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Jan. 20th, 1971

N° 1

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CONTENTS

Acts of the Holy See.....	1
Appointments.....	1
News of the Provinces and Districts.....	2
Missionary Information.....	8
Necrology.....	10

ACTS OF THE HOLY SEE

Islands of Saint-Pierre and Miquelon: The Holy Father has raised the Prefecture Apostolic of Saint-Pierre and Miquelon to the rank of a Vicariate Apostolic with the same title and delimitation as before (November 16th, 1970). Father Francois Maurer, C.S.Sp. has been nominated as first Vicar Apostolic of the circumscription he has ruled for some time now, and becomes Titular Bishop of Chimera.

APPOINTMENTS

Principal Superior of Eastern Nigeria: Fr. Philip Aguh (Jan. 5th, '71)

Provincial and District Councils:

Auteuil: Fathers H. Neyrand (First Assistant and Bursar); Stanislas Barat; E. Jézo; J. Chenu, A. Adrian; Brother A. Jansen.

United States-East: Fathers J. R. Kletzel, H. J. McNulty (assists); J. A. Duchene, Bursar; J. A. Nader, F. M. Philben, Brother P. Staunton.

Kabba: Fathers B. Godbout, Principal Superior and Bursar, A. Massé, F. Pilon, B. Bouthillette, R. Saint-Louis, F. Morency, G. Brassard.

Alto-Juria: Fathers K. Kunz, E. Dantas, T. Arnds, A. Nuss, Brother A. Hettgen (Councillor-Bursar).

Yaoundé: Mgr Jean-Baptiste Coudray, First Assistant; Fathers R. Aebi, D. Henry, J. Michel, L. Aman, P. Schmitt, P. Buttet, A. Bala, W. Maas, Bro. Edmond Chuffart.

Special Decisions made by The General Administration in virtue of No. 293 of the "Directives and Decisions" of the General Chapter (cf. G.B., No. 751).

CHG/DS/10 Re the provincial administration in France

The General Council, in virtue of the powers accorded by the General Chapter (CDD 293) and in conformity with No. 7 of Ecclesiae Sanctae, sanctions the setting up of a provincial committee ("équipe provinciale") and also the system of having the two Provincial Vicars elected by the Provincial Chapter (8th. Oct. '70).

CHG/DS/11 Re the appointment of Principal Superiors

For the appointment of Principal Superiors, the Provincials concerned may give their approval without having to consult their councils. (19th. November, 1970)

PROVINCIAL AND DISTRICT CHAPTERS

Portugal: The first session of the Provincial Chapter was held at Silva, from August 3rd to 28th, 1970. Last March the preparatory work was entrusted to a Coordinating Commission. In the usual manner of preparing for renewal chapters, various themes suggested by the Commission or by the Province were entrusted to working commissions for elaboration. All members of the Province were encouraged to collaborate in this phase of the work, but the response was not as good as had been expected.

On July 30th the capitulants gathered for three days' prayer and reflection. The Superior General, Father Lécuyer and Father Rocha, General Bursar represented the General Administration. The Spanish Province was represented by Father Seixas, while Father Verdijk had been delegated by the missionaries in Angola. It was decided that these observers should be given an active vote, and that the procedure of the General Chapter be followed.

There were 36 capitulants present, including the Provincial and District Superiors who were "de jure" delegates. Commissions were set up to deal with the following topics: Organisation of the Province and Temporal Goods; Community Life; Province and Mission; Missionary Training and Propaganda. Only one document, that on Organisation of the Province, passed the three stages needed for acceptance by the assembly. It was decided that the others which were discussed, amended and voted on, should be reconsidered in a years' time before being accepted finally.

It was decided to give the Provincial Administration general directives and sufficient scope to begin discussions with the members of the Province and Districts. In this way, it was hoped, dialogue and reflection would indicate the definitive measures to be taken during the ordinary Provincial Chapter in 1973.

Organisation of the Province: The Chapter recommends that the Provincial delegate some of his authority to local superiors and directors of different works in the communities. All members should be represented at Provincial Chapters. This includes the aspirants who have finished their secondary studies; they will have their own observer at the next session. The Chapter also recommended that the Provincial be elected by the assembly after consultation of all the members of the Province and Districts.

The Provincial Council shall have, a) an executive function, exercised by the Provincial and his two assistants (chosen by himself); and, b) a deliberative function confided to six councillors elected by the Chapter after the members of the Province have been consulted.

