

Duquesne University

## Duquesne Scholarship Collection

---

CSSP Newsletter

CSSP Newsletter and Spiritan News

---

4-20-1970

### CSSP Newsletter-No.7 (1970)

Congregation of the Holy Ghost Fathers

Follow this and additional works at: <https://dsc.duq.edu/cssp-news>

---

#### Repository Citation

Congregation of the Holy Ghost Fathers. (1970). CSSP Newsletter-No.7 (1970). Retrieved from <https://dsc.duq.edu/cssp-news/7>

This Article is brought to you for free and open access by the CSSP Newsletter and Spiritan News at Duquesne Scholarship Collection. It has been accepted for inclusion in CSSP Newsletter by an authorized administrator of Duquesne Scholarship Collection.

# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

April 20th. 1970

27A-51-7

N° 7

## PROVINCIAL CHAPTERS

Province of Ireland: The Provincial Chapter is scheduled for the 1st. to the 15th., July, 1970, and will be prolonged if necessary. Forty representatives of the Province and Districts will meet at Blackrock College, Dublin. The delegates have been chosen according to the following proportion: 25 elected by those working in the Province - this number includes 4 "ex-officio" members, i.e. the Provincial Superior, his two Assistants and the Provincial Bursar; 15 representatives of the Districts, including 5 principal superiors and 10 elected delegates.

Six Preparatory Commissions have been formed to deal with Propaganda, Training, Finance, Spiritan Apostolic Life, Education and organization. A Central Secretariate of nine members, headed by Father Patrick Walsh, will coordinate the comments and suggestions sent in by members of the Province. We would like to draw attention to a paragraph in one of the circular letters issued by the Irish Provincialate in preparation for the Chapter (March 23rd. 1970): "It is very desirable that our Missions have a part in this work of preparation. They will be kept informed of the progress of the work."

Last month the General Council accepted Father Dinan's resignation from office as Irish Provincial Superior. In his letter of resignation, Father Dinan expressed the wish that his successor be appointed in time to preside over the coming Provincial Chapter. Accordingly, the consultation for the appointment of a successor was announced by the General Administration in a circular letter dated March 20th. The closing date for this consultation has been fixed for May 1st., so that the appointment can be made in good time.

Province of Portugal: The first half of August will be devoted to the Provincial Chapter. Among the themes proposed for consideration in view of the election of delegates were the following: Formation of clerics and brothers, Propaganda and Recruitment, Temporal Goods, Life and Apostolate of the Spiritan community. A total of 36 delegates will constitute the Chapter, only one of whom is an "ex officio" member - the Provincial Superior. Of these delegates, 23 are elected by those working in the Province, and the remaining 12 represent the missionary Districts. Within the Province of Portugal itself, one scholastic and one of the brothers with perpetual vows will be chosen to represent the two "categories-in-training".

On the 6th. of April the Superior General and Council accepted the resignation of Father Amadeu G. Martins, Provincial Superior of Portugal; consultation is now in progress for the nomination of his successor.

United States, Western Province: The Provincial Chapter will take place at Houston, Texas from April 20th. to 24th. Among the items on the agenda are the following: Organization of the Province, Religious and Community Life, Evaluation of Works in the light of Aim, Schools, Formation and Training, Temporal Goods, Guidelines for Parishes and Missions.

Father Robert Eberhardt, Assistant General is already in the United States, and will attend the Chapter as an observer on behalf of the General Administration. Fathers Trotter and Duchene will perform a similar function for the Eastern Province of the United States.

#### REFRESHER - COURSES FOR MISSIONARIES ON LEAVE

"Every Spiritan should attend an extended renewal course at the end of a first period of five to eight years on the missions.

Renewal courses in one form or another should take place within the Province or elsewhere and should be outside the normal period of leave." (From "Directives and Decisions of the General Chapter, 1968-69", par. 370.)

