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# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

July 20th, 1970

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N° 10

## PROVINCES AND DISTRICTS

Poland: Superior General visits Vice-Province of Poland

On June 10th this year, the Superior General, Father Lecuyer left Rome for Poland. During his stay which lasted until the 22nd, he visited our communities in Poland and carried out intensive consultations with the confreres, with a view to the appointment of a new Provincial Superior. It is hardly necessary to recall the heavy losses sustained by this Vice-Province during the Second World War, and the difficulties of the postwar period which have not yet been overcome.

The Provincial House at Bydgoszcz is the most important community, with ten members of which two are brothers. There are eight confreres at Puszczykowo near Poznan, and two at a small farm community at Wloki. All three communities are engaged in the pastoral ministry in their own locality, while some confreres are attached to dioceses.

The difficulties facing the Vice-Province should not be underestimated. For a variety of reasons the Congregation in Poland has not recovered its vitality, and does not share in the growth enjoyed by many religious groups in recent years. Father Lecuyer has promised to multiply our contacts and consultations in the future.

Holland: New Provincial Superior and Council elected

The session of the Provincial Chapter held at Gemert from June 10th to 20th, resulted in the election of a new Provincial and Council. In the list given below, it will be noticed that each councillor has been nominated with a specific function in view:

Provincial Superior - G. Biemans (b. 1926); Finances - J. Croese (b. 1916); Formation - J. Hogema (b. 1926); Missionaries - J. Heyke (b. 1927) and Th. Goossens (b. 1924); European personnel - A. van Rooy (b. 1925).

Furthermore, the new Council was bound by the Chapter to find a way to guarantee that the views of the young confreres be heard, and that Father Houdijk, Assistant General, be present at all important meetings of the Provincial Council. (Note: We wish to correct a mistake in last month's Information-CSSP, concerning the Dutch Provincial Chapter: CDD 197-B refers only to the election of the Provincial Superior.

United States - East: Provincials meet at Pittsburgh

Fathers Harcar and Trotter, Provincials of the U.S. Provinces met the Irish Provincial, Father C. O'Brien at Pittsburgh to discuss matters of common interest. The principal item was Irish personnel who are presently or will be working in the United States. This meeting forms part of a series of discussions concerning the re-deployment of personnel from the District of Eastern Nigeria.

- 2 -

United States - West: New House of Studies at Houston

A new house of studies has been established at Houston, Texas, for the scholastics of the Western Province. Mgr. J.L. Morkosky, Apostolic Administrator of the diocese (Galveston-Houston) authorised this foundation, and warmly welcomed the Spiritans to the city. Two houses have been rented for the purpose; they are within easy distance of the University of St. Thomas. The new community will be inaugurated on August 17th of this year.

Province of Canada: New Project at Senior Scholasticate

The Scholasticate of Sainte-Foy has become the scene of an interesting experiment in missionary formation and cooperation. CASO or Centre of Direction for Overseas Service is now based on the Scholasticate, and the administrative council of this valuable work contains three Spiritans and four laymen who represent the provincial and federal governments, the university and student world, and businessmen interested in development work.

CASO was formed with a view to providing permanent direction to young men who wish to devote some part of their lives and talent to the Third World. Consequently, our community acts as a student hostel, a meeting-place, a research centre and somewhere the young people can find a constant link with the developing countries of Africa, Asia and Latin America.

At the same time the scholastics live in Sainte-Foy as a community and pursue their professional studies at Laval University. Also based on this community are confreres working in the Quebec area. As a result of this initiative, the Spiritan centre has become a many-faceted experiment in missionary and development formation.

AFRICA

District of Madagascar: Missionaries prepare for Provincial Chapter

A short document summarising the reflections of the confreres on the eve of the French Provincial Chapter reached us some time ago. Since some of the points treated are applicable to the Congregation as a whole, we present some of them in capsule form:

- 1) We suffer from a form of breakdown in communication between the districts and the Province of origin. This is evident in a hundred little ways to those who take the trouble to observe the situation as it actually is today. A steadily widening gap is observed - between confreres who belong to the same Congregation - a brotherhood whose entire *raison d'être* consists in missionary work.
- 2) Training of future missionaries must be placed firmly in the hands of those who lived and experienced the missionary life in the concrete. This is not proposed negatively - as a criticism - but put forward earnestly as a safeguard against similar mistakes in the future.
- 3) All must be given the opportunity to go to the mission as soon as ecclesiastical studies can be finished. Otherwise a loss of interest takes place, and as a result, vocations will dry up - because young people have not found in our houses the missionary enthusiasm which they expected, and to which they have a right.

