

71/18

Rome, 28 May, 1971

To all Superiors General
 To all their delegates for SEDOS
 To all members of the SEDOS group

A tous les Supérieurs Généraux
 A tous leurs délégués
 A tous les membres de SEDOS

This week:Cette semaine:page

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|--|--|-----|
| 1. <u>ISLAM</u> - Agenda pour la réunion - "INFORMATION ET ECHANGE SUR LA PRESENCE DE L'EGLISE AU MONDE MUSULMAN" - 11-VI-71 - | 16.00 - PA v. Aurelia 269 | 386 |
| 2. <u>DEVELOPMENT</u> - Spotlights on Dark Corners No. 12 - "TOWARDS A THEOLOGY OF DEVELOPMENT" | - <u>DEVELOPPEMENT EN VEDETTE</u> n. 12 - "VERS UNE THEOLOGIE DU DEVELOPPEMENT". | 388 |
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COMING EVENTSPROCHAINES REUNIONSCOMMUNICATIONS WITHIN INSTITUTESCOMMUNICATIONS A L'INTERIEUR DES INSTITUTS

- Agenda: see pages 382/83 of last bulletin
 3-VI-71 - 16.00 - SEDOS

ISLAM - see page 386

ISLAM - Voir p. 386

DEVELOPMENT WORKING GROUPDEVELOPPEMENT

11-VI-71 - 16.00 - SVD Via dei Verbiti 1, (same address as SEDOS)

GENERAL ASSEMBLYASSEMBLEE GENERALE

15-VI-71 - 16.00 - OMI Scholasticate, v. di Pineta Sacchetti 78A

COMMON DOCUMENTATION AND INFORMATION SERVICESERVICE DE DOCUMENTATION COMMUNE ET

16-VI-71 - 16.00 - SEDOS

D'INFORMATIONEXECUTIVE COMMITTEECOMITE EXECUTIF

17-VI-71 - 09.00 - SEDOS

Yours sincerely,

P. Leonzio Bano, fsci

Sister Margaret Jean, Superior General of the Society of the Holy Child Jesus, would be grateful for prayers for the repose of the soul of her father ROGER SINCLAIR who died on May 15th, 1971. R.I.P.

INVITATION A TOUS LES MEMBRES DE SEDOS

Agenda pour la réunion du 11.6.71 qui aura lieu à 16h au Généralat des Pères Blancs - 269 Via Aurélia.

I S L A M : "Information et échange sur Présence de l'Eglise au Monde Musulman"

1. Réflexion sur la situation:

- a) à titre d'exemple, quelques statistiques (pour l'Afrique)
- b) attitudes diverses de l'Islam, ou des musulmans:
 - vis à vis des chrétiens
 - vis à vis de l'Eglise
 - (aspects plutôt religieux
 - aspects plutôt politiques)

2. Attitude de l'Eglise à l'égard de l'Islam et des musulmans (Vat.II, in Nostra Aetate, n°3)

a) une constatation générale:

Les chrétiens, et surtout les responsables de l'Eglise ignorent les musulmans, et ignorent ce qu'est l'Islam.

Distinction à faire entre Eglise en pays arabophones et pays non arabophones.

- b) Attitudes générales négatives par rapport aux musulmans. Pourquoi ?
- c) Un renouveau et une nouvelle attention dans un sens moins négatif sont constatables.

3. Instruments d'étude, de préparation et de mise en train du dialogue et de l'apostolat.

- a) Le Secrétariat (romain) pour les Non-Chrétiens (branche Islam),- avec ses liaisons ecclésiales (correspondants, consultants)
 - ses études et publications d'orientation
 - la "plénaria" de septembre 1971
 - quelques rencontres " au sommet" avec des musulmans
 - les réunions informelles (Pères et Soeurs) dans le cadre du secrétariat.
- b) Les Congrégations et Sociétés missionnaires et la mise en place d'un expert auprès du Conseil Général: exemples
- c) Dans les missions, mise à la disposition des Evêques et des Conférences Episcopales d'experts qui soient entraînés au contact avec les musulmans: exemples.
- d) Information sur Centres d'Etudes (d'arabe et d'islamologie).

