

THE FORMATION OF MISSIONARY PRIESTS

A meeting took place on "The Formation of Missionary Priests" - in English - on Friday 22nd January, 1971 at 4p.m., at the Generalate of the White Fathers. A meeting which took place in French on the same subject, at the same time and place, is reported separately (Bull. N. 6, p. 148).

The following were present:

Fr. Fred Sackett, omi	Fr. Thomas Walsh, mm
Fr. Lawrence Chiesa, pime	Fr. Terence O'Driscoll, St. Columban's
Fr. Donal O'Sullivan, cssp	Fr. Edward Biggane, sma
Fr. John Bukovsky, svd	Fr. Anthony Valdameri, Verona Fathers
Fr. Joseph Valente, Verona Fathers	Fr. Leonzio Bano, Verona Fathers
Fr. Redemptus Valabek, O. Carm	Fr. Richard Zebrer, sds
Fr. Adolar Zumkeller, osa	Fr. A. Lazzarotto, pime
Fr. L. Kaufmann, pa	

From Sedos Secretariat: Miss Capes

Fr. W. Grosskortenhaus, pa, was in the Chair.

Before introducing the agenda, Fr. Grosskortenhaus explained that his institute had recently been discussing the trends and difficulties of modern times affecting their Houses of Formation and it had struck them that as other societies might be encountering similar problems, it would be of mutual assistance to have an exchange of experiences and information. Therefore, they had asked Sedos to arrange this meeting. As the purpose of the meeting was on Exchange of Information, the report is less synthesized than might be expected or desired.

The Agenda

THE FORMATION OF STUDENTS: This was the question - broken down under 4 main points, - about which Fr. Grosskortenhaus proposed they should have an exchange of information and experiences this afternoon. The group agreed to this.

1. Intellectual-pastoral side:

- a. syllabus of the Ratio Fundamentalis: philosophy and theology.
The question here was:- Do we still today give the right place to philosophy and theology in formation, or do we have trends among the students to cut down the time devoted to: 1. philosophy, to make way for other secular studies i.e. sociology and anthropology; and 2. theology for other matters which seemed to be considered more important nowadays?

The following are some of the comments which were made by representatives of congregations present:

1. that there had been a reduction, as far as one congregation was concerned, in class work in Europe and in North America, but greater changes in Brasil and the Argentine where secular studies predominate and the students tried to make up for loss of time spent on philosophy, during the summer. Regarding theology the same trend applied and this departure from the programme dictated by the syllabus of the Ratio Fundamentalis posed the problem of how could the students now prepare in Brasil and the Argentine in the same amount of time, to complete their course.

At this point two questions came up:

1. What were the reasons for this?
2. What were the results?

The answers were:

1. The reasons might be put under the heading "experimentation"
2. It was too early to assess the results, the programme only having started 2 to 3 years ago. However, an initial reaction seemed to be that the seminarians themselves were asking for a reduction of classes so that they would have more time for proper study, and that student priests following this system were asking for special studies after ordination. This latter request was very much universal, though, there being greater psychological uncertainty among theological students today than formerly.

2. Another congregation found this problem varied from country to country. The tendency in many places was for the seminarians to get an ~~under~~-graduate's degree usually in philosophy courses, and in this case, usually less ground in philosophy was covered. The American Bishops recommended 18 hours of philosophy in the

programme of studies. Due to recent decentralization in that society, the Central House had become more a consultative body and had now very little control over what was being done in the provinces, but they - the Central House - would like everybody to do 28 hours. The result of the American bishops having settled for 16 hours was that many students - those who were not too strong intellectually - were majoring in another field than philosophy. Another result being that the more abstract fields of philosophy were neglected under this programme. Theology, however, under the same conditions, tended to be more positive in the sense of not being speculative like some of the modern theological ideas. The tendency to concentrate on modern trends and modern philosophies meant new theologies were developing which could be a very serious problem for the Church - due to different terminology - people would no longer have common concepts to talk theologically, and if the present trend continued, this could happen within the next ten to fifteen years. For the formation of the priest this was a serious matter.

3. Another congregation was in the process of making a radical change in their system of training, owing to:-
 1. the almost complete lack of vocation in the United States
 2. the problem of maturity. Young men in the U.S. were not ready to make a life-time commitment to the priesthood at the normal age for this of about 26 years.

They were discontinuing all training below philosophy level. Even when the students entered at that level they would have a period of orientation (it had not yet been determined how long this period would last) before commencing their studies.

It also had to be determined yet where they would go for their formal education - their normal 2 yrs of philosophy. Regarding theology: it was almost certain that the students would be sent for 2 or 3 years to the missions. The society didn't expect to have very many ordained at the end of this process, but hoped that those that were would be fully committed to the missionary priesthood.

4. It was said by the representative of another society that in his limited experience in a college in the United States, they had drawn up 2 criteria regarding the philosophical training:-
 1. to eliminate overlapping in classes of history of philosophy and traditional courses in philosophy
 2. to make room for non-Western philosophy courses, introducing an International and non-solely Western education.