Community Life: This document insists on community of life and activity, shared responsibility and team work. As to the practice of a genuine form of poverty, whatever is superfluous should be disposed of by the Province. As a body they should fully accept their obligation to work in the service of society as a whole, and for the poor in particular. Each confrere will receive a monthly or annual allowance for personal expenses. In return, all gifts and remuneration for work are to be placed in the common purse.

Province and Missions: To foster better understanding between these groups, a Mission Secretariate was proposed. Attached to the provincial administration and directed by the Provincial, it will be constituted in the following manner: Chairman - a member of the Provincial Council; the District Superiors or their Delegates; the Mission Procurator and the Director of the Scholasticate.

Temporal Goods: Real estate not needed for the works of the Province, and which give an appearance of wealth, should be sold. It was proposed that a house be provided for the sick or for retired confreres.

Training: (a) General Norm: The end of the Congregation calls for unity in this field. Spiritans should be trained for the free exercise of responsibility. A Training Secretariate was proposed to study problems connected with training. While safeguarding essentials it was necessary to adapt training to new life styles. (b) Junior Scholasticates should be retained but modernised. (c) There is no Novitiate this year, but the subject should be studied by a sub-committee appointed by the Secretariate for training. (c) As to the Senior Scholasticate, no one should be admitted to the general course unless he has made up his mind to devote his life to the missions. Small groups of students will be preferred; the Provincial Council, should it see fit, can authorize small groups to experiment under the guidance of a priest. It has been proposed that the introductory cycle be separated from the general course; the pastoral courses can be joined to the general course or provided separately. In principle these studies will be followed at the University or in some centre for ecclesiastical studies.

(d) Brothers and Lay Missionaries: Postulants would benefit from a separate house where they can follow secondary or technical studies. Their Novitiate will be integrated with that of the clerics. The three-year training period of formation is to be passed in a suitable house. A movement for lay missionaries has been proposed, as well as the creation of an institute for their training.

Missionary Vocations and Propaganda: As to vocations, it was decided that our activity should be integrated into the overall picture of missionary animation in the country. We should free the necessary personnel for the task, and at least one Brother should form part of the team. In the field of mission propaganda, the LIAM (League for Missionary Animation) should continue its work while collaborating with the national missionary works and seeking more help from responsible lay people.

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United States - East: There were many area meetings in preparation for the Chapter, with an abundance of dialogue and discussion. A stack of area papers laden with propositions reflecting many shades of opinion in the Province was compiled. Finally on September 21st, 1970 the members of the first Provincial Chapter assembled in the William Penn Hotel, Pittsburgh, to take a deciding look at these propositions.

Fathers Connors, Provincial, opened the proceedings by pointing out to the capitulants the historic nature of the moment and of the decision-filled days ahead. He then introduced the Superior General who reminded the delegates that one of the most important topics facing them was the question of the specific aim of the Congregation as applied to the Province. He asked the assembly to

examine our works with a view to our being faithful to the common goal of the institute. And while on this topic, the Superior General noted that it is impossible to retire from all our works in the Province. He urged that the situation be discussed calmly and in a spirit of fraternal dialogue and understanding.

(Note: As reported earlier in this Newsletter, the Chapter delegates numbered 51, elected by and from confreres grouped in 14 different categories. For the next Chapter (1973) the number was reduced to 22, plus the provincial and district superiors as the only "ex officio" members.)

The first work of the Chapter was the approval of the Proposed Rules of Procedure. This was dealt with quickly with the exception of the rule requiring a two-thirds majority of the capitulants present for the passing of a proposition. There was a rather lengthy discussion of this rule but it finally got through.

Before turning to the various propositions before the assembly, the Chapter adopted as its inspiration the following theme: "The Provincial Chapter accepts the end and purpose of the Congregation as determined by the Chapter General as the motivating, moving and guiding force of its deliberations, discussions and decisions. The Central Commission urges the various area committees to have this in mind in the formulation, reformulation and presentation of its propositions. What is professed and accepted in theory, must be applied in practice so that there be a wholesome, ever-growing and efficacious renewal."

