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ACTS OF THE HOLY SEE

Sierra Leone and the Gambia: The ecclesiastical circumscriptions of Sierra Leone and the Gambia up to now attached to the Lagos Delegation and the Nunciature of Dakar, will now come under the jurisdiction of the Pro-Nunciature at Monrovia (Liberia). At the moment the Nuntio is Archbishop Carroll, S.M.A. (Osservatore Romano, January 29th, 1971)

S.C. for Religious and the General Chapter: On page 9 of Chapter Directives and Decisions (English edition) we are reminded that 3 decisions of the General Chapter contrary to existing Canon Law require the approval of the S.C. for Religious before they may be applied. After submitting these provisions to the S.C. the following reply was received:

For the first two points, the S.C. recalled the decisions made in the meantime on those same subjects, and restricts the application of CDD to the prescriptions laid down. This concerns in particular, the possibility of Brothers being Superiors.

On the third point which dealt with forms of commitment other than vows, the reply was negative, apart from what is already allowed by Renovacionis Causa. (The full text of the reply will be published in the next issue of the General Bulletin.)

APPOINTMENTS AND DECISIONS

Principal Superiors: District of Makurdi: Father Thomas P. Flynn, for first three-year term.

District of Doumé: Father Wilhelmus de Jong, for a second term of three years.

District of South West Brazil: Father P. Donovan, for first three-year term.

Contracts: Contracts between Districts and Ecclesiastical Authorities have signed and ratified in Réunion and also in Doumé.

Sierra Leone Chapter Decisions: The District Directives and Decisions have been examined by the General Administration, and given a "Nihil obstat".

NEWS OF THE GENERALATE

General Council: Father R. Eberhart has resigned from the General Administration for health reasons. He has returned to Puerto Rico where we wish him a very fruitful apostolate in the years to come. ~~Father Bob has not yet been replaced on the General Council.~~

Union of Superiors General: The presiding body of the Union of Superiors General was recently received in private audience by Pope Paul VI. This group, of which Father Lécuyer is a member, discussed matters relating to the role of religious in the life of the Church. (Osservatore Romano, Feb. 8th-9th, 1971)

The Synod of Bishops: Father Lécuyer has been appointed to the synodal commission on the Priesthood which has been set up to prepare for the coming Synod. The Priesthood is one of the two main themes on the agenda, and the relevant commission is presided over by Cardinal Hoefner, Archbishop of Cologne.

February 2nd. at the Generalate: The feastday was celebrated in the traditional manner at Clivo di Cinna. Among the guests of honour at lunch were: Cardinal Garrone, Prefect of the S.C. for Christian Education, Mgr J. Martin, Prefect of the Pontifical Household, Abbot R. Weakland, the Benedictine Primate, and Fathers A. Bugnini (the liturgist), Marcel Gendrot, Sup. Gen. of the Montfortians and W. Goossens, Sup. Gen. of the Scheut Missionaries. During the evening the three communities of Rome came together to hear a paper read by Fr. J. Bouchaud on Father Lannurien. A concelebrated Mass followed.

PROVINCIAL AND DISTRICT CHAPTERS

Brazil: District of South-West Brazil holds first Chapter

The District Chapter was held in two four-day sessions during January 1971. As noted in the last Newsletter for 1970, the General Administration was represented by Father S. Moore, while Fr. A. Lehane came as observer from the Irish Province.

The confreres - 33 in number, with one on loan from Ontario - are working uniquely in the State of São Paulo. The main concentration is about 600 kms. inland in the western part of the state, but in addition, the District has taken on, within the last year or so, two parishes in the city of São Paulo on the coast. One of these new parishes is on the borders of the central city; the other is rather far out in the suburbs.

As to "age groups" the oldest 'veterans' are in the forties-bracket, while the majority are young priest who have come to the country on their first appointment within the last seven years. All the confreres know each other very well and are very much of one mind; in short, there is no "generation gap" in this District!

The work of the confreres in South West Brazil is almost exclusively pastoral. The majority of the Fathers are engaged in parish work in four dioceses; two, including the new Principal Superior - Father Donovan - are diocesan organisers. Since the state of São Paulo is the best developed region of Brazil, working conditions are good; but the general feeling is that it would be more normal for Spiritans to be working elsewhere where the mass of the population is more abandoned both materially and spiritually, e.g. the "favellas" of the big cities, the undeveloped parts of the interior, etc. This of course introduces a problem which is by no means new: how to support missionaries in "abandoned"

areas???

