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May 20th, 1970

27A-51-8

N° 8

DECISIONS OF THE GENERAL COUNCIL IN VIRTUE OF CDD 293

1) Note on the Powers of Provincial Superiors: Since the Chapter, the General Council has received many enquiries and suggestions concerning the powers of Provincials. You will remember that at the end of the first session of the General Chapter, certain powers were transferred from the General to the Provincial authorities. A list of these powers is published as an annex to the chapter on "Provinces and Districts" in "Chapter Directives and Decisions", pp.89-90.

A second list was made of powers which should be retained by the General Council; and a third list grouped together certain powers concerning which a decision was postponed to the second session. Among the latter were the power to admit to perpetual vows and to Major Orders.

In fact, the General Chapter at its second session, did not deal with this list explicitly, but in par.203 of the Chapter Directives and Decisions it gave provincials wide powers in all that concerned the admission of candidates to vows and orders.

Although this proposition received overwhelming support, it is not clear that a change in the Constitutions was intended since the expression is used "in accordance with ecclesiastical laws and the general statutes of the Congregation". However, the General Council is of the opinion that the mind of the Chapter was to promote decentralisation, and hence by virtue of the powers conferred on it by paragraph no.293 of the "Chapter Decisions and Directives", it has decided:

"That the following powers are transferred to Provincial authorities: (1) to call to Perpetual Vows
(2) to call to Major Orders. "

(cf. CG/12/70/6)

Hence, in future, it will not be necessary to ask for a decision of the General Council on these matters, but the Acts of ordination and profession should still be sent to the Generalate, so that our registers can be kept up to date. I should like you to observe this latter point strictly because, otherwise, we shall not have at the Generalate the information we need in order to be able to formulate policy and take decisions.

It is to be noted that no.203 of the Chapter Decisions contains the phrase "with his council". This expression supposes a discussion and a vote by the provincial council. For this, a meeting must be held. It is not sufficient for the Provincial to ask the advice of his Councillors by letter or telephone.

Consequently, Directors of Scholasticates will need to advise the provincial council in good time concerning forthcoming ordinations and professions. In urgent cases, especially in countries where a meeting of the provincial council cannot be called at short notice, it may be found more convenient to apply directly to the General Council for whom weekly meetings are the rule, and who by the principle of subsidiarity can when necessary supply for the intermediate body. (CDD, no.149)

On this occasion, I should like to point out that nothing is changed about dispensing from vows. This, in principle, is reserved to the Holy See, and in the case of perpetual vows the case must actually be presented to the Sacred Congregation of Religious. In the case of temporary vows, the rescript "Cum Admotae", in no. 14 empowers the Superior General with his council to grant a dispensation, but this power cannot be delegated. Hence, all cases concerning the departure or dismissal of professed members must be referred to the General Council. This, of course, is not required in the case of a member who leaves on the expiry of his temporary vows (can. 637), but in this case, the Generalate should be informed for the record.

2) Concerning elections to Provincial Chapters: According to the Council Documents, Perfectae Caritatis, no. 14 and Ecclesiae Sanctae, no. 18, Chapters should "express the fact that all members of the community have a share in the welfare of the whole community and a responsibility for it".

On examining the results of the voting for delegates to Provincial Chapters, it is clear that this balance has not been obtained in practice. Our method of election, though time-honoured, has in fact, led to unjust results - the elimination of minority representation. The method in question is that which uses a number of successive ballots; those who obtain an absolute majority in the first or second ballot are declared elected.

In a Congregation such as ours there are no political parties as such, but there are tendencies, groups of confreres sharing the same interests, whether by reason of age or function or as a result of their vision of the needs of the Church and the Congregation in their Province.

Given these conditions, it is obvious that those who receive an absolute majority in the first ballot have been elected by what we may call, a majority tendency, while the others were not in a position to make their voice heard. During the next round of voting the electors of the majority tendency will quite naturally vote for delegates to represent their views, and the same will occur during a third ballot should there be need for one. As a result, minority tendencies, however important they may be, will never be equitably represented. This is true even in cases where some of their candidates are elected. Objectively this amounts to a serious injustice; subjectively there is a real danger that many confreres will lose interest in an assembly in which they are not represented. This would be a deplorable situation.

