abandoned, and to those to whom Christ has not yet been revealed.

We desire to go to everyone as Christ went to everyone, with a humble heart, ready to learn and to receive as well as to give; with an attitude of deep respect, acceptance of others, openness to their needs, and ready to serve.

The same impulse which led Christ to bind Himself to the social and cultural conditions of his milieu and his time impels us also to insert ourselves in different countries and among different human groups for the service of evangelization.

And thus in a spirit of service and mobility, we focus attention on the signs of the times, on the needs of today's world, on the requests and needs of the local and universal Church, that we might answer according to our specific charism.

This response, revelation of God's Love, and of the presence of Christ Jesus in the midst of men, is spoken through the Good News, by simple witness, and by the effort made toward realizing the communion of all persons in the truth and life of God, of which communion the Church is sign and sacrament. . . ."

(Chapter Document, 1972/73)

10. ---from the Missionaries Sisters of the Immaculate Heart of Mary:

We make our own afresh the evangelizing mission of Jesus as He himself describes it in Lk. 4: 18, and seeks to realize it in his healing, feeding, exercising, liberating ministry. We understand this mission in terms of liberation operative at once in human hearts and human history interacting mutually.

We wish to make a real contribution, the fullest we can, to the creation of a new society truly human and fraternal, just and free. We therefore commit ourselves anew to the liberation of the oppressed, the deprived and the neglected.

For this we identify ourselves with them and resolve to live and work with them. Our vow of poverty means that we choose to place ourselves at their side and take a stand for human dignity, freedom and justice. And we develop and live a spirituality of contemplative involvement and involved contemplation, of availability and equality, of sharing, exchange and dialogue, of mutual enabling and upbuilding.

This demands that we prepare ourselves adequately by an ongoing liberating of ourselves, by examining and resetting our value system and life-style, re-investing our services and resources, conscientizing ourselves, acquiring global awareness and the ability to analyze systems and forces at work, to identify concrete issues as well as to communicate the basic vision that inspires our commitment.

(General Assembly, 1974)

11. ---from the Society of Jesus:

1. To the many requests received from all parts of the Society for clear options and definite guidelines concerning our mission today, the 32nd General Congregation responds as follows:

2. The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. This is so because the reconciliation of men and women among themselves, which their reconciliation with God demands, must be based on justice.

3. In one form or another, this has always been the mission of the Society ; but it gains new meaning and urgency in the light of the needs and aspirations of the men and women of our time, and it is in that light that we embrace it anew. We are confronted today, in fact, by a whole new series of challenges.

4. There is a new challenge to our apostolic mission in a fact without precedent in the history of mankind: today, more than two billion human beings have no knowledge of God the Father and Jesus Christ whom he has sent , yet feel an increasing hunger for the God they already adore in the secret of their hearts without knowing him explicitly.

5. There is a new challenge to our apostolic mission in that many of our contemporaries, dazzled and even dominated by the achievements of the human mind, have either forgotten or rejected the mystery of man's ultimate meaning, and thus have lost the sense of God.

6. There is a new challenge to our apostolic mission in a world increasingly interdependent, yet tragically divided by injustice: injustice not only personal but institutionalized: built into economic, social, and political structures that dominate the life of nations and the international community.

7. Our response to these new challenges must be total, corporate, rooted in faith and experience, and multiform.

--total: Relying on prayer, and convinced that God alone can change the heart of man, we must throw into this enterprise all that we are and have: our whole persons and our communities, institutions, ministries, resources.

--corporate: All of us must contribute to the total enterprise according to the particular capability and function of each, in mutually supportive action, under the leadership of Peter's Successor who presides over the universal Church, and of those whom the Spirit of God has placed over the churches.

--rooted in faith and experience: It is from faith and experience combined that we will learn how to respond to new needs arising from new situations.

--multiform: Since these situations are different in different parts of the world, we must cultivate a great adaptability and flexibility within the single, steady aim of the service of faith and the promotion of justice.

8. While offering new challenges to our apostolic mission, the modern world provides new instruments as well: new and more effective ways of understanding man, nature, and society; of communicating thought, image, and feeling; of organizing action. These we must learn to use in the service of evangelization and human development.

9. From which it follows that we must undertake a thoroughgoing reassessment of our traditional apostolic methods, attitudes, and institutions with a view to adapting them to the changed conditions of the times and to a world in process of rapid change.

10. All this demands that we practise discernment: that discernment of spirits which St. Ignatius teaches in the Exercises. By it we will gain a deeper knowledge of the movements, aspirations, and struggles in the hearts of our contemporaries, as well as those in the heart of mankind itself.

11. In short, our mission today is to make Christ known in such a way that all men are able to recognize him whom from the beginning took delight in being with the sons of men, and ever continues to be active in human history.

12. In carrying out this mission, we should all be convinced that "the means which unite the human instrument with God and so dispose it that it may be wielded dexterously by his divine hand are more effective than those which equip it in relation to men".

