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October 20th, 1970

No 11

27A-51-11

APPOINTMENTS

By the General Administration: Provincial Superior of Poland - Father Francis Mientki (16th July, 1970). Principal Superior of Upper Jurua - Father Egon Engel (15th August, 1970). Provincial Superior of United States-East - Father Charles Connors (August 17th, 1970). Provincial Superior of Portugal - Father José M. Gonçalves Araujo (September 3rd, 1970). Principal Superior of French Guiana - Father Joseph Lutz - for a second term of three years (September 22nd, 1970).

By the Provincial Chapter of France: Provincial Superior - Fr. Joseph Hirtz (August 7th, 1970); Provincial Vicars - Fathers J. Godard and George Thibault.

ORDINARIES AND CHURCH JURISDICTIONS

Mgr J.B. Whelan has been transferred to the Titular See of Three Taverns; his successor, Mgr Mark Unegbu, former Vicar General of the Diocese of Umuahia, was consecrated Bishop of Owerri on September 27th, 1970.

Father Clement Cailleau has been appointed first Prefect of the new Prefecture Apostolic of Tambacounda in Senegal.

Provincial and District Chapters

France: The Provincial Chapter was held between July 16th and August 15th this year. There were 50 capitulants, members of the assembly in the strict sense, while 20 experts and advisers had also been invited. Among the latter were Father L. Ledit, from the Generalate, as well as the German and Swiss Provincial Superiors.

Though the electoral system used for this meeting was one which guaranteed representation to the various activities of the Province and its Districts, some of the age groups seem to have been neglected. The Chapter took note of this, and also called for the elaboration of a more just electoral system.

Conferences on the state of the Church in France, and on the missionary Church in particular were delivered during the first days of the meeting. Furthermore, over a period of two days, a specialist in group dynamics introduced the capitulants to the various techniques involved. This introduction proved valuable in helping the delegates to get to know each other, and facilitated the debates and discussions.

When the procedure drawn-up by the provincial council had been accepted by the Chapter, the list of problems to be dealt with was then agreed upon. These themes were studied and voted on in the same way as in the General Chapter: working commissions studying the same subject or dealing with a special topic to be presented to the general assembly. Basing their work on the Directives and Decisions of the General Chapter, the capitulants worked on important papers such as: Missionary plan

of the Province; Missionary direction and animation; Formation; Organisation and Government of the Province; Forms of belonging to the Province; Provincial Chapters, etc. In this way they were able to arrive at a statement of principles and outlines which were acceptable to a majority of the voters.

The document most keenly debated was the schema entitled: "Missionary plan of the Province". The assembly soon realised that this basic plan would give direction to the work of the entire Province, and the missionaries from the Districts adopted it as their "own" in a special way. A full week was devoted to studying and perfecting it. The special commission in charge of the schema thought it could be reduced in size - but they soon realised that it would have to be enlarged and completed. And from 8 pages at the "white paper" stage it became 17 at the final stage when it met with the approval of all!

Capitulants, specialists and observers (including two Holy Ghost Sisters) took an active part in the work of discussion and in the elaboration of the position papers. The presence of delegates from the Districts, despite uneasiness on the part of some confreres who considered them as "out of contact" with the Province and its problems, proved very valuable and helped to cement the bond between Districts and the home Province. It was soon evident that each Spiritan is fully a missionary wherever he may happen to be working.

Government of the Province is placed in the hands of the Provincial Superior and two Provincial Vicars. These latter have been given special responsibilities: one is responsible for the missionary Districts (Father Godard, former Principal Superior of Gabon), the other for formation (Father Thibault, until then, Director of Chevilly). The term "Vicar" was chosen to underline the notion of sharing in the Provincial's function. In this way the Chapter aimed at providing a structure of government capable of facing up to the crisis in missionary vocations.

On the other hand the assembly refused to accept any lowering of our standards under the pretext of lack of vocations. A unanimous vote was recorded in favour of retaining the novitiate with the double aim of 1) - renewing the Spiritan community, and 2) - helping the future missionary to integrate his life through apprenticeship to a life of prayer, the practice of the evangelical counsels and his commitment to apostolic work. A team will be appointed to draw up the novitiate programme and prepare to initiate it in 1971.