The idea was that both philosophy as well as theology should be taught to their students from a missionary prospective, and that, consequently, all the supplementary courses - like anthropology and so on, should be reduced to the college level.

- b. At this point it was suggested that the current question should be combined with the next on:- University degrees, and the questions arising from this were:
1. Are we aiming at studies in philosophy and theology also at University degree level?
 2. Are we aiming at: a)
a) intellectual formation with possible academic degrees or
b) rather pastoral formation with pastoral activities?

Response to these questions was as follows:

It was said by the representative of one congregation that in the United States about three years ago the students were sent outside to take their philosophy and regular college courses and the seminary continued as a house of studies. However, it was felt that a very narrow academic programme was offered, without any reference, of course, to the missions or to the pastoral life. As a result a general consortium was started (not a missionary one) in which the emphasis was to be placed strongly on the pastoral aspect of theological training. Their American provinces had joined this consortium, and their students had been transferred there from the university, and it was believed that the consortium was going to award some kind of a creditation. In other provinces it varied greatly.

The question was then asked:- "Which is the tendency in your society - to stress more the academic or practical point of view?"

1. One reply was that the practical had been the trend over the last few years certainly with the students and the younger clergy.
2. One society found that in some centres in the U.S. there was a move to give pastoral training giving academic credits. Pastoral activities in this society were part of the supervised pastoral training during the semester. There was also work in parishes which was called "internships".

The question of SPECIALIZATION and the SECOND PROFESSION then came up.

1. This was uppermost in certain provinces where a society was having a great crisis in vocation, and where the younger priests felt

- very strongly they did not want to be bush pastors. They felt that the Africans would be taking over more and more and that the role of the Europeans and Americans would be to take over specialized work which the Africans were not yet ready for.
2. A certain province of one of the societies insisted that all students first get a professional degree before studying theology: The reasons behind this were:
 1. The missionary priest should be able to speak the language at an intellectual level.
 2. Uncertainty for the future, on the part of the students.
 3. Another comment was that most if not all students everywhere now want a second profession, and that they should be given time to accomplish this.
 4. The point was then put forward:- would this not tend to encourage the students only half-heartedly to enter the priesthood - when it was to be hoped they should do so with a full commitment? But, on the other hand, it had proved a positive practice to give time for further study to priest students having serious doubts. Upon achieving some professional status many of them had made up their minds and stayed on in the priesthood. It was important to give time for reaching maturity.
 5. It was emphasized here, with regard to professional men joining the priesthood, the unwillingness of doctors in particular to practice their secular profession.

c. INTERRUPTION OF STUDIES

1. An opinion was that the system of "stage" creates also some difficulties for the mission. The students need at least one year to learn the language before they can join in the work; they can teach catechism in minor seminaries, but very little else. After one year they very often have a superficial impression of life in the mission, and on this they are supposed to judge their commitment for life.
The missions prefer not to have doubtful cases whose outlook is hardly going to be improved within the one year they stay there. Some students stayed on for 2 or 3 years - which is rather a long interruption of their studies.
2. Another member said that all priest students in France have to do military service. In the province of Lyons, it was now compulsory to do a "stage" either as:-
 - 1) 2 yrs in the armed forces as a teacher in Africa or,
 - 2) when he finished his 15 month service - strictly non-soldier - he must then do another year of "stage" in a mission. For the most part, though, they were not wanted in the missions.

3. One society had adopted a procedure for those students who were strong in vocation, who were quite sure they would like to go to the Philippines, Japan or Taiwan. The society sent some of them to those countries for their courses, they picked up the language well, were assigned to their missionary work there, with positive results. Having their own scholasticates in these parts (with the exception of Taiwan) made a difference, of course.
4. Another opinion was that there were two problems regarding "stage":-
 1. the problem of human growing up
 2. the problem of making a commitment to religious or to missionary life.

Today individuals mature so differently that it's difficult to get a universal answer to this problem, but the period between adolescence and maturity seems to have lengthened in recent years. It was suggested, therefore, that there was a need for some human experience to help some of these young men to become sure of themselves - quite independently from a religious or missionary commitment. For this reason, some definitely need this "stage" experience. Others need it for deeper insight into a missionary vocation.

5. A letter sent by one society to its Houses of Formation recently about the question of "stage" included the following points:
 1. A student going on "stage" should go for at least 2 yrs.
 2. Before he goes, the Regional Superior should be consulted, and the kind of work the student will do there should be established.
 3. Financial agreement to be agreed upon.
 4. The scholasticate would then advise the candidate.

With regard to PROBLEM CASES

They should work or study outside for some years - as is necessary - away from the society to ponder over their problems.

