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Rome, 22 February, 1974

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COMING EVENTS :

ASSEMBLY OF GENERALS	MONDAY 25, February	4:00 pm. S.J. Generalate Borgo S. Spirito, 5
HEALTH WORKING GROUP	MONDAY 4, March	4:00 pm. SCMM-M Generalate
DEVELOPMENT WORKING GROUP	MONDAY 18, March	4:00 pm. Sedos Secretariat

Sincerely yours,

Fr. Leonzio BANO, fscj.



EXECUTIVE COMMITTEE

A meeting of the Executive Committee of SEDOS was held on February the 11th at 4:00 p.m. at the Secretariat.

Present were: Brother Charles Henry Buttmer fsc., Sr. Claire Rombouts icm.,  
Sr. Danita McGonagle ssnd., Sr. W. Goossens cicm.

In the chair: Fr. T. Van Asten pa.

Secretary: Fr. B. Tonna

1. The minutes of the meeting of January 8th were approved.
2. Matters arising from the minutes:
  - 1c) Fr. T. Van Asten reported that the FM and the SA were considering the presentation of candidates for the post of Catholic representative to the CMC. Meanwhile the SPB had given him a definite name.
  - 1d) Fr. T. Van Asten also reported that he had been told by the Secretariat for Unity to try to prepare Catholic Consultants for the same CMC. Fr. Tonna informed the committee that Sr. Webster scmm-m had been elected chairman of the Health group. It was agreed to propose her name to the Secretariat.
  - 2) Fr. T. Van Asten had also seen Mgr. Gazza and settled pending matters with his institute.
  - 4c) Sr. Danita reported that she had taken up negotiations with Fr. Van Den Linden regarding the investment of SEDOS funds.

Fr. Tonna reported that his investigations on the **feasibility** of printing the Joint Ventures on offset in a member Generalate had produced negative results. Br. Charles Henry and Sr. Danita also reported negative findings. Fr. Tonna stated that IRADES, the present printer, had promised him a quotation for 1974 which would be within the budget, but the written statement had not yet been received in the Secretariat. It was agreed to ask Fr. Moody to prepare a report on the three alternatives still open: IRADES, offset, and stencil (by the Secretariat) by Easter. Meanwhile the first issue of 1974 would be provided by IRADES. Sr. Danita reported that the Consultancy fees for the Ragionieri for 1974 had been settled--- for Lit. 400,000.

After a long discussion about the possible forms of insurance of the two new members of the staff during their three month trial period, the matter was entrusted to Sr. Danita.

Fr. Tonna reported that the USG and UISG reports were now coming in regularly.

3. It was agreed that the agenda of the Assembly of February 25th would consist of a) elections and b) a report by the Executive Secretary on the Basel meeting of the CMC.
  - a) The Generalates would be approached again in an effort to inform the Assembly as to

who was available for the various offices. Three lists would be given to each with a request to strike out the names of those Superiors General not available and to fill in available members of Generalates. Lists 1 and 2 would produce, by elimination, the candidates for the Presidency and Vice Presidency, respectively. Both of these have to be Generals. List 3 would produce the candidates for councillors. These would have to involve as well as represent their Generalates.

b) Frs. A. Roest Croellius and J. Power would be invited to attend the Assembly in order to react to Fr. Tonna's report.

4. Fr. T. Van Asten informed the Committee that Cor Unum had invited SEDOS to attend its meeting on Information on February 13-15, 1974. It was agreed to accept the invitation.
5. The O.Carm. project for a sharing of information about regional structures was accepted.
6. It was agreed to invite the Generalates to accede to the Asia-Bishops' Office request to sponsor a Week of Justice in May-- after the Executive Secretary had made the normal enquiries.
7. The Secretariat was asked to inform the Bethlehem missionaries about the outcome of the meeting on Team Ministry.
8. There was no time to discuss Fr. Tonna's report on Basel.

B. Tonna

Present were: Sr. Godelieve Prové, scmm-m  
Sr. Francis Webster, scmm-m  
Sr. H. de l'Annonciation, fds  
Sr. Joan Burke, sndn

Sr. Danita McGonagle, ssnd  
Sr. Bartolomea Pedretti, pmn  
Sr. Mary Motte, fmm  
Sr. Claire, su

- a) to animate the Health Group
- b) to represent its views with the Christian Medical Commission
- c) to report to the Executive Committee
- d) to relate the Health Group to the Secretariat.