Some practical measures are suggested to remedy this situation: 1) well-planned periods of one to two years for our scholastics on the missionfield. This has been proved already in the

case of lay helpers, and could be extremely valuable in the case of our scholastics. But they must be given a genuine missionary experience among those who know how to work as a team!!; 2) all candidates to consecration to the apostolate should accept two important conditions: firstly - to go to the mission as soon as possible; secondly - to be willing to devote a period of 5-6 yrs to the service of the Province after a tour of duty on the mission.

The Confreres of the District of Madagascar summarise the above points as follows: "Give back to the Congregation its true missionary drive..."

#### Mauritius: Organisation of the District Chapter

It was decided that rather than rush the proceedings in one session, the Chapter should take the form of a "continuous" assembly. Accordingly, since Easter, meetings have taken place every two or three weeks at St. Esprit College, during the afternoons. In between meetings the District Council meets and prepares the agenda, points for discussion, etc. for the following meeting.

This method is relatively slow but has the advantage of proper preparation and discussion. So far the following subjects have been considered: Spiritan community; relations between the district and Provinces of origin, between neighbouring districts and between district and diocese; the question of contracts has already been given two full sessions, and the Provinces and the ecclesiastical authority informed of the debate; Spiritan apostolic life was studied at the last meeting (June 8th), the confreres did not agree that Mauritius should be included in CDD, no. 388 (French Version) among areas where the Church's activity could be called "re-evangelisation" or "re-christianisation".

Members of the district agreed with the system adopted, saying that they found it a pleasant and fruitful experience. Discussion concerning apostolic life will continue in the regional communities during the Superior's absence at the Chapter.

#### Morogoro: First Session of the District Chapter

The District Chapter began at Morogoro on June 2nd, 1970, with the election of a District Council. Councillors elected were: Fathers J. Polman, A. Sleutjes, G. Versteynen, Brother Bruno van Doorën. Father G. Versteynen was named First Assistant. Among the subjects discussed and recommendations made, the following may be of interest to other circumscriptions:

- 1)- They urged greater openness concerning financial policy on the part of the Province, especially as regards old-age pensions, etc.
- 2)- Greater collaboration between Province and District with a view to real apostolic unity, team-spirit, etc.
- 3)- The Province was asked to use its influence with the local Church with a view to safeguarding the needs of evangelisation as opposed to development - especially vis-a-vis the funding organisations in Europe.
- 4)- The Province should investigate the question of new missionary works for the young confreres who are likely to be "phased-out" in the near future in their own mission districts.

#### Yaounde: Re-appointment of Principal Superior

Father J. Pouget has been re-appointed Principal Superior for a second three-year term.

Tanzania: Noted Bible Scholar to hold seminar at Moshi

Bukumbi Pastoral Institute has organised a series of seminars on Sacred Scripture by the noted scholar Father John McKenzie. He will be in Moshi from August 4th to 6th.

Angola: Priests Council established in Archdiocese of Luanda

The constitution of a Priests Council for the Archdiocese of Luanda was announced recently. Among the nominated members we find the name of Father José da Rocha Ferreira, C.S.Sp., Principal Superior, and among the elected-members, Father Humberto Verdijk, C.S.Sp., Superior of the Holy Ghost Fathers Procure.

First African Bishop of modern times

Mgr Edward A. Muaca, auxiliary to the Archbishop of Luanda, was consecrated in the Church of St. Paul, Luanda on May 31st. On this occasion the archbishop emphasised the fact that Bishop Muaca was the first African bishop from the Congo or Angola since the time of Dom Henrique, son of King Afonso, who was nominated by Leo X in the 16th. century, and served as auxiliary to the Bishop of Funchal (Madeira), at that time the headquarters of the Portuguese territories over-seas. The newly consecrated bishop comes from our mission of Lucula, and one of the co-consecrators was Mgr. Daniel Gomes Junqueira, C.S.Sp., of Nova Lisboa.