6. One society had had one or two cases of scholastics who remained on in the country where they went for their "stage pastoral" and who were completing their theology course at the local seminary. It was too soon yet to judge what the effects of this would be.
7. It was a German policy that the students regularly get, on principle, one year for free studies, if they wish, outside their own communities. A member of the meeting said that from his experience and purely from a psychological point of view - it had meant the students felt free to decide and reflect, and that after that year they felt more sure about committing themselves for life than they had before.

2. TRAINING IN COMMUNITY LIFE

a. Dialogue and obedience

The question was: how far are the students intending to arrange everything for themselves without being helped and guided by fathers in charge?

A comment on this was that the tendency today seemed to be that young people were unwilling to accept things which they had not experienced for themselves. They would more easily accept something from a fellow student rather than from anyone in authority. However, they were preparing for a vocation for which they had no experience as yet, and therefore it was necessary for them to be guided by the fathers in charge. It was felt that a balance must be sought here between giving them time to experience many things for themselves, but that, on the other hand they must be receptive to directives and advice coming from above, in order to cover the whole systematic formation.

- b. Small Communities:
- in the same house
 - in several houses
 - in the presbyteries

Question here: Are there still houses of formation in which the whole group is living as one community?

1. One reply to this was in the affirmative, and that the group was working happily together, with no request from the students to break into small groups. However, when they had divided into smaller study groups, returning to the full group had posed a problem, so there was a tendency to discontinue dividing into small groups - even at the request of the students themselves.
2. In another congregation they had in all their houses, small groups split up into small teams - "équipes", studying and working together. There was a tendency that these team groups liked to arrange everything for themselves, and the priests were struggling to bring home to these young people that they have to accept directives and guidance from others, and particularly from the fathers in charge of each group.

How was this experiment of small groups working out with regard to "the spirit of fraternal charity" - embracing the whole community?

In this particular congregation constant contact and meetings were maintained between the different groups and between the groups and the community as a whole, and they insisted on the small groups living in the same house.

In this regard:

- The groups can join each other for meetings
- In one House they change the groups annually
Every day the whole community assists at mass together
- At the same time the small groups are able to arrange their own activities, and may organize a mass together from time to time
- Every day they have meals together and at least one daily recreation together
- In the small groups there are people of different years of study, and they join together with those of their own year from other groups, for common study, and at the university.
- In each group there are at least 3 to 4 different nationalities, which helps them to learn to adapt to each other and appreciate each other
- They are put into groups formed for them, not chosen by them, so that they learn to adapt to reality

As long as the students were staying in the same house it was relatively easy to influence and help them - not so much in terms of authority but in terms of friendship. The fathers in charge being able to give quite a lot of guidance and directives to each group. Another problem turned up if they lived in small communities separate from one another.

The position of the Rector was that he joined one of the small groups himself but he gave - at the same time - directives to the fathers in charge of the different teams, who met together frequently in order to have a common policy among the various groups, exchange their experiences, and to have a systematic foundation on spiritual and priestly formation.

Directives for the small groups

Were formed partly spontaneously from the group itself and partly came from those in authority whose approach would be to provoke, when necessary, the question from the group - with regard to adaptation of their programme to their formation. The demands made on the Priest in charge of a group were great, and several comments made were that it was not easy to find priests who were therefore able and willing to get involved in this, due to other commitments calling on their time and energy.

Question: Who is giving the final evaluation of those to be ordained in the group?

It was said, by the same member, that as long as, up to now, the students live in the same house, having constant contact with one another, all the Fathers who are on the staff in the House are able to form a fairly accurate judgement on the students living there.

The students discuss this question fairly openly themselves, and sometimes they accept advice more easily from one of their own. However, a question of EDUCATION enters here: they must be taught to base their judgement out of a sense of responsibility for the person in question and for the work to be done for the priestly vocation. Now, the fact remains that they themselves do not yet know what priestly life implies, so they need the father in charge of the group to influence their judgement, which is very important. So much depends on the father in charge. It was found necessary to explain to ~~the~~ groups, whose opinion had been sought, that their judgement was not the final one, it was one element to be considered amongst many others. Final judgement remaining with the staff of the seminary. Finally, to sum up, there were small groups, but these gps were being brought frequently into contact and meeting with each other, and as a whole community, in order to avoid the dangers of a closed unit and to promote a flow of exchange, so that the broader point of view of the community would not be lost or diminished.

3. The comment here was that the previous congregation would seem to have anticipated the problems coming under "Small Communities". This was a good thing, and it was to be encouraged that Superiors should do this rather than wait until it was too late - then oppose it, fight it, and finally give in. In some provinces, another society, ~~found~~ that the situation had been forced upon the superiors - the students moved out of their House and set up on their own more or less what they wanted - accepting or rejecting the father that was proposed to them to be in charge, and so on. This did not seem to work too well.

GENERATION GAP

There would seem to be here a psychological tension between the old society and the new group. It was re-affirmed here that one of the essential elements of the religious or institutional

life was community life, and the reservation was expressed that if the students grew up in small groups, isolated from the body of the society, this could have undesirable results. Referring to the above programme the comment was made that this would seem to be the answer to the demand of today.