(General Congregation, 1974-75)

12. ---from the Capuchin Fathers:

"Should any friars moved by divine inspiration desire to go among the Saracens or other infidels, they shall ask leave to go from their Ministers Provincial. But the Ministers shall not grant leave except to those whom they deem fit to be sent." (RULE, Chapter XII)

All the baptized, and religious in particular because of the special offering of themselves, are joined to the pilgrim Church which is the universal sacrament of salvation through the mission of Christ and of the Holy Spirit, and for that reason is missionary by its nature. In his day, Saint Francis, inspired by God, renewed the missionary spirit by the example of his life and by the force of his Rule, and he gave fresh impetus to those undertakings of the Church that are commonly called Missions. These are generally carried out in certain territories acknowledged as such by the Holy See, where the Gospel is proclaimed and the Church is planted among peoples and groups who do not yet believe in Christ. For this reason, our Order accepts as its own duty the work of evangelization which belongs to the entire Church, and it regards and undertakes this missionary work as one of its principal apostolic obligations, so that it may be rightly called a missionary Order.

13. ---from the Sisters of the Good Shepherd:

Jesus, the Good Shepherd, has called us to live in union with Him and to continue His redemptive mission in the Church. Through the gift of God's love poured into our hearts by the Holy Spirit, we have responded by an act of special consecration which is deeply rooted in our baptismal consecration. Our response, as Sisters of the Good Shepherd, finds its expression in community, through our worship, our fraternal love, our living the evangelical counsels, and our service to persons in need.

After the example of Christ, who was sent by the Father "to bring good news to the poor, to heal the contrite of heart," "to seek and to save what was lost," the Church moves through time, shepherding the people God has gathered to Himself. She encompasses with love all afflicted with human weakness. She looks for the lost one, brings back the strayed, tends the injured, and makes the weak strong. She watches over the healthy, keeping the whole flock in view.

The Church entrusts to us a share in her mission of reconciliation: "It was God who reconciled us to Himself through Christ and gave us the work of handing on this reconciliation." "So we are envoys for Christ; it is as though God were appealing through us, and the appeal that we make in Christ's name is: be reconciled to God." St. John Eudes, sharing the urgent solicitude of the Church for the accomplishment of the salvific will of God, founded the Order of Our Lady of Charity. St. Mary Euphrasia gave fresh impetus to this work by establishing the Generalate of Our Lady of Charity of the Good Shepherd. With a zeal that sought to "embrace the whole world," she extended her care to all who were deprived of hope and love. As daughters of St. John Eudes and St. Mary Euphrasia we are called to continue this same mission in the Church, a mission rooted in the Cross, calling for a total gift of self.

We find inspiration and guidance for our lives in Sacred Scripture and the teachings of our founders. Like them we draw our spirit of zeal from the Hearts of Jesus and Mary. It is an evangelical spirit of welcome, kindness, understanding and loving service, which gives witness that one person is more precious than a whole world.
(General Chapter, 1969)

14. ---from the School Sisters of Notre Dame:

"As the Father sent Christ to show His love to the world, He now sends us with Christ to make visible His presence among us by our love for one another." (YOU ARE SENT, p. 21, No. 2) It is the acceptance of the Incarnation that moves each Sister to "proclaim the Gospel by her very being. . . (YAS, p. 77, No. 1) to "make one" wherever she is sent-- in this city, in this neighborhood, at this hour of salvation history." (YAS, p. 31, No. 12)

We continually affirm the consecration of our ecclesial community which calls us to share directly in the mission of the Church--to carry the message of the Gospel to all men. Inspired by our foundress, Mother Theresa, we "express our love to the world through education in its broadest sense: education which enables persons to reach the fullness of their potential." (YAS, p. 33, No. 13) We dedicate our efforts with rich and poor alike, to educate for a global community, for times-- justice, Christian hope, respect for life and the rights of women, solidarity with the oppressed. . .

We recognize as a special mission of our times, the need to deepen the appreciation and understanding of our international charism so that we might contribute to the emergence in history of a new method of relationships in human society established through justice, charity and liberty. . .

"the relations among individual citizens, among citizens and their own countries, among nations themselves, among individuals, families, intermediate associations and individual states on the one hand and with the community of all mankind on the other.

Pacem in Terris No. 163

(YOU ARE SENT-1970 Constitution and General Directives)

15. ---from the Maryknoll Sisters:

Reflection on our contemporary world opens up to us a comprehensive view of the universal human struggle for liberation as it takes place in three areas of existence - in our inner life, in our relationships with others, and in the structure of our institutions.

From the beginning of creation, God has entered into human history and in Jesus he speaks the Word which is the fullness of his love, holding out to us the freedom of the sons of God. The Church, a people gathered in faith, hope and love by the Lord Jesus, has one total mission, one essential task; it is sent to evangelize the world, to proclaim and give witness to the Kingdom.