DEVELOPMENT

SPOTLIGHTS ON DARK CORNERS No. 12

"TOWARDS A THEOLOGY OF DEVELOPMENT" - Fissa Balasuriya, o.m.i.

(LOGOS, Vol. 10, No. 3, 1969, 12 pages, English)

Taking as his point of departure the 1969 consultation on the Theology of Development sponsored by SODEPAX at Geneva, Father Balisuriya points to the enormous gap in the evolution of Christian theology as it faces the modern world and the latter's urgent development needs and reflects on it the light of Christian revelation.

A theology of development is, in fact, a new way of considering the whole of theology and must lead to a restatement of the entire Christian thought in terms of the major aspects of human life that relate to development, namely, economic growth, social change, political processes, cultural mutations and ethical patterns.

Theology is necessarily conditioned by its environment and in turn should exercise a critical function in society in terms of Christian values, elaborating the desirable goals of social evolution in relation to the dynamics of a given time and place. Unfortunately, Christian theology has often failed in this regard. If it is to be true to Jesus Christ, whose life was dedicated to human liberation, it must concern itself with the processes of human liberation.

Since countries are today interdependent economically, theology must articulate the vision and overall goal of the development processes at the international level.

A theology of development must take into account the analysis of power as it operates in the world today, help to determine the desirable changes in this power structure, motivate persons to engage themselves for such a redistribution of power and also indicate a strategy to bring about an effective shift of power in societies.

The Churches too have power but too often they support the status quo and thereby lack credibility. Unless Christians are effectively mobilized on the side of human liberation at all levels, the Churches will remain largely anti-developmental forces allied at least implicitly with neo-colonialism and the exploiting peoples of the world.

The Mission of the Church is in large measure to build a believing and worshipping community that participates loyally and unhesitatingly in the struggles for human development and liberation. The Christian liturgy, catechesis and pastoral action must further an authentic commitment of Christians to full human development. The main responsibility of Christians for development is to reform and renew their own economic, social and political systems.

The Church must be herself open and developing, free and freeing, in order to truly participate in the struggle for liberation. Like-wise, her priests must build the Christian community into an agency to achieve this goal. Cooperation with others having similar interests is desirable and necessary for total development. The young, especially, must be enlisted in the Church's efforts since they are most open to change, generosity and struggle.

Finally, Christian theology must become a dynamic ferment if it is to be true to itself and to Jesus Christ.

NEW DOCUMENTS

Available for consultation at SEDOS Secretariat.

1. The CHRISTIAN MEDICAL COMMISSION of the World Council of Churches, has published the February 1971 "REPORT ON CHURCH-RELATED MEDICAL WORK IN AFRICA", by J. Hakan Hellberg, MD. Besides summary information on 11 African countries, the report inquires into some practical problems and envisages future solutions for a co-ordinated medical work in Africa.
2. SODEPAX NEWSLETTER No. 1, April 1971 provides information on SODEPAX activities at the world, regional and national levels, together with a list of recent publications on DEVELOPMENT.
3. CSSP INFORMATIONS No. 4, May 1971, gives in French:
 - a) the main passages of Fr. Lecuyer's conference on religious life;
 - b) a review of Fr. De Loch's book "LE MARIAGE ET LE SACRAMENT DE MARIAGE", Centurion, Paris;
 - c) the impressions of Fr. Lanfry's, PA, on his West African tour and his practical suggestions on Dialogue and Formation of Missionaries working in Moslem countries, with a "petite bibliographie pour une initiation à l'Islam".
4. CSSp INFORMATIONS of May 20, 1971 (English No. 5, French n. 18), gives a special report of the CSSp Provincial's Meeting, with the proposals adopted on topical subjects under discussion, in different Institutes, such as Communications, Mass-Media, priorities, etc.
5. FAO DOCUMENTATION - Vol. 1 Annotated bibliography, Vol. 2 Author and subject index.
6. NOTES SUR LA RECHERCHE No. 3 de l'Institut de Recherche des Nations Unies 1970.
7. FIDES news service No. 1538 gives a report of the Rome meeting of the Pontifical Missionary Works, with particular reference to Mgr. Cauwelaert's Commission on Catechists, Mission Minor Seminaries, and the Episcopal Conferences and the new statutes of the Pontifical Missionary Works.
8. DEVELOPMENT STUDIES IN A DIVIDED WORLD - 4th Annual report 1969-'70 of the Institute of Development Studies at the University of Sussex, Falmer, Brighton, England. 95 pp.