4. However, several members present agreed that they could not be sure how this would affect the overall community coherance in the future.
5. The small groups system had worked out well with another congregation with regard to the staff getting to know the students - sharing and living the life of the students in many respects. Previously, where the students had posed no problems, when the faculty came together to discuss the individuals, they found they did not know very much about them. The small group system caused a certain amount of disorder, not so much uniformity as the traditional seminarian life, but from the above point of view, it was judged to be well worth while, in spite of the problems created, particularly for the priests that had to participate.
6. Another comment was that it was believed there was a certain psychological need - at a certain phase of their growth - on the part of many youngsters today, for this type of small team. However, it seemed that there was a certain tendency to extend this period of dependency on the group because it was nice, cosy and friendly. A problem very often come against was regarding spiritual formation - very often the youngster would accept guidance by the members of their group, but would refuse to accept spiritual correction from above. The point is that the student group is not yet spiritually mature. A second problem was that when they leave the seminary, many find it difficult to find their place in a mature apostolic community. Some make this transition. others are not able to do so. This creates problems.

The question was then asked "Is this mushrooming of these groups stemming from a psychological factor - liking to be together, to know each other better - or does this stem from a deeper reason, from a theological reason?"

The reaction from one of the members of the meeting was that there might be some theology behind it but personally he thought that it was psychological, that it responded largely, but not totally, to a definite affective need on the part of many of these young people.

The question was now asked as to: what experiences there were in regard to these groups being split up and not living in the same house, but living in different apartments in the town.

This, of course, involved greater dangers and risks and those with experience in this regard were invited to give their views.

1. One of the members present said that with regard to their experience in Brazil the students had simply moved out of the seminary. There were 4 groups and two priests went with them, and within one year one of the groups without a priest disappeared, the two groups with a supervisory priest stayed. This would seem to indicate that THERE MUST BE GUIDANCE, some priest with the groups.
2. The effect of an end of authority was quoted by one member of the meeting with regard to the experience in the United States recently among an order of nuns. Those nuns that were already professed could choose their own communities, and this was proving to be a major disaster. The same member of the meeting went on to say that the question of having small groups for students in the priesthood, generally with a priest in charge, had not proved, in their experience, to be satisfactory.
3. Another member present said that in a certain province this year all the students had moved into the town, away from the seminary, and were living in flats, but that they still hadn't had any feed-back as to just how this was working out. The trend seemed to be that the students wanted to spread themselves out, to be completely on their own or with only some vague attachment to a community.
4. It was observed that this tendency had been noticed by other congregations, who felt an awareness of the communities as a WHOLE was in danger. This increased staff difficulties regarding the follow through on students who live out.
5. It was stated by another member of the meeting that up to last year they had 22 living outside, in one province, but last September out of the 22 only 4 stayed and the rest left, and up to then they had had everything that they wanted, there being no pressure brought to bear - they simply walked out.
6. In the experience of another, in general the priest students still had more or less the traditional idea of the missionary priest going out and being the pastor in a parish or bush station, but not as a specialist.

At this point the query arose as to whether the societies were being considered as agencies and launching platforms by the present-day priest missionary students;

1. It had been observed that some of the students had this tendency.

They considered their joining the society merely a question of their own volition, not taking into account that the society would like to know who was going to join, having their own criteria and qualifications which were needed for the vocation.

2. Another member pointed out that the potential students did not see the society as having a separate existence, having its own purpose, and seeking the means to achieve this. They apparently were looking upon the societies as being merely agencies.

In Holland, for instance; according to their priests there, they have very talented, generous, and sincere young people who want to offer themselves to the missionary life. The provincial foresees that not many more priests may be ordained in Holland. They feel that if they can ask the Bishops in Africa or elsewhere "what do you need - what are your specific needs" - they would then try to present these specific needs to the young people in Holland, prepare them, train them and send them out; so that the Dutch province in their society might, for instance end up having many more lay associates than currently, but rather than ceasing to exist completely, could still do a great deal of good in this different orientation.

3. It was then suggested that in some provinces, apparently, the young men had developed these new ideas and wanted to go ahead more or less on their own, but had they been guided and helped by their superiors it was felt they could have reached good results.

On the contrary, where they went too far on their own and the Superior had no grip on them and was unable to guide them, they tried something different in order to escape discipline. It was suggested that this came from the fact that formation, in the traditional way, prepared them for a certain way of discipline, which they now felt they could no longer accept, but that if the superiors intervened at the right time, the situation could be saved. It was suggested that this problem came from the generation gap, from the difference of the traditional method and the new ideas. If it were possible to get these young men when they came in and from the beginning, guide and inspire them with this missionary ideal, some of these excesses might be avoided.

