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Congregation of the Holy Ghost Fathers

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Clivo di Cinna, 195 - 00136 Roma

No. 9

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In 1969 there were in the Archdiocese of Nairobi : 174,806 Catholics and 25,967 catechumens out of a total population of 780,000 inhabitants. It was served by 89 missionary priests, 14 Brothers, 319 Sisters and 358 catechists. There were still only seven African priests but the diocese had already provided 2 Bishops and there were 19 senior seminarians as well as 125 juniors. In 1953, Archbishop McCarthy founded the Brothers of St. Peter Claver who now number 9 professed, 14 novices, and 11 postulants. The following year, he founded the Sisters of the Assumption who have 37 professed Sisters, and 6 Novices and postulants.

Archbishop McCarthy's successor in the See of Nairobi is the Most Reverend Maurice Otunga who had already in 1969 been appointed co-adjutor with the right of succession. He is 48 years of age and has been a Bishop since 1956.

ROME -

Directory of Social Communications

A bone-dry document, but of special interest to members of the Congregation with qualifications or experience in Communications and Mass-Media. The Directory will introduce them to their colleagues in the world of the Mass-Media. Furthermore, this dry book will help the Church to institute a self-examination, to measure the weight carried by the voice of faith in a domain where so many other voices catch the imagination of world opinion. Is the Catholic voice weak or powerful? Does the Christian message run the risk of becoming insignificant as the world approaches the "explosion" of intercontinental communications without frontiers. Father AGUILLO, who gathered the material for this Directory received the impression that the Catholic Church especially in Africa, parts of Asia, and the Pacific has not yet grasped the power of the communications media. In Latin America its achievement is greater. Perhaps the crisis in the Church is due partly to the fact that youth today has a different psychology, formed largely by the mass-media. (Ramon Aguilo - Catholic Media World Directory. IRADES. Edizioni pastorali, 6 via Paeriello, Rome. Price: \$2.00).

GENERALATE - Father Stöcker's Visit to Nigeria

Father Stöcker, General Assistant, visited Nigeria on the occasion of the ordination to the Episcopate of Most Rev. A.O. MAKOZI, Auxiliary to the Most Rev. A. DELISLE, Bishop of Lokoja. The ordination took place with much solemnity on Pentecost Sunday May 30th, 1971. Fr. Stöcker was able to visit a large number of our missions, not only in the District of Kabba but also in Makurdi and Eastern Nigeria.

At Onitsha, he took part in the celebrations on the occasion of the centenary of the birth of Bishop SHANAHAN. He met many of our Ibo confrères, who are over-worked but achieving wonderful results. They expressed their joy at his visit and their loyal attachment to the Congregation.

From his tour of Kabba, Fr. Stöcker gained an excellent impression both of the fraternal spirit among the confrères and of the progress realised in the missions. All primary schools are now run by the State but primary schools founded by the mission keep their catholic character: no teacher can be appointed without the agreement of the parish priest. This solution is in general welcomed by the Fathers as it not only saves the mission money and frees the priest from tedious administrative duties but also brings about a better relation between the priest and the teachers because the mission is no longer the employer of the teachers. The secondary colleges are still "private" and receive grants-in-aid. Father Laurent BERGIN, CSSp. is coordinator for Development in the whole diocese of Lokoja. A number of Canadian lay people help the missionaries.

In Makurdi, the future is promising. There are 34 Senior Seminarists and 14 admissions are expected this year. The State is in need of teachers and so the Government aids and Training Schools. The school situation in this state of Benue Plateau is the same as in the state of Kwara. The colleges are administered by a Board of Governors which is composed of 4 representatives of the government, and 4 lay people representing the mission.

The Bishop or his representative is the Chairman of the Board of Governors. There are also numerous centres of Religious Instruction. However, it is becoming more and more difficult to get residence-permits for the missionaries.

