

Rome, July 4, 1969

To the Superiors General
 To their Delegates for Sedos
 To the members of all Sedos Groups

Dear

This will be the last issue of the weekly service before the summer recess. It includes an index of the subjects covered since January 1, 1969.

The Secretariat will close down from July 28 to August 14.

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Sincerely yours

Benjamin Tonna

Fr. Benjamin Tonna
 Executive Secretary

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THEOLOGIE DE LA MISSION POUR NOTRE TEMPS

Rome, 27-31 mars 1969

SESSION OUVERTE - **Matin 31 mars, 1969**Résumé

Le Modérateur de la session, le Frère Charles Henry Buttimer fsc, Supérieur Général des Frères des Ecoles Chrétiennes, ouvre la session en invitant le Père Arevalo, de Manille, à présenter les conclusions des sessions closes du Symposium.

(Conclusions des théologiens, Doc. 3a - 5a)

Puis le Père A. Camps ofm, présente l'exposé sur "L'Activité Missionnaire et Structures d'emprunt".

(Conférence de Camps, Document 10)

Le Modérateur invite alors l'assemblée à poser des questions aux théologiens.

Père SACCHI - Pour réduire le malaise des missionnaires devant le débat théologique en cours, il faut bien indiquer les points fermes. Pouvez-vous préciser le consensus théologique? D'où part-on? Où faut-il arriver?

Père CAMPS - C'est la raison pour laquelle j'ai insisté sur la nécessité d'avoir des Instituts pastoraux pour ré-éduquer les missionnaires, pour les aider à comprendre et à suivre les développements actuels en théologie.

Père DELCUVE - D'accord. Mais il sera très utile de lier les efforts de ces Instituts avec ceux des Instituts occidentaux, surtout quand il s'agit de la recherche liturgique et de la façon de vivre le christianisme aujourd'hui.

Père LYONNET - L'expérience d'Abidjan (Côte-d'Ivoire) est très intéressante: on y invite des professeurs européens à donner des cours et à partager la vie commune avec les prêtres africains.

Rév. POTTER - (sur invitation du Modérateur) résume l'expérience protestante:
 1 - Il y a une évolution dans l'idée même d'adaptation (ou, selon l'expression courante, l'indigénisation). Nous avons les mêmes problèmes. Nous avons mis en place des centres d'études qui s'engagent dans des discussions assez profondes. Les problèmes se posent au moment de l'expérimentation, qu'il faut commencer pour contrôler les idées avancées dans la discussion. Surtout, quand il s'agit de ré-éduquer nos responsables "préconçus"!

2 - Nous avons une Fondation pour l'éducation théologique, grâce à laquelle nous avons déjà organisé des symposia pour éclairer des questions de fond. Ici nos difficultés consistent dans la façon scholastique d'entendre couramment la théologie. Plutôt qu'à réfléchir ensemble, nous tendons à transmettre des connaissances sur ce que Dieu a donné au monde, sur ce que les hommes donnent, sur ce que Dieu fait dans les pays où les hommes vivent. Chez nous cette approche théologique est considérée comme très adéquate.

Père MERTENS - Tout à fait d'accord pour le dialogue. C'est capital. Mais le problème est de trouver les théologiens autochtones sur place. La réflexion est encore trop dominée par des théologiens occidentaux, qui proposent aux autochtones ce qu'il faut penser. Ce n'est pas encore le dialogue.

Frère CLIMACUS - propose deux textes pour aider à situer la motivation des missions, à partir des conclusions présentées par le Père Arevalo:

a - Jean 8, 31 et ss: "Si vous demeurez dans ma parole vous serez vraiment mes disciples. Vous connaîtrez alors la vérité et la vérité vous fera libres".

Le missionnaire, en proposant la vérité, porte la liberté aux hommes.

b - Jean 17, 21 "Que tous soient un comme toi Père es en moi et moi en toi, qu'eux soient un en nous, enfin que le monde croie que tu m'as envoyé".

Père STANLEY - Dans le passé, on a exporté le Christianisme comme une donnée certaine. Maintenant on l'exporte avec tâtonnement. Mon problème est celui-ci: notre incertitude pourrait-elle vraiment échapper à l'exportation même?

Père CAMPS - Les changements, et donc les tâtonnements qu'on note en Occident, sont aussi présents dans les pays non occidentaux. La solution n'est pas d'exporter notre incertitude mais d'entrer en dialogue, pour créer, ensemble, une nouvelle réalité - une christianisme qui se sent chez soi en Inde, au Japon, partout.

Frère SCHNEPP - Reste toujours le même dilemme. La foi est un don gratuit. On ne peut pas dire qu'on la trouve avec certitude dans les religions non chrétiennes. Elles ne sont donc pas des voies de salut. Alors je ne comprends pas les conclusions, qui disent que les individus reçoivent le Salut par ces religions.

Père LYONNET - La religion chrétienne est avant tout une vie de charité, c.a.d. un amour désintéressé des autres. Si l'on fait cela, on fait la volonté de Dieu et, même si l'on ne sait pas comment, on aura le Salut.

Père AMALORPAVADASS - La réalité, c'est une tension entre ce qu'on reçoit et ce qu'on a déjà. Aujourd'hui il y a un certain nombre de problèmes universels. Nous trouverons leur solution en nous y attaquant, ensemble, dans le dialogue. Pour être pleinement nous-mêmes, nous voudrions entrer et rester en contact avec les occidentaux, même pour éviter les emprunts tout faits.

Soeur ROWNTREE - Nous voudrions bien entrer en dialogue mais on ne trouve pas de théologiens qui viennent chez nous, en Afrique du Sud. J'ai l'impression que le changement de fond est d'ordre politique plutôt qu'ecclésial.

Père URQUIA - Les conclusions présentées ne répondent pas aux questions des missionnaires. Même les conclusions du Père Camps, parce qu'elles ne sont pas théologiques mais historiques.