These decisions of the French Chapter will allow both old and young to live their commitment to the service of the Church in our congregation to the greatest possible extent. And without denouncing the past, the delegates turned their eyes on the future; this meant attempting to recognise the signs of the times "here and now" - with a view to finding out God's saving will for the world we live in.

Ireland: It would be an oversimplification to say that the four big issues of the Irish Chapter were: a) Relations between the missionaries abroad and the home Province; b) The formation or training given in Kimmage; c) the Colleges; and d) Youth. These topics, however, loomed large in the minds of the 40 capitulants who gathered in Blackrock College on July 1st, 1970. They were the subjects that caused tension at the start. Happily this did not last. The atmosphere became more relaxed, and frank dialogue issued in formulations of policy with which all were pleased.

1. Relations between the Province and Mission Districts: This was the first question discussed. It was presented in the form of a proposal by members of the District of Kenya, to the effect that there should be, distinct from the Provincial Superior, a Principal Superior for the members of the Province working in Ireland. The reasons for this proposal were, a) that under the present system it is physically impossible for the Provincial to be equally concerned with all members of the Province at home and abroad, because of his very heavy commitments as "Principal Superior" of the members working in Ireland; b) that under the present system, Provincial Chapters will be complicated by the fact that they must simultaneously be "District Chapters" for the members of the Province working in Ireland. All members of the Province should be equally represented at a Chapter legislating on matters of common interest to all; only those in Ireland should have a vote in legislation concerning them.

Serious consideration was given to this proposal. The fact that it was eventually entrusted to a post-capitular commission is not to be interpreted as an evasion of an embarrassing issue. It was agreed after much discussion that it involved so radical a change of structure that, quite apart from its exclusion by the provisions of the General Chapter, it came too suddenly upon most members of the Province to allow them time to reflect and consult. The General Council could be asked to use its special powers and permit the Irish Province to experiment with this new structure, but should it be asked before the matter has been adequately referred to the members and its implications sufficiently digested?

It was agreed, however, that in the meantime the real needs and problems raised by the Kenya Document must find some solution within the framework of existing structures. As the Chapter progressed it became evident that the dramatic proposal contained in the document was influencing the thinking of the members. This was particularly so when the Provincial Council came under review. One of the Councillors, it was decided, must be responsible for the interests of the missionaries abroad, and he must be selected only after consultation of the Principal Superiors of the mission Districts.

2. Formation in the Kimmage Scholasticate: To some it appeared that the process of liberalisation of training had gone too far; there seemed to be too much freedom, too little discipline, too much activity and apostolate in the city, and too little prayer.

The Chapter was an ideal forum for such heavy criticism, since four members of the Kimmage staff were present as elected delegates, along with four elected by the students! These had the opportunity of explaining the realities of the situation to the capitulants. The latter though impressed by the complex problems facing students and staff today, did not give a "carte blanche" to the Directors and staffs, but rather decided to set up a permanent Training Commission to supervise the entire programme of training in our scholasticates. This body will be representative of the various groups involved in training, and should prove an important means of communication between the scholasticates and the other communities in Ireland. The Chapter itself went a long way towards establishing a climate of sympathy and understanding.

3. The Colleges: The division of opinion here corresponds with ages groups rather than with the geographical distribution of members of the Province. Younger members, both at home and abroad were in favour of disengagement. The majority (generally older) were in favour of retaining the Colleges while giving a fresh

impulse to their missionary orientation. Realising that no works of the Congregation at home or abroad can be subtracted from the periodic re-assessment expected of a missionary society, the capitulants faced up to the painful duty with honesty, as the members of the Ontario and Kenya Districts had already done.