New Diocese detached from Nova Lisboa

The Holy See recently announced the erection of the new Diocese of Benguela (Osservatore Romano, May 13th, 1970). A priest of the diocese of Silva Porto, Father Armand A. dos Santo, has been nominated bishop.

Chad: Tombalbaye's Government buttressed by French Army

A recent report indicates that french action in propping up the administration of southerners led by Tombalbaye, seems to have been successful. With aid from France costing about \$40 million, and a temporary return to rule by means of the tribal chiefs, the present government has been given a breathing spell. There is little to be gained economically by foreign powers in this extremely poor African region. France would seem to be defending the system she established at the moment of independence, and seeking to prevent disorder from spreading to other territories.

Kenya: A Note on Regional Communities

There are 16 regional communities in the District of Kenya, which groups approximately 150 confreres working in the Archdiocese of Nairobi and the Diocese of Mombasa. This is a new idea, and the stage of development reached by a given community will vary from place to place. CDD, no. 254 was taken as the point of departure, and each community was allowed to develop at its own pace and in its own particular missionary context. The emphasis was on "unity and harmony". The results to date have been satisfactory. Because of a certain scepticism on the part of some, and the fear that the regional community would become an artificial gathering which would hinder rather than help the overburdened missionary, the greatest possible freedom was needed to allow the community to plan its own future in such a way as to offer a valid contribution to the needs of each individual in his own regional setting.

Brazil - South West: Our Irish Confreres in Brazil

As of June 1970, 35 Irish confreres belong to the District of Brazil-South West. All our works are in the State of Sao Paulo. Dutch and German C.S.Sp. each have a prelacy in the Amazon area dating back to the end of the last century, when the first missions were founded by the French. Since World War II each group has taken over parishes in the more populous South. Naturally, the need for priests is greater in areas surrounding the new industrial cities than in the Amazon basin.

The Irish confreres have charge of eleven parishes in 5 different dioceses. Eight of these large parishes border on one another in up-state Sao Paulo, and two are located in the outlying sections of Sao Paulo city. These eleven parishes vary from 11,000 to 70,000 inhabitants. In principle, there are at least two Fathers living in each parish, though from time to time, one may have to live on his own. As to the level of practice, at least 80% are nominally Catholic, but Sunday Mass attendance is generally between 10% and 20%. Two of our confreres work at diocesan level as pastoral coordinators.

Language and assimilation problems: Portuguese is the only language spoken by the people. It is not harder to learn than any Romance language, French, Italian or Spanish. However, since all one's work of preaching, catechising etc., is done through that medium and one has to deal with educated people as well as with illiterates, priestly effectiveness depends to a great extent on knowledge of the language. Although one may preach from a prepared script after a few months, it takes about two years before people stop telling the newcomer how well he speaks Portuguese!

The Church in Brazil is waking up to the gravity of the problems facing it. The National Bishops Conference - CNBB - an organisation comprising 250 bishops, has a six-point plan for Pastoral Renewal which sets a headline. Structures are much more flexible than in the U.S. or Europe, and interesting experiments abound. Inter-parish cooperation, team-work at various levels and pooling of resources are realities in many places. The pastor working his parish in his own individual way, isolated from the rest of the diocese, is disappearing.

As foreigners we are shown that our contribution consists in integrating our efforts in the overall design for diocese or region, and furthering the best of the new initiatives, rather than bringing in a readymade system we have seen work elsewhere. This calls for considerable pastoral adaptability as we have first to learn from the best that the local Church is attempting before our specific contribution can bear fruit.

Adaptation Course: A good four-month adaptation course includes intensive language practice and study of the History and Culture of Brazil, as well as an introduction to the new pastoral thinking. At parish level almost universal courses of instruction for parents whose children are to be baptised and for engaged couples, are practical fruits of this sort of thinking.

Conclusion: There is pastoral work in Brazil - 100% priestly in character - for an unlimited number of priests. The District Chapter, to begin this year, will have to plan long-term policy for the area: whether to continue in parish work, or begin some type of pastoral specialisation or a combination of the two. We now have the structure to train and absorb about ten men at once.