We understand evangelization as a mutual, ongoing intergrating process in history with the Paschal Mystery as its core, reconciling man with man and man with God. Evangelization implies giving and receiving, searching together with others in both local and global contexts, discovering the Spirit at work within religions and cultures, responding to the moments when Jesus can be named.

As Maryknoll Sisters in mission, we want to build Christian communities which are a living sign of the reality which they proclaim in presence and life, service and celebration.

OUR COMMON CONVICTIONS

Gathered at our Tenth General Assembly, we forty-three Maryknoll Sister delegates have reflected on the human situation of our time and history and seen both the signs of evil and the signs of grace in ourselves, in the churches and in society. Sharing our faith in Word and in Eucharist, we state these firm convictions that we hold in common:

We believe---

1. that we are a community of women religious sent by the Spirit to continue the mission of Christ. We reflect the universality of the Church by going beyond cultural and national barriers, seeking to reconcile economic, social and religious divisions.
2. we have an urgent call to announce the brotherhood of all men in Christ and to denounce that which deprives man of his legitimate claims for dignity, equality, sharing and friendship.
3. the Congregation as a whole must concern itself with global issues and effectively work for justice and peace.
4. we must be willing to risk, responding with friendship and service to those in need, especially the poor, the oppressed and the alienated.
5. that we are called to a new presence and role among the local churches. In solidarity with them we take direction from their leadership yet also challenge them to discover and fulfill their own task of integral evangelization.
6. that through reflection and prayer and continual conversion, we grow in personal relationship with Christ becoming messengers of the Word who can share our experience of God with others.
7. our particular expression of an evangelical community demands simplicity of life, warm supportive friendships, shared resources, mutual witnessing of the faith dimension of our lives.
8. that we need to express clearly our unity of life and mission while encouraging a creative diversity which enhances our witness to the gospel.

(Maryknoll Sisters in Mission: Proceedings of the Tenth General Assembly; October 15 - December 8, 1974)

16. ---from the Holy Ghost Fathers:

QUELLE MISSION AUJOURD'HUI POUR LES SPIRITAINS?

"Les Spiritains ont toujours été disponibles aux tâches pour lesquelles l'Eglise manque d'ouvriers apostoliques. Un retour à nos sources spiritaines et une prise de conscience de notre responsabilité commune permettront une plus grande mobilité que nous voulons vivre à la fois, dans la fidélité aux Eglises locales et dans l'ouverture aux appels nouveaux." (France).

Les Eglises locales

Aujourd'hui des églises locales s'épanouissent dans plusieurs pays et quelques-unes deviennent missionnaires. Le temps vient et rapidement où l'on pourra dire "qu'elles sont suffisamment établies pour vivre pleinement la vie chrétienne avec leur propre hiérarchie issue de communautés chrétiennes authentiques" (Ad Gentes, 6). Dans ces Eglises "la première urgence est la conversion de nos mentalités, de nos attitudes et de nos activités. Cela exige en particulier de vivre de l'intérieur les aspirations des plus pauvres, dans le partage de la pauvreté et de l'insécurité, de rendre plus visible notre témoignage de vie religieuse (au plan des personnes et des communautés), de collaborer à la prise de conscience de la dimension missionnaire des Eglises. Nous acceptons d'être appelés et envoyés pour des tâches concrètes et déterminées, choisies en dialogue avec l'Eglise locale selon ses priorités et en fidélité à notre vocation propre" (Chapitre de France).

Nouvelles tâches missionnaires spiritaines

En plus de ce travail destiné à rendre les Eglises aptes à se suffire à elles mêmes, le Chapitre de France énumère des besoins missionnaires urgents auxquels les Spiritains pourraient répondre: la situation des plus pauvres (oppression-injustice), les échanges entre églises, le dialogue avec les autres religions, ce qui touche les jeunes, les problèmes des migrants.

Le Chapitre d'Angleterre: travail d'animation missionnaire, le travail auprès des pauvres, spécialement ceux du Tiers-Monde vivant en Angleterre. . .Le nouveau concept de la Mission permet à la Congrégation d'offrir un travail approprié aux confrères âgés ou de faible santé. . . dans la Province d'origine ou dans d'autres Provinces ou Districts.

Le Chapitre des Etats-Unis Ouest: En tenant compte d'une conception plus vaste de la mission de la Congrégation. . .il est normal que les Spiritains acceptent de nouvelles tâches, de nouveaux ministères. . . Nous avons plusieurs possibilités à explorer en faveur des personnes âgées, des malades, des jeunes (Américains Mexicains et de couleur) et d'autres encore.

Le Chapitre de Hollande: "Aujourd'hui la Mission exige une attention particulière au service des jeunes Eglises: entraide, conscientisation et première évangélisation. Cependant, il existe des tâches missionnaires dans les Eglise moins jeunes, des situations missionnaires existent dans

notre pays aussi bien qu'à l'extérieur."