In the debate, all aspects of the complex problem were considered: Firstly, the heavy commitment in personnel and money, a commitment that should, in conscience, be improved if the Congregation is to take its responsibilities to parents and pupils seriously. For if young staff is not appointed from time to time and the age-gap between staff and students increases, a dead hand is laid on the College and on its potentiality to attract vocations. The public image of the Congregation in Ireland had also to be taken into account - more a teaching society than a mission society; the growing reaction of the laity against clerical control of education in Ireland; the limitation, in practice, of admission to children of the richer classes by the fact of choosing not to come under the category of subsidised secondary schools which would also tend to limit contact to the socio-economic group from which vocations are unlikely to come in the future. Added to these factors was the image of the Province as a large-property owner in a society growing more and more socialistic in outlook. Finally there were theological doubts about the teaching of secular subjects as a fulfillment of the priestly vocation and function; connected with this were doubts about the proportion of vocations and financial resources to commitments in terms of personnel employed in the Colleges.

On the other hand, the Colleges as potential sources of vocations were stressed. Figures were given to show that this was still true of the Colleges and the attached Juniorates. The drop in vocations for the period 1961-69, a drop of 18.75%, should be seen against the background of a similar decrease suffered by the other societies in Ireland. The Colleges could also develop as centres of missionary propaganda; they could be made to give a better financial return on personnel and investment. Finally, regarding the corporate image of the Congregation in Ireland, a Market Research Company gave the following assessment: functionally it appears with a rating of 2.2 for foreign missionary work and 1.9 for secondary school teaching (on the basis of + 3 for "main function", and + 2 for "secondary function", and +1 for "not a function").

Weighing the pros and cons, the Chapter ruled that the Colleges are a valuable missionary means in proportion to their performance, i.e. as sources of vocations, radiators of the missionary spirit, sources of finance, and as servants of the local Church. In relating their importance to "missionary performance", the assembly threw down a challenge, stating how the missionary vocation is fulfilled in a College, and how the Colleges enter into the total missionary effort of the Province. Pragmatically, the annual contribution of the Colleges to the houses of formation was raised to 25,000 P. Sterling.

4. Youth: Preparations for the Chapter in which the students played a prominent part, were an important link between the Kimmage students and the other members of the Province. A better climate of mutual comprehension resulted, and the Chapter continued this healthy evolution.

On the question of voting rights for future Chapters, a scholastic delegate pointed out that the ratio of delegates at the Chapter was as follows: missionaries from the Districts - 1:38, for Scholastics 1:32, for Brothers 1:22, and for Fathers in Ireland 1:8. His conclusion was that although all are members,

the assembly that with an age-limit of 25 years imposed on the franchise, 100 students in Kimmage would be excluded from voting. The Chapter adopted his suggestion that all who were three years professed should have active and passive voting rights. Students in this category form one constituency with the Fathers, while those under three years professed form another constituency with the right to elect one delegate. There will also be a separate constituency for the Brothers.

Though the above were sensitive questions, other matters of importance were debated:

a) Provincial Advisory Board. When the missionaries abroad asked for four councillors on the Provincial Council, similar requests were made on behalf of the scholastics, the Brothers and the work groups in Ireland. This would have meant a very unwieldy body. Consequently, the Chapter readily adopted a proposal that the Provincial Council be assisted by an Advisory Board meeting at least three times a year. This body would provide the opinion of experts in all the areas of interest; it would also keep the vertical and horizontal lines of communication open.

b) Development. The Provincial Councillor for Mission Affairs is to be responsible also for a Development service. Its scope will be to inform missionaries about help available, assist them in writing up and presenting their projects, arrange courses in development for the students, and keep in touch with interested organisations.

c) Deployment of Personnel. The expulsion of missionaries from Nigeria's East Central State leaves about 250 members of the Province free for re-assignment. The Chapter decided that, in the reassignments, priority must be given to the existing needs of, a) the Province, b) its Districts, c) Trinidad and Mauritius. Only after these should new works or mission fields be accepted.

As regards new Missions, the Chapter recommended the acceptance of first evangelisation work in Ethiopia and New Guinea. It recommended serious consideration of invitations to work in Zambia, Tanzania, Fernando Po, Malawi and Ghana. Australia is to be considered only in relation to the New Guinea venture.