4. It was then suggested that we must be clear in what we expect them to do, and that if they don't accept, we must ask them to go elsewhere, but not to stay, for they only upset the students by spreading their own problems among the other students. It must be made clear that if they stay they must adapt themselves to what is required for this vocation of being a missionary priest, and not just living their own lives according to their own likes and dislikes.
5. It was explained that in the province of another congregation where there were small groups here and there in separate lodgings, that to try and keep a grip on them, and to give them some kind of guidance, the provincial formed, from the scholasticate staff, a training team and their task was to go from one group to the other, and to hold regular meetings every week with each group. These meetings were very strictly controlled and very well prepared. It was too soon to judge the effects of this, but so far they had lost no members.

3. SPIRITUAL AND PRIESTLY FORMATION

a. Commitment for life

Questions

1. Are the student priests sufficiently prepared for commitment for life? Are they ready to make it? Are they postponing it?
 2. Is there a tendency on the part of the student priests to take this vow with the reservation that "we shall go through with it, but we shall see later whether it works out or not"?
1. A comment was that that was where this question of maturity entered in, and the impression of the speaker was that that the vast majority of young people today were not ready to make that commitment at roughly 26 yrs of age, at least regarding the young people in the U.S.. It was a tentative judgement in that direction of this society that they would postpone ordination now probably to the age of 30 years.
 2. The comment was also made that it was noticed how much more immature seminarists were to their own counterparts in the world outside, where a time gap definitely existed, the seminary life keeping them back.

3. Another comment was that there were two questions here:
 1. a question of maturity, in the sense that a new psychological age was appearing, a period of youth which did not exist before, which partly explained the need for small groups today.
 2. question of the way we propose commitment.

Regarding point No. 2 above it was felt that the real question is not one of commitment but consecration of one's life which is a religious dimension, - a certain style of religious living, and not a commitment in the sense of work.

The question now arose:- What have we to do about it in order to bring it home to the students to get the right understanding on this commitment for life?

The suggestion made was to start by changing the word itself "commitment" - which expresses what we are trying to do, but really we are trying to get these people to consecrate themselves to a religious dimension here, rather than phrase the problem in terms of work. This was a question of faith, that is the fundamental question, and not only a question simply of faith but a question of maturity in faith.

b. CELIBACY

Is there something to be done regarding the development of a human, mature relation to this question?

Formerly we were kept more or less in isolation, but today we want to face this question and during the time of formation:-
Question: "in which way is there something done, or could be done in order to create this right and balanced emotional mentality. Does your seminary formation allow certain experience, certain contacts and so on?"

1. The member of one congregation, as Rector of a House of Formation, suggested that it was desirable to invite ladies to dinner at the seminary, so that the students learned how to behave with ladies: getting to their feet when ladies entered a room, and fetching them a chair etc, and generally learning how to behave when ladies were present.
2. It was felt, also, that normal contact with ladies was a good thing and today the students had this contact at the universities, on pastoral activities, and at social activities.
 It was added that regarding this question of celibacy, psychologically either one devoted oneself to a person - a woman - or to God.

3. It was suggested that the real approach to solve this problem was that this vocation was a gift from God. Something that God offers and which is freely accepted. In the context of the Church today it would seem that we're considering the aspect of obligation, and that in the minds of many of the young people today they see only the aspect of obligation - to be accepted or not. If the question is posed in that way, and the answer is in that context, then we were asking for trouble.

4. MISSIONARY FORMATION

It was suggested that the fathers who were giving lectures should not only teach dogma from the textbook, but should also ensure that they were teaching from the missionary point of view.

It was also suggested by the same member that the students should be encouraged among themselves to develop their own missionary formation as follows:

1. To know about the mission, the situation where they are probably going to work.
2. To read the news reviews that come not only from Europe or America, but from elsewhere.
3. Those in London, to listen not only to the BBC radio and television programmes, but to the news that comes from elsewhere - in order to be sufficiently informed about all the trends and all the activities that go on in the place where they will be working.
4. That they arrange and organize meetings inviting fathers on leave from the missions to talk to them, and this keep them informed about the situation in the missions.
5. It was stated that there was a big difference between 1) the professor who was trained in Europe or the United States, with no mission experience, and 2) the professor who came from the mission countries, and was imbued with the zeal of missionary life.

In closing the meeting, Fr. Grosskortenhau said he hoped this exchange of information and experiences had been useful to those present, and that perhaps another meeting might be arranged again later on by Sedos to enable them to go deeper into one aspect of these problems, if this was desired.

NOTE: The internal reports of some of the member congregations about the Formation of Missionary Priests, are available at Sedos. It would be appreciated if those congregations who have not already sent these reports to Sedos, would be kind enough to do so, in order that they will be available for those members who wish to read them.

Audrey M. CAPES

EXECUTIVE COMMITTEE

Meeting of the Executive Committee of Sedos was held on Wednesday January 20, at 09.00 a.m. at the Secretariat.

Present were: Sr. J. Gates, scmm-m; Mo. Th. Walsh, osu;
Bro. Ch. Henry Buttmer, fsc; Fr. F. Sackett, omi;
Bro. G. Schnepp, sm.