Haiti:

Archbishop of Port-au-Prince makes statement

"We applied for and received a French version of the Medellin documents", Archbishop Ligonde of Port-au-Prince, stated recently, "and we accept a number of the sociological assumptions contained in them. President Duvalier does not reject these same social principles, but it is impossible to apply them immediately for a variety of reasons. The President is opposed by the wealthy section of Haitians ... and by foreign financial interests which do not share his desire to improve the condition of the people. The Church is not prevented from educating the social conscience of the people, but this must take the form of a gradual education programme, religious instruction and experience of credit cooperatives. As to the Holy Ghost Fathers (nine of whom were forced to leave the country last year because they preached the social doctrine of Medellin), the President considers their activity as communistic in character." (I.C.I., no.362, 15th, June, 1970, p.8)

ROME

Propaganda Fide: Appointment of Commission for Catechists

As reported in our first issue of Documentation-CSSP, the plenary assembly of the Congregation for the Evangelisation of Peoples (May 14th.-16th.) recommended that a temporary commission be established to keep the question of catechists under continuous review. This group has now been constituted under the chairmanship of Bishop Van Cauwelaert, and of the fourteen members residing in Rome, one is a Spiritan, Father Q. Houdijk, Assistant General.

The principal task of the commission is "to promote cooperation within their milieu and to study the requests of mission bishops concerning Catechists". At the first meeting held on May 27th. it was proposed that the report compiled by the Preparatory Commission on Catechists be printed and widely distributed. Furthermore, a specialised paper on the office of catechist in the light of the priesthood of the baptised, was called for, as well as reports on the role of the Missionary Institutes in the field of recruitment and training of catechists. An expert on mass media communications is to be invited to become a member of the Commission. So far, only one layman has been appointed; he is Mr. R. Rupasinghe (Ceylon), a member of the Commission of the Laity.

Central Office of Statistics: The Priesthood Crisis

According to the Statistics Office, Rome, the number of diocesan priests to ask for official laicisation between 1964 and 1968, rose to 3,568, or 1.28% of the total number of priests in the world. Belgium rated the lowest percentage, with 0.56%, while the Netherlands had the highest or 3.36%. The percentage for France was 1.35%. At the same time (1964-68), the total number of senior seminarians in the Church went down by 20,000 units.

The frankness with which these and other important figures are being published at central and regional levels in the Church is, in itself, a sign of health. But there is more substantial ground for optimism in this regard: these are the new approaches to the question of vocations, new consciousness of the problem on the part of the laity, new awareness of the importance of the basic community and its responsibility for assuring the Christian ministry - all such developments form a good augury for the future of the priesthood, even though many of the traditional forms and categories are being superceded.

Sacred Congregation for the Clergy: Congress held at Malta

During this meeting held in Malta from May 24th to 28th, under the auspices of the S.C. for the Clergy, an important suggestion was made concerning the Church's present law of incardination. The aim of the proposed changes: greater mobility in the distribution of clergy throughout the world.

Statistics for missionary priests working under Propaganda Fide during the period 1934 to 1967, deserve our attention. At the same time we should remember that Catholic population increased in these areas - in Asia the Catholics doubled, in Africa they trebled in number:

<u>Africa</u>	1934	1949	1967
Local clergy	281	1080	3355
Miss. clergy	3539	6420	11164
<u>Asia</u>			
Local clergy	3400	3447	9078
Miss. clergy	6259	3421	5749

Secretariat for Non-Christians: Questionnaire re Dialogue

Cardinal Marella, President of the Secretariat for Non-Christians recently sent the following list of questions to collaborators and friends of the organisation:

- 1) What are the re-actions of the leaders of non-Christian religions to the Church's willingness to enter into dialogue? Which attitude is found in public statements, and in the Press in particular?
- 2) Which sectors of society have proved more open and willing to enter into dialogue? Social, cultural, religious or scientific?
- 3) Which aspects of Christianity attract, and which repel?
- 4) Which form of contact lends itself to greater openness and willingness to dialogue?
- 5) Which social groupings are more open and interested?
- 6) Which ideology or "forma mentis" prevents or facilitates dialogue with the Church?
- 7) What are the motives behind dialogue with Christians; what prevents it completely?