2. Sr. Godelieve then proposed that the Task Force be strengthened. The following will be invited to <sup>become</sup> members: Sr. Hélène, fds - Sr. Bartolomea, pmm - Sr. Annie Deseyn, icm - Sr. M. Loughlin, fmm - Sr. Eugenia, ssps - Sr. Leonora, osf - Sr. J. Burke, sndn - Sr. ~~Dugas~~, sfb. The Secretariat will contact each. The Task Force decided to call itself a Working Group in the future to keep the same terminology as other similar groups in SEDOS.

4. Possible topics for the meetings of the Group in 1974 are:

- It could be a search into the real meaning, in terms of evangelization, of the experience we have had in our new approaches to our medical ministry. We could sharpen the six crucial questions (see attached if wanted) to stimulate feedback from the field. This could be done in a meeting or two this year leaving 1975 for an analysis and possibly a seminar or workshop on the response.

5. It is most important to keep in mind what we are aiming at.-For example: What are we aiming at in our delivery of health work? We have developed some key ideas such as preventive health work, community oriented health care, cooperation with their other agencies in the health sector. Now it seems important to search for their meaning in terms of evangelization. As a search, each meeting would show us the next step, and the suitable topic for the next meeting.

It was agreed that the next meeting of the Working Group to be held at the SCMM-M Generalate on March 4, 1974 at 16.00 would be devoted to this task of sharpening the six crucial questions into material for the general meetings.

6. Prof. Taylor's questionnaire and his request for cooperation in distributing it among Catholic agencies were discussed. Fr Tonna will answer the letter by reporting the reaction of the group and asking for more time. The group had reservations about the questionnaire because it's objectives were not clear and the criteria to be used in answering some of the questions were not specified.
7. The Group is willing to try to get information about the technical and financial sources which might be of aid to the Cameroon rehabilitation center if it was given more details about the problems it was encountering. Fr Tonna will ask Fr. O'Sullivan to phone Sr. Francis to communicate to her any details he may have about it.

The meeting ~~ended~~ at 6.30 pm.

B. Tonna

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SEDOS at other meetings:

THE URBAN MISSION IN ROME

1. The Convention on the Responsibilities of Christians vis-a-vis the demands for justice and charity in Rome, held on February 12-15, 1974, was presented as just one high point in the process of conscientization promoted by the Diocese. And yet it took two years to prepare, produced 320 documents (over 4000 pages), over and above the 740 interventions and the 5,000 paying participants in the five pastoral zones.
2. I think the Convention will be a landmark in the chequered history of Rome and the Church. And it will perhaps be remembered more by the fact that it happened than by the ideas it generated. The effect on me, as a participant, was immediate: The ideas of Vatican II are finally becoming flesh and blood. The Church is emerging in a new light--as a "show of love", as a document blandly called her manifestations in the grass roots.
3. It was a pleasant surprise to experience the depth of Roman roots and the spread of the grass. I expected a series of formal statements by the "established bodies." And I found a line of unfamiliar speakers--representing the "comunità di Base" (They are here usually called by the name of the place where they meet--S. Egidio, S. Leone, Capodareo etc), or the trade unions, or the service groups (widows, handicapped, blind, prisoners and all the works of mercy) or the new movements (comunità e liberazione). The familiar faces of Catholic Action were, of course, there. But they somehow seemed submerged. Communists alternated without any effort with traditionalists, non believers with highly tuned "charismatics". And all this happened smoothly, effortlessly. It was an experience of an "open" church.
4. What is the meaning of it all? The leftist papers could only "process" the intentions of the convenors but then interpreted the fact of the Convegno as positive. I do not think it fair or possible to analyze intentions. What we can do is to try to read it all as a sign of God's plan for Rome. Was it a glimpse of the emerging Church?
5. The excellent, 20 page syntheses presented by Tavazza during the final plenary in St. John Lateran reads it as a new hope, as a renewal of the community life of the Church and of its pastoral work, as a response to the harsh realities of the city. And the reading is not done in terms of clear conceptual systems but in those of a total ecclesial experience: "instead of speaking about charity, let us live in charity, instead of discussing the poor, let us live in true communion with them so that, after having pointed our finger at the injustices committed, we become activators of solidarity. This meeting has not been a "orgy of words", or a group psychotherapy, but an awareness of an exceptional moment of grace. We do not want to, and we must not "recover" anything for anybody; or declare conquered and conquerors. Rather: together we admit that we take the road again, enriched by what we have shared, once again witnesses of God's mysterious plan for humanity, with whose destiny of justice and love we feel "united and solidarity".
6. Personally, I could make the following readings:
  - a) The Church of Rome is called to pay a high price if it is to take the road of Christ's charity. Charity is more than service, the Convegno affirmed. If to love in agape is to render oneself vulnerable to the abuses of the loved (as the Lord rendered himself vulnerable to the betrayal of Judas), then to love is to suffer.