Père GONZALEZ RUIZ - D'accord. Les conclusions ne sont pas le résultat de la discussion. Il y avait plusieurs perspectives. On a eu peur de scandaliser les missionnaires. Donc on est arrivé à un document "jaune". Personnellement je pense que les divergences peuvent enrichir les missionnaires. Par exemple, on a dit que les religions non-chrétiennes ne constituent en elles-mêmes pas un espace surnaturel, mais seulement les individus. Je ne suis pas d'accord. Donc la question n'est pas close: nous devons continuer à discuter sur ce point. Dans le Nouveau Testament, la tension entre le "maintenant" et le "pas encore" est essentielle. Mais plusieurs églises chrétiennes soulignent le "maintenant". Je pense que pour les missionnaires, le "pas encore" est plus important. La théologie de l'attente est un stimulant très fort pour l'action.

Père FRISQUE - L'ensemble de la discussion sera publié. L'intention des conclusions présentées était de développer quelques questions posées, pas de répondre à toutes. Mais elles affirment ce qu'on peut affirmer, sans s'appuyer sur n'importe quelle position théologique particulière. Une réponse de fond, qui laisse donc ouvertes les questions non résolues et qui, dans la pratique, permettra des changements profonds. C'est un point de départ. Les questions qui se posent sur le terrain ne sont pas des questions de détails. Il faut dire aux missionnaires: les hommes que vous avez devant vous sont, en fait, sur un itinéraire par rapport à la Manifestation de Jésus-Christ.

Père CAMPS - L'une des sources de malaise est que nous envisageons les religions d'une façon trop analytique. Je pense qu'il faut les voir globalement, pour échapper aux limitations de la théologie de l'adaptation.

Père VAN DER WEIJDEN - Est-ce qu'on ne doit pas poser la question des non croyants? C'est un problème-clé, qui doit nous mettre en garde contre le danger de vieillissement d'une théologie trop centrée sur les religions non-chrétiennes.

Père DELCUVE - Il faut dire que notre approche des religions a voulu être globale. Il faut aussi dire que l'incroyance menace partout. Il n'y a pas l'espace pour poser les questions religieuses, parce que beaucoup de nos contemporains disent que ils n'ont pas besoin de la religion. Selon Refoulet, il faut, même avant l'espace religieux, créer l'espace de l'interrogation. Ici, peut-être, le développement peut nous aider: dans ce domaine, il faut, à un certain point, découvrir les limites de l'homme et donc poser les questions de base.

Père HENRY - Je voudrais répondre d'une façon élémentaire. Pour moi, la certitude des certitudes, c'est le besoin de la mission. Les missionnaires sont appelés à aider les hommes à s'aimer les uns les autres. S'ils ne le font pas, il y aura quelque chose d'essentiel qui manquera au monde. Le monde se détériorera. C'est tout qu'il faut dire. Mais cet amour impliquera la foi: les hommes seront incapables d'actuer leur propos de s'aimer s'ils n'accueillent pas l'Amour qui vient de Dieu. Cela manquera aux hommes, les empêchant d'aller jusqu'au but. Pour simplifier encore: dans le passé nous avons prêché la foi, en attendant qu'elle porte l'espérance et, enfin, la charité. Il faut, aujourd'hui, renverser le mouvement: il faut, d'abord, aimer les hommes. Ce faisant, nous suscitons l'espérance. De telles sorte que les non-chrétiennes sont poussés à se

poser la question, et nous donnons la réponse, quelle est votre foi, la foi qui vous permet d'aimer jusqu'au bout. La foi ne sera pas "plaquée", mais viendra de l'intérieur. Et la théologie morale trouvera sa vraie signification. La charité, c'est écouter l'autre, demander quelque chose à l'autre. C'est aussi, aujourd'hui, le sens du développement.

Père STANLEY - Je crains que nous prendrions la mauvaise direction en cherchant une théologie différenciée selon les cultures. Les sciences du futur probable nous enseignent que nous allons vers une culture universelle.

Père CAMPS - Il y aura une certaine unité grâce à la technologie et aux communications sociales. Mais je ne pense pas qu'on arrivera à une seule culture. Il ne faut pas oublier d'autre part que l'esprit Saint est toujours à l'oeuvre. Au Japon, par exemple, on observe une certaine croissance de l'influence du christianisme, dans le style de vie, dans les nouvelles religions, même si le nombre des conversions au christianisme croît pas en proportion.

Père VANNESTE - Les théologiens africains pensent que, même s'il y a une tendance vers l'unification, les diverses cultures resteront.

Père WETZSTEIN - Aujourd'hui on distingue entre Christ et Eglise. Comment les missionnaires doivent-ils présenter l'Eglise?

Père BOUCHARD - (Invité par le Modérateur). Je pense que le Père Camps a donné la réponse. Il ne faut pas emprunter des structures occidentales telles quelles. Dans le passé les missionnaires n'avaient pas autorité pour changer les structures de l'église occidentale. Aujourd'hui il faut qu'ils "sèment la semence" en la laissant se développer selon la culture propre des peuples. C'est ce que St. Paul a fait dans le monde grec. Et ensuite, il faut confirmer les résultats positifs. Comme St. Paul a fait au Concile de Jérusalem pour son oeuvre chez les Grecs.

Père CAMPS - Il faut insister sur le concept "être ensemble". C'est plus que la communauté.

Rév. HOLLENWEGER - La question qui se pose chez nous, au Conseil Oecuménique, est la structure missionnaire de la congrégation. Nos conclusions sont telles du Père Camps. Mais nous n'avons pas encore surmonté les catégories du Moyen Age. La réalité, c'est l'Esprit qui pousse vers l'"être ensemble",

indépendamment des vocabulaires employés. Le problème se pose quand nous donnons des noms à cet Esprit, des noms qui Lui sont étrangers. Nous essaierons de découvrir la réalité par des célébrations polyspirituelles. L'unité se célèbre avec une théologie et une liturgie pluriformes. Ce sera l'expérimentation qui nous fournira la réponse.