The District Chapter: This was carefully prepared at several general meetings of all the confreres. Four commissions were established on a regional basis, so that the members could meet more easily: - 1) Pastoral Activity, 2) Spiritan Life, 3) Organisation, 4) Ministries and Training. During the Chapter these headings were retained, but the membership of the commissions was arranged by the Central Commission.

For orientation, three special meetings were held in October and November. Each of these lasted two days and was guided by a distinguished guest speaker. The three specialist speakers were: 1) Father José Marins, a Brazilian priest who is national director for Vocations and is also an expert on pastoral methods; 2) Mgr. Cambron, a French-Canadian attached to the CEMFI institute for acculturation; 3) Father Comblin, a Belgian professor at the Theological Institute, Recife. These speakers helped to crystallise the theological and pastoral thinking of the group. It should be remembered that the confreres have been exposed to unusual missionary situations since they first came to Brazil, and that the Church in Brazil has been evolving its own pastoral and missionary theology over the past ten years. This theology is rich in new insights, because it is the result of a genuine effort to meet the challenge inherent in the situation as it really is, and not as some would like to think it is.

Pastoral Activity: The emphasis is on real "evangelisation" rather than, or even, as opposed to "sacramentalisation". There is a feeling that the ritual aspects of the Faith have been given too much prominence in the Brazilian Church. Much time and trouble are taken with instruction on the occasion of Baptism, Marriage, etc; courses of study on the Bible are common. In many places, large numbers, including those who do not come to Church, are reached by radio programmes. The confreres do not wish to be mere "stop-gaps" in the existing archaic structures. They consider it their mission to found a Brazilian Church on solid foundations; they are convinced of the need to form "basic communities" and train leaders from these same communities. Though this is a slow and difficult process, there are already some encouraging signs that the policy is sound.

In this District, the usual tension between evangelisation and development is not in much evidence. The government is already carrying out large scale development plans so the priest, in general, does not need to concern himself with individual projects. He has, however, a rôle to play in forming a social conscience and a personal sense of responsibility.

Since the people of the State of São Paulo are so well catered for, our confreres have been asking themselves if they should not leave this district and go elsewhere in Brazil. Even apart from the question of where we should be working, the confreres are convinced that once a sound basic community has been formed and leaders trained, the missionary should move on to perform a similar task elsewhere. At the moment, the operation of 'phasing-out' from our present works is not yet feasible so new works are not now envisaged. However, certain criteria were established which will determine the choice of future works: - 1) Pastoral needs; 2) Social conditions; 3) the Spiritan vocation.

Spiritan community life: The basic concept underlying this paper is that we cannot presume to teach others about the value of a christian community unless we are obviously living that ideal ourselves. The commission welcomed the wide vision of CDD on our

Spiritan community life and the concept of an 'open' community. Stress is laid on the personal responsibility which devolves on each member of the community at every level - the District community, the regional community, the apostolic community, etc.

Spiritan organisation: This document is based squarely on the Scriptural concept of service and is best understood in the context of the District itself and its history. Here the emphasis is on small apostolic teams working closely together, sharing ideas techniques, problems and resources. Under these conditions the autonomy of the group takes on a special importance, and the idea of collegiality is applied as completely as possible. But the general impression is one of vitality, and that this kind of authority is probably closer to what is contained in Scripture than the more traditional and juridical concept.

Ministries and Training: The District will continue to cooperate with the German District of Southern Brazil in staffing the Senior Scholasticate at São Paulo aptly called 'Poullard de Places Institute'. At the moment the Irish District has four students there and two more will begin their studies this year. It should be remembered that the primary function of the Irish foundation in Brazil was, originally, the formation of a new Province. From the beginning we were actively engaged in junior-seminary work with the German confreres, first at Emilianopolis and then at Adamantina. On reflection it emerged at the Chapter that the Fathers were not in favour of recruiting boys at the age of 12-15 years. Some would hold that it is not just to propose to them now a way of life which is obviously in crisis. We cannot foresee what the new forms of priesthood will be, but there is more and more evidence to show that new Christian communities need a new form of ministry in order to survive.

In the third part of this paper concrete recommendations are made for the training of future missionaries destined for work in Brazil, for the initial training on arrival, for the continued training of the missionary. One element of the continued training programme is a four-day study period together each year.