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9. THE CHURCH AND DEVELOPMENT - AMECEA-MISEREOR Seminar, 1st-4th December, 1970, Nairobi, Kenya. 78 pp.
10. TOMORROW BEGAN YESTERDAY Education Seminar for Superiors General - Rome, 16-19 November 1970, by EDUC-INTERNATIONAL. 135 pp. English edition. A French edition will be ready by the end of June. Copies can be had directly from: EDUC-INTERNATIONAL, Borgo S. Spirito 5, C.P. 9048, 00100 ROME. Price for copy: \$1.00 or 625 lire.
11. OMI COMMUNICATIONS - DOCUMENTATION 29/71 of May 20, 1971. An outline by A. Kedi omi on "FORMATION IN COMMUNICATION". 17 pp.
12. THE WORLD YEAR BOOK OF RELIGION - THE RELIGIOUS SITUATION. Vol. I. 992 pp.
13. CROYANCE RELIGIEUSES ET VIE QUOTIDIENNE - Islam et Christianisme à Ouagadougou, by Raymond Deniel, Recherches Voltaïques 14, 1970. 360 pp.

DEVELOPMENT

Report on meeting of DWG held at SEDOS on May 21 at 4.p.m.

Present were:-	Fr. Basterrechea fsc	Fr. Fischer svd
	Fr. Blanes msc	Fr. Moody pa
	Bro. Boyle cfx	Sr. Samson sa
	Th. Brossard omi	Bro. Schnepp sm
	Sr. Clijsters scmm-t	Fr. Schotte cism
	Sr. Colquhar scmm-t	Fr. Stanley sm

In the Chair: Fr. Vincent Fischer
 From SEDOS: Miss Ashford

Before the items listed on the Agenda, the Chairman brought up two points.

1. From Maryknoll, we had obtained Sr Mary Alma Erhard's "ASIAN JOURNEY" report to the Task Force for Women's Participation in Rural Development. The Chairman observed that this document on a little-studied aspect of development work deserved a summary or report in the SEDOS Bulletin Spotlight Series; however, no volunteers from the distaff were forthcoming.
2. The Chairman informed the group that the SEDOS Executive Committee had raised no objection to our proposal that SEDOS continue as a 'convener' and a participant in the proposed WG for Development through the Credit Unions.

3. BATTELLE PROJECT

Fr. Stanley said he had been favourably impressed by the Battelle people when he met them. The idea of the project was not to give technical preparation to people going to the Third World, but to prepare those already technically qualified for the cultural shock they would undergo in the Third World. Some of the research could be directed to religious problems, but if no religious group participated, only commercial problems would be dealt with.

The cost of participation was too heavy for SEDOS alone, and as no-one else was willing to put up the necessary money, it was decided not to take up the offer.

4. DWG'S FUTURE LINE OF POLICY

At the previous DWG meeting, the suggestion had been made that the group should submit a statement on some development issue. They were now asked: What statement could be made or what stand be taken on a development issue?

The Chairman suggested several points resulting from a USG Mission Commission report as possible issues on which to draw up a statement. From the discussion which followed, it became clear that the group were not in favour of issuing a statement, and it was decided to drop the idea as impossible at this time.

