

72/1

Rome, 14 January, 1972

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 de SEDOS
 A Tous les membres de SEDOS.

This week:

1. REPORT OF THE 33RD GENERAL ASSEMBLY
2. NEWS FROM AND FOR THE GENERALATES
3. THE SITUATION:
 WHAT KIND OF MISSIONNARIES WE NEED
 A LATIN AMERICAN AND AN AFRICAN VIEW
4. LIST OF BOOKS RECEIVED
5. DOCUMENTS OF SPECIAL INTEREST
6. SOCIAL COMMUNICATIONS- WG -
7. EXECUTIVE COMMITTEE - AGENDA
8. REPORT ON HEALTH TASK FORCE MEETING

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Coming events;

SOCIAL COMMUNICATIONS in French

18 Jan. 15.00

HEALTH TASK FORCE meeting 15.00

19 Jan.

EXECUTIVE COMMITTEE meeting

20 Jan. 16.30

Prochaines réunions:

COMMUNICATIONS SOCIALES en français

OMI Generalate - Via Aurélia 290.

Groupe MEDICAL "TASK FORCE"

SCMM.M. Via di Villa Troili, n°32

Réunion du Comité EXECUTIF

Secrétariat de SEDOS

Yours sincerely,

P. Leonzio BANO, fscj.

ASSEMBLY OF GENERALS

SEDOS 72/1

Minutes of the 33rd Assembly of Superior Generals associated in SEDOS held at the Scholasticate of the Oblates of Mary Immaculate, via Pineta Sacchetti, Rome, on 14 December 1971 at 1600.

Present were the following Reverend Fathers, Brothers, Mothers and Sisters:

Sr. L.M. Bankes snd-n; Sr. T. Barnett scmn-t; Fr. E. Bartolucci fscj; Fr. J. Basterrechea fs; Fr. P. Bundervoet msc; Sr. A. Cornely shcj; Sr. M.A. de Julio ssnd; Sr. S. Demey icm; Fr. Denis ofm-cap; Sr. A.M. de Vreede scmn-m; Sr. J. Dumont sfb; Fr. V. Fecher svd; Sr. J. Gates scmn-m; Sr. C. Gonthier sfb; Sr. P. Greene rscm; Sr. B. Hendricks mn; Sr. M.H. Hoenc ssnd; Fr. K. Houdijk cssp; Fr. A. Ibba sx; Sr. M. Keenan rscm; Fr. A. LaRocheele omi; Fr. G. Lautenschlager cmn; Fr. A. Lefebvre omi; Sr. I.P. Leite crsa; Sr. M.A. Loughlin fmm; Sr. D. McGonagle ssnd; Fr. G. Mesters o-carm; Fr. Mondé sma; Fr. V. Moonens fsc; Bro. T. More cfx; Fr. V. Poggi sj; Sr. Aloysine Raskop ssps; Sr. Reginarda ssps; Sr. E. Ryan snd-n; Bro. G. Schnepp sm; Fr. J. Schotte cicm; Sr. A. Shaughnessy osu; Sr. M.E. Tarpay snd-n; Fr. F. Thuis o-carm; Fr. S. Tutas sm; Sr. M.J. van Dun osu; Fr. T.S. Walsh mn.

President: Fr. Th. Van Asten pa
Secretary: Rev. B. Tonna

(Translators: Fr. Piat; Mr. Roland Jacques omi)

1. Fr. Van Asten opened the meeting by commemorating Fr. J. Schütte svd, second President of Sedos who died on November 18, 1971 in a car accident in Rome. He then welcomed the new Superior Generals of the Carmelite Order, Fr. F. Thuis and of Maryknoll, Sr. Barbara Hendricks from New York on the occasion of their first attendance at an Assembly Meeting.

2. The business session of the meeting (Agenda Item 1, SEDOS 71/750) was opened with acceptance of the Minutes of the 32nd Assembly (SEDOS 71/632 ff).

3. Agenda Item 2 - Election for replacement of Sr. Brigid Flanagan sfb, Councillor, on the Executive Committee: Fr. Van Asten explained the reason for Sr. Flanagan's resignation -- a heavily committed travel schedule for 1972 -- and voting sheets with the names of the Nominees were distributed to the participants: Sr. Danita McGonagle ssnd; Sr. Edith Ryan snd-n (who requested that her name be withdrawn prior to the voting); Sr. Alice Shaughnessy osu, and Sr. Bellarmine Romualdez ssps. Sr. Danita McGonagle ssnd was elected by a majority vote of 21, Sr. Romualdez obtaining 7 and Srs. Shaughnessy and Ryan 1 each.

4. Agenda Item 3 - Report of the Executive Secretary for 1971 (SEDOS 71/770 and 771) - Fr. Tonna referred to some of the highlights of the year 1971 and the current orientations. He mentioned that the report asked two questions: 1) Are we satisfied with what we are doing now? and 2) What else should we do next year? He then elaborated on the points raised in the last section of the report: "The Next Step".

a. In answer to the President's request for questions, the following suggestions emerged:

(1) Sedos selects a missionary issue and studies it throughout the year, through small study groups, calling resource persons from outside our group, and concludes the process with a long study session (Fr. Schotte).

(2) Sedos studies the following issues:

- The role of the overseas missionary in the local church (Fr. Mondé).

- The Urban Mission (Fr. Fecher).
- The impact of our diminishing missionaries on our mission work (Fr. T. More).
- The re-training of our (expelled, etc.) missionaries (Sr. Cornely).
- The unevangelized "cultures" (Fr. Tonna).

(3) Sedos evaluates its own activities by calling in an independent re-search agency (Fr. Schotte).

(4) For its studies, Sedos secures "input" of the ideas and experiences of missionaries and of the local churches (Fr. Walsh) and provides a basis for scientific research (Sr. Cornely). An answer should be sought to the missionaries' question, "What does being in the service of the local church mean?"

(5) Sedos members could share their current experiences as regards relationships with Bishops, local clergy, etc. (Fr. Mondé).