Invited ; Fr W. Grosskortenhaus, Fr. F. Moody

In the chair: Fr. H. Mondé, sma
Secretary : Fr. B. Tonna

1. The minutes of the last meeting of the Executive Committee were read and approved.
2. February Assembly: It was agreed that:
 - a) The minutes of the last Assembly would be taken as read and the candidacy for membership of the Sisters of the Holy Child would be voted on.
 - b) The Assembly would then pass on to the elections of the new Presidency and the Executive Committee. The outgoing Committee would conduct the elections. The President, Vice President and Treasurer would then be elected one by one, according to the Statutes. The Assembly would be asked to select the best way of electing the 4 Councillors:
 - i) in teams: i.e., each vote goes for the preferred team of 4
 - ii) one by one
 - iii) (not an alternative to above): a recess would help the Sisters orient the Fathers and Brothers about their feelings on the Sisters to be elected and vice versa.
 - c) In cases of unavoidable absences of Superiors General a written delegation would be required for those who would vote for the Institute. It would be useful for the participants to wear name tags and for the outgoing Executive Committee to perform the function of an acquaintance committee, in order to help identify one another.
 - d) A letter would be sent to Superiors General outlining the procedure for the election and asking them to propose further names for the post of Treasurer. A list of candidates would be distributed before the Assembly.
 - e) In order to prepare a kind of mandate for the new Executive Committee the Superiors General would also be asked to record their priorities as regards the issues to be tackled by Sedos and as regards their preferences vis-a-vis the Sedos services currently offered.

- f) The Assembly would then break into discussion groups in order to tackle a current common problem. Bro. Ch. Henry, Sr. J. Gates and Fr Sackett agreed to meet in order to select and sharpen the discussion topics.
It would be useful to invite to the discussion representatives of the mission countries (e.g. Students from the St Peter's College) and experts.
 - g) Supper and simultaneous translation would be provided.
 - h) In order to provide time for a full and relaxed discussion, the Assembly would start at 3 p.m. It would be concluded by the presentation of the group reports after supper.
3. Fr. Grosskortenhauus was then invited to report on the position vis-a-vis the PWG programme. He stated that Mr Frings of the PWG had told him, on the 'phone, that much as he appreciated the invitation the invitation of the Committee to attend one of its sittings, he was sorry that he could not accept it. In the meantime he was writing a letter to record the position of PWG: the latter was interested in a dialogue with Sedos but could not currently carry it on through correspondence, because of its limited capacity. For the time being PWG would go on contributing for Sedos services another six months after the termination of the first experimental year in February. Meanwhile, PWG would explore other ideas. It was agreed that PWG should be informed that the salary of the French Speaking Assistant was not tied to the PWG contribution. Fr Grosskortenhauus would explore further the situation during his visit to PWG in March. Perhaps it would be useful to invest more in travel - and telephone as regards continuing dialogue with the PWG.

Joint Venture

4. Fr Moody was invited to report on the second issue of the Sedos quarterly and on his experience with the first. It was agreed:
- a) to print the names of the members of the Sedos groups and of the Editor in the next issues
 - b) that the theme of the next issue would be the implication of the diminishing forces of the Institutes
 - c) that Generalates would be asked to inform the Secretariat of the number of copies they would like to distribute regularly.
5. The Committee then adjourned until Saturday. On Saturday the personnel policy proposed by Bro. Schnepf and as amended was approved (See Appendix A). It was agreed that this policy would be presented to the Sedos attorneys for eventual comments and amendments. The job description as presented in writing to the Executive Committee by the Staff was approved in principle.

6. Bro. Charles report on the conclusion of the preparatory Committee of the Assembly. The topics chosen were: missionary adaptation and the needs of the apostolate. The African scene would be covered by a paper prepared by Bro. Charles while the Asian situation would be commented on by Sr Jane. Mr Chullikal would be asked to respond to both papers. As discussion leaders the following names were suggested: Sister J. Dor sa, Bro. Th. More cfx, Sr Th. Barnett scmm-t, while Mr Schotte ccm, Bro. Leo fsc and Sr G. Samson were proposed as Secretaries.

APPENDIX A

Personnel Policy for Sedos Staff

1 Social Security

- The employees are offered the insurance policy for sickness and pensions suggested by the agency Lavoro e Sigurtà. If an employee prefers some other policy, with some other agency, Sedos could accept the proposal - if it does not have to pay more than 27% of the monthly salary for this insurance.

2 Sickness

- The employee keeps the job for six months.
- Sedos pays 100% of the salary for the first three days.
- Sedos pays 50% of the salary for the next 20 days.

3 Holidays

- Christmas: Christmas Eve to New Year's Day
- Easter: Holy Thursday to Wednesday after Easter
- Summer: July 15 to August 15
 - all inclusive - for an average of 32 working days per year
- Also: January 5, March 19, April 25, May 1, June 2, 29, November 1, 4, December 8, the Ascension and Corpus Christi.