Le Chapitre du Nigéria: "Notre Congrégation est missionnaire; tout Spiritain doit être prêt à aller partout où il est envoyé pour une situation missionnaire, que ce soit à l'intérieur de son pays ou, à l'extérieur."

'La mission au loin, à l'étranger'

"Nous n'oublions pas cependant que notre Congrégation est une communauté fraternelle, spécialement attentive, de par sa vocation. . . à ceux qui n'ont pas encore entendu le Message évangélique ou l'ont à peine entendu" (D. A. 3).

Tout en reconnaissant qu'on peut trouver des situations missionnaires en France, le Chapitre de la Province maintient la priorité à ce que l'on peut appeler les Missions Lointaines. Ainsi dans le message des Capitulants aux membres de la Province: "La France comporte des situations missionnaires; nous restons fidèles aux apostolats lointains, et nous prêtons attention à des tâches nouvelles et urgentes malgré la pauvreté de nos moyens." On peut y percevoir un écho de la Règle Provisoire: "La Congrégation est destinée aux missions à l'étranger, aux missions lointaines."

Le Conseil Elargi accepta trois projets prioritaires: en Angola, équipes pour former des catéchistes, pour la formation permanente, pour les mass media et les jeunes; au Paraguay pour un travail de libération et de conscientisation; au Pakistan pour une tâche de première évangélisation. Ces choix du Conseil Elargi sont appelés à exercer une influence: "Dès le départ, nous nous sommes trouvés dans la foulée du Conseil Général Elargi. Celui-ci marquait une ouverture qui pouvait, à plus d'un, paraître inquiétante. Mais il était un acte de foi et un geste porteur d'espérance qui ne pouvait échapper à personne. Il a profondément marqué les orientations du Chapitre" (Message des Capitulants, France).

Pour répondre à ces nouveaux appels, certains facteurs doivent être soulignés: la mobilité, l'internationalité et l'universalité.

". . . le principe de mobilité selon lequel nos membres sont toujours prêts à se mettre au service de l'Eglise pour répondre à des besoins: ce qui conduira peu à peu à la disparition des districts missionnaires bien définis et à la constitution de petites équipes" (Chapitre d'Angleterre).

"La réponse aux nouvelles situations missionnaires exige la réduction progressive des grands blocs nationaux et la création de nouvelles relations entre le Généralat et les Provinces, les groupes et les districts" (Chapitre d'Angleterre).

La Province de France demande à ses membres de devenir bilingues, moyen pratique de réaliser l'internationalité.

Au sujet de l'universalité: "Il importe de faire éclater les frontières de langues, de races, et de cultures; pour cela nous acceptons les appels d'autres pays et d'autres peuples que ceux dans lesquels nous sommes engagés" (Chapitre de France).

(Information-Documentation, Nov., 1976)

17. ---from the Consolata Fathers:

"The conversion and ongoing formation of those destined for missionary activity include the attitudes both of each and every missionary and of the missionary community as such, their relationship and communion with the local Church, the supervision of their works and of the activities concerned with animating, adapting, and when necessary and possible with replacing these works with choices which, from the missionary angle, are more valid and urgent and of greater priority.

Today the missionary apostolate is, for Missionaries, one of the most important, if not the main stimulus, and the principal field of their ongoing formation. This need exists, of course, for the members of the Institute living and working in mission countries; but it also concerns and affects the others not only because the heart of every missionary is necessarily in mission, our Father Founder used to say, but also because all the activities that the members of the Institute are engaged in - all of which, as previously stated, necessitate ongoing formation - are the expression of our apostolic service in accordance with our charism and missionary vocation. . ."

(Circular Letter No. 44, 1976)

18. ---from the C. I. C. M. Fathers:

Our vocation has grown out of our Faith in the Love of the Father who calls us all into one unity of Universal Brotherhood. It is also a response to the needs of men, living in a world where love and unity are lacking; and we have joined into an international community of missionaries in order to live this brotherhood and also, through our life and work, proclaim the ideal of brotherhood, show the way towards unity, and invite people to join us on the way towards it.

In order to make this ideal come through every missionary commits himself to the Universal Church, as far as this is realized in the one particular Local church where he serves. We join the local church fully, and adopt also its proper local character. We put ourselves at its service along the line of our CICM vocation -- i.e. with stress on concern for the non-Christians and for the poor -- and on the basis of a renewed postconciliar vision of the Church and of Mission. We hope that each Christian community may, in turn, become an agent of Brotherhood and Unity in its own country and guided by its own leaders in full autonomy. This is why our purpose is not to stay but to remain available and ready to move on and meet other needs wherever we are called. Our commitment goes, through our congregation, beyond the boundaries of one diocese. . . .

We DO indeed fully join the one presbyterium wherever we serve. Yet, as each religious community has its own proper aim and ideal, as also the diocesan priests have their own vocation and identity, so do we. This distinction does not divide or separate us from one another. It points to our proper CICM charism and ministry that wishes to make its specific missionary contribution to the growth of the local community. So, many charisms and ministries complement one another and make for the real unity of one body.