The tenor of this section of "Directives and Decisions" is reasonably clear as regards the junior confreres; one may also conclude that renewal is strongly recommended for all those who have more than ten years missionary experience. Experiments in this field of missionary renewal show that the experience is an extremely rewarding one, and should be extended to all who desire to up-date themselves whether in theology in general or in some branch of pastoral work.

For some time now the question of refresher courses for missionary priests and religious has been taken seriously by our confreres in America and on the Continent of Europe. Here we provide a few indications of the different organizations and the courses they offer in response to this need.

France: A team composed of members of different missionary institutes has been formed to organise special sessions for confreres on leave from the missions. The Secretariate is located at the headquarters of the Foreign Missions of Paris, and all enquiries should be addressed to Father Pierron, 128, rue du Bac, Paris VIIè. This organization is also working out a list of qualified persons who are responsible for the continuation of missionary formation in the various institutes and congregations.

The following sessions have been planned for this year:

- 1 on the Bible and Catechesis at Paris, July 3-9.
- 1 on Moral Theology at Lyons, August 30 - Sept. 5.
- 1 on the Catechumenate at Bièvres, September 13-19.
- 1 on Group Dynamics aimed at better relations and cooperation between religious, at Bièvres, September 21-26.
- 1 for missionaries working in rural areas, at the Seminary of the Mission de France, 16, rue P. Aubry, 94 Fontenay-sous-Bois.
- 2 sessions on "Catholic Action and the Missions" to

July 8 to 13, and from August 24 to 29.

An extended refresher course lasting three months, but not exclusively orientated toward mission needs, will be held at the Dominican house, L'Arbresle, near Lyons, from October to December. The French Provincial, Father Morvan has mentioned the possibility of similar courses in Africa which would last for about a month and take place between July and September. Aimed at missionaries of more than ten years experience in the field, these will be organized for a given District with the help of a team of specialists provided by Chevilly-Lyon, and may be initiated this year.

Germany: 1 Seminar on Brazil will take place at Stuttgart-Hohenheim, from April 6 - 8.

1 Studyweek for missionaries on leave at the "Haus der Begegnung", Horrem, Bez. Köln, from June 1 - 9.

1 Studyweek for missionaries at Königsstein, Taunus, from September 27 to October 3, and another at the "Bildungszentrum der Diözese München-Freising, Freising, from Nov. 30 to December 12.

These courses are free of charge for missionaries resident in Germany, and their travelling expenses will be refunded at the end of the course.

South Africa: The South African Bishops' Conference organizes seven different "Study Weeks" annually where lectures are given by visiting specialists.

Belgium: The "Committee for the Missions" of the Union of Major Superiors provides similar refresher courses at the Fraternité Missionnaire St. Denis, 7048 Obourg (Hainault). Father Goffaux, a Scheut Missionary is in charge of the project.

#### SUPERIOR GENERAL VISITS GUADELOUPE, MARTINIQUE, TRINIDAD AND FRENCH GUIANA

Father Lécuyer left the General House, Rome, on the 12th. of February to begin a tour of our communities in the West Indies and French Guiana. There he visited many of the missions and out-stations, travelling by car and plane as part of a well-filled itinerary covering the period, February 13th. to March 14th.

Apart from visits to the principal communities and consultation with church and government officials, Father General also found time to speak to the clergy on the subject of the Priesthood, address the Sisters concerning their apostolate, and listen to the suggestions of the laypeople involved in our schools and charitable works.

As a result of this visit to areas in which a considerable number of Spiritans are working (and have worked for over a century), it should be possible to plan the future evolution of our apostolate in a more systematic and realistic manner.

#### DISTRICT CHAPTER IN KENYA

On the 4th. of April Fathers Donal O'Sullivan and Patrick Walsh left Rome for the District Chapter at Nairobi. This, the first of its kind in the history of the District, is due to start during the second week of April. We hope to provide full coverage when the necessary information reaches us.