Père GRASSO - On ne peut pas aimer le Christ sans aimer l'Eglise, son représentant sur la terre. Et l'Eglise aura toujours des structures humaines. Donc il ne s'agit pas d'un dilemme - Christ ou Eglise. Un autre point: je ne crois pas qu'on peut dire que les religions non-chrétiennes sont des voies de salut. Elles sont une préparation à l'Evangile. C'est le Christ qui est la seule voie de salut.

SESSION OUVERTE - Après midi 31 mars, 1969

Exposé du Père Tshibangu, (Document 11)

Exposé du Père Gonzalez-Ruiz, (Document 12)

Père de la POTTERIE - D'accord avec Mgr Tshibangu, surtout sur la possibilité de renouveler la théologie en commençant, pour ainsi dire, par l'autre bout, l'herméneutique, i.e. en partant de la problématique d'aujourd'hui. Dans ce contexte, l'herméneutique moderne nous donne l'exemple; elle cherche à faire la synthèse entre la Parole et sa signification aujourd'hui. Par conséquent, on doit bien étudier les situations concrètes de cet aujourd'hui. Le christianisme doit s'incarner d'avantage en ces situations particulières. On pourrait utilement doubler notre philosophie ontologique d'une philosophie existentielle, en montrant l'insertion de la foi dans les cultures et l'existence humaine concrète. J'ajoute que le christianisme doit s'incarner dans des structures concrètes. Je ne vois pas comme on pourrait envisager un christianisme désinstitutionnalisé. On ne peut invoquer l'économie d'incarnation pour rejeter toute institution.

Père FRISQUE - Je suis très proche aux idées exprimées par le Père Gonzalez-Ruiz. Mais je suis troublé par la mentalité dans laquelle il les a exprimées. Il y a une tension entre les ailes - marchante et conservatrice - des missionnaires. Mais la solution se trouve dans une recherche commune. Parce que tous et chacun ont la même intention fondamentale, même si les situations historiques dans lesquelles ils se trouvent sont différentes. Je ne pense pas que la meilleure façon d'être tolérant est de juger sévèrement ceux qui nous ont précédés.

Père SETIEN - Le vrai problème est le témoignage de la charité par des actes concrets, pas seulement par des idées. Les missionnaires doivent se donner la tâche de critiquer, de prophétiser, collectivement et face aux institutions collectives, si nous voulons que l'évangélisation soit débarrassée de certaines formes criticables. Pour éclairer les chrétiens et pour les aider à trouver leur vocation propre dans la solution des problèmes brûlants de la paix et du développement: comment trouver un pont entre les tâches séculières et le témoignage du Christ? Comment lier l'oeuvre de développement et le témoignage de charité?

Père GONZALEZ-RUIZ - Je n'avais pas la moindre intention d'adopter la mentalité exprimée par le Père Frisque. Je suis d'accord sur la nécessité de la recherche ensemble. Je m'excuse, si mon français - "espagnol" a pu donner cette impression.

Mlle STIEVENS - La Révélation ne concerne pas seulement Dieu, mais aussi l'homme. La Révélation est un phénomène progressif, accompli à la manière d'un développement. Développement et Révélation sont-ils en dépendance l'un de l'autre? N'y a-t-il pas relation étroite entre développement de la Révélation et développement de l'homme?

Alors je pose deux questions dans le contexte de la conclusion B:

a - quelles sont les structures constitutives universelles de l'image de Dieu dans l'homme?

b - quelles sont les étapes qu'il faut respecter pour promouvoir ces structures?

Père FIOLET - (sur l'invitation du Modérateur): Il faut définir les implications de l'Incarnation. Il s'agit de l'accomplissement plénier de ce qu'est l'homme, de la Création. Dieu fait ce monde, il fait l'histoire du monde. Révélation et Création sont des oeuvres complémentaires de Dieu. La tâche missionnaire de l'Eglise est précisément le plein épanouissement du grand dessein que Dieu avait quand Il a créé l'homme.

Comme il est dit au chapitre premier de St. Jean, la Création trouve son épanouissement plénier dans son "complément". Et ce monde est l'espace dans lequel Dieu réalise son "complément". Donc, la grâce n'est pas une addition à la nature humaine mais sa plénitude, son plein emploi, La grâce est déjà ici. Mais on doit la récupérer. C'est la mission: guider chaque homme vers ce qu'il est et vers qu'il peut être en Jésus-Christ.

Père GRASSO - Une certaine maturation de la culture est nécessaire avant de lui transmettre la pleine Révélation. Il faut, dans ce cas, montrer à cette culture ce qui lui manque. Un exemple: l'idée de "paternité", essentielle à la Révélation de la Trinité, peut être sous-développé dans une culture donnée.

Père GONZALEZ-RUIZ - Si j'ai bien compris on a posé la problême du mythe et du langage. La foi a besoin d'un langage. Normalement elle s'exprime en des termes anthropologiques. Mais ça ne veut pas dire qu'elle consacre ces termes: le contenu du langage est tout à fait distinct du langage lui-même.

Père HENRY - Notre théologie est évidemment liée à notre anthropologie: tel homme, tel Dieu; et aussi tel Dieu, tel homme. On pourrait dire: "dis-moi quel est ton Dieu et je te dirai quel homme tu es".

Si votre Dieu est un Dieu-Loi, un Dieu-Moloch, vous aurez une mentalité fixiste. Si votre Dieu est un "papa-gâteau", bonasse et sans consistance, vous aurez une mentalité molle et sans réaction.

En définitive l'un des plus grands obstacles au développement, c'est le paganisme, car il pense le monde comme un monde invisible où des forces obscures s'équilibrent, comme un monde où la seule obligation est de réparer les déséquilibres qui peuvent se produire, un monde essentiellement fixiste. C'est une mentalité qui est un mur face à l'idée et à l'action du développement.