And the Church of Rome suffered during the Convegno as accusing fingers were pointed time and again at her collusion with the dark forces of injustice.

- b) The Convegno, in fact, did go from the symptoms of unemployment, lack of housing and public utilities to their deep causes-- the impersonal processes of the property market which gave the rich the best of everything and deprived the poor even of their basic rights. The sociological analysis of De Rita, which opened the Convegno, tried to capture this trend by comparing it to a pair of scissors: The rich become richer, the poor poorer. In this sense, Rome is a real Third World City, characterized by the predominance of the tertiary sector (services, administration) over the secondary (industry) and the primary (agriculture)
  - c) It was not a meeting where experts and planners had the final word. There was the response of the people who are studied and planned. And this was quite an experience. It raised hopes of what the Church could be if it follows up the insights of Vatican II: each baptized person "carries" the Church and has something to give it. It could be a model of the city-- where each contributes to the common good. And thus a rejection of Rome as it is now, where the majority kills itself to help a minority get more than they need or deserve.
  - d) Freedom of speech "happened" and was experienced in the Convegno. It is really essential to the conscientization process. And conscientization is essential to the solution of the ills of Rome proposed by the Convegno: Responsibility building among the main stratum of its population, the passive, "Laissez faire" category of those engaged in the tertiary sector. Ofcourse like any educative process-- it is slow and frustrating-- we had to endure the "prima donna's" and the quacks and the cranks.(even if only for five minutes each). But in the end, it paid off.
  - e) At one point a dialogue of the local Church of Rome with Generalates and other ecclesiastical institutes present in Rome was attempted. In my group (Sud) a plea was made that these latter take into consideration the repercussions of their "behaviour" on the local Church: "international functions are not incompatible with a local presence and, in any case, should not be allowed to stamp out the character of the local church." Others pointed out that the Church of Rome could perhaps develop the international function of providing refuge for those persecuted in, or exiled from, their local churches. The interaction is not just between two Churches: one of the main "ills" of the city is the dearth of green areas-- something which many ecclesiastical institutions have in abundance, but which they jealously preserve as their private property. This provoked harsh criticism.
  - f) The Church is as alive as ever. The will to explore new ways of living up to its vocation of charity, to try new forms of checking, at the level of "assemblies" the institutions and decisions of the "base", the experience of its members to "confess" their own sins as they pointed to those of others, the Gospel concern for the poor; all these are certainly signs of deep life.
7. The setting had been prepared by De Rita's report: Rome was poor in terms of social services available to the masses. These simply did not have the means and the money to buy what was available. It was not just a curse but the sheer logic of the social structure of the city: the people in the great tertiary circle (middle classes) had the best of everything; the rest-- and these were many--were emarginated. The outcome was a cumulative process: utilities and services tended to accumulate in the hands of the few. The <sup>bureaucratic</sup> only way out was to make the "haves" aware of their responsibilities. No one dictator can succeed. It has to be the effort of the many. What we

can try is to steer the efforts of all involved towards the right goals-- making the irresponsible middle class people feel a sense of responsibility. The "let go" attitude originates right here.

3. The Convegno pinned down the roots of the injustices of Rome: a) speculation in land and housing, b) lack of green areas and of c) vital space, d) deficiencies in urban planning, in the capacity of e) health and other services like f) public transport g) the expansion of investment in private consumption at the expense of the public sector h) High rents, i) The use of public power for private ends (clientelismo).