PROVINCE OF PORTUGAL MOURNS TRAGIC DEATH OF  
PRIESTS

At 8.40p.m. on the 23rd. of March a collision took place between an express train and a car in which four Spiritans were travelling. The scene of the accident, a level-crossing, was not far from the Novitiate of the Province of Portugal. Travelling at full speed, the train could not stop in time, and the car was dragged a considerable distance before the brakes became effective. Two of the priests were killed instantly; they were, Fathers Antonio Rodas de Sousa (52 yrs of age) and José dos Santos Fonseca (47 yrs of age). The remaining two, Fathers Jorge Veríssimo (31 yrs of age) and Antonio Martins Fernandes (29 yrs of age) were unconscious on admission to hospital where the latter died some hours later.

Father Fonseca had been Master of Novices for some years, while Father Rodas was in charge of recruitment and missionary propaganda (L.I.A.M.) in northern Portugal. Father Martins, was a Philosophy professor, and worked on the Faculty at Braga. Father Veríssimo, until last year professor of Dogma at the Senior Scholasticate, was director of Philosophers.

It is difficult to describe the effect of this tragedy on the Province of Portugal; not only were the circumstances of their deaths tragic in the extreme, the loss in terms the number and quality of the men involved is crippling. All were active members of the Province, talented and well-suited to the tasks entrusted to them. They held key-posts in our organization, and two of their number could look forward to a long life of service in the Province.

It is our hope that according to the mysterious ways of Divine Providence, this sacrifice of lives consecrated to the missions will be a source of even greater graces for the Church in Portugal. We wish to assure our Portuguese confreres of the sympathy and solidarity of the entire Congregation in this their moment of trial.

Note: Since this was written, we have been informed that Father Veríssimo is now out of danger, but is not yet fully recovered.

RHODESIAN BISHOPS ISSUE CALL TO ALL CHRISTIANS

On March 17th., the five Bishops of Rhodesia issued a joint pastoral message to their people, entitled 'A Crisis of Conscience' which includes an appeal of great strength and clarity to all Christians. As the first paragraph reminds us, this is not the first time they have spoken out, loud and clear, on political developments in Southern Rhodesia. We print the full text of the latest pastoral message below.

"Before the Referendum last June, we spoke to you in a brief Pastoral Message, entitled 'A Call to Christians', about possible dangers to the Church and her mission, contained in the proposals for a new Constitution for Rhodesia. Our worst fears seem now to have been realized; laws have been passed which precipitated a most serious crisis for the Church in this country (Constitution Act, Land Tenure Act). Further legislation of a similar character is contemplated (Property Owners Bill). It is our duty to inform you of this crisis, to tell you how you are to react or may be involved in it, and to ask you for your assistance in averting the dangers consequent on it.

The crisis we speak of is a matter of concern for all Christians. It is in a special sense the affair of the laity, "fellow workers for the truth" (3 John, 8), who have the duty to penetrate and perfect with the spirit of the Gospel the world in

What has happened is this: the new legislation is bringing to a close the honourable and fruitful tradition of understanding and cooperation which has hitherto existed between Church and State in Rhodesia. Henceforth, the Church shall merely be tolerated and may be permitted to exercise her mission only within such limits as Government Ministers see fit to determine. The liberty of the Church to move freely among the people has been set aside in principle, and the missionary who is sent to teach all nations may henceforth exercise his apostolic function on sufferance only, where and when and for as long as he is issued by the State with a permit to do so.

The right to freedom of association for the purpose of the worship of Almighty God according to one's conscience has, as a principle, also been set aside and people of one race or colour may be forbidden to frequent the churches of their faith outside their own prescribed racial areas. It may well be that we shall also be denied, in violation of our conscience, the right to educate in our schools whomsoever we will. We may even be forced by regulation to refuse hospital beds to anyone not of the race approved in that area. Priests and nuns and teaching brothers may have to be segregated in their communities according to their racial origins. The whole future of the Church in Rhodesia is thus at stake.