(6) Sedos studies should produce guidelines which Superior Generals and Councillors could use during their visitations (Fr. Mondé).

b. It was agreed that these suggestions would be put to the Executive Committee. At this point, the comment was made that perhaps it would be best to solicit more suggestions, present them to the Executive Committee, which would study them, eventually making proposals to the next General Assembly. This approach was agreed upon. It was finally decided that the Generalates would communicate concrete suggestions to the Executive Committee within two weeks. Precautions would be taken to ensure that these studies are not already being done, especially by keeping in touch with Commission VI of the USG.

c. The Report of the Executive Secretary for 1971 was accepted.

5. Agenda Item 4 - "Budget" - Bro. Schnepf sm, Treasurer, went over the 1971 financial report and presented the 1972 budget. (SEDOS 72/772 and 773). He pointed out that:

a. Because of dollar fluctuations, the figures were now given in lire.

b. A common insurance fund was being formed to cover the pension and insurance schemes of personnel.

c. An increase of 5% in salaries was being proposed to offset the rise in the cost of living. Fr. Van Asten informed the Assembly that the Executive Committee had decided to make a one-year contract with each Sedos staff member. It would include conditions of work, salary, overtime, holidays, etc.

d. Bro. Schnepf then referred to "Joint Venture" and the results of the recent questionnaire (SEDOS 71/774). From the discussion which followed, the following points emerged:

- The original purpose was that "Joint Venture" would be a link with the "outer ring", and would sum up for those outside the Generals what has taken place with the study groups and other information now available in the Bulletin. It was not meant to become another mission magazine.
- Although Generalates were welcome to request the publication, the original intention was that it should go to those who did not receive the Weekly

Bulletin. A clearer definition of the purpose would help in deciding whether or not to continue it, and on what basis.

- The survey was made to determine whether the publication would be purchased by the Member Generalates if budget difficulties be encountered.
- Costs in printing could be cut by changing layout, etc.

(1) It was agreed that the purpose of "Joint Venture" was not only as a link with the "outer ring", but also to communicate to our missionaries in the field -- in a more precise way -- the information being produced in the Weekly Bulletin. The latter circulated "working papers" while "Joint Venture" presented their conclusions.

(2) Fr. Van Asten then asked whether the Generalates would pay for the publication should this become necessary. Comments on avoiding this possibility included:

- Setting a specific number of copies for each Institution.
(It was decided that this would be difficult).
- Limiting the number of pages.

(3) Fr. Tonna pointed out that if "Joint Venture" is suspended, Sedos would need some other publication (not restricted to congregations as is the Bulletin) in order to be able to answer the numerous requests made for information.

(4) It was decided that a Committee be set up to define more clearly the purpose of "Joint Venture", to work out the details of size, expense, etc. and to submit the results to the next General Assembly. It was agreed that this Committee would be composed of Fr. Moody pa (Editor), Fr. Schotte cism (Development), Sr. Annemarie Oosschot scmm-m (Social Communications), and Sr. M. Keenan rscm. Pending the report of this committee, the Assembly would not vote definitely on the "Joint Venture" item on the budget.

f. The budget was approved and accepted.

6. Fr. Van Asten then gave the suggested dates for the General Assembly meetings for 1972 (all on Tuesday): February 29, June 13, September 26, and December 12. These dates were agreed upon and accepted.

7. Agenda Item 5 - Study Session: Education Working Group Report on "Nationalization of Schools in Africa" (SEDOS 71/801 ff) - Sr. Marjorie Keenan rscm, Chairman; Bro. Thomas More cfx and Sr. Alma Cornely shcj).

a. Sr. Keenan opened with a general introduction covering these points:

- The report as presented is the result of a study which took slightly over two years.
- The study was undertaken because at the time in Rome, there was no Education group specifically interested in the Developing Countries.
- The group was composed of Superiors General and General Councillors,

who were travelling widely. The continuity of work was negatively affected by this fact but it also insured the special advantage of getting fresh information and points of view.

- In September, 1969, the questionnaire sent to the Generalates to determine what they considered the highest priority in the area of Education in Developing Countries showed that it was the adaptation of curricula to the real needs of a country. This issue was considered during the meeting of October 21, 1969. The outcome was that, beneath it, was the more fundamental question of the implications of Nationalization of Schools. The decision was to focus on 5 countries in Africa: Upper Volta, Ghana, Kenya, Uganda and Rhodesia because there were more knowledgeable people in the group on this area.
- The group was aware of the limitations of the study: French Africa was poorly represented and no attempt was made to produce a scientific study -- the purpose being that of offering suggestions to the Generalates who did not have a direct impact on policies of schools in a particular country, but who worked with other people on these problems.
- It was hoped that the results would give members of Sedos an instrument of reflection which would stimulate thought, open possibilities for action, and provide elements for policy making. (This explained its telegraphic character, but full reports on the individual studies were available.) The sources were mostly official statements or acts.

b. Bro. Thomas More then presented the informative part of the report. He referred to Page 802 of the report, which covered general conclusions regarding attitudes of the Governments toward church schools, religious instruction, presence of ex-patriates, and the attitude of the hierarchy towards Nationalization. His comments included these points:

- The conditions as described in the report have changed and would change, but the hard truth remained: These were the attitudes mentioned in the summary.
- The discernible trends were:
 - (1) The Nationalization of Schools in Africa was only one indicator of the changes which have been taking place in Africa over the past decades. It is no longer the simple matter of a Generalate deciding to open a mission school here or there. These kinds of unilateral decisions are no longer possible.
 - (2) An important consideration is the statements of the report, Page 802: "There likewise seems to be a greater realization on the part of the government of the role of education in the total development of the country and therefore of the need for planning at a national level. This national planning is sometimes done in co-ordination with other sectors of national development, at other times in isolation." "Africanization is closely linked with Nationalization, the two processes often proceeding at the same time both for national and economic reasons."
 - (3) He then quoted from President Nyerere's talk to the Maryknoll Sisters which included the statements "The Church must recognize that men can only grow in dignity by working for themselves and together

for the common good. Members of the Church should work with and for the people sharing on the basis of quality and common humanity." Only in this way will the Church be a force for social justice. And -- from the Synod documents on Justice -- to the effect that a people should be the architect of its own economic and social development. The "right to development" (self-determination) lies at the heart of Nationalation, and of every movement taking place in Africa, and missionaries must be aware of this.