It is not the function of the General Council to determine the exact form of election to be adopted by the Provinces; the General Chapter refrained from doing so. Nevertheless, as regards the future at least, the General Administration believes it should explain the exact meaning of Chapter Decision, no. 195-b, by making the following addition:

"the method of electing the delegates should be such that all tendencies can be equitably represented at the Provincial Chapter. When a number of delegates are to be elected by the entire electorate of a given circumscription, it is forbidden to use the method of successive ballots in each of which an absolute majority would be required for election."

Obviously there is no such thing as a perfect electoral system which guarantees equitable representation of all tendencies and opinions. But we must search for the best method. A

system of exploratory votes, the division of the Province on a territorial basis or according to different apostolic works, would be preferable to a system which favours only one group or opinion.

3) Note on consultative vote for the appointment of a provincial superior:

The General Chapter, at the 100th. General Assembly of the First Session, discussed the proposal that before the official consultation for the appointment of a Provincial Superior, there should first be held a "straw vote", from which would emerge a list of likely candidates.

This proposal was explicitly rejected by a vote of the assembly. Thus the General Administration is not entitled to institute a "straw vote" on the occasion of such a consultation. However, it should not be considered that the Chapter completely excluded such a practice. Where a "straw vote" is considered useful at the local level, there is no objection to holding one. The Provincial Chapter might even decide that a "straw vote" should always be held in the circumscription on such occasions.

Signed: J. Lécuyer, C.S.Sp., Sup.Gen.

PROVINCIAL CHAPTERS

United States - East: It has been decided that the Provincial Chapter will take place at Pittsburgh during the week beginning September 20th, 1970. The assembly will be composed of 51 delegates, of which 43 are to be elected, the rest are "ex officio". Election of delegates will be based on the following electoral divisions:

- a) Two from each of four age-groups (30 to 40; 40 to 50, etc).
- b) One from each of five areas.
- c) Three from each of four "works" or apostolic fields, one of which is the Brothers.
- d) Seven delegates each from the two missionary districts, plus their Principal Superiors.
- e) One scholastic delegates from the two scholasticates of Denver and Bethel.

A "Special Group" under section (c) above, is made up of all those not working in Education or Parish work. This amounts to an electorate of over 30 members. A delegate may be elected from one group only; once elected, he is eliminated from the list of candidates for the other groupings.

Pre-capitular commissions have been started; these are based on areas, and each area has been assigned a subject. A set of propositions from one area-group will be circulated among the other four groups. In this way a considerable amount of consultation and cross-fertilization will take place before September.

United States - West: All the confreres appreciated the work put into the preparation and the actual work of the Chapter. Frs. Moran, Lachowsky and Dougherty are now preparing the capitular texts for publication. When they have been submitted to the General Council for approval, they will become the official Directory of the Province.

France: The Province is now hard at work preparing for the Chap-

ter which begins on July 16th, at Chevilly. During the last quarter of 1969 the provincial secretariat photocopied no less than 13 preparatory documents, and to the best of our knowledge, another 5 have appeared since the beginning of this year! Father Paquin heads a provisional secretariat at Rue Lhomond where the avalanche of paper is channelled and subdued.

Of the confreres resident in France, only the Provincial and his six counsellors are "ex officio" members of the Chapter. The other delegates will be elected by three electoral colleges: Fathers (12 delegates); Brothers (7 delegates); Scholastics (4 delegates). The missionary Districts are represented by twenty delegates, and provision has been made for confreres working in a District which does not have a Principal Superior from the French Province. The election of a provincial superior will also form part of the Chapter agenda.

Trinidad: The first Provincial Chapter will be held on 15th, 16th and 17th July, 1970. At present there are three commissions working on the preparatory documents, and a fourth, on "Spiritual Life" will be appointed as soon as the Chapter Documents can be circulated among the confreres. Two missionaries from Paraguay, Fathers Keegan and Chang, will also be present. Father Donal O'Sullivan has been invited as an observer from the General House.

Holland: From June 10th to 20th, the Dutch Province will hold another session of the Provincial Chapter, begun some time back. The sessions are open to any member of the Province.

REFRESHER COURSES

Canada: After eight years on the ministry the confreres will be able to follow a course in catechetics at Laval University, Quebec. This course covers a three-year period, but one year is ample as an "up-dating" course. It is well-organized with classes in Scripture, Liturgy, Sociology and Psychology, group-work and practical experience in the secondary schools. At least five periods per day are devoted to class work, and the university is within easy reach of our scholasticate at Quebec.