Au contraire la Révélation chrétienne apporte un dynamisme de progrès et d'évolution. Elle est en elle-même comme un développement-pilote.

Père de la POTTERIE - On peut mieux comprendre le progrès de la Révélation en référence aux progrès de l'homme, c'est vrai. Theillard a tenté cette nouvelle synthèse.

Mais puisqu'on a évoqué tout à l'heure le problème du mythe, je voudrais y revenir. Tout mythe doit fournir son "sens": il faut découvrir la valeur de symbolisation des réalités naturelles qui appellent un dépassement. Si l'on considère, par exemple, la valeur de symbole des relations "père-fils", il s'agit essentiellement de relations d'amour et de don mutuel. L'anthropologie les étudiera sur le plan humain; la théologie dépassera ce cadre pour en faire l'application aux relations trinitaires. Si dans tel ou tel groupe humain ce symbole est dégradé, il faudra d'abord lui redonner son sens humain plénier. Ce sera du vrai développement. La Révélation lui apportera ensuite une dimension et un dynamisme qui rejailliront sur l'épanouissement total de cette communauté humaine.

Working Group for Development

Report on the special meeting of the Sedos Working Group for Development with Rev. J. van den Dries and Mr A.A. Bailey on the Credit Union Seminar of 1970.

Present were: A.A. Bailey, J. van den Dries, B. Tonna, J. Maertens cicm, J. Schotte cicm, Br Climacus Boyle cfx, M. Panevska scmm-m, E. Biggane sma.

Program of Seminar

Cuna and CRS requested that the time of the seminar be changed from the spring of 1970 to September 1970, for the following reasons:

- in the spring these organizations are busy with fund-raising activities
- September is a popular time for seminars, and a seminar on cooperatives is scheduled also for September 1970 to be held in Paris, which would enable some of the participants^{to} attend both seminars.

Since many Generals only return to Rome in the latter part of September, the Working Group for Development proposed September 23 and 25 for the preliminary meeting for the Generals, and September 27 through October 3 for the week of the actual seminar. This seemed acceptable to all parties, and reservation of the OMI facilities for this time was immediately confirmed.

The structure of the program as given in Sedos 69/578 was reviewed and confirmed, with the change of dates needed.

Participation

- a - From the lists of active CU persons who would be suitable participants, Bailey and van den Dries had reduced the number to a selection of: 12 from Africa, 12 from Far East, 7 from Latin America. They suggested considering also about 5 Protestant missionaries, which would bring the number of active participants to about 37. However, in view of the number of participants in categories (b) and (c), they felt a further reduction of (a) could be considered.
- b - From a list of all the agencies related to development who would be invited to send one or more representatives to the seminar, it was estimated that about 20 could be expected.
- c - From the mission sending institutes, it was estimated that approximately 100 Generals/Assistants could be expected.

The above indicates that each Workgroup may have about 50 persons, which is a large number to achieve practical discussions. It was agreed that very efficient chairmen are essential to assure that the primary objectives of the seminar are reached. It may be necessary, particularly in the beginning, to limit the activity of categories (b) and (c) to a brief period for interventions.

Consideration was given to inviting prospective CU animators from the missions who have not yet had experience in the field but will be future leaders, and it was agreed that this is beyond the scope of this present seminar and that such persons, whose main need is their own education, would probably impede the discussions of the experts and not serve toward achieving the goals of this seminar. Such persons should be encouraged to attend regional CU seminars in their areas.

Sponsors

Bailey proposed that there be one international Catholic organization of considerable stature as the sponsor, to be assisted by Cuna, CRS, Sedos, and possibly others such as International Catholic Rural Life Conference, and this was agreed to.

Approaching of the sponsors will be done by Bailey and van den Dries.

It was agreed that it is essential for the sponsors to appoint the Executive Group (van den Dries, Bailey, one Sedos person) who will have full responsibility for organization and management of the seminar, including selection of participants. Occasional progress reports can be sent to the sponsors and any others concerned between September 1969 and 1970.

Sedos has accepted the responsibility for the Secretariat, reception service, press, treasurer, logistics. Van den Dries and Bailey will send Sedos the list of invitees^{to} whom Sedos will send the invitations, background papers, etc.

Bailey and van den Dries will also send to Sedos the background papers, reports, etc. in their edited form and in English and French, to be duplicated and sent to the participants by Sedos.

Cuna accepts responsibility for publication of the final report resulting from the seminar.

Finances

Bailey and van den Dries will raise the necessary funds for the seminar and agree that approximately \$ 8.000.- may be needed for the Secretariat expenses, to cover the items listed on the proposed budget in Sedos 69/583.

Contribution of participants

- a - Some of the group was in favor of asking participants of category (a) to contribute a portion of their expenses if possible. Others felt that none of the participating missionaries should be asked to contribute anything financially. The question was left to the judgment of Bailey and van den Dries, who know the participants personally.
- b - Representatives from agencies will pay their own travel and approximately \$ 10 per day for room and board at OMI.
- c - Generalates personnel will pay their own meals at OMI, but no other expenses would be involved for them except possibly asking some registration fee from non-Sedos members.

Languages

- Africa - English and French
- Far East - English
- Latin America - Spanish

Simultaneous translation will be provided at the General Assemblies.
The background papers and final report will be printed in English and French.

Housing

It was agreed that it is important for all the participants and representatives from organizations outside Rome to live at OMI.

Liturgy

The proposal that there be an opening concelebrated Mass with a protestant speaker and a closing evening service with a catholic speaker was accepted, and it was agreed that efforts be made to provide a good liturgy.

Plan of Present Action

- 1 - a firm outline of the seminar as seen to date will be prepared immediately and confirmed by Bailey and van den Dries on Monday, 23 June.
(Outline attached)
- 2 - van den Dries and Bailey will make the necessary contacts with the sponsors during the summer, assuring that the sponsors understand that responsibility for organization etc. is completely in the hands of the Executive Group.
- 3 - In September 1969 the Executive Group will meet to map out a more detailed action plan.