(4) Consequently, the work must be continued, but on the terms of the countries themselves.

c. Sr. Cornely, finally, presented the guidelines for action included in the report. She referred to Page 804: Two important ideas were:

- How can the Generalates help change the attitudes of the missionaries in the field?
- How can Generalates help change the organizational set-ups?

The answers might be radical: i.e. temporary disengagement from our work so that we can re-engage with freer attitudes. This is useful with people who simply cannot change their attitudes. The problem of these people can also be faced by setting up re-training programs, or by simply sending them to other countries with the same attitudes (which, however, may result in the same kind of problem re-occurring).

(1) She insisted on the importance of emphasizing "quality of personnel". The people sent to "developing countries must be mature and in command of themselves to be able to adjust to a new culture.

(2) As regards organizational changes, a question of justice was involved. As true educators, we must face the fact that in Africa, radical changes in the curricula and in the entire school set-up were necessary. Traditional patterns now being followed were no longer related to the real needs of the people there. We must be just to these people. As far back as 1962, the need for curriculum changes in Africa was emphasized. In this context, the Congregations should be aware of what is being done by national and international planners. (She referred to a paper titled "Planning for Non-Formal Education in Tanzania". This and a number of other informative material was available from the International Institute for Educational Planning in Paris.)

(3) The success of the programs depended, of course, on the pattern, content and objectives of teacher education programs. There was still the possibility of our making an important contribution to those in the country trying to effect these changes -- if we were ready to act as innovators in training competent teachers.

(4) Thus, our Catholic educators in the field could become part -- for example -- of a development aid program which concentrated on financing research on new curricula. They could also work on the establishment of new institutions based on the results of research.

These could only be valid if in those countries where our services are still requested, our role was leadership in activating the ideas and plans of Africans -- especially when these were the outcome of their research.

(5) Unless these facts were taken into account and acted upon, "we would be giving yesterday's education to tomorrow's citizens".

d. Sr. Keenan concluded the presentation by stating that, since the report was available to all, the panel was only interpreting it, and by so doing, providing further insights. The need for the "international vision" in the Generalates was apparent. People living in the local situation felt the problems keenly and needed our help, support and encouragement -- even when it was impossible for us to fully understand what they were trying to do. Changes were occurring rapidly and we had to be prepared for change -- at any cost. If we could free ourselves for total change, and then looked ahead and planned, we could be doing a great service to the local church.

The current crisis situation did not dispense us from looking ahead --- especially when the trends were clear. At the Generalates we were in a privileged position -- mostly thanks to our involvement in the "international" visitations of our missionaries. The latter tended to become caught in the dynamics of the local scene and thus to miss some of the underlying trends. On the other hand, they did feel the urgency and the need for our help and our encouragement. It was a question of the interplay of complimentary roles: the Generalates and "grass roots".

QUESTIONS AND ANSWERS ON THE PRESENTATION

QUESTION: In the report -- referring to organizational preparation for change -- there was no mention of "disengagement" -- where did this idea come from?

ANSWER: (Sr. Cornely) - Between the time this report was finished and today, the Working Group has had many experiences and new ideas have come to our minds. The idea of "disengagement" came to me from a conversation with a Korean member of the CWME group who was here. He directly posed this question: "When you evaluate do you leave yourself open to any answer -- such as disengagement or modification?" The purpose was to ask questions, and thus make people in the field ask further questions, in order to get them to reflect and think about what they were doing. The essential thing is to provoke their thinking and then to listen to their conclusions.

QUESTION: How do we harmonize most of the things we have heard with the question, "Are we in a position to make policy?" Is not this the Bishop's prerogative?

ANSWER: (Bro. More) - Pointed out that we should recognize that the local churches and the local countries are "calling the shots". They want to be masters of their own destiny. Our role in framing policy would take effect where this initiative did not come from the local church. But this seems to be the exception right now: They do have the right for self-determination but often lack the plans to activate it.

Fr. Van Asten voiced his agreement that we would not make basic policy, but -- through our men in the field -- we can make a contribution towards the decisions made by the local church. He mentioned two extremes to be avoided: that of

indirectly imposing a policy on the Bishops by threatening to withdraw completely, and that of passive service. The middle road of winning the confidence of those in the local structures and thereby making a contribution to policy-making was the one to pursue. It was a fact that our men could be better informed of the needs of the people and of the plans of the Government.

QUESTION: When reference is made to the attitude of the local church towards Nationalization, no distinction is made between the attitudes of the Africans and those of the Europeans (in a local situation). An example is Upper Volta -- did the African element always converge with the European one?

ANSWER: (Fr. Van Asten) - It is difficult to make a distinction between the African and European sides of an African situation. The aim is often to integrate the European into the African structures. There are, however, cases where the local clergy are not in agreement with European members. In Upper Volta, our men working there have given a French mentality to the Africans. A problem arose when they proposed changes and the Africans were not prepared for them. We should work towards this preparation and do all that is possible -- with delicacy -- to open their minds to new policies. The important thing was how to do it.

COMMENT: (Sr. Keenan) - One of the important questions is "What is the true voice of Africa? -- "To whom do we listen in Africa?". This has interesting implications.

QUESTION: You mentioned that information is given to the Generalates now, but should be of benefit to people on the local level. What is the policy for this?

ANSWER: (Sr. Keenan) - This work was done to prepare an instrument of work for the Generalate level. Each is now free to make whatever use they see fitting of this report.

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8. Fr. Van Asten thanked all of the members of the Education Working Group. He also thanked the participants at the General Assembly, and with good wishes to all for Christmas and the New Year, he closed the meeting at 7:15 p.m. (Dinner followed).

B. Tonna
Executive Secretary

NEWS FROM AND FOR THE GENERALATES

OMI - Fr. André Lefebvre OMI is Secretary of the General Conference for Social Communications of the Missionary Oblates of Mary Immaculate. Before being an Oblate he was a technician in Radio and Television, is specialised in audiovisual language and just finished a thesis on "The Audiovisual Language and the Catechetic".

White Fathers visits - Fr. General will be in Germany from Dec. 27 to January 10 - In Uganda at the beginning of March - In Australia the second half of January.- Fr. Neven will visit Uganda from 15 January to the beginning of March. - Fr. Grosskortenhau will visit Malawi in April-May.