The need for information about problems of development both for the group members themselves and for others was expressed, and it was suggested that the group could study an area, a key issue or trend, and then present their findings to SEDOS. A policy of INFORMATION LEADING TO ORIENTATION emerged. It was pointed out that the series of articles appearing in the SEDOS weekly bulletin already represented a form of orientation. It was also agreed that information, if strong enough, made an impact and was a policy-maker in itself.

Fr. Moody suggested the group needed to come up with some hard facts to get a true picture of the situation. He had found from experience that information sent from Africa to Rome and then channelled back to Africa was far more effective than local contacts. It was also pointed out that very often the men in the field were unaware of certain problems since they themselves were too close to other immediate issues which they were involved with.

The outlines of a future policy for the DWG were set:

- a) To narrow down the field of activity to one issue and concentrate on it.
- b) To gather information from the men in the field.
- c) To collect information from other sources (eg. FAO which had a list of contacts) that the men in the field were unaware of, with the idea of anticipating future issues.

The majority of the group were in favour of settling the topic or issue during the present meeting, and it was decided to make a study of the "URBANIZATION" question.

- 5. A subsequent point was the policy of 'AD Hoc' meetings proposed by the SEDOS Executive Committee. The group agreed, however, that regular, systematic meetings would be needed to make a study of concentrated information.

6. Participation of Missionaries in the Third Stage of the FAO Fertilizer Programme.

Mr. Brassard presented this topic by distributing a pamphlet issued by FAO on the Fertilizer Credit and Cash Pilot Schemes (See Appendix A.) He also showed the group copies of a letter in which Mr. Mathieu, the Project Manager, asked for the cooperation of missionaries as being the best human contacts on the field, able to motivate and educate the people within the framework of the program.

Members of the DWG were asked to find out the names and addresses of their missionaries in the various key pilot zones (See Appendix B). This effort would help to bring the missionaries and FAO into closer collaboration.

7. It was agreed to have one more meeting before the summer - June 11th at the Generalate of the SVD. (Same address as SEDOS)

CLOSE OF MEETING

APPENDIX AFAG - FTHC FERTILIZER PROGRAMME FERTILIZER CREDIT AND CASH PILOT SCHEMESDefinition

A fertilizer pilot scheme offers farmers enlarged possibilities to obtain the fertilizer used in demonstrations, for selected crops, on a limited surface per farmer on a Revolving Fund basis.

This is the third step in a Fertilizer Programme, the first being the assessment of the treatment to be recommended by trials, and the second showing the profit from this treatment to the farmers through demonstrations in their own fields.

Conditions of Success

1. No pilot scheme should be initiated unless a firm demand has been previously created through demonstration work. When farmers desire the fertilizer they have been using or seen used in demonstration fields, and are persuaded that its use leaves a clear net profit, then it is time to offer them this fertilizer through a pilot scheme. Demand is triggered when the value/cost ratio or ratio between crop increment output and fertilizer input goes beyond 2.
2. In order to have deep and durable mass impact on the whole selected area, a minimum percentage of farmers should preferably participate in the scheme. If participants are too scattered, they could provoke ostracism from others. For the first year, fifty percent of farmers in the area participating in the scheme is ideal. Ten percent is a minimum. In this respect, there is no real minimum number of participants in the scheme. It depends on the size of the selected area, which may only be a few neighbouring villages and as few as 20 farmers.
3. On the other hand, in order to keep control of operations, the number of farmers should not be too big if the educational process is to be thoroughly carried out on a personal contact basis by extension, banking and supply agents.
From experience, over 200 participants per area start being difficult to handle. Also, it is preferable that all participating villages be neighbouring for mass impact purpose. However, to foster a mutual security feeling, large groups should be broken down into groups based on kinship, residential or ethnic ties, and lists should be small enough to enable members to acquire confidence in, and a knowledge of, one another. The target is to achieve a sense of personal participation in the group.