4 Office Hours

- From Monday to Friday: from 0900 to 1300 - from 1400 to 1700 (in case of meetings, from 1600 to 1900)
- Coffee break: 15 minutes daily.

5 Separate Salary

- one month's salary for each year of service.

6 Increments

- to be based on an annual evaluation of performance (on the basis of time sheets) and on the report of the person responsible for the office.

7 Probation period for new employees:

- 3 months.

COMING EVENTS - ICVA ANNOUNCEMENTS FOR 1971

<u>Date</u>	<u>Organization</u>	<u>Meeting</u>	<u>Place</u>
<u>1971</u>	INTERNATIONAL YEAR FOR ACTION TO COMBAT RACISM AND RACIAL DISCRIMINATION.		
Feb. 12 - 19	WORLD ALLIANCE OF YMCAs	President's Committee and related meetings	Geneva Switzerland
Feb. 17 - March 25	INSTITUTE OF DEVELOPMENT STUDIES, UNIVERSITY OF SUSSEX	19th Study Seminar: Land tenure, distribution and reform	Falmer, Brighton, U.K.
Feb. 22 - March 26	UNITED NATIONS	Commission on Human Rights: 27th Session	Geneva Switzerland
Feb. 28 - March 12	AGRICULTURAL MISSIONS INC.	A laboratory in social and organizational change	Hendersonville, North Carolina, USA
March 1 - 5	UNITED NATIONS CONFERENCE ON TRADE AND DEVELOPMENT	Resumed Tenth Session of the Trade and Development Board	Geneva, Switzerland
March 1 - 19	UNITED NATIONS	Commission for Social Development	New York, USA
March 22 - 28	YMCA CENTRE FOR INTERNATIONAL MANAGEMENT STUDIES	Inter-American Consultation on Management and International Development	Buenos Aires, Argentina
March 22 - April 2	UNITED NATIONS	Committee for Development Planning: Seventh Session	Geneva, Switzerland
April 7	WORLD HEALTH DAY		
April 13 - 29	UNITED NATIONS CHILDREN'S FUND (UNICEF)	Executive Board	Geneva, Switzerland
April 23	AMERICAN IMMIGRATION AND CITIZENSHIP CONFERENCE	Annual Conference	New York, USA
April 25 - May 1	AGRICULTURAL MISSIONS INC.	Nutrition Education Short Course	Washington, DC, USA
April 25 - May 29	INSTITUTE OF DEVELOPMENT STUDIES, UNIVERSITY OF SUSSEX	20th Study Seminar: Wage systems, employment practices, and industrial relations	Falmer, Brighton, U.K.

<u>Date</u>	<u>Organization</u>	<u>Meeting</u>	<u>Place</u>
April 26 - May 21	UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL	50th Session	New York, USA
May 4 - (approx.) 22	WORLD HEALTH ORGANIZATION	World Health Assembly. Twenty-fourth Session.	Geneva, Switzerland
May 7 - 8 - 9	FOOD AND AGRICULTURE ORGANIZATION (FAO)	International Walk for Development	Numerous Countries
May 10 - July 30	UNIVERSITY OF PITTSBURGH	Institute on Management of Development Projects	Pittsburgh, Pennsylvania, USA
May 15 - 19	SOCIETY FOR INTERNATIONAL DEVELOPMENT	World Conference: "Jobs and Justice"	Ottawa, Canada
June 1 - 8	UNITED NATIONS INDUSTRIAL DEVELOPMENT ORGANIZATION (UNIDO)	Special International Conference	Vienna, Austria
June 2 - 24	INTERNATIONAL LABOUR ORGANIZATION (ILO)	International Labour Conference 56th Session	Geneva, Switzerland
June 2 - July 8	INSTITUTE OF DEVELOPMENT STUDIES, UNIVERSITY OF SUSSEX	21st Study Seminar; Organization for exports	Falmer, Brighton, U.K.
June 27 - July 2	INTERNATIONAL COUNCIL OF VOLUNTARY AGENCIES (ICVA)	General Conference. "International Voluntary Action for Human Need"	New York, USA
July 5 - 30	UNITED NATIONS ECONOMIC AND SOCIAL COUNCIL	51st Session	Geneva, Switzerland
July 7 - 16	WORLD ALLIANCE OF YMACAs	Executive Committee and related meetings	Geneva, Switzerland
July 8 - 18	PAX ROMANA - IMCS/ICMICA	50th Anniversary Assemblies	Fribourg, Switzerland
July 11 - August 14	INSTITUTE OF DEVELOPMENT STUDIES, UNIVERSITY OF SUSSEX	22nd Study Seminar: Development at the local level	Falmer, Brighton U.K.
July 21 - 25	WORLD ASSOCIATION OF JUDGES	Third World Assembly	Belgrade, Yugoslavia

