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June 20th, 1971

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SPIRITAN APPOINTMENTS

District Council of Sá da Bandeira: Fathers Serafim Lourenço (1st. Assistant), Carlos Pereira Borges (2nd. Assistant), Miguel Soares da Silva, Brother Joao da Cruz, Fathers José Fernandes de Sá, Antonio Reijnders, Leonardo Nijssen, Bernardo Keane (representing the Irish confreres).

THE GENERAL HOUSE

Assistants General on tour: Last month Father J. Stöcker left for Lokoja (Nigeria) to represent the General Administration at the ordination of Mgr Alexis Makozi which took place on Pentecost Sunday. The new bishop will be Auxiliary to Mgr Auguste Delisle, Bishop of Lokoja. Father Stöcker is now visiting the confreres in the District of Eastern Nigeria.

Father K. Houdijk was in Holland for meetings with the Provincial Council during which the situation in Tanzania, Bangui and Amazonia were discussed. Mgr Joaquim de Lange, C.S.Sp., of the Prelature of Tefe was also present for the last mentioned discussion. The Dutch Assistant General will also visit Angola in June, and will be present for the celebration of the 25 anniversary of the arrival of the Dutch confreres in that mission territory. He will visit some of the missions and take part in discussions with the missionaries.

From July to August Father Houdijk will be in Tanzania for a meeting of the District of Bagamoyo and a conference of Religious Superiors at Dar-es-Salaam. He hopes to visit the confreres in Same and Arusha later in the month.

Father L. Ledit, Assistant General, has just returned from France where he visited the confreres in the District of Auteuil.

NEWS OF THE PROVINCES AND DISTRICTS

Superior General visits Switzerland, Holland, Belgium and England

From May 8th- 23rd, 1971 the Superior General made brief visits to the above mentioned Provinces where he held consultations with the confreres. In this way he was able to see the overall picture of the different areas, and appreciate their problems and understand the new orientations in organizations and thinking. Here we mention only a few of the more interesting aspects of his tour.

England: On May 9th, the Superior General visited Aldenham Grange the student residence for theologians. Next day he went to the London Missionary Institute, a consortium organized about 5 years ago by the principal missionary societies of England. Based on the well-known college of the Mill Hill Fathers, this new venture groups together 200 students, and also provides courses for laymen and women who volunteer for service in mission lands.

Holland: Father Lécuyer arrived in Gemert on May 14th and during the next five days visited most of the communities of the Province. He attended a meeting of the Provincial Council on May 18th and on the same day spoke with the directors of the Central Commissariate of the Missions at the Hague. Father General was particularly impressed by the African Museum at Berg en Dal which forms part of the missionary animation carried out by our Fathers.

Belgium: On Thursday, May 20th, Father Lécuyer took part in a meeting of the Académie Internationale des Sciences Religieuses held at Héverlée. On Sunday, May 23rd he presided at a concelebrated Mass at Gentinne. This function formed part of a day organized for the families of our Walloon Fathers killed at Kongolo. During the afternoon Father Lécuyer visited the museum and the information centre at Gentinne. That evening he returned to Rome.

Gambia: District Chapter Documents Published

The District Chapter was held in two sessions, one in December 1970, the second in January of 1971. There were four preparatory meetings before the first session. Suggestions and topics for discussion were presented at these meetings. Sub-commissions were then appointed in the usual manner to carry out the task of preparing working papers for the use of the delegates. The following list of topics show that members of the District were willing to face the key problems of the apostolate in contemporary Gambia: "Seminary Formation and Native Clergy"; "Apostolate to the Muslims"; "The Missionary and his People"; "Finance and Development"; "Catechetics"; "Education".

Though the content of these documents has yet to be studied and pronounced upon by the General Council, the members of the District have every reason to be proud of the effort and thought which went into the preparation of what was obviously an effective Chapter. In the same post as the Chapter documents came the first Gambia Newsletter and the announcement that for the first time in its history, Spiritan personnel this year reached 20 priests and 2 Brothers! Specialized contributions to the field of development are well catered for in the Lamin community, and we hope to be able to give details about this work in a future issue. (Note: 4 Fathers and one Brother from Eastern Nigeria are now working in the Gambia: Frs. Willie Fitapatrik, P. J. O'Connor, B. Frawley, M. Murphy and Bro. Anthony McEvoy.)