MASS MEDIA AND PUBLIC OPINION - This will be the subject of an information and "aggiornamento" course in Rome from January to June 1972 by the PRO DEO "Istituto Superiore di Scienze e Tecniche dell'opinione pubblica". All information can be obtained from the: Segreteria Istituto Superiore Opinione Pubblica (I.S.O.P.), Viale Pola, No. 12 - 00198 ROMA (Tel. 855.241).

THE SITUATION - A Latin American and an African view.

WHAT KIND OF PRIESTS AND RELIGIOUS WE NEED

I. FROM LATIN AMERICA - An address by Bishop Pironio

1. This is a topic that has been treated over and over again. It was, in fact, the main theme for discussion at the 1969 COGECAL meeting. Yet it still deserves our further study, particularly in an examination of certain particular aspects and problems. Not just to soothe our consciences, but to renew the commitment we have repeatedly taken on ourselves. The very existence of the Church and its specific mission in Latin America are at stake, for our Church is entering on a new phase now, one that therefore calls for a fresh look at its problems.

Let us, then, ask once again whether the help of the apostolic personnel who so generously come to Latin America is worth-while. Obviously, it is Latin America itself that must supply the answer.

2. We can examine this question from three angles:

- a) There are, first of all, the sending Churches and the various aid agencies. Like us in Latin America, they too are feeling the pinch of a drop-off in priestly and religious vocations. They no longer have as many candidates as before. Consequently, the very meaning of the aid is being called into question: Shall we continue to send aid? Are we not merely lulling the Latin American Church into inactivity? Why can't Latin America find its own ministers?
- b) Then there is the question of the personnel who are sent. They feel a growing sense of futility, frustration and failure. Disillusionment is spreading, disenchantment and pessimism are becoming commonplace. Generous apostolic dreams are going up in smoke. There is a growing suspicion that Latin America doesn't really need personnel. What should our work here be? Aren't we doing now precisely what we could equally well be doing in Europe, the United States or Canada? In a word, they ask: What is the specific task expected of us here?
- c) Finally, what about the Latin American Church itself? It is coming to recognize its own identity and its basic vocation. Clearly, it wants the apostolic personnel who come to fit into that plan; their help would otherwise make no sense. But a further question arises: Can they really be incorporated into the Latin American scene and imbued with our Church's native dynamism? Isn't there a danger that they may paralyze its creativity or distort the richness of its culture?

Aren't we--by blundering or by being afraid--simply burying our Church's special talents, losing sight of its unique vocation?

To help answer these questions, we shall treat briefly the following three headings:

- A. The Latin American Church's own identity;
- B. The theological rationale of aid from abroad;
- C. Certain special aspects.

A. OUR SPECIAL IDENTITY: OURS IS A PASCHAL CHURCH

3. Latin America is now reaching "its hour"--an hour of hope and commitment. Pope Paul described it as a "decisive hour", rich in potentialities, but also in risks.

This new moment brings to individuals and to whole peoples a realization of the grinding misery in their society: their underdevelopment, their marginalization, their dependence. They yearn for an integral salvation, a liberation--and they quite properly expect the Church, the "universal sacrament of salvation," to help them. But the gospel Beatitudes do not explicitly spell out the ways to those goals. Hence tensions multiply, conflicts arise, and the temptation to violence spreads on every hand.

It is a commonplace today that a "new man" is being born in Latin America. But what sort of "new man" is he? And who is bringing him into existence?

Here the Church feels the responsibility of its task, the burning urgency of its saving mission. It recognizes that this is truly "its hour" too: an hour for emptying itself out (kenosis) and dying, for glorification and hope, for presence, self-giving and service. In its pure womb, as once in that of Mary, the Holy Spirit will once again form "the true new man."

The Latin American Church is discovering its unique and ultimate identity, which is that of the paschal Christ, who died and rose again. But there is a special way of expressing the Easter mystery in our day and of bringing it home to modern man. Each Church manifests and incarnates Christ--it is His sacrament--through its unique vocation. This is its own particular richness "in the Spirit," generously offered to the undivided catholicity of the Universal Church.

4. We might describe the appearance of the Latin American Church with a phrase from the Medellin Conclusions: "Truly poor, missionary and paschal, independent of all temporal power and courageously committed to the liberation of each and every man" (5:15).

That is to say, the Church of Latin America thinks of itself as a paschal Church. Not that other Churches on other continents are not equally that, for every Church is born from the Pasch of the Cross, it daily celebrates its Lord's Pasch, and it proceeds toward the consummation of that Pasch when Jesus will return. But Latin America's salvation history is being worked out in a peculiar historical context that compels it to daily manifest a paschal life.

Easter is the revelation of the "new Man"--the new, resurrected Adam--and the creation, by the Spirit of adoption, of the Christian "new man" in Christ. The whole concept of the new man, the genuinely new man, is essentially paschal.

Easter is the center of God's liberating action. Christ frees us from the Law, from sin and from death. "When Christ freed us, he meant us to remain free" (Gal. 5:1). The full and entire meaning of the true Christian liberation flows forth from Easter.

In its Pentecostal plenitude, Easter marked the start of the Church's mission, its prophecy, its witness. It was the moment when the Christian community--made a true communion in the Spirit--became aware that it is the risen Lord's presence among men, the witness of His resurrection, and God's leaven for transforming history.

The Church of Latin America has a threefold paschal task today: to create the true new man, to commit itself to a full and peaceful Christian liberation, and to act in the world as God's leaven.

It must therefore be a poor Church, i.e., living in time, but transcending it. With the total freedom of those who count only on the power of the Spirit.

5. This paschal Church feels impelled today, by the quickening and vivifying Spirit of God, toward three objectives in its saving mission: evangelization, human promotion, and a special care for youth.

Its evangelizing task falls today on the entire Church. But in the Latin American continent above all, a new evangelization is needed that will arouse faith, purify it, bring it to maturity, and involve it in day-to-day life. A full evangelization engages men in the mystery of God, whom we must love above all things, and devotes them to the Christian service of their fellow men. It is the biblical harmony between faith and life.

Those who are evangelized will necessarily commit themselves to the integral and human uplift of their individual neighbors and indeed of their whole people. The Latin American Church experiences today a particular call from God, a special vocation to commit itself in that way. Such is the crucial historical context of salvation that makes it so urgent today. But always from an essentially religious, and therefore fully human perspective of its single, overarching mission.