Canada: The Provincial Chapter took place between August 15th and 30th, at Cap-Rouge, about 4 miles from Quebec. Situated in a forest area, the venue was ideal for study and serious discussion.

Organisation of the Assembly. All members attached to the Province had the right to take part in the deliberations and the voting, whether they were present at all the meetings or at only one. This was considered unsatisfactory, and it was decided that, for the next session, only the capitulars who undertake to attend the Chapter in its entirety should have the right to vote.

As to parliamentary organisation, the experience of the General Chapter was followed in most matters. The moderators used the Morin Code for the plenary meetings, and found that a considerable gain in time was made by insisting on strict limits as to subject and time. The duration of the assembly was fixed beforehand - two weeks. This proved too short for the material proposed by the capitular commission. The capitulars were also too hasty in deciding to limit their work to a study of certain important texts and in preparing for another session in 1971. For practical purposes all the commissions dealt with the same subjects, and the coordination was done either in work sessions or in a plenary session.

Problems studied. The precapitular commission had drawn up a basic document referred to as "Schema I": "The fundamental aim of the Canadian Province". It was intended that the other pap-

ers should be integrated with it, e.g. - "An examination of the works of the Province"; "Way of life and fundamental aim"; "The members of the Province and the fundamental aim".

Accordingly it was the first schema which absorbed the assembly's attention. All realised its importance and the consequences which would follow its adoption. The debate was keen both in the commission and during the plenary session. Schema I, in fact, views the apostolate in a new light by placing the main emphasis on development. For some this seemed to threaten the traditional means of evangelisation, and reduce it to a single or horizontal dimension. These capitulants were unable to reconcile their concept of the priest and missionary with the new viewpoint. Others stated just as insistently that development is today accepted as the new name for missionary apostolate. A number of papers on these and related themes proved helpful. We can mention here the outline given by Father Verdieu, C.S.Sp. on the relationship between evangelisation and development, the conference of Mr. R. Bernardin, a layman who spoke on development, and finally that of Bishop Blomjous, W.F.

After a week of discussion and debate, the schema was finally adopted. This brought an end to a period of high tension; the rest of the Chapter took place in a lower key. The works of the Province were now discussed - St. Alexandre's College being questioned as to value and missionary orientation. This latter criticism was made by the missionary confreres in particular. In the end a vote of confidence was passed on the new team at St. Alexandre's. These have been appointed to give the establishment a missionary orientation in line with Schema I.

The CASO or Centre for Overseas Service, was approved unanimously. Without being able to foresee the future, it would seem that this centre which also houses our scholastics attending Laval University, could prove to be a veritable cradle of missionary vocations. The mission centre, called SPES, will also be reorganised in accordance with Schema I.

To sum up: The Province of Canada attempted to renew its missionary spirit during the Chapter. All the capitulants, young and old together, made a worthwhile contribution to this renewal. Thus the second session in 1971 can build on a solid foundation.

Southern Brazil: The District Chapter was held at Salette, Santa Catarina from July 21st to 24, 1970. Most of the confreres were present, as well as some senior scholastics. Fathers Thielemeir, the German Provincial, and Stöcker, Assistant General were also at the meetings. Voting rights were reserved to professed members, but all were free to join in the discussions.

Among the themes discussed were the following: What is the "raison d'être" of our presence in Brazil? ; the Father Libermann Institute for Brothers; the Junior Seminary at Salette, and the question of the training of senior scholastics. As to the latter, a document drawn up by the students themselves was presented to the Chapter. There are now 9 senior scholastics in Sao Paulo, they follow the courses at the Redemptorist Studium, but these courses are not recognised by the State, and besides, the students have not a community of their own. They wish to live in a Spiritan community - preferably "small and open", and attend lectures at a recognised faculty. To ensure a really free decision for the priesthood and religious life, the assembly has given serious consideration to this question. This year we have been offered a parish in Sao Paulo which might offer what the

students need: a community of their own, attendance at the fully accredited Anchieta Faculty, and plenty of scope for pastoral work in the attached parish. However, this decision will depend on cooperation between the Districts.