Kenya: Documents issued by the Second Session of Chapter

The second session of the Kenya District Chapter took place from April 18th to 24th, 1971. Most of the documents include a preamble, followed by some practical propositions. This, in the writer's opinion, is an advantage because the Chapter documents really represent an effort on the part of the members of the District to think out the theological foundations of their apostolate in Kenya. Thus to give but one example, Commission I dealt with the "Nature of the Apostolate", and in the final document sent to its members sets out a preamble of eight paragraphs—aspects such as: the Spirit and Mission; the Church as sign of the Reconciling Spirit; Word, Leadership and Sacraments, etc. Corresponding to these

paragraphs are some very interesting propositions which highlight the need for following good theology with good pastoral practice. For example the formation of "extended family groups within the parish" is urged with a view to the development of a real Christian community responsible for teaching religion, initiating the catechumens and organising worship.

Many other examples could be given of a similar freshness of approach to the apostolate and to pastoral methods, not to mention a sound attitude to the need for fostering the local clergy in every possible way. The present writer felt that given the importance of Nairobi as a modern African urban centre, the section "Urban Apostolate" should have been much more comprehensive and based on at least a few pilot enquiries. The assembly seems to have been aware of this lack, judging by the note appended to the final document. (Since the above documents have yet to be studied by the General Council, these remarks are presented by the Editor simply by way of information. Ed.)

Reunion: District Chapter held in May

The District Chapter of Reunion (recently separated from the island of Mauritius) was held at Saint-Denis on the 25th, 26th and 27th of May. This Chapter has been well prepared and we have read some of the preliminary documents with great interest. In the autumn we hope to publish a summary of the final propositions.

Bangui: Missionary Training in the District

Father Heyke's stay in the CAR comes to an end in September-October of this year. During this period he helped with the continued training of personnel of the District of Bangui. Some of his discussion papers have found their way into Provincial Bulletins in Europe and indicate how useful it is to have the services of a pastoral theologian who is willing to spend a substantial period of time in a given mission district. Other missionary institutes are also beginning to feel the need for courses in theology given on the missionfield; it is believed that if the team of experts can stay long enough to learn about the special problems of the area, their impact can be much greater and their work more effective.

The District of Bangui also carried out an enquiry into the effectiveness of the acculturation course provided for young confreres joining the District for the first time. Though only 4 Spiritans and two Fidei donum priests were involved, the District made a genuine effort to determine the effectiveness of the aid given to the new missionaries to adapt, learn the language and the customs of the area, and study the various pastoral groups. District Superiors would be well advised to this short but helpful survey.

Central Brazil: Letter concerning the Priesthood Crisis

Towards the end of the District meeting in January 1971, the Spiritan missionaries send a letter addressed to the bishops in whose territories they work, on the subject of the priesthood and the ordination of married men. The letter is headed: Belo Horizonte, January 7th, 1971. We provide the following summary:

After a brief sketch of the present crisis in the Brazilian priesthood, the letter draws attention to the fact that the population is increasing rapidly while the number of priests diminishes. Missionaries still in the country are growing older and cannot be replaced. It would seem the time has come to prepare the laity to shoulder greater responsibility in the direction of the People of God. While reaffirming their respect for priestly celibacy,

the group respectfully asks the bishops to consider the question of ordaining married men.

In this connection the letter refers to Pope Paul's communication with Cardinal Villot (February 1970), and the letter of the CNBB to the Pope on the same subject. The Spiritan team goes on to stress the urgency of ordaining men who are tried in virtue and experience, and are acceptable to their community. They should be given apostolic experience and short period of well-adapted training in theology before ordination.

Sierra Leone: Bishop Shanahan Centenary Celebrations

Bishop Shanahan was born on June 6th, 1971 in Ireland. On May 15th, 1971 the Holy Ghost Fathers and Holy Rosary Sisters in Sierra Leone and their friends celebrated the centenary of that event, the one as their confrere the other as their founder.

Although Bishop Shanahan never laboured in Sierra Leone - beyond passing through the port of Freetown - there were two good reasons for celebrating him especially here. The first was that the evangelization of Southern Nigeria - "le bas Niger" - was first undertaken from Sierra Leone some twenty years after the foundation here, which foundation in turn had stemmed from Bathurst in the Gambia. The second reason was that it was the inflamed missionary talk in 1902 of a returned Sierra Leone Holy Ghost Father who remains anonymous to history, which turned the recently ordained Father J. Shanahan's mind to the missions and West Africa.