Sister Maryann Panevska scmm-m
Secretary

C R E D I T U N I O N S E M I N A R

Description Sheet

- * A seminar on credit unions in the developing world will be held in September 1970 in Rome, under the sponsorship of Cidse, Cuna International, Sedos, the World Council of Churches newly formed group, and the International Catholic Rural Life Conference.
- * Participating in the seminar will be 30 - 40 credit union specialists from the developing countries, representatives from organizations whose activity includes the education/support of credit union leaders, and representatives from the mission sending institutes which supply the manpower.
- * The objectives of the seminar are:
 1. To achieve a high-level endorsement of the place of credit unions in comprehensive development.
 2. To enable an exchange of information by the outstanding leaders of the movement.
 3. To enable the technical experts to meet and give guidelines for the direction to be taken in credit unions.
 4. To achieve a continuing relationship between the missionaries and the credit union organizations, which involves developing a program for future action in the various regions, for the extension of the credit union movement in the missions.
- * The program of the seminar is attached.
- * Comprehensive written reports on credit union activity and plans in the regions under consideration will be sent to all participants well in advance of the seminar. These will provide the basis for the participants to draw up practical programs for extension of the activity, and the conclusions of the seminar, together with the preliminary studies, will be compiled into a report for distribution after the seminar.

C R E D I T U N I O N S E M I N A R

Program

FIRST WEEK - For representatives of the missionary institutesWednesday 17.00 - 19.00

23 Sept. '70

"What does the Credit Union do for the people"
by Mr A.A. Bailey of Cuna International.

Thursday 17.00 - 19.00

25 Sept. '70

"The role of the missionaries in the Credit Union Movement"
by Rev. Dr. Joseph van den Dries, Mill-Hill.

(After each talk questions will be answered)

SECOND WEEK - Official ConferenceSunday Morning - Arrival and registration of participants

27 Sept. '70

16.30 - GENERAL ASSEMBLY

Opening Session, 3-4 speakers.

Business Session - explanation of purpose and
method of Seminar.

17.30 - Concelebrated Mass

Supper

Monday 8.30 - 12.30 - GENERAL ASSEMBLY

28 Sept. '70

Brief presentation of the reports received by all
participants one month earlier on the:

- actual situation

- regional plans and future development

of the three areas:

- Africa

- Central and South America

- Far East and Pacific

for comments.

<u>Monday</u>	15.00 - 19.00	}	<u>WORKSHOPS by the Groups from</u>
28 Sept. '70			
<u>Tuesday</u>	8.30 - 12.30	}	- Africa
29 Sept. '70	15.00 - 19.00		- Latin America
			- Far East

Subjects: "Common Problems" such as training of missionaries, employment of local fieldmen, seminars, studygroups, relation to government, policy, etc.

"Closer cooperation" - study of ways and means to come to closer cooperation in these fields.

Wednesday Morning: Audience with the Holy Father.
30 Sept. '70

15.00 - 19.00 WORKSHOPS meet to finalize their resolutions and proposals.

Thursday Free day
1 Oct. '70

During this interval all reports by the three groups will be typed, multiplied and circulated.

Friday GENERAL ASSEMBLY
2 Oct. '70

8.30 - 12.30 Discussion and Decisions of the Far East Action Program.

15.00 - 18.00 Discussion and Decisions of the Latin America Action Program.

18.15 Evening Service.

Saturday GENERAL ASSEMBLY
3 Oct. '70

8.30 - 11.00 Discussion and Decisions of the Africa Action Program.

12.00 - 13.00 Closing Session, 2 speakers.

Report of the meeting of Institutes engaged in health services in the developing countries, June 16, 1969, at the Generalate of the Scheut Fathers.

Present were:

Sr. Jane Gates scmm-m, Chairman
Miss Mary Dewar, Speaker

Sr. L. Roy fdls

Sr. M. Conroy fmm

Sr. M. Duarte fmm

Sr. M. Aizpuru cdmm

Sr. M. Pilar cdmm

Sr. G. Bassi mc

Sr. S. Mennini mc

Sr. Z. Pasqualini mc

Sr. V. Morris msv

Sr. M. Patricia op

Sr. E. de la Soledas op

Sr. B. Walter osb

Sr. M. Eustelle pm

Sr. A. Schellekens sa

Sr. F. Schellema^m scmm-t

Sr. M. Lietz sds

Sr. D. Ryan sds

Sr. D. Attapattu sfb

Sr. H. Fernando sfb

Sr. Bellarmine S.Sp.S.

Sr. Reginarda S.Sp.S.

Miss J. Overboss

1. In the absence of the Medical Secretary, at present in Africa, Sister Jane Gates chaired the meeting. For the benefit of the Institutes present for the first time, she briefly reviewed the reasons why Religious Institutes engaged in health services in the developing countries, decided on closer cooperation among themselves and with the Christian Medical Commission (CMC), Geneva.
2. The Chairman then reported on the progress made since the last assembly on January 16, 1969:
 - a - The Contact Group, created at the January meeting, met four times. It had designed a form of commitment on cooperation, and contacted interested Institutes; it had designed and distributed a questionnaire on personnel of the committed Institutes; a table of the available data was the ~~re~~pon composed; it prepared and organized today's meeting.
 - b - To date the following Institutes had formally agreed to cooperate: the Medical Missionaries, Sisters of Our Lady of Africa, Franciscan Missionaries of Mary, Missionary Sisters Servants of the Holy Spirit, Salvatorian Sisters, Sisters of the Holy Family of Bordeaux, Sisters

of Charity (Tilburg), Missionary Sisters of Verona, Daughters of Wisdom, Missionary Sisters of the Immaculata, Franciscans of the Immaculate Conception of Mary. Several other Institutes had expressed their interest, but not yet committed themselves officially.