This is your problem as well as ours; your conscience ought to be as much burdened as our own; your obligation to confess Christ before men as clear-cut as your bishops. As Christians, none of us can be indifferent; we cannot accept all this and say or do nothing in reply. When the first Apostles were commanded by the civil authority to be silent and no longer to preach and teach in the name of Jesus, they had in conscience to answer: "We must obey God rather than men" (Acts 5, 29). We, your Bishops, cannot do other than they; for your part neither can you. Discriminatory laws have now been enacted which are contrary to Christian faith. This we cannot accept. They touch the very central teaching of our faith, the Incarnation. Our Divine Lord in becoming man bound the whole race to Himself as a family through a supernatural solidarity, and chose so to identify himself with men that he takes as done to Himself as a family, in hurt or in love, whatever we do to our fellowmen, even the least.

For this reason, "the ground is removed from any theory or practice which leads to a distinction between men or peoples in the matter of human dignity and the rights which flow from it. Consequently, the Church rejects as foreign to the mind of Christ any discrimination against men or harassment of them because of their race, colour, condition of life or religion" (Vatican II, Relationship of the Church to Non-Christian Religions, par. 5). This is the teaching of the Universal Church, assembled in the Second Vatican Council. This is what conscience compels us to practise.

Let us make our position absolutely clear. When we speak of the Church's mission to permeate and elevate society, there is no question of our entering into the field of politics. This is not our intention. What we are saying is that the whole community is to be renewed through Christ's command of love, "which is the basic law of human perfection and hence of the world's transformation" (Vatican II, Church in the Modern World, par. 38).

The Church is not committed to any particular form of government or to any political party. Her greatest desire is that in her mission of service and reconciliation, in pursuit of the welfare of all, she may be able to develop herself freely

under any kind of government, which grants recognition to the basic rights of person and family, and to the demands of the common good.

This fundamental freedom is now endangered. Our liberty to perform our mission of service to all sections of the community and to carry out our work of reconciliation has been grievously restricted. Like the first apostles, we are now compelled to declare: "We must obey God rather than men" (Acts 5, 29). We cannot in conscience and will not in practice accept any limitation of our freedom to deal with all people, irrespective of race, as members of the one human family, as our brothers in Christ, and in the spirit demanded by Him who said: "By this shall all men know that you are my disciples, if you have love one for another" (John 13, 35).

Salisbury, 17th. March, 1970

#### SUDAN : A SECOND CATHOLIC PARISH IN KHARTOUM

Since January this year, the city of Khartoum has a second Catholic parish church, dedicated to Saints Peter and Paul. The first parish was St. Matthew's Cathedral, built in 1932 on the banks of the Blue Nile.

On the evening of January 8th., the Vice-President of the Revolutionary Council, His Excellency Babiker Awadallah, cut the ceremonial ribbon while pronouncing the word "Bismillah" which means, "in the name of God". The new church is the first to be constructed in the Sudan since the expulsion of the missionaries from the southern Sudan in 1964. Permission was given for its construction by the Government as a gesture of goodwill in 1968. It was made necessary by the influx of southern Christians into Khartoum in the last few years. There are now 15,000 Catholics in the city and 90% of these are Negroes from the south. Over 300 Catholic missionaries were expelled from the southern part of the country in 1963-64, many of whom being Verona Fathers.

These missionary priests still staff the two Vicariates of Khartoum and El Obeid in the northern Sudan, but because of the presence of Islam this area (over a million square kilometres) is relatively unimportant compared with the Negro southern Sudan, which is still actively resisting the Khartoum government.

The recent war in Nigeria resulted in comparable losses to the missionary effort and presence in Iboland, and indeed in the other States of what was once called Eastern Nigeria. Since the three modern African states, Nigeria, Sudan and Chad are states lying along the sensitive Arab-Negro line, we have included the following news flash concerning guerilla warfare in the Republic of Chad.