The Chapter faced its main work in the propositions presented in the five area papers: Religious and Community Life, Temporal Goods, Governmental Structure, Evaluation of Works and Training. Some sections of most of the area papers were sent back to their respective committees for revision and clarification. The various Chapter committees achieved a large degree of success in hammering into shape a body of propositions acceptable to two-thirds of the delegates present.

Outstanding among the difficult problems facing the Chapter were the area papers on the Evaluation of Works and on Training. Problemwise, these two documents had an affinity in the minds of some of the delegates: some of our works in the Province are absorbing men needed in the missions. Had we a better recruiting and training programme we would have more manpower for the mission field. Other delegates disagreed with this over-simplification of the problem, claiming that most of our works in the Province have been an important aid to the missions financially and vocationally. And then there was the very large group who answered this problem with a question: "What are you to do with returned active missionaries? Let them sit around with nothing to do?" Some others were quick to draw attention to the fact that since the present crisis in vocations is certainly world-wide, one cannot lay the blame for our lack of vocations on our recruiting methods or on our works in the Province. And still others maintained that, despite the crisis in vocations, we should have more vocations and less works in the Province.

In the discussion on these two papers it became evident that there is a divergence of view between some of those working in the Province, and some of its missionaries. Despite all the reasons given for such divergence, probably one that deserves special attention is this: Confreres get so wrapped up in their own areas that they become incapable of seeing themselves as part of a Province and also of a greater unit, the Congregation whose missions embrace various cultures and local conditions that are sometimes difficult for others to understand. The Chapter made an attempt

to reconcile the various viewpoints. Only missionary-inclined aspirants will be accepted; all first appointments generally will be to the missions; our parishes and other works will be encouraged to be more mission conscious, and to manifest their interest through aid to the missions and through promotion of vocations to the Spiritan life.

At the same time, the missionaries will become more involved in the works of the Province. They will help more extensively and for longer periods of time in recruiting vocations and also in taking up collections for our missions. It is anticipated that they will thus bring invaluable help to the Province and also have a better understanding of things in the Province when they return to their missions.

The Chapter directed the Provincial and his council to set up a committee of self-study to examine all the works of the Province in relation to the end of the Congregation. A proposal to employ an independent agency to do this was defeated.

In the paper on training extensive consideration was given to the recruiting of vocations. Vocation programmes will be set up in our parishes and educational institutions. The training of our future personnel will tend toward the team-undertaking plan. A Committee on Training is to be established to expedite the training programme.

Here is a sampling of some more decisions of the Chapter:

- the creation of a permanent fund to finance retirements;
- a choice of retirement from a position of authority at 70 but mandatory at 75; recommended investment of provincial funds in sound Black people's enterprises;
- regional or extended community to be tried out;
- approved a limited form of experimentation with forms of religious life among the poor.

Apart from the legislation enacted, the Chapter offered an important experience in self-government. The first phase of this experience came early in the Chapter when it was realized that dialogue and discussion do not constitute government, but merely lead to it. There comes a moment when men must move from the talking to the doing if anything meaningful is to be accomplished. Delegates learned that discussion and amendment have their own limits. Besides, some lessons in procedure were learned which should prove valuable assets in future assemblies.

When the Chapter closed at noon on September 30th, 1970, one of the more pleasant memories was the fact that the problems facing it had been discussed in a "spirit of fraternal dialogue and understanding." In these turbulent times that, in itself, was something to be proud of. The Chapter did not solve all our difficulties, but it did chart a course that, coupled with our own personal renewal, is bound to lead to a solution of our problems.

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Ireland: Refresher Courses for Missionaries on Leave

Last year, as announced in these pages, the Irish Missionary Union organised two month-long courses at Glenart, Arklow. These seem to have been successful, and the missionaries we spoke to, were pleased with the opportunities for contact and renewal given by the courses.

Here are the four projected courses for 1971:

1) April-May; 2) May-June; 3) September-October; 4) Oct.-November. Since the number of participants is limited to 45 for each course, bookings should be made as early as possible through the Union Secretary, 75 Merrior Square, Dublin 2.

- 6 -

France: Holy Ghost Sisters celebrate their Jubilee

As reported in last month's Newsletter, Father Lécuyer rounded off his trip to West Africa with attendance at the Jubilee celebrations of the Missionary Sisters of the Holy Ghost. To mark the occasion of the 50th anniversary of their foundation, Mass was celebrated in their parish church, Notre Dame de Boulogne, Paris, and Father General gave a conference entitled: "Missionary activity according to recent statements of the Hierarchy".