Trinidad: This important question will be considered by the Provincial Chapter in July this year. For the moment the confreres can avail of the facilities provided by the Regional Seminary. These consist of short courses of two to three days' duration, held during the vacations. The subject-matter of the courses is as follows: Vatican II documents, sacraments, preaching, non-Christian religions, Scripture, etc. It does not seem possible to organize more ambitious courses in Trinidad; but missionaries going on leave could avail of courses organized in America or Europe.

PROVINCES AND DISTRICTS

France: The missionary periodical "Spiritus" celebrated its tenth birthday at Auteuil on March 17th, 1970. Founded by Fr. A. Bouchard, C.S.Sp., to whom great credit is due, it is now in the capable hands of Fathers R. Ageneau and D. Pryn. Four issues are published annually of about 112 pages each, and the circulation varies from 3,500 to 6,000. Originally a purely Spiritual venture, the review is now directed by 9 missionary institutes of men and women.

From the beginning, Spiritus aimed at expressing the missionary voice of the Church, encouraging missionaries and helping them reflect on, and discuss their own particular problems. During

the ten years since its foundation, the magazine has certainly had a positive influence on the theology of the missionary apostolate, and on the mentality of the missionaries themselves.

Belgium: The Holy Ghost residence at Gentinnes which contains the memorial to the missionaries killed at Kongolo, has now become a centre of missionary studies and, what is now called, "dynamic direction". Many visitors and pilgrims still come to see the memorial, and the spiritual fruits are undeniable. Furthermore, the permanent missionary exhibition continues to be of interest. A documentation and information centre has also been started to provide a practical introduction to the problems, social, economic and religious of the different missionary regions.

Furthermore, a group has been organized to conduct retreats and missionary conferences. This team consists of six priests and two Holy Spirit Sisters. These have aimed at a particular style of retreat which combines a deepening of Christian faith with strong emphasis on the theology of mission, and which attempts to meet the needs of our young people today. From September to January about 2,000 have participated in this type of retreat.

Spiritual influence outside the retreat centre is assured by the Belgian edition of "Pentecôte sur le Monde". During the month of October last, one of the confreres has visited Namur, and one of the Sisters the area around Liège. The "follow-up" work is carried out by a team of missionaries who give conferences in the schools and colleges. An attempt is also being made to stimulate "mission-consciousness" in the deaneries of the diocese in which Gentinnes is situated.

England: Missionary Institute in North London

In September 1969, the Mill Hill Fathers and the White Fathers started the experiment of merging their academic courses. The two colleges were well-suited to the project: situated only a little over a mile apart, they had 150 students between them preparing for missionary work in various parts of the world. Soon other institutes began to show interest in the "consortium", and as a direct result of this experiment the Hierarchy, in May 1968, gave its formal blessing to a Missionary Institute based on the properties of the two founding institutes. The "Missionary Institute London", now established as a legal entity, has been recognized officially as an educational, charitable trust.

The Consolata Fathers and the Spiritans have already bought nearby properties for their own residents, and the other Congregations involved are looking for suitable properties. In the meantime, their students are living with the Mill Hill Fathers or the White Fathers.

The lectures as far as possible are orientated to missionary work in developing countries, but besides the normal studies, the Institute also offers lectures of special missionary interest such as a two year course in Social Anthropology which is being given by lecturers from London University. The first year is introductory and general, the second is devoted to the Sociology of Religion. The particular merit of this course is that it will endeavour to relate Social Anthropology systematically to Theology at undergraduate level. Also worthy of note is the course in the techniques of communications being conducted by experts from the Radio Centre at Hatch End and by the Commission for the Press.

In the course of the academic year there are approximately one hundred lectures by specialists from London University, together with other outside specialists in Liturgy, Catechetics and Communications. The Institute has the great advantage that in addition to being able to call on the help of university lectur-

ers, many degrees or diplomas of London University can be taken externally, i.e. by registering as an external student and submitting to the same examinations as those set for the internal students of the University.