#### REPUBLIC OF CHAD : ANOTHER FLASH-POINT IN AFRICA?

Our attention was drawn recently to the little-known war being fought in this republic of over half a million square miles of desert and scrubland. Once more in the limelight, the French Foreign Legion is again on active service, assisting the government forces to seek out and disarm roving bands of Arab guerillas.

The reason for the conflict seems to be the racial-religious antipathy between Arabs and educated black officials of the Tombalbaye government. Whether or not religion enters into this conflict is not clear; a recent article by a "Sunday Times" team suggests that corruption and mismanagement are prime factors in the revolt against the government. What is important is the very

position of Chad on the 13th parallel, the boundary between Arab and Black Africa. Its neighbours are Nigeria to the west, and the Sudan to the east, and both have suffered civil wars on a large scale in recent times. Furthermore, neither of these conflicts among Chad's neighbours seems to have been decisive; in one case, the basic political problems remain to be solved, in the other, war still goes on, and could become another Vietnam, though on a smaller scale.

In short, problems of co-existence and mutual respect among Arab and Black Africans have yet to be resolved. Spiritans interested in the shape of things to come in these areas of Africa would do well to examine the background of all three conflicts.

#### LESOTHO : OBLATE MISSIONARIES GET FIRST MOSOTHO PROVINCIAL

The Very Reverend Fr. Bernard Mohlalisi, has been appointed as the first native Mosotho Provincial Superior of the Oblate Fathers working in Lesotho.

This nomination is rightly considered as an important landmark in the history of the Church in Lesotho. It was in 1862 that the first three Oblates arrived in the country with the permission of King Moshoeshoe I. After more than a century of devoted work, the Church now numbers 330,000 or 41% of the population. Out of 160 priests now working in Lesotho, 143 are Oblates (27 of them are African). The diocesan priests number 17.

#### MISSION INTENTION FOR MAY: ECUMENICAL COOPERATION

"For the fruitful collaboration of all who preach the Gospel of Christ in the Missions."

The Missionary Intention of the Apostleship of Prayer for the month of May refers, without distinction, to the collaboration of all who preach the Gospel of Christ. This includes the collaboration, within the Catholic missions, of Bishops, priests, Brothers, Sisters, catechists and laity, but it refers in a special way to the ecumenical collaboration of the different Christian denominations, which are all proclaiming Christ to the pagan world, and it is to this latter aspect that the following commentary will refer.

There has been talk recently of a slowing down in the ecumenical movement, which had received such an impetus from the Second Vatican Council. Cardinal Willebrands, President of the Secretariate for Christian Unity, referred to this when, speaking at the opening of the 'Centro pro Unione' in Rome on March 4, 1969, he said: "While recognizing that the situation is serious and that there is perhaps a crisis in the ecumenical movement, I would like to recall that there have been many previous moments of weariness in the movement... And yet it has never stopped. The research and the work has continued... The weariness that one may notice at present is caused by the passage of time and the relatively meagre results so far obtained, but it can be overcome by new approaches..."

#### I - Unity and Evangelization

It was largely in the missions that the seeds of the ecumenical movement were sown. Early in this century, the preachers of the Gospel in mission lands realized that the diversity of Christian sects was an obstacle to the acceptance of Christ's



message.

It was among the Protestant and Anglican denominations that this first gave rise to a practical movement towards unity. For the first half of the century the Catholic Church tended to remain aloof, and based its policy on the conviction that it was the true Church, founded by Christ, and that therefore it was the duty of the others to return to the fold. It was only gradually that this attitude changed and that it began to look on other Christians not as hostile heretics but as fellow workers in the proclaiming of Christ to a secularized world.