In 1919 a group of young women appealed to our community at Neufgrange to help them become missionaries. Archbishop Le Roy had been appealing in vain for Sisters to work on the African missionfield, and here was a providential answer to prayer. In this way the Missionary Sisters of the Holy Spirit came into being, and have been associated with our missions in French-speaking Africa under the name of "Spiritaines". The Holy See approved the new institute in 1921, and two years later placed them directly under the S.C. for the Propagation of the Faith.

Brazzaville: Meeting of District Superiors

The annual re-union of Spiritan Superiors took place at the capital of Congo-Brazzaville between January 14th and 16th this year. This group includes all the District Superiors from French-speaking Central Africa, and its value to all concerned is coming to be recognized. The future development and vitality of many of our missionary Districts could easily depend on such meetings; here common problems are discussed, solutions proposed and resources in men and money pooled.

Present at the meeting were the following: Fathers C. Piers (Brazzaville); Jean Pouget (Yaoundé); Wil de Jong (Doumé); Gerard Morel (Liberville); Fr. Timmermans (Bangui). Father Thibault represented the French Province. Due to Father Ledit's illness the General House was unable to send an observer.

East Nigeria: The Spiritans in East Nigeria (E-Central State)

A letter from Father Eze, dated December 22nd, 1970 contains heartening news concerning the Spiritans in Nigeria's East Central State:

"We had four scholastics ordained to the priesthood during the last academic year - Fathers James Okoye of Nneni, Jonathan Mbah of Nsukka, Anthony Ekwunife of Aba and Simon Emeanuo of Amigbo in Owerri. In December 1970 four were ordained Deacon. When these are ordained to the priesthood next year, the number of indigenous Holy Ghost Fathers will come up to 20. Thirty students, five of whom came from secondary schools are entering the Novitiate next September (1971). We are getting many vocations to the Juniorate. Many came during the last entrance examination, and at the moment they number 140. We are expecting 30 new boys next year in the Juniorate. There are 22 Spiritan theologians and 2 philosophers in the Bigard Seminary now." (cf. Appointments for the new Principal Superior of East Nigeria.)

Senegal: New Spiritan Prefecture at Tambacounda

In 1954, Father Cadoux, M.S.C., now bishop of Kaolack, founded the mission of Tambacounda. It has now become the centre of a mission confided to the Spiritans - the evangelization of Eastern Senegal.

The area is 80% Moslem, but there are still some pagan villages where the Church could be planted. Among the people of the area are a number of different ethnic groups, speaking various languages. One Father has been given responsibility for those who speak one of these languages, the Peuhls. Tambacounda is a new region from

every point of view. It is as untouched by development as by the Gospel message. Climate and lack of communications make it the most difficult area of Senegal. For over a century the missionaries tended to confine their efforts to the coastal regions where they found vigorous tribes, and there the first Christian communities were founded. During this pioneer period Tambacounda was untouched because of the difficulty of access. But today, the new Prefect, Mgr Cailleau is attempting to plant the Cross in this dry, difficult land. However, it is hoped that full-time catechists will prove the answer to the problem, for missionaries are now so few that dedicated laymen or deacons seem the only hope.

The Refugee Problem in Senegal

For the past eight years guerrilla warfare has been in progress in Portuguese Guinea. Because of the artificial nature of frontiers in Tropical Africa (often drawn on maps in distant Europe without regard for ethnic divisions), this has led to a considerable refugee problem. Thus there are over 65,000 of these unfortunate human beings in Senegal. The majority are found in Casamance, an area which corresponds to the ecclesiastical circumscription of Ziguinchor. Fortunately there are few racial problems, and African concepts of hospitality and brotherhood have helped to make the refugees welcome, and lighten their burden. Furthermore, the U.N. High Commissioner for Refugees has put its specialised knowledge at the disposal of the government of Senegal with a view to organising the services needed for medical, educational and economic well-being.

Needless to say, this also represents a serious problem for our confreres. Every mission station along the frontier is faced with new demands on its personnel as it tries to provide greater spiritual and material assistance to the refugees. Recently the Bishop of Ziguinchor opened a new mission at Niaguin Boffa which is surrounded by 7,000 refugees! Unfortunately he could spare only one missionary for the task. Yet the complexity of the problems - dialects, customs, the density of the population and the extent of the area, all call for a team of priests and religious.