- c - The Director of the CMC, Mr J. McGilvray, had come to Rome on February 19, 1969 for a consultation on the various relationships which should be developed for effective cooperation between the CMC and the Catholic Medical Institutes active in the developing countries. It was agreed to organize in Rome a two-day conference on the changing pattern of health services in the developing countries, tentative by in November 1969. The International Confederation of Catholic Hospitals would be invited to co-sponsor this event. On February 20 Mr McGilvray and Father Mondé, President of Sedos, paid a visit to Mgr J. Willebrands and to Archbishop Sergio Pignedoli, who both agreed on the need for co-operation with the CMC and encouraged further common action.
- d - The Medical Secretary had represented the Religious Institutes at the Executive Committee meeting of the CMC in Geneva at the end of March, 1969. The main topics discussed were a) how cooperation on the international and field level could be further stimulated and assisted; b) how the comprehensive approach to medical care affects planning for the future; c) the appointment of 5 Roman Catholic consultants to the CMC after nomination by the Secretariat for the Promotion of Christian Unity. (SPCU).
- e - At the request of the SPCU and in consultation with the CMC 6 persons from different parts of the world had been proposed to the SPCU as candidates for appointment as consultants to the CMC. The selection was based on competency in the medical field rather than representation of particular organizations. The coordinating body of the Roman Catholic funding agencies (CIDSE) would forward the name of a candidate directly to the SPCU.
- f - On May 7 representatives of Roman Catholic funding agencies and of the International Catholic Confederation of Hospitals had met in Rome with Frs H. Mondé and L. Volker, Srs Jane Gates and Annemaria de Vreede to discuss the future possibility of a Roman Catholic counterpart to the CMC. It was decided to set up a working group to study the objectives, structure and financial implications of such a new agency. The working group would meet for the first time on June 28 in Düsseldorf. For the coming two years cooperation with the CMC would be continued on the existing pattern and CIDSE agreed to give a grant of 20.000.- annually to cover the costs of this interim period.
- g - On February 25, two representatives of MEDEOR (a German non-profit organization for providing medicaments to the poor of the world) had visited the Sedos Secretariat to explain the activities of their organization and make their services available to missionary-sending Institutes.

3. The Director of the Sedos Secretariat introduced the speaker, Miss Mary Dewar, of the CMC. Miss Dewar, who took her Masters Degree in nursing at Western Research University (USA) and specialized in nursing education, had been active as a missionary nursing teacher for three terms of five years in respectively China, Angola and Rhodesia. She had also substituted for one year in a nurses training school in Ghana. On her return from the mission field she became assistant to Mr McGilvray, at the time in New York, and was a member of the survey team of Church related medical institutions in Ghana and Cameroon. In July 1968 she was appointed Assistant Director of the CMC.
4. Miss Dewar, who with Dr Hellberg of the CMC had just returned from a study tour to India and Kenya, dealt with two related topics: a) the imminent need for cooperation among the Church-related medical institutions in the developing countries and b) the need for a common approach to the problems connected with the necessary change from hospital-centered to community-centered health services in these countries. She demonstrated by concrete examples taken from her recent experience the evident reasons for cooperation and change.

ad a) The need for cooperation

In the Punjab in India a large Protestant medical college was just about to open an open-heart-survey-unit, 20 miles away from an existing non Church open-heart-survey-unit. By appealing to their own constituency without reference to anyone else, funds had been secured to start this unit. There was dissension among the faculty members about the project. Question: is it realistic to start a new expensive unit at a close distance of an already existing one, when not enough money is available for many other projects needed in India?

In Delhi Miss Dewar and Dr Hellberg visited the Catholic Holy Family Hospital on the north side and the Anglican St. Stephen Hospital on the south side. St. Stephen's, an excellent hospital with a completely Indian staff, needed remodeling urgently. They were asked to evaluate the situation. There was certainly room for both hospitals in Delhi, and the remodeling project proposed was undoubtedly a worthy one. Question: who can weigh the needs of Delhi against all the needs in India, with many places where no health services exist? The funding agencies (donors)? the CMC? Rome? Should it be left to a random decision? Who can make such a decision responsibly?

In Kenya, where as guests of the Minister of Health they visited the Government health services, it was learned that for financial reasons 5 Protestant and 10 Catholic hospitals were forced to close down in the near future, unless a Government grant could be secured immediately. At the same time, a new Protestant group was planning to open a new hospital 15 miles outside of the second largest city, where already a quite adequate coverage in Government

health services existed. Question: Is this realistic? Why not get together with the new Protestant group and try to reach a common decision whether to maintain one or two of the existing hospitals which had the confidence of the people, or to open a new hospital in a city which already had adequate provisions?

The Government in Kenya had raised the standards for registered nurses training schools. Certain stringent conditions were laid down, which no Church institution was able to meet. Kenyatta Hospital had already an SRN training school, with an enrollment of 500 students, taken in three times a year. There certainly was no place for any Church institution to try and run its own RN program.

In the past Church related hospitals had been concentrating on the training of the Kenya enrolled nurse (a lower level than the RN), but as of 1971 the Government would be raising also the standards of this level. Not a single one of the mission institutes was prepared to meet the conditions. This meant that by May 1971 the eight training schools operated by the Churches would not be State recognized. Question: what to do? Simply give up nurses training altogether (which most Church institutions considered a high priority) or join forces and operate a group training school, using for instance five hospitals reasonably near to each other, which together would have the required number of doctors, beds, sister tutors, etc.

Miss Dewar and Dr Hellberg discussed this possibility with the Chief Nursing Officer of the Ministry of Health, who was quite open to the suggestion. It was now up to the Protestant and Catholic groups to pursue the matter further.