Speaking at the 10th Missionary Study Week at the University of Milan on September 9th last year, Father Jerome Hamer, O.P. Secretary of the Secretariate for Christian Unity, said: "Is it necessary for me to stress at the beginning of this conference how inseparable the search for unity is from missionary endeavour? Let me simply recall the role played in this regard by the 1910 World Missionary Conference in Edinburgh, which was the starting point for so many projects in view of unity. That great consultative assembly, composed of official delegates of the Protestant and Anglican missionary societies that were then active, had met to study the main problems of missionary activity, and its agenda consisted of eight points, of which the first was formally ecumenical ('Cooperation and promotion of unity') and the others were all envisaged in the perspective of a unity that ought to be recovered."

On the Catholic side it was necessary to wait for Vatican II before, under the influence of Pope John's vision, the Church committed itself resolutely to the ecumenical movement.

The missionary aspect is brought out in the very first paragraph of the Council's Decree on Ecumenism ('Unitatis Redintegratio'), where it says that the disunity of Christians "provides a stumbling block to the world and inflicts damage on the most holy cause of proclaiming the good news to every creature". The decree goes on to point out that the restoration of unity cannot be achieved without a conversion of heart which makes all Christians, whatever their denomination, more attentive to the Holy Spirit and more docile to His inspiration, thus opening the way to a deeper understanding of Christ and His call, a more faithful living of His Gospel, and better mutual relations between the different denominations.

From this follows: (1) the need to unite in prayer, for unity is and always will be essentially a gift of the Spirit and not the fruit of simple human volition; (2) the need for dialogue, in order to get rid of prejudices and misunderstandings, and to seek out together the means of overcoming the real differences that separate us; (3) the progressive increase of cooperation in as many areas as possible, in order to show that the differences have not totally broken our unity in Christ and that, recognizing each other as Christ's disciples, we strive to serve Him together in peace and concord.

In its turn, the Decree on the Missions ('Ad Gentes') also stresses the need for ecumenism in the young Churches: "The ecumenical spirit too should be nurtured in the neophytes. They should rightly consider that the brethren who believe in Christ are Christ's disciples, reborn in baptism, sharers with the People of God in many riches. In so far as religious conditions allow, ecumenical activity should be furthered in such a way that without any appearance of indifference or of unwarranted intermingling

according to the norms of the Decree on Ecumenism.

"To the extent that their beliefs are common, they can make before the nations a common profession of faith in God and in Jesus Christ. They can collaborate in social and in technical projects as well as in cultural and religious ones. Let them work together especially for the sake of Christ, their common Lord. Let his Name be the bond that unites them. This cooperation should be undertaken not only among private persons, but also, according to the judgement of the local Ordinary, among Churches or ecclesial Communities and their enterprises" (No.15).

## II - Some Statistics

One of the ways of promoting unity is taking an interest in what other Churches are doing in the mission field and getting to know their work. With this in view, a few statistics, unfortunately very incomplete, are supplied here.

1) According to statistics published in 'Missi' in May 1967, there were then in Africa 23,317,000 Protestants (and Anglicans), 13,781,000 Orthodox, and 29,336,000 Catholics. Of the Protestants, 10 million were in the Republic of South Africa, and other countries with over a million were Congo-Kinshasa, Nigeria, Madagascar, Uganda and Tanzania. Nearly all of the Orthodox (12 million) were in Ethiopia.

2) In Asia there were 20,753,000 Protestants, 2,790,000 Orthodox and 43,676,000 Catholics. These figures include 3.5 million Catholics and 1.5 million Protestants in China, but contact has been lost with these Christians. The majority (25 million) of the Catholics were in the Philippines where there were 3.5 million Protestants. In India there were 7 million Catholics, 5.6 million Protestants and 1 million Orthodox. In Indonesia there were 4.5 million Protestants and 1.5 million Catholics.

3) In Oceania there were 8,798,000 Protestants (of whom 6.1 million in Australia, and 1.6 million in New Zealand) and 3,823,000 Catholics (2.4 million in Australia).

4) In Latin America the great majority of people were Catholics, but there were 10,789,000 Protestants, of whom 4.3 were in Brazil.