Lagos - Western Nigeria: Seminars on Islam

For those interested in the dialogue with Islam we give the approximate dates for a series of seminars to be held by Father Jacques Jomier, O.P. of the Dominican Institute of Oriental Studies, Cairo:

1. March 8th-9th, 1971: Venue-St. Dominic's, Yaba, Lagos.
2. 11th-12th, : " -Pastoral Institute, Ibadan.
3. 15th-16th, : " -Akure.

A recent booklet in French entitled "Rencontres Fraternelles" (Fraternal Encounters) should prove helpful to confreres who wish to improve their understanding of Islam and Moslems. Sponsored by the episcopal commission for relations with Moslems, it is the result of experience and the collaboration of experts. The basis of this publication was laid at a workshop held at Bobo-Dioulasso in July 1969.

It is aimed at both Christians and Mahomedans. Through it they can learn more about each other, especially as regards religious belief and attitudes, and so can learn to live together in friendship and mutual respect. Both the presentation and the illustrations are well done, while the text is simple and well-adapted to people who have finished primary school. Confreres with some knowledge of French will find this a useful and suggestive book.

Tanzania: Episcopal Conference backs Ujamaa Policy

The following statement was issued by the Plenary Assembly of the Tanzanian episcopate on November 28th, 1970:

"The Conference urges Church Members to take an active part in the work of implementing the Ujamaa Policy which is the current overall engagement of the Nation as a whole.

Thus, every Catholic in Tanzania is exhorted to co-operate with all citizens in the work of constructing a social order founded on truth, built on justice and animated by love."

Ujamaa villages began as a self-help project, and not as government policy. Small farmers created collective farms, carefully cultivated and tended in common. These were successful and the practice spread on the basis of profits in kind, not in money. The next stage was the application of the same principle to trades, then to the schools with a view to training a new generation of Tanzanians oriented towards the countryside and not the city.

This initial success led the government to examine and finally promote the Ujamaa village as an official policy of self-help and development. The Arusha Declaration of 1967, delivered by President Nyerere, is based on the same principle: future development should rely on the native talent and resources of the people and not on outside financial help.

Note: The Episcopal Conference also considered the question of stimulating interest in, and fostering vocation to the missionary apostolate in the local Church. It was decided that the African Missionary Congregation of the Apostles of Jesus (based on Uganda) should be invited to found centres of recruitment and formation in Tanzania.

This could prove an important development, if followed up in an effective manner. Recent statements from Rome have indicated clearly that the local Churches have need of the religious charism and of the international congregations in particular. This new African congregation could prove the solution to the problem of how to promote religious and apostolic vocations in Africa without the unfortunate drawbacks which the European-based congregations have experienced of late vis-a-vis the local Church in many missionary areas.

Western religious organizations could then share their wealth of experience and expertise, without the suspicion of being just another form of "spiritual colonialism".

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MISSIONARY INFORMATION/DOCUMENTATION

Rome: Secretariate for non-believers issues document on the Training of future Priests

We should like to draw the attention of all concerned to this important document issued on July 10th, 1970. It deals with the study of atheism and dialogue with non-believers, thus completing the "Fundamental Norms of Priestly Education" drawn-up by the S.C. of Christian Education early last year. The Secretariate for non-believers underlines the importance of studies concerning modern culture, secularization and atheism in the renewal of ecclesiastical education.

Secularization and atheism today are social realities which affect not only the intellectual elite, but also large sections of the population. In practice they influence the entire world to a certain extent, and this includes those areas considered Christian. (Even Tropical Africa has been influenced via European uni-

versities and the secularist and anti-clerical traditions of some Western countries. The present-day domination of science in many developing countries, plus Marxist influence completes the process.)

Accordingly, candidates for the priesthood should be given the opportunity to grasp this phenomenon so as to be able to face up to the problems of contemporary society where people have not yet given up their search for God despite their distance from Him in terms of faith. Thus the seminarian should be keenly aware of the situation facing him, know the reasons why men are more and more attracted to atheism, and be in a better position to aid men in their search for God.

On the subject of Marxism, the document calls for a course of study which is as broad and as accurate as possible. This means a grasp of the ideas taught by the founders of Marxism, and also a knowledge of the later evolution of their teaching. The approach should not be limited to the aspect of atheism or philosophic materialism, but should extend to all the questions raised by the Marxist-Leninists in the field of social and political theory. Dialogue with Marxists would be completely useless without a real grounding in the subject; even more - it could be destructive of the individual's faith.