"In this condemnation of the logic of private profit and of the privatization of goods...the key can be formed for an analysis in depth of the evils of Rome"  
 "(Tavazza synthesis)

9. C. Riva transposed this analysis in pastoral terms, calling for pluralism in freedom as a call which emerged loud and clear from the facts of Roman life. The Church should tell Rome that the city, as it is, is unacceptable, that man is called to transform it and turn it into a community of brothers, where the common good is given priority over private interests. To break the vicious circle, the politicians and the "aware" should be the first to act. But new structures and models will not suffice: The Church understands that not much can be done without the conversion of hearts.
10. In his concluding remarks, Cardinal Poletti noted that the Convegno had been a prophetic sign: "The Christian community of Rome...presented itself for a public scrutiny alone; no one of the powerful of this world had joined her; without human supports, while accusations were hurled from inside and from outside its circles; in the search of truth in charity... in the service of justice, giving up easy popularity, in a state of conversion and of reconciliation, for itself and for its members, in the spirit of the Holy Year, offering its cooperative hands to the City." It accepted the new dimensions and applications of charity: rediscover the joys of "living together"--in the concrete situations in which Christians find themselves--in political involvement for justice. As regards its internal set up, the Church of Rome was now committed to set up a justice and charity commission to trace the needs of the people, to "convert" the parishes, to set up pastoral councils, to open up still further its services, to conscientize the community to its responsibilities vis-à-vis the financial support of the clergy. The Cardinal defended the Religious Institutes, schools, clinics and other services against the over simplistic accusations levelled at them during the Convegno, indicating that something new was happening: "a dialogue has been initiated, a new road of collaboration with the City, moved by the Spirit of God and a renewed conscience of justice and charity, knowing well that the initiatives and programmes have to be tested and perfected, above all if responsible contact be with the public authorities becomes possible."
11. Meanwhile these services "cannot continue to consider themselves a private fact and therefore have to insert themselves into the context of the civic community, integrating harmoniously and effectively with it, without going on in lines parallel to those of the public authorities (Tavazza Synthesis)".
12. The road ahead is not easy as the Tavazza synthesis admits: "To face man in his integrity, the heart and the economic logic of the current slavery must change together. Christians know that the "new man" cannot be born from a mere reshuffle of structures. Because his problems are not completely covered within the frameworks of economic and political power" but by redemption from other and more intimate forms of slavery. But an important step has been taken.



REPORT OF THE MEETING OF THE COR UNUM WORKING GROUP ON INFORMATION  
held at the Vatican in February 13-15, 1974.

SEDOS received an invitation to participate in this meeting from the Secretary of COR UNUM, Rev. H. de Riedmatten, OP. The purpose of this meeting was to discover the possibility of developing a central system of information on aid to the Third World for the benefit of Catholic institutions working in this field.

The Working Group met at the COR UNUM Secretariat on Wednesday, Thursday and Friday, February 13-15, from 9:30-12:30 and from 15:00-17:00.

Present were: Father H. de Riedmatten, OP, COR UNUM Secretary; Don Schulz and Dr. Tabona of COR UNUM; Dr. Schmidt of ADVENIAT; Father Frank and M. Souria of CARITAS INTERNATIONALIS; Father Duchateau of CIDSE; Dr. McCann of CRS; Father R. Aguilo, SJ, of JESCOM; M. Wimmubst of MISEREOR; M. Höller of MISSIO; M. Huddleson of WCC; Father Tonna and Sister Agnetta for SEDOS.  
Chairman: Dr. Tabona.

COR UNUM is now organized in three departments: a) Development, including Pastoral work; b) Emergency, and c) Information. The Information department would conduct a biennial survey of outlay on development projects by Catholics. The data would constitute the essential minimum (sector, project, source) and would be classified in geographical criteria, by diocese. It would be stored at the Bishops' Secretariat.

The chairman gave a brief summary of the work done at the first meeting of the Working Group on Information in May 1973 and its report to the COR UNUM Assembly in November. In the present meeting the Working Group was asked to review and give suggestions on how best to implement the programme set up by the Assembly on the proposals made to it:

1. Working Group

The members of this group held that the main needs of information seem to require a coordination of information on emergency aid, development aid, finance and technical aid, and pastoral aid.