The Decisions of the Chapter have now been submitted to the General Council, and when approved, will become the District Directory for South West Brazil.

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Sierra Leone: First District Chapter of Sierra Leone

The District Chapter took place the week before Christmas, 1970 in Bo. Twenty delegates were elected to represent the 60 members of the Congregation (Fathers, four Brothers and a scholastic). As it happened the delegates - chosen on a geographic basis - also turned out to be representative of the age-groups. In Sierra Leone the average age is low.

On the face of it, it would be hard to find a more homogeneous group: all within the age group 30-50, all Irish, all of the same novitiate and scholasticate, all working in the same smallish area, all personally acquainted with each other. Yet our lively Chapter uncovered very deep differences in thinking! The human condition is enough to divide men. Not all the trouble can be laid at the door of the generation-gap or Africanization.

Father General attended the three central days of our sessions, having come from Dakar and Bathurst where he attended other Chapters. We were grateful for his positive contributions and his answers to questions. Father J. Horgan represented the Irish Province.

The final document looks meagre in comparison to all the energy and heat that went into the chiselling of each word of it. We adopted the usual stages of white, yellow and green pages. Individuals, at the request of Fr. Richard O'Dwyer, the Principal Superior, drew up the first papers which were re-framed by elected committees the night the Chapter opened. These became the white papers. After three days - in mid-week - the white papers had become yellow. Their eventual turning green was a formality for most on the last day.

One would like to say that the sources of our thoughts were the bible, Vatican II, CDD, and the Irish Province Chapter document. The first two, let us hope, formed a background to our thoughts; they were not much quoted orally in the debates. The documents from the Irish Chapter had not been well enough digested to be often quoted, but our two delegates who had been at that Chapter, as well as those who had been at the General Chapter, as a rule, kept us reminded of the findings; as well as that, they were able to help us a lot with rules about procedure. That leaves CDD which we may honestly say was quoted 'longe et late'. A credit to the General Chapter was the number of grimy, thumbed, falling-apart copies of CDD at the end of the week in BO.

Our headings were the following: Spiritan Life, Personal Adaptation, Communications, Brothers, Catechetics, Vocations, Education, Social Development, Finance, Formal Decisions.

The areas worth commenting on are these:

- a) Communications: We were anxious to ensure an interchange of communication both vertically and horizontally. Regional groupings of communities at regular intervals for prayer-study and relaxation was a novelty introduced.
- b) Brothers: Although there have always been some Brothers in Sierra Leone the recent arrival of a number of young Brothers has made us all re-think our vocation as religious in communities of clerics and lay people, the relationship of religious as such to the bishop.
- c) Junior Seminary: A major division came up about the suitability of founding a junior seminary. The arguments on both sides will have helped us all to work harder for vocations. Those in favour of establishing a junior seminary won.
- d) Education: About our role in education we tidied up some details but the Chapter felt that the time was far from come in Sierra Leone for re-thinking our whole raison d'être in education.

Two final comments.

Firstly, the exercise of holding a Chapter may have done more good than any visible fruit in the documents or their implementation. It was a rehearsal for what may be a discussion in depth in three years time. Secondly, a problem for us all the time was to remember that this was not a synod of priests. In a diocese where the Spiritans are virtually co-terminous with the clergy this problem kept recurring. Father General had to warn us about it. On the eve of the Chapter the division of the diocese of Freetown and Bo, and the appointment of a new Sierra Leonean diocesan priest as bishop, influenced our discussions and helped us to see, when we adverted to it, our role as religious missionaries assembled to discuss our family problems and plans within the Church at Sierra Leone.

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(Our gratitude to Fr. Myles Fay for the above text. Ed.)

Portugal: New House for the Training of Brothers

During a meeting of the Provincial Council (8th-9th, October 1970) it was decided to transfer the Training House for Brothers from Fraião to Coimbre. In this way, it is hoped, the work can be given greater autonomy and adaptation to modern life can be carried out with greater efficacy. Brother Duarte Costa has been appointed Director, and the transfer effected on November 25th of last year.

Aspirant Brothers follow classes at the Industrial School in the locality, and they receive training in religion and music at home. Apprenticeship will be organized outside the community for all the aspirants. This represents an experiment which is considered necessary if the adaptation desired is to be achieved.