Bethlehem - South Africa: One third of the confreres could not take part in the District Chapter due to illness or home leave. Father Thielemeir, Provincial of the German Province was present. Held in June of this year, the Chapter dealt with the following themes: meaning, justification and duty of mission; relations between the sending Church and the South African Church; relations between Diocese and District; Community life; contact with non-Christians and non-Catholics; formation of future missionaries and refresher courses.

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ROME TWO INSTRUCTIONS ISSUED BY THE CONGREGATION FOR
DIVINE WORSHIP

Two instructions were published during the month of June, 1970, by the Congregation for Divine Worship. They represent another step in the reform of public worship initiated by Vatican II, and bring the Instruction of 1961 up to date. We here provide a short introduction and analysis of the documents.

1) Instruction on particular calendars and on the selection of Mass and Office Propers - June 24th, 1970:

This document aims at helping the more forward-looking Churches to bring their liturgical life into harmony with that of the universal Church before the publication of the typical edition of the Roman Breviary due next year.

Chapter I contains general norms for drawing up local calendars; the most important ones are listed below:

- a) Particular local celebrations must not take the place of celebrations which pertain to the cycle of the mysteries of salvation, in particular - all Sundays, Lent and the Easter Octave, and the period 17th to 23rd December.
- b) Commissions are to be set up on the bases of dioceses, regions, nations and religious congregations, to discuss particular liturgical problems including the role of Patrons, feasts of Churches, parishes and sanctuaries.
- c) The work of these Commissions is to be completed within five years of the date of publication of the Breviary, due next year.

Chapter II provides norms for the "grading" and "precedence" of local feasts.

Chapter III applies these norms; some of the more important applications are as follows:

- a) Nations, regions, dioceses, religious families and associations will in future have only one Patron. For special reasons however, a secondary patron may also be allowed.
- b) Rogation Days and Days of Quarter Tense: the National Episcopal conference will decide how these can best be revived, under what circumstances and for what purposes according to the character of the particular locality. This section is of particular interest to mission areas.

Chapter IV outlines the application of the principles to be followed in the composition of individual parts of the proper liturgies, such as Introit antiphon, Prayers and Lessons.

Note: Chapter III, section (b) above allows mission areas to revise the concept of Rogation Days in accordance with the local seasons and harvests. The same is true of Quarter Tense which should be adapted to the seasons and mentality of the people.

Instruction on Sacramental Communion - June 29th, 1970:

This document on communion under both species is another step towards the progressive and "unruffled" application of the conciliar Constitution on the Sacred Liturgy. The Christian people who have shown that they understand and keenly desire the "fullness of the sign" in participating in the Holy Eucharist, will certainly welcome this facilitation with great and legitimate joy. With the publication of the Missal in April 1970, the number of instances in which communion under both species is allowed rose to fourteen (cf. no. 242 of the "Institutio generalis"). Finally, a more careful and circumstantial evaluation by various Organs of the Holy See led to the present instruction. We supply a short summary of the most important provisions of the text:

a) No. 55 of the Conciliar Constitution, referring to the restoration of the chalice to the people, declared: "...communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See..." For six years stress was laid on the first term - "Apostolic See" - now it is the second one that is emphasised, i.e. "when the bishops think fit".

The Episcopal Conferences will have to establish norms for the territory under their jurisdiction: either keeping to the cases established in the general legislation, or fixing other cases of particular pastoral importance in which the Ordinaries may grant Communion under both species. This means the Bishops for their dioceses, and the Major Superiors of the religious communities, in accordance with the local bishop.

b) From nos. 3-6 it is evident that the Instruction is specially concerned with three things:

(i) that everything should take place with respect, dignity and piety.