Note: Some examples could be given to illustrate one's answers; these should be discreet of course. Information should be sent to - "Secretariat for non-Christians", S. Calisto, 00120, Città del Vaticano, Rome.

In addition to the booklet "Meeting the African Religions" by H. Gravrand, C.S.Sp., mentioned in a recent Information bulletin, we would like to mention another publication of the Secretariat entitled: "Directions for dialogue between Christians and Mahometans", also of great interest to missionaries.

Brazilian Bishop visits Rome: Dom José Versiani Velloso, bishop of Itumbiara in the State of Goiás, Brazil, stayed in the General House recently during his visit to Rome. He was accompanied by Father Gerald Rietbergen, C.S.Sp. who works in the diocese of Itumbiara. The principal purpose of the visit was to outline the



needs of his diocese to the major funding organisations in Europe.

The Diocese of Itumbiara lies to the south of the State of Goias. About three years ago it was separated from the arch-diocese of Goiânia. At present its pastor is suffering from the usual ills of a newly created diocese: lack of priests, financial resources and diocesan structures. Otherwise his problems are common to all regions in Brazil - great distances to be covered, poverty, ignorance and migration to the big cities. On the credit side however, is the fact that the main road from Sao Paulo to Brazilia passes through the diocese. This should guarantee a certain degree of economic development to the region.

### Southern Africa: Separatism versus Interdependence

1) Republic of South Africa: Since 1965 State expenditure on African education has been 16 million rands per annum, which adds up to a little less than one rand per person per year. Taking other factors into account, one finds that 16 rands per annum are spent on an African student, as against 150 for his white counterpart. African parents must pay for their child's schoolbooks - while these are free to white children. An African teacher with a class of 40 to 50 pupils, receives about one third the salary allowed his white counterpart who has the luxury of a class of 25 students!

As justification of this practice we are informed that the Africans constitute a "separate" nation, and that they must do the best they can with the taxes at their disposal. On the other hand, South African industry calls out constantly for more African labour, and it is well-known that the boom enjoyed by the Republic is based solidly on cooperation between the races.

Hence the glaring inequality of the situation. The African contributes much more to the overall prosperity of the country than the total taxation he pays the Government. It is well-known how the mines, the farms and the factories of South Africa depend on his brain and muscles. The conclusion is obvious: justice and prudence demand a more equitable distribution of South African wealth. Separatism must give way to the concept of interdependence, the former being simply an elaborate form of selfishness.

2) Southern Rhodesia: The history of modern Southern Rhodesia might well be summarised in a series of key-quotations. At the moment the government seems set on pursuing a policy of "racial separate development" - no different in purpose or tenor from the Republic of South Africa. Here are some of the quotations:

"You will give us land in our own country! That is good of you.", Ndebele Induna to Rhodes - at Matopos Hills, 1896.

"An African shall not own, lease or occupy land in the European area. A European shall not own, lease or occupy land in the African area. The owner of land in the European area shall not permit, suffer or allow an African to occupy any such land." Rhodesian Land Tenure Act, 1970.

"... and it is proposed that the minister shall have power to prescribe that attendance for a specified purpose at a specified place to which members of the public are admitted shall constitute "occupation" for the purposes of the act." Minister explains word "occupy",

during second reading of the Land Tenure Act, November, 1969.

"The Government of Rhodesia by its new legislation is committed politically to a policy of racial separate development. The Church is committed divinely to a policy of non-racial free development. These two policies are fundamentally opposed." Rhodesia Catholic Conference of Bishops, March 29th, 1970.

"It is no use now saying that the Government was only thinking about municipal swimming baths." Bishops' Pastoral letter, 1970.

AFRICA SOUTH OF THE SAHARA: TWO INTERVIEWS

Recently two important persons connected with the African scene were interviewed separately by different press agencies. One represents the "sending Church", the other the "receiving Church" in an important part of Tropical Africa. Their approach and conclusions are remarkably similar, and we attempt to give the main points covered by the interviews - which incidentally - were not of equal length. The men interviewed were: Father Van Asten, Superior General of the White Fathers; Archbishop Zoa of Yaounde, Cameroons.