In Nigeria, in the area between Biafra and Port Harcourt, all hospitals had been looted and the buildings almost completely destroyed. Mobile teams were trying to bring medical relief, but a referral hospital was urgently needed. Question: will the old pattern be repeated in this area, i.e. will each Church institution try to rebuild its own hospital in the same location as before? Or will the Churches get together and build one hospital close to where the people are, close to transportation facilities and communication channels? Will they build such a hospital for the Government or for themselves? Here is a chance for a joint effort in an area where "the slate has been wiped clean". How are the Churches going to react?

ad b) The need for a different approach

In any tropical, underdeveloped area a great percentage of the children treated are suffering from kwashiorkor. After six weeks they are sent back into their own environment, only to return to the hospital after six months with the same disease. They go home again and after a lapse of time one hears that the child has died from kwashiorkor! Has the hospital done anything to affect the health pattern of those children?

In Korea, in a large hospital, a group of doctors was dissatisfied with the work being done. They examined the statistics of 1914 to find out the percentage of the most common illnesses treated. Then they studied the statistics of 1966 and found that not one percent of incidence of illness had changed. During these years the hospital had done much valuable work, but it had not changed the health pattern in the community surrounding it.

In the USA the Yale medical school had changed its training method. Each student had been assigned a family to be followed during the four years of training. In the hospital any number of cases of lead poisoning of young children had occurred. While visiting the homes the students discovered that in a slum area, the children for lack of toys had been chewing on the window sills. The houses had not been painted since the '20s, when the paint still contained lead. Question: is it the task of the doctors to alert the local Government to the need for repainting of the tenements and to improve the housing conditions in this area or should they be concerned only about medical activities?

A change of orientation is needed. Formerly the Church institutions started small. They tried to meet the total needs of the people. Today we have specialized personnel. We repair the people and dump them back into their own communities. This is a major problem for the Churches and the Governments.

In India, Professor Carl Taylor is heading one of the rural research projects of Johns Hopkins University (USA). The actual disease pattern in rural communities is being studied, including a study of the levels of personnel needed and the salaries of the personnel. It is felt that the medical needs of the people have to be reassessed. Many illnesses could be taken care of by duly supervised auxiliary personnel which is far less **costly** and **more** numerous. In a control study it was found that only 10% of the people in the area came to the health center, 30% stayed at home when ill and 60% went to local registered practitioners. In the latter case the people felt that they received more personal attention at a much lower cost.

Miss Dewar concluded her address by emphasizing that, given the limited resources of the Church institutions both in personnel and funds, the future of Church-related health services in the developing countries depended totally on accelerated cooperation among the Church groups and with the Governments. Moreover, the Church-related health services would have to work towards a change in the health patterns of the local communities rather than continue hospital care only, if the Churches' efforts were to have a lasting impact on the health of the people they were serving. This new approach would mean that those involved in the work today would have to be willing to make definite sacrifices, to change titles if necessary, even to change labels over hospital doors. But such an approach would certainly bring out more effectively the Christian witness in the healing ministry.

In serving the real needs of the people in the name of Christ the Church institutions would be fulfilling the main purpose which they had set themselves in the beginning.*

5. The participants then broke up into three groups to discuss the two questions posed by the Contact Group:

- which are the problems we foresee when trying to change our approach?
- which solutions can we offer?

After supper each rapporteur presented a summary of the discussions.

Group 1 - Rapporteur: Mother Marie Duarte fmm

Problems

The need of educating everyone's mentality to this new approach since for so long we have all worked along other lines. The groups specially concerned would be our own communities of Sisters, the people for whom we work, the authorities - the Hierarchy, the Govt., private doctors under whom we may have to work.

Lack of personnel. We would not be able to introduce these new trends in health service while keeping all our existing works dealing with curative care.

For those locally involved, the existing works seem to fulfil a real need and hence no change can be introduced without first having some concrete alternative to offer. This in turn would presuppose co-operation and re-organisation which will necessarily be a slow and laborious process.

In some cases Sisters are obliged to follow whatever health schemes are decided upon by the authorities, either the Govt. or the Bishops or the private doctors who sponsor our work. It was suggested that at the time of framing or renewing the usual contract governing conditions of work, we make sure that the required measure of freedom and flexibility are allowed so as to allow for evolution of methods.

The financial aspect. It will be found increasingly difficult to be self-supporting because preventive health care programmes are usually less remunerative than those for curative care.

The great majority feel they do not know enough about comprehensive health care: what it involves, how we are to set about putting it into operation. We look hopefully to the help of experts in the field.

* The text of Miss Dewar's address is on tape at the Sedos Secretariat.

Group 2 - Rapporteur: Mother Bellarmine S.Sp.S.

- I. Basic Assumption: The group started the discussion on the basic assumption that religious institutes engaged in health programs in developing countries must increasingly shift emphasis to the new approach of medical apostolate: medical service is no longer merely curative but preventive. Health services must therefore not be confined to the curing of sick persons but should include health promotion and prevention of disease.
- II. General Health Areas Open to Missionary Workers: After accepting the above-mentioned basic assumption, the discussion group then proceeded to locate the broad areas which would concern religious workers in particular. Mention was made of the following:
- 1 - School health programmes
 - 2 - Maternal and child health centers
 - 3 - Nutrition
 - 4 - Personal hygiene
 - 5 - Public sanitation
 - 6 - Organization, coordination, collaboration in health programs
 - 7 - Communicable disease: detection, treatment, protection (vaccination)
 - 8 - Health records and statistics
 - 9 - Training of health personnel on all levels.
- III. More Specific Problems in the Above Areas: With this background consensus on general broad areas, the group took up more specific health problems and related factors.
1. Integrated medical service: This integration would result in more effective working together and the maximum use of limited resources. It may call for the sacrifice of one's institutional identity and the courage to give up the working pattern and traditional methods of perhaps 50 and more years of service. For example, instead of one big hospital in only one place, it might be advisable to set up five smaller hospitals strategically located in various places.
 2. Financial problem: Most religious health programs are made possible through donations from Europe and USA as well as the free service of the Sisters. The problem must be faced: donations will not go on forever; operating expenses are mounting, religious vocations are dwindling-- a 4-pronged problem as evidenced by:
 - a - Poor condition and inadequacy of buildings
 - b - Lack of physical resources: equipment, medicine, etc.
 - c - Lack of trained personnel
 - d - Local government apathy, even hostility at times

3. Meeting salary standards: This is a great fundamentally financial problem. It has to be given special emphasis. What will happen to our mission health centers if the Sisters or only a few will be there to carry on the work? A major problem which needs hard planning NOW!