The Brothers, no doubt, will not be sheltered from the real dangers of materialism and the weakening of faith which is so much a part of modern life. On the other hand, Vatican II has underlined the important role of the Brothers as "consecrated laymen", and the General Chapter has clarified their place within the Spiritan community. The Portuguese Provincial Chapter also devoted time and reflection to this subject. Consequently the Brotherhood is now entering a decisive period in its history. Despite a certain air of defeatism on the part of some, and of "laissez-faire" on the part of others, there are many who hold that this work is extremely valuable because it is God's work, and that the "dedicated layman" will maintain his place in the missionary institutes despite all the difficulties he may have to face.

United States - West: A New Mission in Mexico

The Western Province has withdrawn from its two parishes in Arequipa, Peru, since the end of last year. On February 2nd, 1971 the Fathers from Peru left for a new mission at Ciudad Valles, about 400 miles south of Monterey. The diocese of Ciudad Valles was established in 1960 as a suffragan diocese of Monterey. The new mission has been created from three Indian villages, El Pujal, Tanlajas and San Antonio whose total population amounts to circ. 20,000. Hitherto these villages have been simply outstations of another parish. A priest could visit the central village once a week, but not on Sundays. There are about 33 out-stations connected with Tanlajas. The means of transportatio to the San Antonio Mission will be horseback or foot. It too, has a number of out-stations. Father Coffey will live at El Pujal and will be responsible for a group of outstations. Each of the main mission centres has a church, but there are no living facilities at any of them. We wish the confreres from the West every blessing in their new apostolate.

Ireland: First Meeting of the Provincial Advisory Board

On Tuesday, January 12th, 1971 the Irish Provincial Advisory Board met for the first time. This body (PAB) is one of the fruits of the Provincial Chapter held last July. It originated in the desire to represent all major groupings of the Province and its Districts. Rather than increase the Provincial Council at the expense of efficiency and teamwork, it was decided to establish a larger group, meeting (together with the Provincial Councillors) at stated periods of the year. Thus the new body represents a sincere desire on the part of the Chapter to set up new structures capable of involving all members of the Province in the task of improving the quality of our Spiritan life and apostolate.

As well as the specialized commissions asked for by the Chapter, the various members of the PAB bring together the problems and opinions of the major works and categories of the Province. Here is the complete list:

Propaganda, Brothers, Students of Theology, Students of Philosophy and Prefects, Confreres working outside community, Permanent education commission, Permanent training commission, Ardbraccan Community (Training for Brothers), Blackrock Community, Templeogue Community, Mission Districts, St. Michael's Community.

Though it is too early to see the precise thrust of this advisory body, one hopeful sign emerged from the Report issued by the first meeting of PAB: the Province is conceived as embracing home and overseas members; members of the Board see their function as primarily one of diffusing a wider vision of the Spiritan apostolate among all the members of the Province, and taking the initiative rather than waiting for some small voice to speak in anger or protest. This encouraging note plus the agenda approved for the March 5th meeting augur well for the future.

United States- East and West: Irish Provincial Delegate Named

Father Cornelius Woulfe, C.S.Sp. has been appointed as Provincial Delegate for 1971 in matters pertaining to Irish confreres in the United States. Father Woulfe (formerly of East Nigeria) resides at Our Lady of the Assumption Rectory, 1634 Mahan Avenue, New York, NY 10461.

Tanzania: Spiritans on staff of Regional Seminary, Kipalapala

Two Spiritans have joined the staff of the Regional Seminary of St. Paul, Kipalapala, since last September. The first was Fr. C. Gogan formerly of the Spiritan training houses in East Nigeria. Recently he was joined by Father Norman Bevan from Buffalo, New York State. A graduate of the Alphonsianum, Rome, Fr. Bevan will teach Moral Theology for three years at Kipalapala.

There are now 126 seminarians at Kipalapala following the theology course. The breakdown of countries of origin is as follows: - Tanzania, 120; Kenya, 2; Holland, 2; Germany, 2; U.S., 1. Students from various religious institutes are also trained here, among them being members of the principal missionary groups at work in Tanzania. Out of the above total of students, 24 come from the diocese of Moshi.

It is particularly gratifying to know that Spiritans continue their work in Tanzania by helping in the Regional Seminary. This central area of Tanzania was opened up about a century ago by the pioneer Holy Ghost missions of Zanzibar and Bagamoyo.