Our celebrations took the form of a short seminar at Serabu. Fr. R. Curran gave a paper on delicate points of mission theology today: its very *raison d'être*, its methods, its connection with development. A fast and serious discussion afterwards unearthed the foundations of 'Why are we here at all'. Some were nervous that the discussion had not only unearthed but had undermined the foundations! This was not so. A little book - theology can be a bracing experience and is eventually healthy for the apostolate.

A paper on Bishop Shanahan's missionary methods was to follow. The speaker fell sick and it did not take place - a lively reminder of the precariousness which any planning in the missions is liable to!

The third talk was on Bishop Shanahan's spirituality, given by Sister Mary Michael who had the privilege of knowing the bishop in the last years of his life in Blackrock (Clareville), before he went to East Africa. Statements about the spiritual sufferings of the man from being misunderstood and misinterpreted led to another frank unforeseen discussion about two seemingly contradictory elements and methods of formation over the years in the two religious societies in question, and the aftermath thereof in the tensions of life together exemplified by us here and now in Serabu! In other words, are we true confreres and spiritual daughters of Bishop Shanahan in our way of life - especially when there is question of 'together' - or not? This session turned out to be what the French call a "révision de vie". It extended into a wish to have more such.

A concelebration of some twenty Fathers with about the same number of Sisters and some Brothers and lay people followed. The homily pointed out the relevance of Bishop Shanahan's episcopal motto for us in our missionary work today: *Lord, that I may see.*

Lunch and the long dusty drives home from Serabu, north, east and west, finished the seminar which all told, we hope, honoured Bishop Shanahan, gave glory to God, and inspired us to be better missionaries.

(Myles L. Fay)

Congo-Brazzaville: Diocese of Pointe-Noire

A recent bulletin of the diocese(no.47)provides the following statistics concerning entry into seminaries,postulates and novitiats(end of 1970):

Junior Seminary of Loango	92 students
Interdiocesan Junior Seminary	41 students
Seminary for late vocations.(Sindara)	1 student
Libermann Senior Seminary	5 students
Juniorate of Brothers of St.Joseph	2 postulants
Postulate and Novitiate of the Congolese Sisters	12 postulants

Furthermore,the Sisters of Providence of Sées have opened at Divénié their first community in a mission territory. The Sisters of St.Joseph of Cluny who left the diocese in 1937 have now returned and have opened a house at Mbinda.

Angola: 75th Anniversary of the Mission of Bailundo

The mission of Bailundo has just celebrated its 75th birthday. It was founded in 1895 by Father Ernest Lecomte,Prefect Apostolic and by Fathers Boehr and Strebler. The beginning was relatively easy,but the difficulties soon appeared. However,in 1902 a real movement of conversion began,and this has been going on ever since. Today there are 40,000 Catholics out of a total of 55,000 in the Bailundo area. Though many other stations were founded since 1895 and new parishes broken off,the mother mission is still a great centre with hits schools,institutions and a hospital directed by the Sisters of St.Joseph of Cluny.

Madagascar: Meeting of the Communities of Mandritsara

Last March the above communities met for two days reflection and prayer on the subject of "Vocation". The theme was chosen by common consent because of the coming ordination of a local seminarian and the taking of final vows by one of the Sisters. Fathers, Sisters and some lay people took part. These meetings were well prepared from the point of view of scriptural study and also by means of some documents which were circulated to prepare participants for the discussion.

We should like to draw our readers attention to Appendix 3 of the report. This contains the results in summary form of an enquiry carried out in Madagascar concerning the dearth of vocations to the priesthood and the religious life. Four hundred young people were questioned and the answers given would seem to be of real value for a "revision de vie" on the part of all missionaries, whether in Madagascar or on the mainland of Africa. We think our readers will find this survey valuable; and we shall be very glad to answer any questions concerning it by letter. No doubt many mission districts are becoming more sensitive to these problems of "image" - but how many have entered into collaboration with Brothers and Sisters to assemble a similar report on the situation in their own local context?

Guinea: News of Mgr Tchidimbo,Archbishop of Conakry

Recent news from Guinea assures us that Mgr Tchidimbo is in good health. After having being tortured his physical state was considerably weakened,but since his transfer to the city of Conakry he has been better treated and his health has improved.