The information collected has to bear on aid (material and personnel) given to the sectors of development (agriculture, health, education, etc.) in emergencies and as pastoral aid.

2. Directory of Catholic Aid

The directory was made to fill the need of a reference document in which are listed all the Catholic agencies, including those of the Oriental Church, that give aid. At present the directory is distributed only to Episcopal Conferences but a wider distribution to religious orders is foreseen.

- In the meeting the group made these practical suggestions:
- more information on objectives of agencies listed might be included so that the right agency can be contacted;
  - a numerical system should be developed to cover the various objectives, in order to avoid needing to translate the document into more than one language. The key to the numbers could be given at the beginning of the directory.
  - care should be taken to keep the directory up-to-date;
  - care should be taken to avoid over-distribution of the document.

3. Survey of Emergency and Development Aid by the Catholic World  
For the purpose of this survey a questionnaire was sent to all dioceses. A high number of responses was received and a synthesis of the replies made. Most respondents placed priority on pastoral aid.

The group felt that in view of the fact that this survey will be made every two years some modification could be made in the form by distinguishing between the receiver and giver. A detailed form could be provided for the giver and a simplified form for the receiver.

Each agency represented in the group was asked to make a critical review of the questionnaire's terminology and clarity, keeping in mind the possible computerizing of the information.

The group agreed that the modified questionnaire could then be sent to a pilot group of 20-30 Episcopal Conferences to test it before the final version was printed.

4. Bulletin  
COR UNUM publishes a monthly newsletter exclusively for members of its Board. Wider diffusion of information concerning COR UNUM in a bulletin for all Episcopal Conferences and agencies seems desirable. Its object would be to inform and to educate. There should be at least two issues a year.

In the discussion on the proposed bulletin, it was suggested that an adaptation of JESCOM's format and content (news, documentation, books) might be considered.

The Working Group then went on to study the possible scope which a central information system would have. A review was made of the various systems already in use by the agencies represented at this meeting. **Three** had computerized systems of their own (CIDSE, MISSIO, and MISEREOR) while one (ADVENIAT) used the information facilities of the CIDSE system. The scope of these systems is pastoral aid (MISSIO and ADVENIAT) and development aid (CIDSE and MISEREOR).

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CRS and CARITAS do not have computerized systems. Their information comes from local representatives and organizations, and it covers development aid and emergency aid.

An Ad Hoc group was created, consisting of CIDSE, MISSIO and CARITAS, to make a feasibility study on whether the existing information systems should be centralized and whether such a central system should be computerized.

The group also discussed what kind of information from the local level was considered essential by the agencies. Three types were named: general background information (regional and sectoral), specific information (present plans) and past experience. Much of this information is received on the application forms and from various reports which every agency requires on sponsored projects.

The group suggested that the Ad Hoc group make a feasibility study also on the reporting systems to find out if a standardized form for reports could be produced. It was hoped that, after testing, this would provide a proto-type for the storage and retrieval, by electronic data equipment, for the Catholic agencies. This group was asked to keep in mind the models evolved by CIDSE and SEDOS.

A detailed report, forms and background documents are available for consultation at the Secretariat.

Sr. Agnetta  
Fr. B. Tonna

DEVELOPMENT WORKING GROUP.

A meeting of the WGD was held on February 13, 1974 at 3:00 pm. at the Sedos Secretariat

Present: Fr. F. Moody P.A., Sr, Mary Molte F.M.M., Br. Vincent Gottwald F.S.C.,  
Sr. J. Burke SNDN.

Chairman: Sr. Danila McGonagle SSND.

1. Fr. Tonna presented a conceptual framework of the missionary implications of the rural-urban continuum. The text is attached.
2. In the discussion which followed, it was stressed that it was essential to discover what exactly people moving from rural areas into the cities were seeking there. And are the things they are seeking the things they really need? When they move into an urban atmosphere they encounter many problems e.g. as regards housing, transports, entertainment etc., which they had not anticipated. They are attracted to the city by job prospects, the "bright lights" and the air of excitement that is peculiar to a big town, but they are in grave danger of losing the sense of close community which they enjoyed in their villages. Can we somehow convince them of the importance of retaining the virtues of the rural community in their new urban environment? The missionary cannot of course tell people what they are lacking and what they need, but he must endeavour, judiciously, to encourage people to examine their situation and draw their own conclusions as to what is wanting in their lives as city-dwellers.
3. It was decided that the Group should investigate this whole question. Initially enquiries were to be made regarding the experience of the various congregations working in Ceylon.
4. The next meeting of the Group was arranged for Monday, 13 March, at 4:00 pm. at the Sedos Secretariat.  
The meeting came to an end at 5:00 pm.