Kenya: Second Session of District Chapter

The second session of the Chapter has been scheduled for April 18th to 24th, 1971. Preparatory meetings for the continued session are going well in all 3 dioceses of the District. Findings and proposals have been circulated for discussion at extended community level. The intersession committee (Frs. Macauley, P. Harnett, B. Hearne, M. Drohan) is due to meet in February to prepare and combine the documents for final distribution and discussion before the Chapter. This group will also be responsible for setting up the various commissions.

As to representation, delegates elected to the first session will also attend the coming assembly. Extended communities with no representation at present will elect a delegate before April.

Central Africa: Report of Annual Meeting of Spiritan
Principal Superiors

Last month we reported this meeting as a news-flash. Below we provide a summary of the report which reached us towards the end of January. These annual meetings of the heads of districts in former French Equatorial Africa are primarily geared to an exchange of information on subjects of common interest:

Personnel and Staffing Problems: Five Districts of Central Africa (Doumé, Yaoundé, Congo-Brazzaville, Bangui) contain a total of 546 Spiritans. Of this number 455 are priests, 73 Brothers and the remaining 18 are either scholastics or postulants. The two areas of the Cameroons represent the most flourishing missionary region, and account for 228 of the total given above.

An analysis of the information exchanged during the meeting leads to the following conclusions:

- that there was no appreciable reduction in Spiritan manpower over the past few years;
- but that the median age is rising rapidly; there are fewer young people in our ranks. The principal group is now in the 40-55 yrs of age bracket:

Thus Bangui = between 48 and 50 years of age.

Brazzaville = 46.68 years of age.

Yaoundé = above 48 years of age.

Regular replacement of the confreres is no longer possible. On the other hand, the fact that a very high proportion of the confreres are engaged in the direct pastoral ministry is seen as a positive gain, and in conformity of the general thrust of the Chapter.

The majority of the Brothers are working in the traditional sectors, construction, workshops, etc. The younger ones, however, are in more diversified occupations.

There is a widespread preoccupation with "disengagement" or leaving posts of authority to the diocesan clergy, handing over works to other religious groups or Fidei donum priests. We are also leaving the township parishes to some extent.

All the Principal Superiors stress the fact that the local bishops are concentrating on the formation of parish councils, training of catechists and integrating lay people in organisations which come within their special competence.

Contracts: Projected contracts were discussed and elaborated at the last meeting (Liberville, 1970). They were then sent to the bishops in our five Districts, and discussed during the course of the year. In general the picture is a bright one, and it is hoped to finalize most of the contracts within the near future. Father Thibault, speaking on behalf of the French Province, asked the meeting to aim at more precise agreements, e.g. for specific works such as seminaries, postulancies, projects involving the Brothers, etc. These contracts should follow the example of similar agreements drawn up for Fidei donum priests.

Among other topics of interest discussed at the meeting were the following: training courses for young priests, refresher courses for missionaries, and the general state of training in the French Province. At the moment there are 140 young Spiritans in training in France. Of these, 48 are doing a form of "prefecting" - the majority being teachers - but it is hoped to diversify this training in the future through participation in official training programmes, or projects organized by private groups.

Trinidad: Servol and the 'Poor Man's Christmas Dinner

In a recent Newsletter we described a project of community development begun by Fr.G.Pantin and Wes Hall in the Laventille district of Port of Spain. Money was needed to finance the bare minimum of community facilities (centres and equipment for training schemes and recreation). And so the 'poor man's Christmas dinner' was planned as a means of raising cash and educating the public conscience at the same time.

It was a great success. The food was free, donated by the Hilton Hotel. Servers at the meal included the Archbishop, Mgr Pantin, the heads of the Muslim, Hindu, Baptist, Presbyterian and other local religious communities. Just over \$24,000 (W.I.) was made on the dinner, and this can be used in basic community projects, such as the "Servol" welding factory and training centre, club rooms for meetings, a dental clinic and health centre, etc. The "Servol" group is also involved in stimulating and guiding other voluntary service organisations interested in the same type of "self-help".

NEWS FROM THE MISSIONARY WORLD

Rome: Apostolic Administrator at Conakry

On January 23rd, 1971 the Holy See nominated Father Louis Barry, apostolic administrator of the archdiocese of Conakry in Guinea. This appointment was made "sede plena" and "ad huc Sanctae Sedis", i.e. for as long as Archbishop Tchhidimbo, C.S.Sp. is unable to carry out his functions in the archdiocese. At the same time, Father Barry will continue as administrator of the Prefecture of Kankan which he began in June 1967 after the expulsion of Mgr Coudray.