4. A pilot scheme first concentrates on the predominant crop in the area. Wheat - cotton - peanut - potato - tobacco - lentil - sugar-beet - citrus tree - olive tree - maize - have already been used. Later, a second crop can be added, e.g. potato after cotton.
5. A steady market must exist for the selected crop, so that the output/input ratio remains above 2 for years, in order to sustain demand for fertilizer.
6. How, if any, should selection among applicants be made is a debatable problem. For the first year, at least, experience shows that a selection should be based on an advanced appraisal of capacity and willingness of repayment. Here are three examples of how it can be done:
 - a) Selection according to a certain level of income tax, where it has been established that the really progressive farmers can be selected that way. In Morocco the chosen level corresponds to farmers with full ownership of at least one pair of draft-oxen.
 - b) Selection by the village-mayor, assisted by village council members and extension and bank agents.
 - c) Auto-selection through a down-payment at ordering time, 15% for an order on credit (Morocco) and 25% for a cash order (Ethiopia).

The first-year selection is intended to eliminate known defaulters or heavily indebted farmers. Once a new mentality toward repayment is established in the said community, conditions of admission can be made easier.

(These are the first six paragraphs of the FAO-FFHC Fertilizer Programme.)

APPENDIX B

The Secretary of AGRIMISSIO is interested in having the names and addresses of missionaries in the following areas, who might be willing to cooperate in the FAO Fertilizer Programme.

Please contact:- J. F. Brossard OMI, Executive Secretary AGRIMISSIO,
P.zza. S. Calisto, VATICAN CITY.

<u>COUNTRY</u>	<u>REGION</u>
CAMEROONS	North and southern central
NIGERIA	Kwara State
TANZANIA	Entire country
BOTSWANA	Entire country
LESOTHO	Entire country
SWAZILAND	Entire country
CONGO-KINSHASA	Bas Congo, Kasai, Kivu
KENYA	Western and central regions
BRAZIL	Goiás State and Minas Gerais State
COLUMBIA	Provinces of Vale and Cauca
EQUADOR	La Sierra
PARAGUAY	Southern half
PHILIPPINES	Entire country
INDONESIA	East of Java and North Sumatra

ANNOUNCEMENTS

1. The FEDERATION INTERNATIONALE DES INSTITUTS DE RECHERCHE SOCIALES ET SOCIOLOGIQUES (FERES), in collaboration with the ISPA INSTITUTE, will organize a summer course in French and Spanish on: CHURCH AND SOCIETY at Barcelona from 1st to 17th September, 1971, at the Colegio PP. Jesuitas, Calle Dr. Amigant, 31, BARCELONA.

Information from: "Istituto S. y P.A. ISPA, Calle Amigò, 17-19, BARCELONA, Spain.

2. INODEP, 7, Impasse Raille, 75 - Paris - 14e (Tel. 589.13.21) is running a 3 year course on: RENCONTRE-FORMATION INTERCULTURELLE in three phases:
 - Observations critiques sur le terrain - avant décembre 1971.
 - Confrontations interculturelle - janvier-juin 1972.
 - Follow-up - 1972-'73.

THE CENTRE is near the 'Cité Universitaire'. The total cost is Fr. 14.500 or 2.650 dollars. Scholarships may be obtained through INODEP.

DIARY

- 16-5-'71 The President leaves for Mozambique.
- 17-5-'71 Formation of Missionary Priests: follow up meeting
at the White Fathers. Two groups: English and
French speaking.
- 19-5-'71 The Executive Secretary meets with Fr. Bamberger
and his staff.
- 21-5-'71 Meeting of the Development Group.
- 24-5-'71 Mr. David Powers of the United Church of Christ (USA)
calls to discuss how Catholic Missions actually work.

Ad hoc meeting on the Africanization of local Church
structures; pastoral issues brought to the fore.
- 25-5-'71 The Executive Secretary addresses PIME Chapter.

Meeting of the Health Task Force.
- 26-5-'71 Meeting for Assistants for East Asia.
- 27-5-'71 The Superiors General of the Josephite Brothers of
Kinzambi (Congo K) calls to discuss the current
needs of his congregation.
- 28-5-'71 Mr. Spider of the World Council of Church - Committee
to Combat Racism calls at Secretariat.