Of the countries that send out Protestant missionaries, the main ones are the United States, England and Germany. Father Hamer in the conference quoted above, mentions the number of American Protestant missionaries as 9,892, belonging to Churches that are members of the World Council of Churches, and 19,504 (twice as many) belonging to groups of conservative evangelicals. (These figures were taken from 'Christianity Today of January, 1965.)

## III - Working and praying together

The Vatican Council decrees recommended, as mentioned above that Catholics should pray and work for unity along with other Christians. And in fact in the few years that have elapsed since the Council there has been a great deal achieved in this line.

Ecumenical services and prayers in common are frequently held now on such occasions as the World Day of Peace, the Unity Week, Christmas and other important feasts, the blessing of new churches, the consecration of a new Bishop or the visit of some important personality. On such occasions a common prayer service may be held, such as when Pope Paul visited the Anglican shrine at Namugongo in Uganda on August 2nd. last year. His Holiness prayed with the Anglican clergy and, after the words of welcome of the Anglican Bishop of Kampala, replied (in part): "In the Martyrs'

spirit of ecumenism, we cannot resolve our differences by mere re-consideration of the past, or judgement upon it. Instead, we must press on in confidence that new light will be given us, to lead us to our goal; we must trust that new strength will be granted us, so that, in obedience to our common Lord, we may all be able to receive the grace of unity... May the Lord bless the work of the All-African Conference, as it bends its efforts towards the unity of all Christians."

To close this commentary we mention three recent instances of the changed climate between the Churches.

(a) On March 15th., the President of Liberia, His Excellency William Tubman, a Methodist, made a public appeal on television and radio in support of a fund-raising drive for the Catholic cathedral in Monrovia, and himself contributed \$25,000 to the fund.

(b) Catholic leaders in Brazil are giving their full cooperation to the general assembly of the Lutheran World Federation being held at Porto Alegre in July. In a visit to the headquarters of the organizing committee, the Cardinal Bishop of Porto Alegre, Vincente Scherer offered the hospitality of Catholic homes for the delegates as well as the Church facilities in the area.

(c) Bishop Cockin, former Anglican Bishop of Owerri, in Nigeria, recently wrote to the London Times defending the Catholic missionaries who remained at their posts in the final phase of the war in Biafra. We published the full text of this moving and consoling letter in the February edition of the Bulletin.

#### NEWS OF THE GENERAL HOUSE

On March 19th, Father General's feastday, the community of the General House welcomed the following guests: Monsignor M. Le Febvre, former Superior General, Fathers M. Pichard, Director of the French Seminary, Rome, Myles Fay, Director of the Student House at 22, via Macchiavelli, and Brothers Daniel and Paulus. Brother Paulus left recently for a well-earned rest in Holland.

Father Kinnerk, formerly of Eastern Nigeria, visited Rome in company with Mr. and Mrs. W. Whelan of Boston, Mass. The Nigerian Holy Ghost Fathers owe much to the devoted work of this Boston "team" whose home has served as a centre for missionary propaganda over the past five years.

In April Bishop Murray of Makurdi and Bishop Kelleter of Bethlehem spent some time in Rome. Bishop Kelleter was accompanied by his brother-in-law.

Father de Rooÿ, for many years associated with the General Procure, in Paris and Rome, said goodbye to the Generalate on April 10th. On that day he left for his retirement in Holland. We take advantage of this occasion to thank him for his many years of service to the Congregation.

Father Ledit was in France from April 5th. to 18th. during which time he visited certain communities and gave a retreat to the Sisters of the Holy Spirit. Father S. Moore preached the Subdiaconate retreat at the Irish College, Rome; Father G. Tannam gave the annual retreat for the Medical Missionaries of Mary at Naples.

#### CORRESPONDENTS FOR THE INFORMATION SERVICE

We would like to ask for your cooperation in providing news of our communities. Certain areas such as Canada and South America are in need of greater coverage on the part of local writers.