(ii) that communion "at the chalice" be avoided when large crowds are to receive communion. The presence of an adequate minister to present the chalice is absolutely necessary; it is categorically excluded, that the faithful should receive communion at the chalice by themselves, or that they should pass the chalice to one another, a method alien to the liturgy, even in the "Supper" of the separated brethren. If for any of these reasons, communion "at the chalice" were not possible, communion "by intinction" is preferable, which, though less expressive in the sign, is safer.

(iii) that a timely and adapted catechesis should be introduced or intensified, in order that the faithful may be more thoroughly prepared, not so much to carry out the rite in a dignified way, but to understand its profound significance and obtain more abundant fruits of piety.

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TWO DUTCH BROTHERS ORDAINED TO PRIESTHOOD

Tefé: On June 7th, 1970 the following were ordained to the priesthood by Mgr Joachim de Lange, Prelate Nullius of Tefé:

Fathers Adrianus Fransoo and Johannes Tijburg, formerly, Brothers Peter Canisius and Quintinus.

The two Brothers, 64 and 63 years of age respectively, were ordained as a result of the indult granted on November 22nd, 1969. Both belong to the Dutch Province, and made their definitive consecration to the apostolate in 1937. Their ordination is a reminder to us of the advanced pastoral planning now in progress throughout the dioceses of Brazil.

SEDOS, the organisation of missionary institutes, recently held a congress for missionaries in Rome from September 27th to October 2nd. Designed to bring missionaries and specialists into contact with the General Administrations of mission institutes, the title of the symposium was "Do it yourself development".

The emphasis was laid on credit unions as a basic form of community development, well within the competence of the man in the field. For the first time the general administrations of numerous religious congregations and institutes were forced to listen to dedicated specialists, lay and religious, Catholic as well as non-Catholic, explaining how the missionary can be in the forefront of community development through credit unions.

Though the theological aspect of the theme was not well developed, the message was brought home to many a Generalate in Rome: our missionaries have the confidence of their people, and they owe it to their adopted communities and nations to use this influence positively by fostering community development and self-help. Among the most important and formative of these movements is undoubtedly that of credit unions.

SEDOS should be congratulated for its wise choice of lecturers and participants. These were a compelling mixture of professionals, experts on credit unions in the Third World, and a cross-section of experienced missionaries from the field. The atmosphere was compounded of expertise and enthusiasm; Latin America, Asia and Africa were represented, and each area made a valuable contribution. On the level of religious organisations, a number of Protestant missionaries reminded us of the value of inter-Church cooperation in the field of community self-help.

Though we were disappointed at the failure to outline a convincing theology of development, it is only fair to say that the majority of the participants were convinced that missionaries should take part in the integral development of men through the self-help programmes of credit unions and cooperatives. And, if at the end of the congress one priest complained that the name of Christ had not been heard very often during the lectures or discussions, he expressed a minority viewpoint. One left with the conviction that missionaries engaged in restoring self-confidence to their people through credit unions, were really serving Christ in their fellowmen.

Nigeria: Ihiala, East-Central State: An eye-witness reports

The following facts are now available from an eye-witness who visited the former Biafra war zone in September of this year. There are 140 students at the Holy Ghost Juniorate, Ihiala. Between 26 and 30 will be sitting for the General Certificate of Education next year; about the same number approximately is expected to go to the novitiate when it re-opens in 1971. At the moment the theologians are studying in the Bigard Seminary at Enugu, the State Capital; five will be ordained next year.

The former Senior Scholasticate at Awo-omama is being maintained with a view to re-opening it in the near future. At Isienu, the former theologate of the Holy Ghost Fathers, most of the sacred vessels, vestments and altar cloths were looted, not to mention furniture and equipment. Otherwise the buildings are in good repair, except for the roof which leaks in a few places.

Asked about the general situation in the area, the seminarians at Ihiala gave the following reply: there is widespread suffering due to hunger and lack of clothing, medical aid and housing. Malnutrition is not so severe as during the war.

On the other hand, some would hold that there is more general suffering now. This is due to the lack of money in circulation; few people are being paid, or are being paid irregularly, and in the public services, many are afraid of victimisation on account of their part in the war.