Finally, the Latin American Church, a youthful and hopeful Church, is sensitive to the pastoral needs of youth. This is indeed one of its top priorities. In a predominantly young continent, where youth is literally a social class apart, the Church seeks to understand youth's legitimate dreams, interpret its protests, embrace its values, enlighten its searchings, and redirect its heady impulses. As Pope Paul has said, youth is in Latin America the spokesman for a future that is already here.

B. THE THEOLOGICAL RATIONALE FOR AID

6. This is how the Church must see itself in paschal terms, as it grapples with the question of the foreign apostolic personnel. We use the word "foreign" here, but we realize that no one is really foreign in the churchly communion. So let us approach this question from two angles:

- the justification for that aid; and
- its essentially creative meaning.

a) Quite apart from our Church's acute--indeed, daily more and more acute--shortage of material resources and apostolic personnel in 1971, we will always see an advantage in receiving such aid for reasons that were enumerated in the Conclusions of the 1969 COGECAL meeting:

- because of the Church's essentially missionary nature;
- because of its universal communion in the one Christ;
- because of its episcopal collegiality;
- as a sign of the Church's vitality.

The shortcomings and deficiencies of the all too human individuals who make that aid sometimes futile or even counterproductive do not make it any the less justified and even demanded by the Church's oneness, which demands of us all a constant sharing of the goods of the Spirit. Poor Churches would be less poor, in resources and personnel, if they were more detached and more ready to give of the little they already have. It is wrong, then, for us to wait for our own hour of "superabundance" or to volunteer our "less desirable" individuals. Paradoxically, we receive God's gifts the more, as we share His gifts more generously with other Churches.

7. b) But aid makes sense only when the receiving Church decides to ask for it and to use it. Methods must not be imposed, nor should patterns from elsewhere, however effective they may have proved there be imported unchanged. A local Church must be planted, nurtured, and matured out of its own richness, in keeping with its own true self.

All of this presupposes a respect for the native culture and for God's particular design for each Church. It likewise supposes a great flexibility in the candidates' adaptation to the life-rhythms of the People of God in each country.

No merely exterior knowledge, no superficial assimilation of a new and overlaid culture will do. The candidates must be literally willing to die and be reborn in the adopted culture. In a word, they must be re-created, in the Spirit.

One may speak the language to perfection and know all the local folk practices, yet fail to grasp the inner dynamism of a people or participate in the process of its salvation. In fact, it is at times the very ease of a superficial adaptation in language, usages and customs that renders difficult or holds back a more genuine integration.

Anyone who comes to Latin America should arrive aware that God has special designs for this continent, which must be discovered and carried out. He should know that the Church of Latin America is incarnated in specific cultures and that it mirrors the face of the Savior in a particular way. He should be convinced that it is a Church of hope, that it is being brought to fruition, and that the Spirit of God covers it with the shadow of His creative fecundity.

For that very reason, far from tranquilizing consciences or paralyzing energies, He quickens the Church to come up with new pastoral methods, to create small salvation communities, to work out new modalities of ministry.

The essential point in asking for foreign personnel is that they should help the Church of Latin America to find itself and become capable of fulfilling its unique vocation. Their task is not to "preserve" the faith or keep the Church from 'disappearing.' Nor are they to increase quantitatively the statistics of Christian communicants, or have more sacraments administered, or see that the Eucharist is more fittingly celebrated. They must help to make the Church in our continent truly a "sign and instrument"--a sacrament--of the full salvation that Christ the Lord brought us.

We want a Church that will be a light and an alliance, a prophecy and a communion, an actualization and a leaven. A Church perfectly faithful to men--but out of a total and profound **faithfulness** to the Spirit who re-creates it as a permanent sacrament of Christ Jesus.

C. CERTAIN SPECIAL ASPECTS

8. All of this brings us a number of particular problems. These are the concrete, hard-to-solve difficulties that complicate or stymie the effectiveness of the proffered aid.

- a) The first problem is that we have not yet properly grasped the real meaning of that aid. And this is equally true of both sides. Individuals are assigned to go to Latin America, we call them apostolic personnel--but we don't really know what they are supposed to do when they get here. We haven't seriously tried to understand Latin America or the special vocation of its Church. These people are needed, not just to be here, not just to occupy slots, but to do something creative.

In that way we waste gifted persons, we stultify highly motivated vocations. We are not imaginative in using the heroism of those who respond so generously to the Spirit's call. The Church they come to love, whose fecundity they dream of in the simplicity of their daily prayers, grows to vitality--and but often we fail to appreciate and assist it.

9. b) Another problem is the lack of an effective pastoral plan in the receiving Churches. Can we be surprised if the personnel are let down by makeshift procedures, that they feel frustrated, uselessly wearied, thoughtlessly assigned? No priests--or sisters or laymen either--should be sent till we have decided precisely what work they will take up. Neither should they be called if the local clergy are not prepared to welcome and integrate them. In the best of solutions, these volunteers would be just additional ciphers among the clergy. Would anyone say that so great a wastage, for such mediocre results, is justifiable today?
10. c) Yet another problem is the exclusively social or even political motivation that some bring with them for their priestly ministry and apostolic endeavors.

A superficial knowledge of Latin America--and of the special vocation of our Church--could lead the apostolic personnel who come here so generously from overseas to a serious misconception: an exclusively socio-economic notion of the Church's role; it could give them an excessive eagerness for a political commitment and a fascination with revolution and violence. Either because they don't really see those goals in proper focus, or because they are determined to pursue them outside the framework of their churchly functions.

Most of the tensions that exist within the Latin American Church arise from an erroneous sensibility--too much aloofness or too much direct commitment--toward our social problems and the urgent demands of justice. The priestly problem among us is intimately associated with men's legitimate aspirations for liberation.

An ideal integration of apostolic personnel into the life of our peoples requires an evangelical participation in the sufferings of the poor and a sympathy with their justified demands. But it is not always easy to decide how far the gospel should involve us in material issues, or to draw the line between what is religious and what is purely political. It is not a simple thing to determine the concrete meaning of Christian liberation. Hence conflicts arise, and there are the twin temptations of either neglecting temporal concerns altogether or of turning oneself into merely a social leader.