Guinea: The Church in the Republic of Guinea

Spiritans were shocked by the news from Guinea and saddened by the brutal treatment and the life sentence imposed on one of the confreres, Archbishop Tchhidimbo of Conakry. News slowly filtering into the free world told us that the Archbishop had been arrested just before Christmas, and after suffering indignities and brutality at the hands of the police was condemned to life imprisonment along with 71 other prisoners accused of complicity in a plot to overthrow the regime. At a general audience on Wednesday, January 27th, Pope Paul spoke strongly against the sentences passed by the 'people's tribunal':

"The horrible and merciless conclusion to the revolutionary trial at Conakry in Guinea is a cause of deep sorrow and disappointment to us, even though the life (though not the honour and liberty) of Archbishop Tchhidimbo has been spared.

... Because of our engagement in the cause of justice and peace, and because of the esteem that we always have for the peoples of Africa, we also must deplore the clamorous and dishonouring offence inflicted on human feelings, on civil customs and on the rights of man..."

On January 28th the Archbishops of French speaking Africa met at Abidjan and issued a declaration concerning the 92 death sentences (34 of them "in absentia") and the 72 life sentences passed in Guinea on January 24th. The document was signed by Cardinal Zoungrana (Upper Volta) and Archbishops Yago (Ivory Coast), Sangaré (Mali), Thiandoum (Senegal), Gantin (Dahomey) and Dosseh (Togo).

Some of the key passages are better than any political commentary on the state of this unhappy corner of West Africa and of

the reactions of the local Church:

"We strongly disapproved of the aggression to which Guinea was recently subjected, but we must now strongly disapprove of the blows to man's dignity and liberty which have been perpetrated in that country and which are revolting to the soul and conscience of Africa. We hope that, for the comfort of this soul and conscience, the highest political authorities in our continent will officially express their condemnation, for the dignity and authority of those responsible for the destiny of Africa have been dangerously affected by the events of Conakry."

Concerning the sentence passed on Archbishop Tchidimbo the declaration continues:

"All those who know him realize that he is the last person to be suspected of weakness towards colonialism. He has never stopped working for the independence and dignity of his country. He has taken his stand openly and courageously against the politics of Portugal in Africa. He has cooperated loyally, to the last possible limits, with the government of his country. His devotion to his Church and his country, and his care for the material and spiritual development of those under his care, necessarily led him to take pastoral action which some have interpreted as political action. We regret that not all the Christians of Conakry have understood or supported his work and that some of them have even taken up a stand in opposition to their Father and Pastor."

As regards the Church in Guinea, this recent development is unfortunately, only one in a series of anti-Church moves which go to the late 1960's. On May 1st, 1967 Sékou Touré declared his intention of expelling all foreign missionaries who had not been replaced by African clergy before June 1st! This was impossible of course, and at the end of May all the foreign missionaries, including the two Ordinaries, were expelled from Guinea. Archbishop de Milleville, C.S.Sp., the former ordinary of Conakry had already been expelled for his opposition to the nationalization of Catholic schools. When the Churches of West Africa rallied round and sent help to Guinea, the government restrictions soon showed that the intention behind Sékou Touré's policy was not merely Africanization of the clergy but the complete destruction of the Church in Guinea. A declaration issued by the permanent committee of the episcopate of French-speaking Africa on June 17th, 1967, was prophetic of the sad history of Church-State relations in the Republic of Guinea:

"What then does Sékou Touré want? We have tried to explain his brutal decision of 1 May as an expression of hatred of the Church, and his desire to dominate it and finally to suppress it in the Guinean Republic.... Profoundly saddened by the humiliations inflicted upon our priests, we the African bishops, express our bitter disappointment when we note the worthlessness of the innumerable declarations on African unity, and see with our own eyes how the sacred values and inviolable laws of African hospitality are trodden underfoot, by the Africans themselves..."

NECROLOGY

Father Clement Moroz of the US-East Province, died at Pittsburgh on January 19th, 1971, aged 56yrs after 33 years of professions.

Father Bernardo Nogueira of the Portugues Province died at Fraiao Braga on January 29th, aged 86. He had been professed 65yrs.

Father Andrew Egan of the Irish Province died at Dublin on Feb. 1st., aged 70, after 49 years of profession. R.I.P.