As to the religious situation: the faithful yearn for the Word of God, but there are too few priests to minister to so large a population now that the Irish missionaries have been expelled. Even if a priest limits himself to a few words during Mass on Sundays, with five stations to serve he cannot hope to finish his rounds before 2 in the afternoon.

The above report seems relatively optimistic. But on turning to the Uтуру area we find the picture is much more sombre. In October 1968 the area was occupied by Federal troops. Now, almost two years later, there is still hunger and many cases of kwashiorkor in the region. A doctor examined 250 cases here recently, and declared that they were due, not so much to a simple lack of protein, but to sheer lack of food of any kind! Along with the more glaring examples of malnutrition and famine, there are numerous cases reported from the war-zone of tuberculosis, hepatitis, chronic diarrhoea, etc. These cannot be tackled properly, even at the curative stage, due to lack of proper medical facilities, drugs being the greatest single need, and then money to pay the medical staff.

Lusaka, Zambia: AMECEA Statements and Decisions

A Statement on Human Rights and Social Justice was issued by the Catholic Bishops of Kenya, Malawi, Tanzania, Uganda and Zambia at the closing session of their plenary meeting in August of this year. The use of political, economic or military might in order to bring about man's domination of man was denounced as a crime against the human family. The denunciation also listed juridical pressure by the civil power, political pressure or acts of oppression irrespective of whether they are the acts of a majority or a minority.

On the subject of development, the bishops said that "we give our full support to all efforts by government and related agencies which bring about fuller human development... We pledge ourselves to play our part in bringing about full human development which is not only material development, but also intellectual, social, moral and spiritual development".

The Plenary meeting was also the occasion for a study conference on the "Priest in Africa Today". Departing from the purely "sacramental" concept of the ministry, local diocesan priests were encouraged to develop side professions. The type of profession, it was agreed, would be dictated by the needs of the community they serve: teachers, cooperative advisers, agricultural instructors and mass communication specialists. It was also recommended that basic training in a secular profession be given all seminarians. As regards the permanent diaconate in East African countries, this was rejected as a general and widespread policy. On the other hand it was decided that the laity should be admitted to a greater ministerial role in the Church.

Africa, Madagascar and Mauritius: Apostolate of the Sea

In present day Africa the merchant marine and maritime activity generally are on the increase. Highly specialised enterprises are taking the place traditionally reserved to canoe and dhow. Alongside the important ports which have been used for many years, such as Dakar or Durban, new ones are being built

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and equipped. These are for example, at Lomé(Togo), Cotonou (Dahomey), Owendo(Gabon), San Pedro(Ivory Coast) and Tema(Ghana) which is well on the way to becoming one of the great ports of West Africa.

Majunga and Abidjan already have their own schools of navigation. Mauritius is developing its own fleet. But where are the priests to look after the spiritual needs of this growing maritime population? From Cape Town to Casablanca there are only six full-time pastors of the "floating flock", even though one should not overlook the excellent work done by missionaries and parish priests in their spare time. At the same time it is important to stress this fact: the time to organise a particular form of pastoral activity is precisely when the new sociological milieu is taking shape. The Gospel should be at work before the seamen have formed a completely secular form of life and recreation.

It is time that African Christians realised that a considerable number of their sons are now part of a floating population with just as much a right to their own form of church structure as any other group. Gradually the local bishops are making this discovery; though already much ground has been lost. During the meeting of the Episcopal Conference for French-speaking Africa last February, it was decided to set up a "secretariate for migrants and sailors" under the presidency of the Archbishop of Lomé. There is a Malgache chaplain to the cadets at Majunga, and the Bishop of Port Louis, Mauritius, is actively engaged in the same pastoral work. The JOC in the Cameroons are studying how to take care of the young seamen of Douala and other ports. Last March the Young Christian Workers organised a meeting with the young fishermen of Tema to discuss their special problems. The same interest is being shown by Catholic groups in Madagascar. In this way it is hoped that the apostolate of the sea will be integrated gradually into the normal structure of pastoral planning throughout Africa.