Those who send personnel, then, must carefully select them, because the providential situation our Church lives in, in this continent torn by dissensions and transformations, calls for a psychological and spiritual maturity and a capacity for integrating, which are qualities that by no means everyone possesses.

Not only that, but they need a solid theological formation; so that from the depths of their faith they can interpret history, understand man, and transform this world.

Latin America offers immense possibilities today for greathearted, magnanimous souls. For those able to make a revolution using only the weapons of the Spirit. For those convinced that preaching the gospel and radically applying it to our continent will liberate the oppressed.

11. d) Still another problem is that of adaptation. This doesn't mean just learning our languages or assimilating our cultures. Neither does it take just time and study. It is fundamentally a matter of poverty and conversion, because candidates must come with their hearts open to learn and to receive. With a spirituality of pliability and detachment from their former selves, of self-giving, austerity and hunger for justice.

The first condition for adapting is to really want to do it. The second is to experience how hard it is. Only a serious effort to get rid of one's already acquired mind-set makes it possible to visualize other peoples' difficulties and to help them devise the new solutions they need.

Adaptation presupposes, obviously, a perfect mastery of the language, an assimilation of the new culture, a discovery of the peculiar values of the people one is to work with, and above all, a respect for their mentality and the interior riches of their religious life. But what principally keeps apostolic personnel from fitting effectively into the Latin American Church is a certain ingrained theological formation they bring with them--a formation structured and received amid conditions totally alien to those of Latin America. That is what fundamentally prevents them from getting to know the true face of our Church.

All of this obliges us to envisage anew the problem of the institutes or preparation centers such candidates will attend. At all levels, but especially here, at the local level.

12. e) Finally, we single out a problem that affects not only personnel from overseas, though they feel it perhaps most keenly and painfully: the isolation. I am referring now not only to physical isolation (Latin America is a continent of vast expanses and immense distances), but to a spiritual one especially.

The priest from abroad--like the sister and the layman, though in differing degrees--is likely to feel abandoned. He often (not always, of course) feels forgotten by his native land and his home diocese, and yet in his new field of apostolate he frequently cannot communicate easily or be wholly accepted: by the bishop who invited him, by the clergy among whom he strives to be integrated, by the religious community he serves.

He sometimes meets a Church that seems cold and unresponsive, instead of one that is a fraternal communion and a missionary dynamism in the Spirit. He sorely misses the wholehearted affection, the trust and the backing of his adopted bishop and brother priests.

One working far from home experiences keenly the need for a true spiritual family, a community of love. He suffers poignantly from isolation and misunderstanding. The impact can shake his equilibrium and wear down his generosity. In any event, it always saps his energies and dulls his productiveness.

Hence the parallel responsibilities of a) the sending Church: to keep close, spiritually, to their envoy; and b) the receiving Church: to offer the new arrival warm evidence of their unstinted charity and their happy, brotherly, missionary community. He who arrives should be welcomed into the bosom of a truly paschal Church.

CONCLUSION

13. This present hour is a providential one for the Church of Latin America, as it is a fecund one, too, for the Churches of other continents. Ours is an hour of hope and commitment.

The Spirit of God is renewing our Church in interior communion and making it, for our entire continent, "a sure seed of unity, hope and salvation" (Vatican II, "Constitution on the Church," 9).

Individuals and whole peoples look to the Church for their full liberation, for the peace of a reconciliation in justice, for the light of a new tomorrow in love.

For that purpose, in order that this hour of the Spirit may be more than just a promise and a hope, the Latin American Church appeals to the fraternal generosity of other Churches, whose aid it considers indispensable today more than ever before, and it is grateful to them in the Lord.

It makes this appeal in order to learn what its special vocation is and to be able to carry it out. In order to be, in this difficult hour for the continent, God's leaven among peoples. In order to bring to the world that "new man" whom the Spirit is recreating. In order to "bring the good news of the Kingdom to the poor, proclaim liberty to captives and...set the downtrodden free" (Lk 4:18-19). In order to announce to all that "the Kingdom of God is at hand" and invite men "to repent, and believe the good news" (Mk 1:15). In order that it may be the sacrament of Christ who died but rose again--and that the world may know that "God has visited his people" (Lk 7:16). (+)

2. CAMEROON: Mission under a new formula (DIA, 20 Nov. 1971, No. 510)

In a series of articles devoted to the missionary problems, published in "Espace des Jeunes", a Cameroonian fortnightly of Nkongsamba, Fr. Tchouanga gives his point of view on what the mission countries, taking into account the present circumstances, expect of the missionaries.

After having answered the questions: "Why go to the missions?" and "What to aim at in the mission?", he said that the present day missionary ought to 'abandon his prestige post' to devote himself to a specialized apostolate: among officials, juvenile offenders, the sick, prisoners, etc... "Christ, he added, wants that disciples are made among all these groups. Moreover these new forms of missionary apostolate open various fields of activity and the apostolic personnel will find in it a new vitality, and so it will never be possible to say that there is nothing more to be done in the missions".

Answering whether the mission - as it was expected in the era before the erection of the local Churches - must be cancelled, Fr. Tchouanga said that we cannot speak of the end of the missions, that is to say of the end of the evangelisation of peoples. The mission must continue, but under the direction of indigenous peoples, for there are still countless people to be evangelised.

This is explained, the author stated, by the fact that the Church of the Third World recognises the missionary duty of every baptised person in all the corners of the world, even and above all in the Third World. In this latter world, the need of missionary work under the direction of local authorities is indispensable, as these latter better know the aspirations and the sensibility of their peoples. He added: "If I were to go for apostolic work to Germany I would well take care not to impose my Bamiléké dialect on my German flock, nor would I use the tom-tom instead of the organ, neither the African chants instead of the famous chorals of J.S. Bach. We fervently hope that the missionaries who come to us have a same tactfulness".

Finally, speaking of the rarity of missionary vocations, which might find its reason in the awakening of the young Churches, Fr. Tchouanga pointed out that these latter must not frighten the missionaries. To the contrary, this ought to incite them to come, not in a relation of masters to pupils, but with the intention to set up a true dialogue of brethren in Jesus Christ.