Sr. D. McGonagle SSND.



WG - DEVELOPMENT    13. 2. 1974

THE RURAL-URBAN CONTINUUM

1. Interaction is the stuff out of which life is made. Relationships channel it into consistent patterns which we call "ways of life". The more missionaries know about these, the better they can "go out" to them.
2. Sociologists have increased our knowledge about them. One of their first insights the hypothesis of two ideal types of life, the rural and the urban. The first was gemeinschaft, sacred, traditional, built on status, the second was gesellschaft, secular, rational, based on contact. Rural was what was "given" urban what was "created".
3. But this typology soon gave way to the idea of the rural-urban continuum. There were no distinct ways of life. But one way imperceptibly becoming another. The rural was always in process of becoming urban. Indeed, urbanization was seen as the physical or spatial movement of rural masses into the cities. The spatial was also buttressed by the temporal.
4. But, again, this second hypothesis failed to do justice to the facts as these were progressively discovered. Not only are there more than one continuum but also several discontinuities. Ways of life are more complex than two points in space - or in time.
5. One revealing discontinuity is the confrontation between the local and the national. It is not so much communities and their ways of life which are really acted upon as groups and individuals at particular places in the social system. Attempts to the particular patterns of relationships to specific geographical milieux have proved fruitless.
6. One of the defense mechanisms which the local community may develop is the patron-client relationship. But what really happens in it under the pressure of the national system can be analysed through the use of the concepts of role and social network. This restructuring of the local in terms of the national may result in urban villages or the informal groupings of the workplace.

7. These exist in the centre of towns and show high cohesion based on interwoven kinship networks and a high level of primary contact with familiar faces. In capsulation is a term used to describe the situation where migrants live in the city but are not urbanized. The work situation might force urban behaviour on them but they are not obliged to "go urban" outside working hours. It is difficult to see how the city can both be a melting point and a segregating factor. But that is what it is.
8. Segregation and transience is also found in the metropolitan commuter village - the village within reach of town where a minority of the middle class have settled. They have been called a "state of mind". What is interesting is that here choice becomes a way of life for the essence of the city, for the true urbanite, is choice. In this sense the city extends itself into the metropolitan region. The thing to watch here is the interaction of status groups which have been determined nationally (by the educational system, the industrial situation and so on) in a small scale situation. One could discover a whole range of social worlds in close juxtaposition.
9. The rural urban continuum can be considered therefore, not only in terms of geographic, demographic or economic indices but rather on the basis of changing social relationships. Gemeinschaftlich and gesellschaftlich relationships are found in different groups in the same place.
10. In Khartoum, the people of Buuri al Mahas (5 miles from Khartoum) wear western clothes and work as clerks, back in the village they change into their jalabiiyas and behave as villagers. They live not so much between two worlds as in two worlds. One cannot generalize: in Turkey the village is the only social arena that really matters but in West Africa, urban values have permeated the countryside. Here extended families own property in both town and country and city-hinterland relationships are ecologically fused. It is a question of the dynamics of simultaneous change, the complexity of uneven sequence, the nature of structural conflict.
11. If there is a continuum, therefore, it is more likely to have a temporal than a spatial basis. And sociologists are more interested in the social processes which lead to differentiation. And their key to the problem is the confrontation between the local and the national: which can take place in the urban as much as in the rural physical setting.
12. The way to start, therefore, is to define the situation you hope to study. And first its local aspect, through the concepts of group, roles, networks, values. Then turn to its national aspect, using the concepts of class, relationships, communication and, again values. That definition would set the scene for testing some of the ideas mentioned above. Its changes over time would give you further clues to what is happening in the life styles of those involved.

NEWS FROM AND FOR THE GENERALATES

1. Correction

Bull. n. 4, p. 55, item 5, should read:

"Don Angelo Santinon, c/o PIME, Via Monte Rosa 31, 20149 MILANO; has experience of team-work in Cameroon."