Spain: Missionary publications merge to publish new magazine

Starting in March 1970, a new missionary magazine, entitled "Tercer Mondo" (Third World), is being published in Spain. The new publication replaces six magazines which have decided to merge; these range from "Catolicismo", published by the Pontifical Missionary Works with a circulation of 17,000 to "Pentecostés Misionero" of the Holy Ghost Fathers with a circulation of 5,000.

Ireland: Spiritan appointed Secretary to Irish Mission Union

Father W. Jenkinson, C.S.Sp. has recently been appointed Secretary to the Irish Missionary Union. This is a full-time post, and Fr Jenkinson, until recently Director of Theologians at Kimmage, will direct the work of the Secretariat for a period of three years. The Irish Missionary Union was formed by the Major Superiors of Missionary Institutes, and was approved by the Irish Hierarchy in June of last year.

Kenya: District Chapter

The District has just held its first District Chapter, from April 5th to 10th. There are 154 Spiritans working in the three dioceses of the circumscription. These elected 16 delegates to represent each regional or "extended" community. Ten "ex officio" members (Principal Superior and Council) brought the assembly to 26 delegates. Fathers D.O'Sullivan and P. Walsh were present as observers from the General House and the Irish Province respectively.

Fathers T. Farrelly and J. Gannon were elected as moderators of the General Assembly, of which 12 were held during the six days the Chapter lasted. The following subjects were discussed: temporal goods of the District; contracts; composition of the district council; the future of St. Mary's School, Nairobi; the representation of the Congregation as such on diocesan organizations; consultation for the nomination of the Irish Provincial Superior; suggestions to be put to the Provincial Chapter in July 1970.

Nigeria: Makurdi District Chapter

Makurdi District held its first Chapter from April 9th. to 10th. This was organized by direct representation, i.e. all the members of the District had the right to be present. A representative of the General House would have been present but for the difficulty in obtaining a visa. This also applied to District of the Cameroons and the English Province. Fifteen pre-capitular commissions prepared the main items on the agenda.

Lokoja Institute for Permanent Diaconate

An institute for the formation of deacons, the first of its kind in Nigeria, was established recently in the Diocese of Lokoja, at Kabba. The Rector, Fr. H. Leonard, C.S.Sp. explains the purpose of this venture: to provide personnel capable of replacing the priest in certain circumstances; to form a Christian people capable of taking a responsible part in the apostolate. Reminding them of the permanency of their new state, he advised anyone who

felt unable to assume this responsibility, to withdraw.

Diocese of Port Harcourt, Rivers State

By decree of the Sacred Congregation for the Evangelization of Peoples, the Most Rev. Dominic Ekandem, Bishop of Ikot Ekpene, has been named Apostolic Administrator 'sede vacante' of the Diocese of Port Harcourt, Rivers State, Nigeria (April 21st, 1970).

Students to work in East Central-State

Wishing to share in the work of national reconciliation, the Nigerian Young Christian Movement has decided to send some students to the East-Central State during the coming vacation. This decision was announced recently in Lagos by Francis Odusanya, national organiser of the movement. Their aim: to spread among youth a spirit of reconciliation, love and unity.

Uganda: The national Seminary of Uganda was recently inaugurated in Gaba, a suburb of Kampala. The three seminaries of Gulu, Gaba and Katigondo have merged to form the new institution.

Situated near the University of Makerere, the students of Gaba will be in a position to follow courses of special interest to them at university level. The staff of the national seminary is international in character, besides a Ugandan professor, six nationalities are represented on the faculty.

The Pastoral Institute for East Africa is also located at Gaba. Founded in 1967, this institute caters for students from the five English-speaking East African countries, Uganda, Tanzania, Kenya, Malawi and Zambia. At the moment, however, students come from places as distant as Camerouns, Ghana, Nigeria, Sierra Leone and the Soudan to deepen their knowledge of religion and to study practical means of communicating the faith to the African peoples.

A new missionary institute: "The Apostles of Jesus"

The first priest of the new institute, Father Thomas Oliha, was ordained by Bishop Mazzoldi of the diocese of Moroto in northern Uganda. Father Oliha is a Sudanese refugee.

Founded in May, 1968, the new African society now has eleven novices and 130 aspirants from 34 tribes and 5 different African nations. The breakdown is as follows: 46 are Ugandans, 43 Sudanese, 3 from Rwanda, 2 are Kenyans and 1 comes from Burundi. Already 478 applicants for admission to the novitiate have been received a splendid proof of the vitality of Christianity in Uganda, not only among its own sons, but also among the Sudanese who have found refuge there in recent years!