(+) LADOC II, November 1971. Two years ago, Bishop Eduardo Pironio, general secretary of CELAM, summed up the qualities that Latin American bishops, polled in a questionnaire, said they look for in priests, religious and lay workers from other lands. (The talk, published as LADOC 1:14 is also available as a pamphlet at 60c through LADOC). On September 29, 1971, at COGECAL's annual meeting, he returned to that topic with the address reported above.

LIST OF BOOKS RECEIVED DURING NOVEMBER AND DECEMBER

compiled by Sister Agnetta, S.Sp.S.

INTERNAL:

<u>Code No.</u>	<u>Institute or Org./Publisher</u>	<u>Title of Book</u>
3.23	OMI	General Conference for Formation 1971. (English and French copies)
3.24	FSCJ	Le Missioni non Sono Finite, by John Power.

EXTERNAL:

6.124	Union des Supérieures Majeures de France	Les Religieuses en France: Implantation et Activités.
6.125	Ibid.	Les Religieuses en France: Démographie et Caractéristiques.
6.126	Ibid.	Les Religieuses en France: Vocations Religieuses Féminines.
6.127	Ibid.	Les Religieuses en France, Annexe I: Tableaux Statistiques.
6.128	Ibid.	Les Religieuses en France, Annexe II: Cartes et Graphiques.
6.129	Missions Advanced Re- search Center, U.S.A.	God's Purpose/Man's Plans.
6.131	Commission for Inter- national Justice and Peace, England	Population Explosion - A Christian Concern by Arthur McCormack.
6.132	Centre d'Etudes Eth- nologiques, Congo	La Communauté de Base dans les Eglises Africaines by Marie-France Perrin Jassy.
6.133	TMP Bood Dept. Tanzania	Catholic Directory of Eastern Africa 1971.
6.135	National Catechetical and Liturgical Centre, India	Catechetical Progress in the Dioceses of India, edited by D.S. Amalorpavadass.

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| 6.136 | CISRS, India | Leaders and Leadership in the Trade
Unions in Bangalore by Julian Reindorp. |
| 6.137 | CISR, Belgium | Yearbook 1971 of Members. |
| 6.138 | Publicat, France | Annuaire Catholique de France 1971. |
| 6.139 | CISRS, India | Land Reform and Socio-Economic Change
in Kerala by M.A. Oommen. |

DOCUMENTS OF SPECIAL INTEREST

1. MISSIONARY CANDIDATES: HOW TO BREED THE BEST. A MARC publication, October 4, 1968, 12 pp. A paper by Dr. J.H. Kane, Evangelical Divinity School Deerfield, Ill., covering the broad spectrum required for an elite corps of long term, professional, foreign missionaries, of special interest also to Catholic trainees.

2. "THE CHURCH IS COMMUNICATIONS" by Avery Dulles SJ. A series published by MULTIMEDIA INTERNATIONAL exploring creative approaches in the modern communications media. Pp. 18.

Text of an address delivered at the Bishops' Communications Institute in New Orleans (January 1971). Communications is not a "very secondary concern of the Church". It is not a "purely secular business"... "communications is at the heart of what the Church is all about... the Church is a communion... the Church is communication".

An insight-ful approach to the phenomenon of communications in the Church.

3. FORMATION - First Cycle of Studies - PA Strasbourg. PETIT ECHO No. 625, 1972/1, pp. 20-23.

VOCATIONAL PROMOTION - Impressions of an experience - PA PETIT ECHO, ib. pp. 25-29, by a Missionary Promotion Team.

4. NOTIZIARIO CAPPUCCINO - IL CONSIGLIO DELL'ORDINE GIORNO PER GIORNO - Nos. 11, 12, 13, pp. 37 in all. December 1971. A detailed report (presumably available also in other languages besides Italian) in anticipation of the publication of the official documents of a searching insight into Capuchin life at the Quito International Council.

5. PRETRES, FRERES, RELIGIEUSES ET DEVELOPPEMENT - SESSIONS A BAMAKO 19-24 Juillet, 2-7 Août 1971, à la demande de la Conférence Episcopale du Mali en liaison avec le Comité PROMOTION HUMAINE (Commission Justice et Paix). Conférence Episcopale du Mali, B.P. 298 BAMAKO. Compte-rendu intégral des travaux de la double session autour du thème: "Evangelisation et Développement". 150 participants, 2 semaines de session, 185 pages de textes.

6. "THE WHY OF MISSION" by Peter Nemeshegyi SJ, WORLDMISSION, Vol. 22, No. 3, Fall 1971. Pp. 4-8.

"I am writing these lines on Good Friday at the Pontifical Seminary in Dalat, South Vietnam. We have just finished our liturgical service. One hundred and sixty Vietnamese seminarians have been kneeling before the Cross

of Christ. The sound of their voices has been filling the great chapel with the solemn melodies of the Gregorian chant and those wonderfully intense Vietnamese hymns. In a crucified country they were praising the Cross of Our Savior. Little can they know about their future and little do they care..."

..."I cannot help thinking that if people had the occasion of meeting and knowing them, they would hardly ask any more: "Missions, why?" The very existence of such Christian communities as the one I met in Dalat is the answer to this question. You can touch it with your hands and it overwhelms you. No further explications are needed. But, of course, not all people have such an experience; let us, therefore, for their benefit, put the question again."

..."In order to understand this fully, people should, of course, have a personal experience of Christian communities born in the so-called mission countries. You should see and experience, for instance, those Christian communities in Vietnam, where each morning, before a day's hard work most people of the village gather in their large church for morning Mass and Communion, and where late in the evening you can hear, mounting from each small cottage, the sing-song melody of their family-prayers, accompanied by the glares and detonation of the artillery over the hills, reminders of a war which at any time can wipe out their lives. Or the communities of the Japanese Carmelite nuns in Kyoto, Fukuoka, etc. living in ferocious poverty and glittering joy. When I stayed with them for a few days, I could literally breathe there the presence of God. Or the Christian communities in Nagasaki, founded in the 16th century, keeping their faith without bishops and priests through three centuries of atrocious persecution. When discovered toward the end of the 19th century, they were dispersed again, sent into exile, tortured, many of them killed; those who survived and returned found their small possessions confiscated. They had to start again from nothing, managed to build houses and a church, and were decimated again by the atomic bomb which razed their church and burnt their homes. But once again they rebuilt their homes and rebuilt their huge church and are filling it now each Sunday, when they gather for the celebration of that sacrifice in which they had such an enormous share through the centuries... That such Christian communities should exist, that people should live in gratitude and die in hope, that mankind-while keeping all its God-given variety-should be unified and "Christified", that all men should be bound together by one faith, one hope and one love, this is the essential reason why missions exist."