In the East Central State, where the traces of civil war are still evident, most of the Fathers are in charge of parishes, especially in the diocese of Enugu. Since they cannot give religious instruction in the schools, they organise "domestic training centers" and retreats. Because of the shortage of priests, many live alone but arrangements are being made for the formation of regional communities.

The junior scholasticate has about 150 pupils. The novitiate has gone back to Awo-Omama which was being used as a junior diocesan seminary while the latter building was occupied by the military. This year there are 28 novices among whom one novice-brother: all are Ibos except one from the state of Kwara and one from the Benue Plateau. The Senior Scholasticate building at Isieniu houses a Congregation of Sisters founded by Bishop Okoye and so, the senior scholastics live in at the Bigard Regional Seminary where they follow the courses. The Principal Superior is looking for a Community House for the Scholastics at Enugu. Bishop Okoye has proposed the mission buildings at Nike but this is over 5 miles from the Seminary. The Principal Superior is also thinking of buying a farm to support the novitiate and junior scholasticate. At the moment the District comprises 21 Fathers and 1 Brother, all of whom are Ibos.

The Ibos are reluctant to return to Kwara State and the Benue Plateau and it is a fact that they are not welcome there. The situation is still more serious in the Rivers State, where they have lost all their property without compensation and where they are forbidden to settle.

FRANCE - Re-opening of the Novitiate

Closed since 1968, the French novitiate re-opened on September 14th at Montigny-les-Cormeilles 20 kms north of Paris, in a property called "Les Fuillantines" belonging to the Deliverande Sisters. The life is different from the novitiate of former times. The artificial element has been eliminated and structures reduced to a minimum. The training involves principally, personal study and experience on which each reflects with those in charge and with the whole community. The Novitiate is directed by Father Serge REDUREAU who is assisted by Father René PILLOT. There are 10 novices:- 2 priests, 5 scholastics and 3 brothers. Because of the need for different levels of education, each one follows appropriate courses of doctrine and spirituality at Paris. At the Novitiate complementary courses are given, in which Libermann studies and the history of the Congregation figure. The novitiate is now launched. Is the new system a good one? Time will tell: by their fruits, you shall know them....

The District of Auteuil

On October the 20th Father Ledit held a meeting at the end of his visitation of this work. The meeting was attended by Fr. BOEGLY, General Director of the Work, the District Council enlarged by the presence of a number of Directors and Chaplains, the three members of the permanent administration and the Provincial Bursar of the French Province. Father LEDIT opened the proceedings by recalling the purpose of the meeting: the Congregation and the Province of France wishes to study its responsibilities in relation to this Work and the means that should be adopted to face up to these responsibilities. Then the replies to a questionnaire which had been sent out were analysed and discussed. At

the end, there was general satisfaction: for once, the important problems had been thoroughly studied and the General Council as well as the Province of France had been made aware of the hopes and the tensions of those engaged in this Work. After a period of anxiety, there was the joy of knowing that the apostolate of Father Brottier can continue, with the assurance of more substantial help and the setting up of more suitable structures (from a report by Fr. L. ROZO, Principal Superior).

SWITZERLAND - Provincial Chapter

The Province held its Chapter at Bouveret from the 3rd to the 20th August 1971. With Mgr. J.B. Coudrey as President, 21 Spiritans delegated by their confrères (there were two student representatives) met to consider the situation both of the members who work in Switzerland and those on the missions. For the former group, it was a question of defining their place and their activity within the framework of the Church in Switzerland: this involves a more developed community spirit (thus, a provincial executive team was appointed) and at the same time the desire to render real service to the local church at the level of the missionary apostolate. For the second group, there emerged the affirmation that the Congregation should be at the service of the local dioceses and must evaluate its works from this point of view. The Chapter was also concerned to strengthen the link between the province and the missionaries by improved communication on both sides and more obvious fraternal support. With regard to the training of young missionaries, the Chapter pronounced itself in favour of a period spent on the missions during the time of training; both to give their theological and spiritual studies a relation to reality and to bring a breath of youthful dynamism to the missionary teams liable to become stale through monotony and routine.