(C. I. C. M. Asian Region - REGIONAL MEETING, November 22-27, 1976)

—Having looked at statements on "mission" we now print a missionary's reflection on what questions he must ask himself:

1. What should our Province do in the face of the problems of the Church in Latin America ?
2. What task belongs to me within this framework ? What are the reasons why, ten years after having gone to Colombia, we don't even have one-tenth of the Province there: is it the apostolic value of the works that we are carrying on here, or greater needs in Spain than in Colombia, or the difficulty of finding others to bring about what we are doing in Spain, or lack of courage, or lack of detachment ...?
3. How open am I to catholicity and universality ? How interested am I in what others are doing for the Gospel ? How interested am I in what is different from me, from my culture, from my way of thinking, from my way of looking at things, from my value-system, from my way of judging reality ?
4. To what extent do I feel the urgency and the duty of evangelization ? To what extent do I value the faith, the knowledge of Christ, in such a way that its growth and expansion really bothers me ? To what tasks do I dedicate my effort in the course of a day ? Which ones really take up my energy, which ones give me enthusiasm ? Where have I put my treasure and my heart ?
5. Could my community get along without what I am doing (or at least part of what I am doing) in order to free me for another activity that would be more directly connected with evangelisation ? Could I leave my work (a part of it, at least) to a lay person ? Could I go somewhere else where there is more need for evangelisation, where the Church has fewer people to fulfill its mission ?
6. Would it not be advantageous for me to leave my present environment in order to open up to another step, another direction in my life ? Would it not be advantageous for me to leave my present environment in order to break with my life-style, which is so much in a rut and resists any kind of change ? Are my concerns not too poor, too parochial, hardly worthy of attention when I look at them with a certain perspective or bring them into relationship with the great problems of humanity ? And is this not the fruit of a closed environment, made up of the same things and the same persons, even the same neurosis ?
7. Would I not need to be shaken up through contact with stronger needs in order to revive my faith, my enthusiasm for evangelisation, my detachment ?
8. Is it not the young nations, the cultures of countries in the midst of growth which now can contribute most to those of us who have been brought up in old Europe ?

For the complete original statement: ZARAGOZA, S.M., No.4, 1976

(Taken from COMMUNICATIONS, No. 105, 1977)

LETTER TO ORDINANDS

by Michael Buckley, SJ

In view of the difficulties faced by many missionaries: priests, brothers and sisters - we reprint the following for reflection:-

My Brothers,

As your ordination approaches, I find myself reflecting upon the priestly future of your existence, the deep mystery to which we are called, which catches up your whole lives. We have been together now for three years. We came to the theologate together. And now you are to be priests.

There is a practice among us Americans, common and obvious enough, in estimating a man's aptitude for a profession and a career: You list his strengths. Peter is a good speaker, possesses an able mind, exhibits genuine talent for leadership and debate: He would make an excellent lawyer. Steve has a good judgment, a scientific bent, obvious manual dexterity and human concerns: He will make a splended surgeon.

Now the tendency is to transfer this method of evaluation to the priesthood, to line up all the pluses: socially adept, intellectually perceptive, characterized by interior integrity, sound common sense and habits of prayer - and to judge that such a man would make a fine priest.

I think this transfer is disastrous. There is a further pressing question, one proper to the priesthood, if not uniquely proper to it: Is this man weak enough to be a priest? Let me spell out what I mean. Is this man deficient enough so that he can't ward off insignificant suffering from his life, so that he lives with a certain amount of failure, so that he feels what it is to be an average man? Because it is in this deficiency, in this interior lack, in this weakness, maintains Hebrews, that the efficacy of the ministry and priesthood lies.

"For because He himself has suffered and been tempted, He is able to help those who are tempted. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we, but without sinning. He can deal gently with the ignorant and wayward, since He Himself is beset with weakness" (Heb. 2:18, 4:14-15, 5:2).

How terribly important for us Jesuits to enter into the seriousness of this revelation, of this conjunction between priesthood and weakness, that we dwell upon deficiency as part of our vocation! Otherwise we can secularize our lives into an amalgam of desires and talents, and we can feel our weakness as a threat to our priesthood, as indicative that we should rethink, as symptomatic that we were never genuinely called, that the resources are not ours to complete what we once thought was our destiny and which spoke to our generosity and fidelity.

What do I mean by weakness? Not the experience of sin, though it may contextualize sin, but the experience of a peculiar liability to suffering. A profound sense of inability, both to do and to protect; an inability, even after great effort, to author, perform, effect what we have wanted or with the success we would have wanted; an inability to secure one's own future, to protect oneself to live with clarity and assurance or to ward off shame and suffering.