AFRICA : NEED FOR MISSIONARIES

There have been various conflicting opinions expressed in recent years regarding the advisability of continuing to send missionaries to African countries. Archbishop Zoa of Yaoundé has this to say about the situation:

"The opinion which denies the continued need for missionaries is the result of 'lack of correct information'; according to the statistics there are still 100 million animists in Africa. These people are disposed to receive the Gospel of Jesus Christ. On the other hand the presence of 100 million Muslims needs, on the part of Christians, an approach which shows them respect and a co-existence based on dialogue. Then there are the 50 million non-Catholic christians towards whom Catholics must develop a

According to this authoritative view, it would seem that missionaries from abroad are going to be not only a precious help but that their presence will be necessary for some time to come. On the other hand, reports concerning the falling-off in missionary vocations in Europe and elsewhere, serve as a warning to all who tend to base their plans for the future evangelization of Africa on personnel from abroad.

District of Congo-Brazzaville: Spiritans working in the District had reason for rejoicing on the feast of Pentecost this year. Pope Paul celebrated his golden jubilee of ordination to the priesthood, and the Archdiocese of Brazzaville received a new shepherd with right of succession, Msgr. Emile Biayenda, Titular Bishop of Garba, coadjutor bishop of Brazzaville.

Msgr. Biayenda is 43 years of age, and has been a priest for 12 years. He and his companion, Father B. Batantou, have been guests of the General House for the past few weeks. Cardinal Agagianian, Prefect of the S.C. for the Evangelisation of Peoples, was the consecrating bishop, and he was assisted by Msgr. Riobe of Angers, and Msgr. Tagliaferri the new Delegate to Bangui.

KNECHTSTEDEN CELEBRATES ITS 75th. ANNIVERSARY

On May 20th. of this year Knechtsteden will celebrate its 75th. anniversary with Solemn High Mass in the ancient monastic church. The Superior General and Fr. Stöcker, Assistant General will be present to represent the General House. This is in fact a double anniversary: with the establishment of Knechtsteden in 1895, the second phase in the history of the German Province began. The first or Marienthaler Province was interrupted by the Kulturkampf, and almost expired as a result of Bismarck's persecution of the Catholic Church in Germany. With the growth of the German Colonial Empire and the retirement of the Iron Chancellor however, a new beginning was made possible, and Knechtsteden's foundation marks this new phase in the history of the Province.

CHRISTIANITY AT EXPO 70

A definite Christian presence at Expo 70 is guaranteed by the joint Christian Pavilion. This building was put up at a cost of \$390,000, to which the Catholic and other Christian Churches contributed. The theme of the pavilion is "Eyes and Hands" - "Eyes", seeing in the light of the Gospel the dignity and destiny of man, "Hands", testifying to the Christian mission of serving humanity. Through the media of photography, art, music and drama, the visitor is encouraged to reflect upon the state of contemporary man and upon his own life. There is a chapel where he may pause for a few minutes of quietness, away from the hubbub of the Fair. Programmes to be held at the pavilion include competitions for organists and composers, concerts and plays. Among the Vatican contributions to the pavilion are three tapestries designed by Raphael and a facsimile of a 4th. century Greek Mss. of the Bible, the Codex Vaticanus.

Up to 50 million Japanese, as well as one million foreigners, are expected to visit the Exhibition before it ends on Sept.

13th. of this year. On the opening day, March 15th, 8,000 people visited the Christian pavilion. A number of specifically Christian exhibits are also to be found in the Mexican, Colombian, Portuguese, and even the Russian, pavilions. These are mainly art exhibits connected with Christian worship, crucifixes, sculpture, altarpieces and ikons.

INSTRUCTION ON MASSES FOR PARTICULAR GROUPS

This document was published by the S.C. for Divine Worship on May 15th, 1969. The various Conferences of Bishops throughout the world were asked to comment and make suggestions. According to "Notitiae" of February, 1970, all these suggestions were accepted except for one relating to communion under both species. The reason given for this refusal were the numerous abuses, some grave which "have endangered faith in the Real Presence, and the adoration and respect due to the Blessed Sacrament. However, the S. C. for Divine Worship hopes to satisfy this need in the future.