Father van Asten: Asked about the role of the Church in Africa, he said that he saw it primarily as prophetic, consisting of "animation" and "christian witness" within the African structures. This witness of the Church, however, should be adapted as far as possible to the African mentality. The Church's prophetic role is complementary to her sacramental and pastoral role. Part of this prophetic duty of the Church is the formation of Christians - showing them what part they should play in the context of the State and social structures. The institutional Church can supplement the action of the State when necessary, but should be willing to hand-over its social structures to the government when circumstances call for this.

In answer to a question concerning the future of foreign missionaries in Africa, Father van Asten gave the following opinion: The period of "massive injections of foreign missionary personnel" is over, but there is no reason for pessimism. The Church in Africa, faced with this situation of decreasing vocations in Europe, will be obliged to develop its own character. On the other hand, if large numbers of foreign missionaries continued to come to the Continent, the local Churches would continue to lean on foreign influence and support, and would never become self-sustaining.

This does not mean that the "missionary role of the Universal Church is a thing of the past". Rather her missionary action continues and must continue, but in a new form. "Mission" means intercommunion among the Churches, and without this intercommunion the Church would not be truly universal. In other words we are entering a phase of "greater intercommunion" between the Churches of Europe and Africa, a relationship which must be two-way in order to be really fruitful and vital. This means for the foreign missionary: full adaptation to African ecclesiastical and social structures - integration in other words - and a spirit of service and respect for the local structures and authorities.

Archbishop Zoa: Asked to comment on the future of the Church in Africa, a year after the Pope's visit to Uganda, the Archbishop of Yaounde made the following statements. The local Churches have come of age, and like human beings, they cannot grow or solve their problems save in accordance with their own personality. This is

the true meaning of Pope Paul's Kampala appeal. This is not only a challenge to the people of Africa, it is also an urgent necessity: "The external drive which stimulated the faith must now be united with, and replaced by one which comes from the heart of Africa itself".

The Archbishop said that the Church's action is too uncoordinated, too fragmented, too much a case of isolated groups. By this he meant the missionary institutes or congregations, and the development organisations in Europe or North America. Decisions are taken far from the area which is involved in these very decisions.

When asked about concrete measures to rectify this state of affairs, he proposed greater communication, a "fraternal round-table", in order to create a real Church. All the interested organisations should cooperate at national or regional levels. Disagreements should be submitted to African arbitration, and in an atmosphere of genuine solidarity. The present state of "every-man for himself" can and must be ended, because it is disastrous for the Church in Africa: "We can no longer allow ourselves to drift with the current."

#### NECROLOGY

Father Marcel Reze of the French Province died on June 19th at Paris, aged 66 yrs, after 43 years of profession.

Brother Boleslaus Stelmaszyk of the German Province died on June 21st, at Sarreguemines, France, aged 77 yrs, after 57 years of profession.

Father Marcel Navarre, formerly Secretary General, died on June 29th at Nogent-sur-Marne, at the age of 69; he had been professed 50 yrs.

Mgr Daniel Gomes Junqueira, bishop of Nova Lisboa, a member of the Province of Portugal, died on June 29th, aged 76 yrs. He had been professed for 55 yrs. Mgr Junqueira was nominated Prefect Apostolic of Cubango, Angola on June 10th, 1938. As a result of the new arrangements made between the Holy See and Portugal in 1941 he was nominated first bishop of the diocese of Nova Lisboa on January 28th, 1941.

Brother Philibert Schaefer of the French Province died on July 5th at Sarreguemines at the age of 65 yrs. He had been professed for 45 yrs.

Father Robert Gremion of the District of Reunion died on July 12th at Reunion. He was 60 yrs of age and had been professed for 39 yrs.

#### NEWS OF THE GENERAL HOUSE

Father Lecuyer, Superior General will be visiting the Province of Portugal in August. In the same month he is due at Abidjan, Ivory Coast to take part as an observer, at the All Africa Bishops Meeting from August 18th to 24th. Three Superiors General have been invited to this meeting, the second of its kind in the history of the African Church. These are: the Superior General of the Jesuits, the White Fathers and Holy Ghost Fathers.

Father Donal O'Sullivan is now in Ireland for the Provincial Chapter, and will leave for Trinidad later in the month where he has been invited to represent the General Administration at the first Chapter of the Province of Trinidad.

Father Stöcker is presently in Brazil consulting the German confreres.