If one is clever enough or devious enough, or poised enough, he can limit his horizons and expectations, and accomplish pretty much what he would want. He can secure his perimeters and live without a sense of failure or inadequacy or shame before what might have been. But if you cannot - either because of your history or your temperament or your situation - then you experience weakness at the heart of your lives. And this experience, rather than militate against your priesthood, is part of its essential structure.

There is a classic comparison, my brothers, running through contemporary philosophy between Socrates and Christ, a judgement between them in human excellence. Socrates went to his death with calmness and poise. He accepted the judgement of the court, discoursed on the two alternatives suggested by death and on the dialectical indications of immortality, found no cause for fear, drank the poison and died.

Jesus - how much the contrary. Jesus was almost hysterical with terror and fear; looked for comfort from friends and an escape from death and found neither; finally got control over himself and accepted his death in silence and lonely isolation. I once thought this was because they died a different sort of death. But now I think that this hypothesis, though correct, is secondary.

Now I believe that Jesus was a more profoundly weak man than Socrates. Socrates never wept over Athens. Socrates never expressed sorrow and pain at the betrayal of friends. He was possessed and integral, never overextended, convinced that the just man could never suffer genuine hurt. And for this reason, Socrates was one of the greatest men who has ever existed, a paradigm of what humanity can achieve within the individual. Socrates was a philosopher. For these same reasons, Jesus of Nazareth was a priest, ambiguous, suffering, mysterious and salvific.

So also us, my brothers, so also us. The priest must also be liable to suffering, weak as a man because he must become like what he touches, the body of Christ. Obviously the ordinary Catholic so understands the priest primarily or imaginatively through the Eucharist within the Church. And what is the Eucharist? The body of Christ, certainly, but how understood? Psychologists tell us that a man understands himself in terms of his spontaneous body-image; what he feels about his body and its worth is what he feels about himself. And how did Christ understand this, his body? A body which was broken for us; a blood that was shed for us; a sacrificed self, effective only through its destruction. What is more, in our ritual the Eucharist only achieves its graced entrance into our lives if broken and distributed to men. Thus

is the liability of Christ to suffering, his ability to be broken and shed, that both makes his priesthood effective and his Eucharist possible. How paradoxical this mystery is: the strength of our priesthood lies precisely in and through the weakness of our humanity.

Why ? For two reasons, I think. Weakness relates us profoundly with men; it allows us to feel with them the human condition, the human struggle and darkness and anguish which calls out for salvation. Further, weakness relates us profoundly and apostolically with God, because it provides the arena in which his power can move and reveal itself: His power is made manifest in weakness.

And so Paul: "I will all the more gladly glory in my weakness, that the power of Christ may rest upon me. For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, for when I am weak, then I am strong" (Cor. 12: 9-10).

There is a collective consequence which follows from all of this. Our Jesuit communities must make such a life possible; we must support one another in weakness, forgiving one another daily faults and carrying one another's burdens. It is absurd to maintain weakness as part of the essential priestly vocation and then to belittle those who are deficient or to resent those who are insensitive and clumsy or to allow disagreements to become hostilities or to continue battles because of personal feelings.

The commandment and judgement upon our lives is that we should love one another as He has loved us: As He cared -- out of his weakness -- for our weakness, and so became our Eucharist. This is the foundation of our lives together, the deep mystery of our mutual priestly presence, and so let us always be reconciled with one another.

May God grace you in the priestly lives which lie before you: "For He is not weak in dealing with you, but is powerful in you. For He was crucified in weakness, but lives by the power of God. For we are weak in Him, but in dealing with you, we shall live with Him by the power of God" (Cor. 13: 3-4).

(Taken from Western USA Newsletter - 24/76. In OMI Documentation No. 74, 1977).

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*JUST RECEIVED: MISSION HANDBOOK: NORTH AMERICAN PROTESTANT MINISTRIES OVERSEAS (11th Edition), edited by Edward R. Dayton. 589 pp.

The purpose of this book is to provide in a single volume a convenient reference to descriptive and statistical data on all North American Protestant overseas ministries or related agencies with overseas operations; plus analytical and interpretive material that will help give a better understanding to the dynamics of the mission enterprise based in North America.

THE DOCUMENTS OF THE RHODESIAN CHURCH
(translated by Ann Ashford)