2. Itinerary - S.S.N.D. Generalate Staff February, March, April 1974

Mother M. Georgianne Segner and S. M. Henriette Hoene have accompanied a group of 5 Sisters from the United States to form our first mission in Nsawam, Ghana. They arrived on the 11th of February. They will also visit the first SSND community in Africa (Sept. 1971) at Zwedru, Liberia at the end of February. In early March they will be with the Sisters at a recent foundation (Sept. 1973) in Yengema, Sierra Leone.

These countries will be visited by the following members of the Generalate Staff during February and March: S. M. Aquina Tilgner, S. Mary Roman Adam and S. Maria José Tresch.

Sisters Mary Luke Baldwin and M. Augusta Perkan will be visiting Czechoslovakia in early March, while S. Maria José Tresch will be travelling through Yugoslavia and northern Italy with S. M. Augusta Perkan during the last two weeks of March. Mother M. Georgianne Segner will attend the provincial election in Poland with S. M. Aquina Tilgner at the end of April. The last two weeks of April will find S. Mary Roman Adam accompanying S. M. Augusta Perkan into Hungary.

Sister M. Enrica Schmitter, Vicar General, will represent the Generalate at the 25th anniversary of the SSND foundation on the Island of Guam. From there she will go on to visit our houses in Japan and Okinawa.

During early March, S. Mary Roman Adam will be meeting with the Provincial Treasurers in Dallas. She will also attend the Conference of Religious Treasurers in Norfolk, Nebraska, March 19-21. S. Mary Luke Baldwin will be spending the latter part of March and the month of April in the mid-west area (St. Louis-Chicago).

3. Itinerary of the members of the General Council of PIME

Mons. A. Pirovano and Fr. A. Lazarotto will visit Southern Brazil from 13 March to 30 April.

From 1-31 May they will be in the U.S.A.

From 1-30 June Mons. Pirovano will visit Amazonia.

Frs. C. Vincenzo and D. Colombo will visit the Philippines, Hong Kong and Thailand from 15 March until 15 May.

LISTS OF DOCUMENTS RECEIVED IN JANUARY

Compiled by Sister Agnetta, SSps

I. Internal

<u>Code No.</u>	<u>Institute</u>	<u>Title of Document</u> (Number of pages in brackets)
1.352	CRSA	CMD 1973. (24)
1.353	OCarm	Congresso dell'ordine Carmelitano sulla Preghiera
1.354	SEDOS	Interview avec le Père Bob Geertmann du Mali. (4)
1.355	SM	Our Marianist Mission in Africa, by Stephen Tutas, Superior General. (9)
1.356	PIME	Guinea: piano pastorale. (63)
1.357	PA	Two Publications of Special Interest, by Fr. Moody. (2)
1.362	MHM	The Constitutions of St. Joseph's Missionary Society. (3)
1.363	Ibid.	Circular Letter, New Year 1973. (2)
1.364	Ibid.	Circular Letter, Christmas 1973. (2)

II. External

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u> (no. of pps. in brackets)
4.1171	U.S. Catholic Mission Council	The Washington Mission Seminar. (1)
4.1172	Conferenza CIS, Rome	Chasteté Consacrée - Vie sexuelle et affective, par Gilles Cusson, SJ
4.1173	Conseil Missionnaire National de Belgique	Contribution à l'étude de L'AIDE FINANCIERE FOURNIE PAR LA COMMUNAUTE CATHOLIQUE DE BELGIQUE AUX EGLISES NON OCCIDENTALES ET A L'EVANGELISATION. (28)
4.1174	Ibid.	Annexes to the above. (49)
4.1175	UISG	Executive Council of the UISG 1973. (3)
4.1176	Ibid.	Secretariat. (1)
4.1177	FERES	Projet FERES: Synode Evangelisation. (10)