The Church's pastoral care includes particular groups; and though there is always a danger of factions or divisions occurring, the Church must always strive to cater for varying needs of the faithful. Because of the existence of these genuine and real needs within the traditional structure of the parish community, the Instruction offers norms for the celebration of the Eucharist in particular groups to ensure that they are performed with proper decorum and to the spiritual advantage of those taking part. The document emphasizes that the principles given in the Instruction "Eucharisticum Mysterium" should be followed, and indicates other norms relating to ritual aspects of the celebration.

Without entering into the question of how big or small a "particular group" may be, the following list of occasions, groups etc., suitable for the celebration of the Eucharist as envisaged by the Instruction, may prove helpful:

- 1) On the occasion of re-unions, days of recollection, retreats, meetings of Catholic Action groups, study circles, charitable organizations, etc.
- 2) In certain communities where a division into more homogeneous groupings is desirable: seminaries, colleges, halls of residence, apostolic teams, etc.
- 3) Within the framework of pastoral action aimed at particular situations: professional groups, pastoral of the sick (communion of the sick and Viaticum), pastoral of the aged, funeral and anniversary Masses in a mission compound, etc.
- 4) With a view to more effective pastoral action, taking into account the forms and structures of modern life, urban and suburban: making closer pastoral contact with a given locality or complex of apartments; pastoral action among vacationers.
- 5) In rural areas isolated from the parish church, where a "sub-station" could be formed with a view to ultimately regrouping these people at the Sunday Mass of the parish community.
- 6) Pastoral action among young people: recognizing their need to meet in homogeneous groups for Mass, with a view to more genuine participation.

The Instruction underlines the Sacrifice and Banquet aspects of the Eucharist, as "two coordinate and complementary aspects of the one mystery". Both should be high-lighted by the

rite, and by the instruction given during Mass or before it.

EVANGELIZATION OR DEVELOPMENT ?

"We are not surprised that there are people who ask themselves in good faith: Which duty should be given precedence - evangelization or development? Is it possible to preach the Gospel without having first fed one's hungry listeners, without having first satisfied their basic human needs in matters such as housing, education and medical care?

In reply, we must first of all point out a fundamental truth, namely that the two duties should not be considered as if they were separate and, still less, as if they were mutually exclusive. They are not opposed to each other, but are complementary. To try to oppose religious values to earthly values is to show that one understands neither God nor man. God wishes to save the 'whole' man, with both the temporal needs of his body and the eternal aspirations of his soul. But it is his eternal destiny that has the priority; it conditions his earthly existence and gives it its meaning. Eternal values provide the only real safeguard for earthly values: "Seek ye first the Kingdom of Heaven and all the rest shall be added unto you .." (Mt. 6, 33; Lk. 12, 31). One does not need to be a specialist in theology in order to realize this essential link between earthly values and eternal ones, and, here in his native land, I may quote Goethe in support of this: "We are here on earth, he said, to make what is temporary eternal, but we can do this only when we are able to appreciate both." "

(Archbishop Pignedoli, Secretary of the S.C. for Evangelization, speaking at Aachen, Germany, on January 28th, 1970.)

NECROLOGY

Father Joseph Claesen of the District of Kongolo died at Kabongo on the 10th of April, 1970. He was 64 yrs. of age, and had been professed for 38 yrs.

Father Louis Le Douarin of the French Province died on April 24 at Maulévrier. He was 84 yrs of age, and was professed for 61 yrs.

Father Philip Niehaus of United States-East, died at Pittsburgh on May 1st at the age of 49 yrs. He had been professed 27 yrs.

Father Felix Simon of the French Province died on May 4th, aged 66 yrs. and 36 years of profession.

Brother Uraain Uzel of the French Province died at Langonnet on May 12th. He was 58 yrs of age and had been professed for 39 yrs.

Brother Aidan Cahill of the Province of Ireland died on May 13th at Kilshane. He was 85 yrs of age, and had been professed for 52 yrs.

R.I.P.

Documents and news items published in this number of the Bulletin were provided by the General Secretariat, the bulletins of the Provinces and Districts, and by our correspondents. FIDES AND OMNIS TERRA are our main source of information about the mission world. We would like to remind our readers that without information and "feedback" from you, our work remains incomplete.