"If you have had the occasion to know someone who has spent many years without knowing the meaning of his life, who was searching, groping, sometimes despairing and even thinking of suicide, and then- through a friend, or the Bible, or some other book, or a priest- has suddenly met Christ and discovered joy, strength, love and peace- if, I say, you had the occasion to meet even a single such person, you would immediately understand why even today Christ says to his followers: "Go out, making disciples of all nations" (Mt. 28:19).

"Missions, why? No complicated thinking is needed to answer. Missions are needed simply because joy, to be true, has to be shared. Missions are needed because men, poor, bleeding, suffering, doubting, searching and forgetting, hoping and despairing men have to be told a hundred times: "The Father Himself loves you. Dare to believe in love! Dare to rejoice!"

SOCIAL COMMUNICATIONS WORK GROUP

The group will meet for a talk in FRENCH by Fr. Pierre BABIN, specialist in audio-visual catechetics and director of CREC (see below). Translation into English will be available if required.

January 18 Janvier - 15.00 - OMI Generalate 290 v. Aurelia

Le groupe des Communications Sociales se rencontrera pour une conférence en Français, présidée par le R.P. Pierre BABIN, Directeur du CREC (Centre Audio-Visuel Recherche et Communications); Lyon, France -

Session Internationale Audio-Visuelle
pour l'expression de la foi.

A.V.E.X.

Le CREC, Centre Audio-Visuel Recherche et Communication, l'OCIC, l'Office Catholique International du Cinéma, INTERFILM, SONOLUX, la FOCS, la Fédération des Organismes de Communications Sociales, organisent une SESSION INTERNATIONALE POUR LA FORMATION DE CATECHISTES ANIMATEURS EN AUDIO VISUEL à Lyon en Septembre 1972.

Cette session est destinée aux responsables de la catéchèse et des communications sociales dans les Jeunes Eglises et les pays du Tiers-Monde. Elle donnera les bases du langage et du montage audio-visuel et initiera les participants à la réalisation de bandes sonores, de montages de diapositives, de films de court métrage.

TRAVAUX PRATIQUES La formation aura lieu dans des studios bien équipés avec un maximum de travaux pratiques, grâce au concours d'animateurs, à raison d'un animateur pour quatre participants.

LIEU: LE CREC La session se déroulera au CREC - 19 rue de Chavril, 69 Ste-Foy-Les-Lyon, France. Tél (78) 25.66.17.

LANGUE La langue dominante sera le français (une autre session en anglais est prévue plus tard). Cependant des animateurs seront disponibles pour fournir en anglais des explication à ceux qui le nécessiteront et éventuellement pour la traduction simultanée de l'un ou l'autre cours.

Pour tous renseignements, écrire au CREC. Les conditions de participation et le programme vous seront fournis sur demande à partir du 15 Février 1972.

SEDOS 72/25

EXECUTIVE COMMITTEE

A meeting of the Executive Committee will be held on THURSDAY, JANUARY 20, 1972 at 1630 at the Sedos Secretariat with the following Agenda:

1. Follow-up of Assembly suggestions for study projects (Executive Secretary's Report - Point 4, SEDOS 71/770, 771)
2. Resignation of the CFX
3. Other matters.

Benjamin Tonna
Executive Secretary

H E A L T H

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A meeting of the Sedos Health Group Task Force took place at the House of the Medical Mission Sisters on Friday 17th December at 4.p.m.

Present were: Chairman Sr. Annemarie de Vreede, scmm-m - Sr. Michael Marie Keyes, scmm-t - Sr. Bartolomea Pedretti, pmn and Ann Ashford from Sedos

I. Review of report of last Task Force meeting September 29,'71

No special points arose for discussion.

II. Evaluation of the Large Meeting held October 20,'71

It was agreed that the topic of population expansion had proved an interesting and stimulating question and one that had awoken the participants to a current problem. However, since two meetings had been centred on the problem, it was decided not to pursue it further.

Since some participants had enquired after translations in French of Sr. Jane Gates' paper on 'Responsible Parenthood' and also of Fr. McCormack's on 'Population Explosion', it was agreed that Sedos Secretariate should ascertain the estimated number of copies needed in French before proceeding with translation.

III. Programme for January - May 1972

a) Sedos Medical Group's Cooperation with the CMC, Geneva

At the last Task Force meeting, it had been decided that unless CIDSE could provide the financial support needed for this cooperation, the entire project would have to be dropped. The Chairman now informed the group that CIDSE seemed to be in favour of financing the project though nothing was yet official. She mentioned that coordinating agencies were applying directly to Misereor for aid and were being helped on the national level: there seemed to be hesitancy only on the international level.

b) Discussion of other topics for meetings

The decision to hold two large meetings, one in February and another in May of 1972, was approved. Also a seminar was suggested for November 1972.

February Meeting

Three topics were suggested: - mental health care  
- 'changes' various aspects  
- health care within the congregations themselves.

The latter suggestion was adopted and the theme for the meeting formulated

as PERSONAL HEALTH CARE OF MISSIONARIES. It was agreed that:-

- the topic would stimulate the generalates to make missionaries aware of their own necessities
- missionaries would be able to share what they do and do not know
- the topic involves mental care and hygiene also.

It was decided to hold the meeting at the Generalate of the Ursulines if possible, during the week February 21-25. Invitations would go out to all Sedos members and participants at the April and October meetings and also to other groups that might be interested.

#### May Meeting

It was decided to focus this meeting on COOPERATION IN HEALTH SERVICES.

Other suggestions were:- nationalisation of hospitals with a member of government as speaker

- working with other agencies.

#### November Seminar

It was agreed that the seminar could be centred around 'change in health care'. Points revolving around this theme were mentioned:-

- how can we prepare for change?
- what is involved in change?
- case studies
- does the Western system suit Africa?
- how to cooperate with others and accept young, qualified lay workers.

#### IV. Next Task Force Meeting

The date was tentatively set for January 18th, 1972.

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(Ann Ashford)