<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.1178	Instituto Fe y Secu- laridad, Spain	Programa 1973-1974. (32)
4.1179	ICO, Geneva	La 26e session de la Sous-Commission de la Lutte contre les mesures discrimina- toires et de la protection des minorités.
4.1180	Ibid.	Rapport sur la 24ème session du Comité Exécutif du Programme du Haut Commissaire des Nations Unies pour les Réfugiés. (19)
4.1181	Ibid.	Comité de l'Habitation, de la Construc- tion et de la Planification: 8ème ses- sion. (15)
4.1182	Secretariado general del Episcopado de Chile	Mensaje de Navidad del Comité Permanente del Episcopado de Chile. (2)
4.1183	Catholic Bishops Con- ference of the Philip- pines	Pastoral Letter. (4)
4.1184	Gaba Publications	The Scope of African Theology, by Charles Nyamiti. (51)
4.1185	Medicus Mundi	Annual Report 1972. (32)
4.1186	L'Osservatore Romano	Concerning Christian and Muslim Dialogue. (1)
4.1187	Secretariat of the Chinese Bishops' Con- ference	Third Section of the First National Work- shop for Catechists in Taiwan, by Rev. D. A. Humphrey, MM. (2)
4.1188	Secretariado General del Episcopado	Comunicado, by C.O. Cavada. (1)
4.1189	L'Osservatore Romano	Missionari per lo sviluppo agricolo di Kinshasa. (1)
4.1190	Ibid.	Messaggio dei Vescovi dell'Africa Orientale per la riconciliazione tra gli uomini. (1)
4.1191	Ibid.	Chiese protestanti nell'Africa Negra, by C. Tescaroli. (1)
4.1192	Ibid.	Evangelizzare i non-Cristiani. (1)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.1193	L'Osservatore Romano	Formazione e aggiornamento dei catechisti in Rhodesia. (1)
4.1194	Rhur Wort	Auf Gottsuche in Indien. (1)
4.1195	Ibid.	Vielfalt in der Kirche Gefahr oder auch Ansporn? (1)
4.1196	En Konferensrapport	Education for Development. (71)
4.1197	Ibid.	Politik Mission Kyrkohjälp. (55)
4.1198	Project T.I.M.E.	Frm "Time--to--time"....a letter to our friends. (2)
4.1199	SONOLUX	Programme 1972/73. (24)
4.1200	CISOR	Informacion Noviembre de 1973. (24).
4.1201	Archdiocese of San Antonio	Memorandum. (6)
4.1202	National Conference of Catholic Bishops	Statement by Bishop Boudreaux (2)
4.1203	Centre for African Studies	Programme of Seminars on: Christianity in Post-Colonial Africa (1).
4.1204	SOAS: Centre for African Studies	The Democratic Party of Uganda as a Political Institution by M. Twaddle. (5)
4.1205	Ibid.	Churches and the one-Party: Nkrumah's Ghana. by G. T. Eddy. (5)
4.1206	Ibid.	The Church and Nationalism, by G. Rusch (5)
4.1207	Ibid.	Politics and Religion in Usukuma, Tanzania by D. Phil. Tanner. (7)
4.1208	Ibid.	The Churches' role in the Sudan, by R. Gray. (2)
4.1209	Ibid	The Churches' role in and after situations of political conflict and civil war: Comments on what happened in Biafra, by S. Ljioma. (2)
4.1210	Ibid	The Churches and the South Sudan Conflict by M. L. Piroust. (6)

<u>Code No.</u>	<u>Organization</u>	<u>Title of Document</u>
4.1211	SOAS: Centre for African Studies	Religion and the press in "The Enclave" of the Nigerian civil war, by A.F. Walls. (4)
4.1212	Ibid.	Christian concern in the Nigerian crisis by J. Fowler. (4)
4.1213	Ibid.	The Federal military Government's indictment of the role of the Church during the Nigerian civil war, by A.H.M. Kirk-Greend
4.1214	Ibid.	Religion and Politics from Below: Notes on the Aladura movement in contemporary Southern Nigeria, by C. Ifeka. (4)
4.1215	Ibid.	Church and State in Zambia: the case of the African Methodist Episcopal Church, by D.J. Cook (3).
4.1216	Ibid.	The Lumpa Church by A.D. Roberts (3).
4.1217	Ibid.	Kimbanguism in Independent Zaire, by J.S. La Fontaine. (3)
4.1218	Ibid.	A typology of Church-State Relations, by A. Hastings. (11)
4.1219	Ibid.	Documents of the Centre for African Studies: Seminars of 1973 on Christianity in Post-colonial Africa.