- 1959 Monsignor LAMONT'S first pastoral letter on racial problems
- 1961 Five Bishops denounce the social injustices suffered by the blacks
- 1969 Pastoral letter "An appeal to Christians": The bishops oppose the Government for granting full powers to government administrative workers and to the police, and openly denounces the racist character of the Rhodesian regime.
- 1970 The Catholic Bishops together with other Churches' leaders condemn the Agrarian Reform.
- 1971 Direct clash between Church and State on the question of discrimination in the schools.
- 1971 Mgr. Lamont's statement to the Rome Synod: "In Rhodesia the Church denounces the white minority's intention of maintaining their own privileged position."
- 1973 The Bishops threaten to resort to civil disobedience as a protest against the law forbidding whites and blacks to pray together in Church.
- 1974 The bishops publish a "reconciliation programme" in which they ask for the immediate abolition of all discrimination, civil equality as citizens, fair parliamentary representation for the Blacks, the agrarian reform, etc.
- 1975 Publication of document: "The man in the middle" by the Rhodesian Commission of Justice and Peace against tortures and expulsions.
- 1976 October: Report published:- "Civil War in Rhodesia" put together by the bishops of the Justice and Peace Commission with full documentation and witness of the oppression used by the government.
- 1976 November: The Rhodesian Christian Council asks for the immediate freeing of political prisoners and the immediate stopping of executions and political trials.
- 1977 February: Bishops' document with the moral guidelines for Christian involvement.

(TAKEN FROM: MONDO e MISSIONE, No. 7, April 1, 1977, page 267.)

INTERVIEW WITH MONS. DONAL RAYMOND LAMONT,
BISHOP OF UMTALI, RHODESIA

-Is your position and way of treating the racial situation in Rhodesia understood by the White Catholics, especially the laity?

In fact, they don't agree. They don't have any experience of the African way of life. Together with the Government, they condemned and blackened me as being a communist. When for example, on the 11th August '76, I wrote an open letter to the Rhodesian government which was presented to all the members of the Government and Parliament, a Catholic minister replied on the 18th August: "This man Lamont is either mad or a communist or he is both". **The white Catholics feel more white than Catholics. The day in which I was at the Supreme Court of Appeal and my sentence was changed from ten years to four, a Catholic member of Parliament, asked the minister: "For what reason have you reduced his sentence? Why are you speaking of his expulsion, instead of sending him to prison?"**

-Do the African Catholics understand your behaviour?

Not only the Catholics but also all the other Africans. More than once they exclaimed that the Catholic Church is the only voice of those that cannot speak. When I was condemned, some of them wrote to me saying: Who is going to speak for us? It is two years now since I gave in my resignation as Bishop of Umtali to the Holy Father because I couldn't speak the native language fluently and because I maintain that it is necessary and indispensable to announce the Good News in a way which is understood by them. Notwithstanding this, the natives have expressed their concern: Who will speak on our behalf? I answered: From the moment in which I am condemned I will have a special grace: that of languages. I will be able to speak all dialects not only of Rhodesia, but of the whole of Africa. When one speaks with acts instead of with words, it is really efficacious and understandable to all.

-Now the Government can easily argue like this: We managed to get rid of Bishop Lamont; now it is the turn of the missionaries who have obeyed the bishop in not denouncing the 'rebels'. Will it be easier for the Government to prosecute our missionaries with the same excuse?

It is possible, indeed it will be the expected thing. For the majority of the missionaries there will be expulsion from Rhodesia. There is a Swiss priest who has already been condemned and will certainly be expelled from the country. It is precisely this thing which causes grief more than everything that happened to me. In fact, I would have suffered more if they had imprisoned the sister in charge

of giving the medicine. Last week, when I heard about Fr. Lynch's incident, I thought that we had passed the crucial moment: however, it seems to be to the contrary.

-You have fought a great deal for peace in Rhodesia. Now that you have been deprived of your Rhodesian citizenship and expelled from the country, what have you to say to priests and missionaries?

I refused to obey the law of the State believing that I had a more important and pressing responsibility; that of obeying the supreme law of charity. One can love the Church and State together, but woe to those statemen who do not recognize that in the integral life of the human person there lies the solid source of social life. I never sought to destroy any regime; I was never interested in politics; but I will continue to search for justice in unviolent ways. During the Synod of Bishops in which I took part sometime ago in Rome, it was said that action in favour of justice should be considered an essential element of the Church's teaching. In the Synod's document it is said that the Church's representatives, whether bishops or priests, have the duty of finding peaceful means in order to oppose unjust structures. I believe that it is necessary to counsel priests and missionaries (before leaving Rhodesia I spoke with all my Carmelite Brethren) telling them that we are ordained for the Church. Christ says to us: He who wishes to follow me, follows me even to the cross. It is a great privilege. For me, now that I am free, it is easy to speak like this; but I have done it before. I was prepared for this from the time I remembered Fr. Brenninger's words, which I quoted during the trial: the Church will always have martyrs. To priests I can only say start again and encourage them since the present moment is a privilege in which they can sow and prepare the ground for harvest. These are hard times, times of martyrdom. Cardinal Döpfner, who visited Rhodesia, when speaking with a prelate said that starting from this place he had had the impression of having met some martyrs. Some months ago, some were assassinated, and among them was Mons. Schmitt. Then many others followed. It isn't a great consolation for human nature, but we have to be prepared to face the Church's times whilst always remaining Christ's messengers: He who wants to serve me, must follow me.

-Is there a hope that this gives the Africans a sense of love for the Church?