Needless to say the small Christian community of Guinea has suffered a terrible shock in recent times. Not only were there dangers from outside,but many were saddened by the existence of

traitors within the Church itself. However, despite the tension and the almost complete lack of resources, for all outside help has been cut off, many Christians have been strengthened by recent events, and are now more aware of their responsibility to the Church in Guinea.

United States - East: Evaluation of the Provincial Works

The Province of the United States-East has begun a serious evaluation of its works "as they relate to the end of the Congregation". This survey has been entrusted to the direction of Dr. S. Nosow, Office of Evaluation Research, Michigan State University, with the Office of Institutional Research of Duquesne University acting in a liaison capacity. In this way it is hoped to arrive at "a completely objective analysis of the views of all the members of the Province while preserving the anonymity of each respondent".

This questionnaire takes the form of five pages of questions, and is accompanied by an off-print of the relevant chapter of the Chapter Decisions of the Eastern Province.

NEWS OF THE MISSIONARY WORLD

Rome: Meeting re Collaboration in the field of Information

Following the Provincials' Meeting (cf. Newsletter-CSSP, May 20th, 1971) the resolutions concerning Information were communicated to SEDOS. As a result a meeting will be held at the Generalate, Clivio di Cinna on Wednesday, June 16th to discuss Resolution IX:

"That this Assembly wishes the General Council to collaborate with other Generalates towards organizing a common service of general mission news and documentation."

A paper is being circulated to all participants on the sociological basis of collaboration in the field of information, and some practical proposals will be made concerning pilot schemes which could begin without delay. Needless to say, missionary institutes will continue to need a bulletin of the traditional or "family" character. However, the rapid rate of evolution and the growth of new problems in every mission area is leading missionary societies to the conclusion that they should cooperate in providing their members with the best service of information and documentation possible.

Rome: Meeting between Representatives of Superiors General and FAO Representative in Tanzania

On May 25th, 1971 an important meeting took place at FAO headquarters, Rome between representatives of Superiors General and the FAO representative in Tanzania. The executive secretary of AGRIMISSION, Father Brossard, O.M.I., opened the meeting by a short summary of its purpose. He explained how the Union of Superiors General (U.S.G.) had been interested in investigating specific geographical and technical areas where missionaries and FAO could coordinate their efforts. As a result of consultations it was decided to choose a specific country as a social laboratory to investigate ways and means of more systematic collaboration between missionaries and FAO. Tanzania was suggested by Father T. van Asten whose congregation had 400 members working in that area.

Another appeal for collaboration had come through the manager of the Fertilizer Programme at FAO who wrote to AGRIMISSION for the help of missionaries in motivating and guiding their people

with regard to the FAO Fertilizer Pilot Schemes in 14 countries. Tanzania is one of these countries and this is the reason why the meeting of May 25th included a representative of the scheme from Tanzania.

During the course of the discussion it was suggested that the dioceses of Dodoma and Mwanza could be used as pilot schemes, and that with proper feed-back, the experience gained in collaboration between missionary and agricultural expert could be placed at the disposal of the entire missionary organization in Tanzania.

Before leaving for Tanzania, Mr. Craddock-Turnbull, FAO representative in that country assured the meeting that he and his colleagues would be most happy to collaborate with any missionaries needing technical advice for rural development. (Note: Confreres will be interested to see that the FAO Fertilizer Pilot Schemes are planned for Kenya, Tanzania, Cameroons, Brazil, Paraguay; however, their own specific area may not be involved.)

Rome: Pastoral Instruction - "Communio et Progressio"

Towards the end of May, 1971 the member institutes of SEDOS were pleased to receive advance copies of the Pastoral Instruction on the Means of Social Communication. Written by order of the Second Vatican Council, the work was carried out by the Pontifical Commission for Social Communications. The equivalent commission of SEDOS had been approached for its opinion and suggestions in connection with communication problems in mission countries. And so members of the missionary institutes can be sure that problems peculiar to their situation have not been overlooked, and what is equally important, the work is the result of collaboration between competent bodies.

The Instruction reminds us that "freedom of opinion and the right to be informed go hand in hand. Pope John XXIII, Pope Paul VI and the Second Vatican Council have all stressed this right to information which today is essential for the individual and for society in general." It is hardly necessary to add that this right to information applies to members of religious orders and all such institutes within the Church as well. In pages 25-29 of the document we have all the general principles governing "The right to be informed and to inform". A later section speaks of these rights in the ecclesial context (pp. 55-58), showing that proper communications are necessary for healthy growth within the Church and for the spreading of the Good News.