Suggested solutions:

- a - Train native Sisters and lay people
- b - Work in government hospitals.

4. The sociological challenge: We must change our orientation and try to meet the total needs of people. This is especially important when working in developing areas among the under-privileged. The human element, the personal interest and concern in each patient must be there. Tribal customs and local beliefs must be taken into account. The sick need more than medicine and what cold science can offer. It is true that there are not enough doctors.

Suggested solution:

Why not adopt the idea of a "filter-clinic?" Patients with ordinary complaints could be taken care of by less trained personnel. This screening would free the doctor for the more serious cases.

5. Ethical dilemma: The "one-to-one" theory of one patient to one doctor seems to be impractical when faced with the tragic reality of too many patients and only one doctor.

Suggested (?) solution:

Would "TRIAGE" be the answer. This is an outgrowth of war and disaster emergencies. Who is more important-- the one or the many? Whom should the doctor attend to-- the one mortally wounded and dying and the many who need immediate attention? The difficulty in actual cases may not be so dramatic as in war time but none the less real where lack of means and personnel re-enforce the tragic element.

6. Apathy of local people: All too often the local people who could help are uninterested and unconcerned.

Suggested solution:

Involve them. Form a Board of Directors. Give them a share in the decision-making process. Consult them about the guidelines. The resultant involvement will foster greater interest and good will. It will heighten acceptance and promote prestige. It will arouse pride and the feeling of responsibility for the success and improvement of the health programs.

CONCLUSION: Whether we accept the concept of health as the mere absence of illness, or as the maximum possible well-being enjoyed by an individual, or even as that minimum physical state of well-being absolutely necessary for one to operate efficiently as a person -- we have to accept, at least in some measure, the modern trend to serve the whole person as a totality, considering his environment as well.

Group 3 - Rapporteur: Sister Albertine Schellekens sa

The first question we should put is:

- Are we convinced that a change in the field of health-care is necessary? Do our sisters, working in this field, realize that here is a problem? It seems to us that the personnel of our hospitals and health-clinics need information and re-education, for a change of mentality.
- The population, used to the old type of health-work will not make any difficulty, as soon as they see the use and the good results of the new methods.
- The financial problem is also involved here.
- The main difficulty, however, is that there is often not enough planning. How could this be done?
 - On the National and regional level it was suggested that a body might be erected for the planning in the field of health-care. This body should do the work of:
 - study and reflexion,
 - planification: maximum use of existing power
avoid duplication
more equal distribution of available personnel
 - cooperation between divers Institutes, and with Government. It should be a link.
 - information of and dialogue with responsible persons and bodies: Hierarchy Unions of Superiors, etc.
 - This planning has to take place also on the local level,
 - And on the level of the Generalates; not by putting up a big machinery, but by a specialist in this field.
- Another question is: our "availability"
 - without attachment to "our" Institutions" and ready to integrate those institutions into the big plan of Government, in cooperation with other Agencies,
 - ready to "serve" in other hospitals than our own, i.e. have our sisters work for instance in Government hospitals
 - go there where are the most urgent needs
 - see this health-care as part of our Mission, and not just as a means for a spiritual aim.

6. Sister Jane Gates summed up the main conclusions of the three discussion groups:

- a - Consensus on the need for education of all groups involved: the professional group, the Church hierarchies, the giving constituencies (the people who contribute their pennies to the work of the missionaries), the donor agencies, the local Church leaders, etc. A different approach would be needed for each category, but it was important to reach each group, for the change to take place.
- b - Consensus on the financial problems involved. But also the need for a realistic assessment of the operating costs of our medical institutions. The low salaries of our Sisters obscure the real costs of our institutions.
If in the future we are forced to supplement our staffs by employing lay personnel our operating costs will soar considerably.
- c - The need for planning on the various levels (national, regional, international). Such planning would necessitate a high degree of communication among all involved.
- d - Consensus, again, on the need for fitting into the Government plan of the various areas.
- e - The need for organizing governing boards of our institutions, in which local lay people would be fully represented and have their vote.
- f - The need for organizing filter clinics, where the patients could be screened in order to relieve the doctors of the less serious cases.
- g - The employment of Sisters in Government hospitals, which, however, would require a different assessment in each local situation.
- h - The ultimate question: are we available for service, or are we working towards goals which we have set ourselves without taking the real needs of the people in the different areas sufficiently into account?

Obviously, those who participated in the discussions found it much harder to come forward with possible solutions. However, something could be done already by

- studying the surveys of the CMC, which could help us get a more objective view of the situation in various countries
- inviting outside experts to give their opinion and advice on the work done in a given area
- inviting such outside experts to help in the work of re-education in a given area of the groups mentioned under 6a.

7. Lastly, it was agreed that all present would actively support the preparatory work for the planned Health Conference in November. Should it not be possible to secure a grant for this Conference, then the Institutes would meet again for this year's third assembly at the end of November and develop into greater depth the conclusions of today's discussions.

In the name of all present, Sister Jane Gates thanked Miss Dewar for the valuable contribution she had made and which had greatly stimulated the thinking on today's subject.

NEWS FROM THE GENERALATES

CRSA in Chapter

The Canonesses of St. Augustine will start their special General Chapter on July 5, 1969, at the Ecole Notre Dame, 78 verneuil sur Seine, France.

From July 1 the curia members of the Generalate will be absent from Rome. They hope to return towards the middle of September.

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