<u>Date</u>	<u>Organization</u>	<u>Meeting</u>	<u>Place</u>
August 11 - 17	BOY SCOUTS WORLD BUREAU	23rd Boy Scouts World Conference	Tokyo, Japan
August 24 - Sept. 17	UNITED NATIONS CONFERENCE ON TRADE AND DEVELOPMENT	Eleventh Session of the Trade and Development Board	Geneva, Switzerland
August 31 - Sept. 7	COUNCIL OF EUROPE	2nd European Population Conference	Strasbourg, France
September 27 - October 7	UNITED NATIONS ORGANIZATION	Conference of Youth Participation in the Second Development Decade	Geneva, Switzerland
December 9 - 18	UNITED NATIONS ECONOMIC COMMISSION FOR AFRICA (ECA)	1st African Population Conference	Accra, Ghana
<u>1 9 7 2</u>	WORLD CONSERVATION YEAR.		
April/May	UNITED NATIONS CONFERENCE ON TRADE AND DEVELOPMENT	Third Conference	(provisionally) Geneva
September 26-29	INTERNATIONAL SOCIETY FOR THE REHABILITATION OF THE DISABLED	Rehabilitation Inter- national's Twelfth World Congress and 50th Anniversary	Sydney, Australia

A NOOSE AROUND THE CITY

CERES (FAO Review) Vol. 3 No. 6, Nov. Dec. 1970 pp. 44-47

To live in slums, shantytowns, bidonvilles, barriadas, favelas, or by whatever name they are called, will be the rule rather than the exception by the end of this century.

This world's population doubled about once every 1500 years at the time of Christ; by the year 2000 it will double once every 25 years.

Most of the poor countries, however, already doubled their population at this latter interval, and the number of people in many big cities of the Third World now doubles every ten years or even less.

The most rapid population growth rates occur in the uncontrolled urban settlements of metropolitan fringe areas, which generally double in a mere five to seven years.

In the coming century the majority of the world's population will consist of urban dwellers. This is both the consequence of migration and of overall population growth. The spillover of rural migrants usually accounts for only about one quarter of the total urban growth rate in a poor country.

In a certain sense, the city is a vehicle for the transfer of material, physical, and spiritual energy from rural to metropolitan areas, from poor to rich nations, from the Third World countries to the post-industrialized ones. Raw materials leave the ports of many poor countries without having been converted through industrial production into more valuable commodities. Moreover, there is a net flow of capital, labor, and brains oriented towards the next bigger city, or abroad, but almost never in the reverse direction. The intellectuals are more subject to the temptation of higher salaries abroad than willing to serve in their hinterlands.

There is an excessive concentration of the nation's administrative, intellectual, and power elite in the capital to the detriment of the countryside: services of physicians, technicians, and civil servants cluster in the capital into a growing army of the white-collar workers.

Secondly, there is the migration "implosion" of the big cities. The above-mentioned urban sector of human resource is non-productive and in this sense parasitic; but so is the swelling mass of rural-urban migrants.

The most serious physical consequence of the urbanization process is the increasing deterioration of housing conditions. Central residential areas are rapidly turning into slums, but far more appalling are the

sprawling, uncontrolled urban settlements on the fringes of cities. In the Third World squatters outnumber the population of the city proper in many areas, and their settlements often grow at twice the rate of the city as a whole.

Squatter settlements often are well-organized, self-improving communities, with a remarkable esprit de corps and capacity for initiative. The *barriadas* of Peru have become notorious for their elaborate planning as well as their clandestine organization. Instead of understanding, supporting and developing the positive aspects of these spontaneous settlements, official policy more often emphasizes their negative aspects and typically considers such settlements as hotbeds of crime and revolution.

Many of the underprivileged urban masses are giving way to feelings of despair, individual helplessness, and fatalism. In the cities of the Third World, writes Oscar Lewis, "the people with a culture of poverty seek a more revolutionary solution." Many, on the other hand, have already written off the so-called Lumpenproletariat as an inherently reactionary and anti-revolutionary force, and recent studies of the social behavior of slum dwellers and squatters show that they, if interested at all, are conservative. They thus tend to retard radical political movements. What of the future, with urban pressures mounting unchecked? John Dychman has observed: "Concentration in urban centres gives revolutionary cadres a position close to the management of the society and the conduct of its political life."

By usurping land to which they have no legal title, uncontrolled urban settlements (squatters) are proliferating throughout the Third World. They have defied numerous police actions and bulldozer operations in past years. Millions of squatters are thus challenging a cherished symbol: the sanctity of property rights and the civil order on which it stands.

ROME, 13 Feb. 71 - TWELVE MILLION CHILDREN under the age of 5 are in danger of dying from malnutrition in developing countries. If they survive, they and another 70 million children of the same age will probably not grow to normal size, and their ability to learn will be impaired.

This forecast was made in Rome by the protein advisory group sponsored by the United Nations.

Twenty percent of all children from birth to five years of age in developing countries show definite signs of protein malnutrition, and three percent are in danger of death if they are not given an adequate diet, a group report said. There are more than 420 million children under age five in developing countries.