But of particular importance and relevance for us is one of last paragraphs of the text (+177, page 72 in the editio typica):

"Religious orders and congregations will give thought to the many pressing tasks of the Church in the field of social communications and consider what they themselves can do to fulfill them under their constitutions. Their own specialized institutions for social communications will collaborate with one another and they will keep abreast of the overall pastoral planning of the diocesan offices, and of the national, continental / regional offices since these are, usually, the competent bodies for the apostolate of social communications."

(Despite the evident value of the document referred to above, the official organs of Church government do not always respect the general right to be informed on the part of the faithful. During the recent developments which led to the withdrawal of the White Fathers from Mozambique, for instance, the competent missionary agency "Fides" failed to inform its world-wide readers of the event and the reasons for it. Cf. Special Report. Editor)

Germany: Distinguished Journalist speaks about Missionary Societies and the Mass-Media

Recently Doctor Otto Kaspar, editor of "Ruhrwort" (diocesan newspaper) visited the General House and spoke to us about the need for greater awareness on the part of missionaries of the importance of the mass-media. Doctor Kaspar has been associated with "Kontinente" the common magazine of missionary institutes in West Germany, and has visited the missionfield on a number of occasions. He is well qualified to speak to us on the subject of mass-media in the context of mission and the missionary institutes. The following are some points of major import taken from his paper: "Missionary societies and the Mass-Media" -

"The importance of transistor radios and the effectiveness of the printed word in newspapers and reviews are facts today. Within the Church, however, this medium of communication is unfortunately viewed in guarded fashion rather than with the determination to use it as an opportunity for the Church.

Thus the Church stands at a decisive crossroad: either she can remain aloof - then she runs the risk of becoming a "silent Church," for in the future the psychologically most influential way to communicate with the people will be through the new media. Or, on the other hand, the Church can make the effort to supply for the omissions and neglect of mass-media in the past, and accept their value as a means of preaching the Gospel and of serving mankind in general. Only in this way can the Church maintain her dialogue with the people and fulfill her mission of preaching."

What does this mean in practice for the missionary societies? Dr. Kaspar answers the question under three main headings:

- " 1) Work in the mass-media must be given as much importance as the traditional activities in education, medical services, etc.
- 2) We must accept the need for professional qualifications in the field of mass-media, just as they are accepted for the traditional missionary activities.
- 3) Qualified members of missionary societies must be seconded for work in the mass-media, and be thoroughly trained for their task. The mass-media missionary will thus be added to the list of traditional missionary activities. "

SPECIAL REPORT

Rome: Letter from General Council of the White Fathers re withdrawal of society from Mozambique

A letter, dated May 15th, 1971 was addressed by the General Council of the White Fathers to all its members (3,600) announcing its intention to withdraw from Mozambique, and explaining in detail the reasons for this decision. Since withdrawal from a mission is a very serious matter demanding prayerful reflection in the light of the Gospel and the general good of the Church, we provide extracts from the text of the letter; the decision involves 40 members of the society, hence a considerable missionary team.

Reasons for withdrawal: The letter begins with a statement to the effect that the General Council's action was not influenced by lack of personnel, security reasons or financial problems. There was no question of the White Fathers being "personae non gratae" with the civil authorities, rather -

"The reasons behind this decision are much more serious: On the one hand, the basic ambiguity of a situation where our presence ends up by being a counter-witness. On the other hand, the sincerity of a mission which recoils from having two conflicting faces in

Africa.

The situation of the White Fathers in Mozambique is in fact more and more marked by a grave ambiguity. Sent as they are to bear witness to the Gospel and make the Church present as sign and means of salvation, the missionaries find that the confusion between Church and State, which is sustained by the constant practice of both civic and religious authorities, does a great disservice to the presentation of the Gospel Message and of the real face of the Church."

Freedom of action denied the Church in practice:

"It is unfortunately a fact that in many spheres the Church is hindered in her freedom of action. If theoretically she enjoys freedom of action, in practice the preaching of certain aspects of the Gospel is constantly hampered. It is not our intention to present a dossier here, or to discuss any particular points. Let it suffice to stress that too often certain acts of apostolic ministry, especially those aimed at promoting real social justice, are considered as subversive acts, and that they are often the occasion of painful vexations, or even imprisonment or ill-treatment for certain Christian leaders more in contact with the mission."