United States: Twelfth Session of the Senior Seminar in Foreign Policy, 1969-1970

A case study entitled "The Catholic Church and Black Americans" forms part of the Seminar for 1969-70. Though little new has been added to our general knowledge concerning the Church and the racial problem in the United States, this is a valuable publication because it is based on a field study of attitudes and efforts at "grass-root" level, i.e. among priests and religious working in a variety of dioceses.

The confreres will be pleased to see the honourable reference to Father Albert McKnight, C.S.Sp. during the paper's examination of Church involvement in community development programmes among the black population of Louisiana:

"One unique activity deserves mention because of the role played by a black priest, the Reverend Albert McKnight, of Lafayette, Louisiana. He is the President of the Southern Cooperative Development Fund, organised to make loans to low-income cooperatives in the South, with a largely rural black membership. The Fund has been organised because individual low-income cooperatives (in the organisation of which Father McKnight has played a key role in Louisiana), have been denied access to conventional loan sources. To date, Father McKnight has received virtually no financial support from the Catholic Church in his efforts. Inasmuch as the Fund is now seeking to raise up to \$10 million capital through a public stock subscription and issuance of debentures, an opportunity for church financed support is again available".

Mauritius: Indian and Chinese Catholics of Mauritius

Gathered from the four corners of the island, about 5,000 Indo-Mauritian Catholics took part in the annual pilgrimage at Belle-Mare. This event, organised for the Indian Catholic population, is a reminder of the work of Father Laval and the challenge to the Church presented by the largely Indian population. After a sung Mass and address in patois delivered by Mgr Margeot, everyone sat down and enjoyed a picnic, followed by tableaux representing the Gospel story commented on by Father Perrier.

A similar gathering was organised by the Chinese Catholics who contribute to the characteristically "Catholic" aspect of the Church in Mauritius. Even the geographical position of the island - midway between East and West - commends it as an ideal place for putting the Gospel into practice among the races that have made their home in Mauritius over the centuries.

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NECROLOGY

Father Antony Clivaz from the District of Martinique who died at Fort-de-France, on June 1st, 1970, aged 60 yrs. He was professed for 39 yrs.

Father Joseph Conrad of the French Province died at Wolxheim on the 16th of July, aged 81 years. He had been professed for 61 yrs.

Brother Julien Kerbourc'h of the French Province, died at Chevilly on August 12th. He was 85 yrs of age and was professed for 60 yrs.

Brother Mono van Leeuwen of the District of Kongolo died at Kindu on August 22nd, aged 83 yrs after 59 yrs of profession.

Father James F. McCaffrey of United States-East, died at New Canaan on August 23rd, aged 66 yrs. He had been professed for 43 years.

Brother Marie-François Drone, of the District of Senegal, died at Chevilly, aged 74 yrs after 50 years of profession.

Father Henri Lavanant of the District of Martinique, died at Fort-de-France, aged 65 yrs. He had been professed for 43 years.

Father Herbert Schuster of United States-West, died at Lake Charles aged 53 yrs, after 32 yrs of profession.

Monseigneur Joseph Cucherousset, Archbishop of Bangui, Ap. Administr. of Bambari, died at Chevilly on September 16th, aged 63 years. He had been professed for 37 years.

Brother Frumentius Arends of the Dutch Province died at Anvers on September 26th, aged 60 yrs. He had been professed 38 years.

Father Charles Desnoulez of the District of Martinique died at Fort-de-France aged 89 yrs. He had been professed for 68 years.

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Concerning Feedback: We have been heartened recently by the appreciation expressed by some of the confreres who passed thru the Generalate House. However, what is needed now is written feedback to let us know how we can diversify the Newsletter and the Documentation numbers in future. If the regional communities discussed their needs systematically, and passed on the results to us, then we feel we could be of greater service, especially to confreres in the Mission Districts.

Future issues of Documentation in particular, could be geared to the problems and preoccupations of the present time. Since our bulletins are limited, to some extent at least, by international postage charges, we would like to make the most of the available space. The same is true, but to a lesser extent, of the monthly Information bulletin.