The document goes on to speak of secularization of society, and the atmosphere in which the future priest must live. Though distinct from the question of atheism, this subject is connected with it. The section ends on a sad note which is worth quoting in full:

"One of the greatest shortcomings of the clergy is the deficient historical and cultural information that can sometimes be noted in them. This shortcoming is the origin of their inferiority complex before the world of today. The gap between the wealth of historical information that the lay Universities supply to students and the poverty that sometimes characterizes, in this field, the culture of aspirants to the priesthood in the Seminaries, is the cause of a certain mortification for the latter."

Finally we are reminded of the importance of dialogue, that much abused word. The seminarian should be trained to be open-minded and ready to listen to others... But his training cannot be anything but superficial if his teachers are not themselves good at listening! On the other hand, dialogue should not be idealised to the point of believing that everything can be understood or explained by means of it. Problems should not be watered-down, nor answers pre-fabricated.

The teaching of philosophy is underlined in the document, and in particular, its key position in the curriculum. Presumably the Secretariate is thinking in terms of real teaching and philosophical enquiry, and not what once passed as an introduction to this subject in so many seminaries. We quote the exact text:

"Hence not only must philosophical formation not be reduced, but care must also be taken to focus the programmes and the teaching of philosophy on man and on his ultimate problem, that is, his openness to the Transcendental or not. The fundamental subjects of the future priest's philosophical studies should be: Man-philosophical anthropology- and the dimensions of human existence, in which signs indicative of transcendence appear (among which history is becoming more and more important). Today knowledge of human culture is a necessary premise for knowledge of man himself."

Rich countries can need development as badly as poor ones!

Charles Elliott, an Anglican priest-economist with experience of the African scene has the following cautionary remarks for the missionary full of development projects:

"The UN rule of thumb, that underdeveloped countries are those which have a per capita income of less than \$200, is seen as a total misconception of the problem. And the rich countries are recognized to be as badly in need of development as the poor. To name a few concrete examples: in the respect shown to and care taken of the aged, in the awareness of belonging to and owing obligations to a group larger than the nuclear family, in the recognition of the numinous and in the manifold subtlety of human relationships other than the familiar cash nexus, the poor countries have wealth long squandered by the rich. These are parts of the widest definition of development, one that lays as much emphasis on human integration and liberation as it does on economic and social outputs. It sees development as the process of creation of the new man, a man liberated from the physical constraints of hunger, disease, superstition and utter dependence on ill-understood natural forces; but also a man liberated from the physical constraints of his own egoism."

NECROLOGY

Father Wilhelm Born of the German Province died on Dec. 13th, 1970, at Neuenbeken, aged 70 years. He had been 46 years professed.

Father Antoine Desmet of the District of Kilimanjaro died on Dec. 18th, 1970, aged 47 years. He had been professed for 26 years.

Father Antoine de Fraguier of the French Province died on Dec. 20 at Chevilly, aged 68 years, after 49 years of profession.

Father Jules de Weerdts from the Belgian Province died on Dec. 23rd, 1970 at Izegem, aged 63 years. He had been professed for 49 years.

Father Joseph Finck of the Province of Portugal died on Dec. 25th, 1970, at Carcavelos, aged 89 years, after 66 years of profession.

Father James Finucane, of the Irish Province, died at Rockwell on Dec. 27th, 1970 at the age of 66. He had been professed 46 yrs.

Father Martin Ling of the Province of US-West died at Marksville on December 27th, 1970. He was 66yrs of age and had been 42 years professed.

Father Eugène Meyer of the French Province died on Jan. 1st, 1971 at Wolxheim aged 90 years, after 68 years of profession.

R. I. P.

Note concerning books recommended during 1970

From time to time we are asked to recommend books of real value to the confreres on the missionfield. Despite the output of books from the English-speaking presses of the world, one often feels that the majority are not adapted to the needs of active priests, many of whom are cut-off from a proper library service.

- The New Liturgy: A comprehensive introduction, edited by L. Shepherd, Darton-Todd, 1970
- The Church and Social Change in Latin America, edited by H. A. Landsberger. U. of Notre Dame Press, 1970