Without any doubt. All of these events in Rhodesia will purify the African Church. It has grown up hand in hand with Colonialism, and many thought that it hadn't the courage to speak against the Whites. Now the Catholic Church has done so, and the first to recognize it have been the Africans themselves.

-In this long story of yours, were you at all frightened and was there anything that gave you help and hope?

Certainly I have been frightened because I am an ordinary man like everyone else. However, I understood that it is always necessary to be prepared for everything. I am more than 65 years old and I believe that it may be enough.

(AN INTERVIEW WITH Mons. Donal Raymond Lamont, Bishop of Umtali, Rhodesia
TAKEN FROM: **CITOC-INFORMATIO ET DOCUMENTATIO ORDINIS CARMELITARUM**,
April, 1977, No. 4, pp. 7-10)

SEDOS EXECUTIVE COMMITTEE MEETING - MINUTES 77/11

The Sedos Executive Committee met at Sedos on 23rd May 1977 at 4pm.

Present were: Fr. F. Timmermans, ossp, Sr. Godelieve Prové, somm-m, Sr. Mary Motte, fmm, Fr. Joseph Lang, mm, Br. Pablo Basterecchea, fsc, Fr. P. Divarkar, sj, and Sr. Joan Delaney.

Apologies were received from Sr. Danita. Fr. Timmermans welcomed Fr. Divarkar, SJ, to the meeting.

1. The Minutes 77/10 of 9th May were approved with the following corrections: Item 1 - Sr. Katherine Jobson, somm-m, has been appointed to be the Roman Catholic Consultant to the Christian Medical Commission of the World Council of Churches by the Vatican, and Sr. Francis Webster, somm-m, has been appointed a Consultor of Cor Unum.

2. Matters arising from the minutes

77/7 Item 6.5 - A letter of congratulations has been sent to Sr. Francis Webster.

77/8 Item 6 - Mrs Cuturi will be interviewed on Wednesday 1st June at 4pm. It was agreed by the Committee that three members of the Committee were sufficient. It will not be necessary to have a Secretary-General of a Sedos congregation. Sr. Godelieve, Sr. Danita, Fr. Lang and Sr. Mary agreed to be present.

77/10 Item 2 - Necessary adjustments will be made on the Bulletin after the Assembly. A schedule of items in future issues was distributed. The issue for 15th June or 1st July will be on Islam:-

- a) If members have articles on this subject which would be useful, they are asked to let the Executive Secretary know.
- b) Sr. Agnetta has prepared an extensive bibliography. A list of material received since 1975 will be published in the bulletin; material before 1975 will be on a separate list available on request from the Documentation Centre.

77/10 Item 3 - Sedos Office in Geneva: Mr Martinache has been informed of the Executive Committee's decision not to have a Sedos representative in Geneva at this time.

77/10 Item 4a) Fr. Joblin, SJ, of the I.L.O. visited the office on 10th May. The meeting with the Executive Committee on 19th May had to be cancelled owing to threatened demonstrations. Br. Vincent Gottwald was kind enough to invite the original group to an informal meeting at the Christian Brothers on 20th May.

Sr. Godelieve attended and reported a lively discussion took place on whether religious were marginalized from society. She thought our General Assembly topic on new insertions was one indication of continual efforts to be more involved in society.

3. Matters discussed GENERAL ASSEMBLY

- a) Acceptances - over 70 delegates have accepted so far.
- b) The timetable was revised to allow more time at noon.
- c) The liturgy will be in memory of Fr. Lozé. Father Timmermans suggested Fr. Lang be the main celebrant.
- d) Evaluation - a proposed form was agreed upon.

4. REVISION OF THE STATUTES

It was agreed that these would be discussed on September 16th at 4pm. at the Generalate of the Medical Mission Sisters.

5. STAFF ARRANGEMENTS

A list of the staff establishment and the change in full-time and part-time staff during the next three months was distributed to the members. We have an establishment of three full-time staff or the equivalent in part-time staff, (excluding the Executive Secretary).

6. ANY OTHER BUSINESS

- a) It was agreed that we should revise the statutes first and then fill the vacancy on the Executive Committee according to the statutes.

At present the statutes only provide for the vacancy of the president.

Fr. Divarkar was asked if he or his delegate could continue on the committee until this was done i.e. until the December General Assembly.

Fr. Divarkar agreed and Fr. Timmermans thanked him for his interest and support of Sedos.

- b) Mgr. Bruce Kent of the Pax Christi Movement had been asked if he would be stopping in Rome after his October visit to S. Africa. Unfortunately he will not be stopping then but will be here the last week of July. The Secretary will arrange a meeting and will notify all those who participated in the S. Africa meeting. Mgr. Kent has done extensive work on the problem of investments in S. Africa.
- c) A copy of President Nyerere's recent speech to the Major Superiors of Men is available for anyone who would like a xeroxed copy.

7. TIME & DATE OF NEXT MEETING

Friday 17th June at 3.30pm. at Sedos.