Dissatisfaction with the Hierarchy:

"We wanted, we asked and for a long time we waited for the Hierarchy to take a definite stand to dispel these ambiguities in face of injustice and police brutality. Faced with a silence which we do not understand, we feel in conscience that we have not the right to be accounted the accomplices of an official support which the Bishops in this way seem to give to a regime, which shrewdly uses the Church to consolidate and perpetuate in Africa an anachronistic situation, which in the long run is a dead end. Deprived as we are of the means of getting things properly clarified on the spot, our presence only engenders a regrettable confusion in the mind of the people."

The Church a "counter-sign" in this context:

"A Church of silence, a muzzled Church can remain a worthwhile sign in a regime, where the Church is officially persecuted. She becomes a counter-witness in a country which openly proclaims itself Catholic and Protector of the Church but in the long run uses the Church for aims which have nothing to do with the Gospel of Jesus Christ.

"Like St. Paul, we feel that there are situations in which we must have "none of the reticence of those who are ashamed, no deceitfulness or watering down the word of God" (2 Cor. 4, 2)."

Apostolic Sincerity:

"Another reason which has motivated this decision is the question of sincerity. When the countries in Africa became independent, it was not because of any ecclesial opportunism that we sincerely envisaged the change in the situation, but because of a deep-seated conviction... It seems to us that Africanization ought to be the normal climate of any missionary activity in present day Africa.

That is why it seemed difficult for us to be sincere while having two opposite ways of envisaging things: one way in Mozambique, and another in the rest of Africa. To us it seems difficult to reconcile being Malian with Malians, Congolese with Congolese, Tanzanian with Tanzanians...! It is a question of apostolic honesty which concerns our whole Society... Such a situation in Africa is today more than ever a counter-witness."

Pastoral concern within the context of the greater good of the Church in Mozambique:

"You understand well enough that it was not easy to take such a decision. It was taken only after mature consideration, and after consulting all our men in Mozambique... we are well aware that other reasons could urge us to stay: in particular, the temporary pastoral good of the people we are helping by our presence and whom we serve by our ministry.

"If we have the firm hope that these people will not remain without priests, and if we are convinced that in the long run our decision will benefit the People of God in these areas, we wish to state clearly that the stand we have taken can in no way be regarded as a sort of reproach to the Missionary Societies which will continue their ministry there for reasons that they may judge legitimate. Besides, we have constantly kept them informed before taking our decision."

(Editor's note: After the publication of this letter the priests and brothers (40 in all) of the society were given 48 hours to leave the country. What had been planned as a withdrawal became an "expulsion" as part of government policy in the area. All the White Father missionary team will be absorbed in other African territories confided to the society. The world press seems to have given little importance to the incident and coverage was slight.)

NECROLOGY

Brother Celestino Leitão of the Portuguese Province died at Caravelos on April 22nd, 1971, aged 47 years. He had been professed for 28 years.

Father Josef Lenoir of the German Province died at Bühl on May 15th, 1971, aged 58 years. He had been professed for 35 years.

Father Jean-Baptiste Blatt of the Belgian Province died at Lierre on May 22nd, 1971, aged 80 years. He had been professed 59 years.

Brother Augusto de Abreu Marques of the Portuguese Province died at Lisbon on May 28th, 1971, aged 62 years. He had been professed for 37 years.

Father John Paul Gilligan of the Province of the United States - east, died at Bethel Park on May 28th, 1971, at the age of 62. He had been professed for 33 years.

Father Joseph Jolly, former 1st. Assistant General, of the French Province, died at Paris on May 31st, 1971, aged 93 years. He had been professed for 69 years.

Brother Antoine de Padoue Ott of the French Province died at Blotzheim on June 4th, 1971, aged 76 years. He had been professed for 51 years.

R. I. P.

Book choice: Dominique Barbé - Demain, les communautés de base.

(Les Editions du Cerf, Paris, 1970)

With so much talk going the rounds on the subject of basic communities and the lack of proper understanding of the term on the part of many, this is a welcome book. Published at the end of 1970, we hope it will be translated into English where it will surely be of help to confreres in Africa as well as in S. America.