IRELAND - The expansion of the works of the province

To ensure communications between the Irish Spiritans in the four quarters of the earth from A to Z (from Alaska to Zambia!) the province has begun to publish an IRISH NEWSLETTER from which we take the following extracts:-

- Fr. O'Brien, provincial superior, left Ireland on October 21st for a visit to East Africa and Mauritius.
- Fr. Butler has accepted a teaching post in Mt. Hagan High School, New Guinea. He has already been joined by Fr. Michael Wallace, and four other Fathers are expected shortly to staff parishes offered by the Bishop. In order to have a base in Australia, Fr. George LAHIFFE has taken over a parish in Brisbane and will shortly be joined by two other confrères.
- There are now eight Spiritans working in the diocese of Monze in Zambia and eight others at Malawi, in the diocese of Blantyre. This latter team has suffered a sad bereavement by the death of Fr. Michael FRAWLEY; his funeral occasioned many touching expressions of sympathy. Another group of eight is in Ghana, in the diocese of Kumasi where they work in collaboration with S.M.A. Fathers.
- Fr. Gannon has left Kimmage to help the Ethiopian venture to get started.
- In response to the request of the Bishop of Anchorage, three confrères are now working in Alaska.
- There are approximately 90 Irish Spiritans in the U.S.A., most of whom were formerly missionaries in Nigeria. Some have joined one or other of the American provinces, some are doing parish work, and some are attending various University courses. Arrangements have been made to establish centers which will re-group the confrères of a particular region and serve as bases for propaganda work. At the moment there are three such communities:-

The Volunteer International Christian Service (VICS), an organisation of lay missionaries which was founded by the Spiritans of Ontario and whose Director is Fr. D.M. McGoldrick, celebrated on September the 19th the Departure of the first band of missionaries. Father G.A. McCarthy, district superior celebrated the Mass after which each of the missionaries was presented with a Bible, a mission cross, a Rosary and the VICS pin. On Sept. 20th Miss Susan Marshall left for Paraguay. The following day Miss Peggy Thorpe and Mr. Dan Welch set out for Papua-New Guinea, and on the same evening Miss Therese Belec left for East Africa. Two others will shortly be ready to depart. Thus, VICS has been launched; may these volunteers be the first of many and may God have them all in His keeping!

WM

FRANCE - Missionary Magazine

The Annals of the Propagation of the Faith, which, for the past 150 years have done so much to develop missionary interest in France, have come to an agreement with Peuples du Monde, a magazine published in common by a certain number of institutes engaged in missionary activity. It is simply a case of fraternal collaboration and pooling of resources rather than a "fusion" or a take-over. The Annals will continue to appear 4 times a year when the two inner pages of the cover will be reserved to what is special to them. Peuples du Monde will continue to be published 10 times a year, including the 4 issues in combination with the Annals, and hopes in this way to find among the 700,000 readers of the 'Annals' the 10,000 new subscribers it needs.

The Evangelical Missionary Society, which was founded in 1822 and has been responsible for the chief French Protestant missions, is closing down. It will be replaced by an Evangelical Department of apostolic activity in France and by an evangelical organisation for missionary collaboration at the international level. The reason for this move is firstly that the young Churches founded by the Society are now autonomous bodies and secondly, that over a third of the budget and the personnel was no longer French but Swiss. Commenting on this close-down in Reforme Mr. A. Ledoux writes "Some people are saddened and disturbed. They are wrong. It is not the "mission" that is disappearing nor the various activities of the society which will continue without interruption, but simply a structure that is being changed. What counts is the missionary undertaking itself, this movement which constantly impels the church to go forth across all frontiers..."

The 9 young churches which have grown from the labours of this Society total today a million and a half christians. They have over 200,000 pupils in their schools and colleges and they administer many hospitals, dispensaries and leprosy clinics, as well as various social works.

The Bigard Regional Seminary at Enugu has now a new Rector, Mgr. J. Ogbonna. He succeeds Fr. John Daly, CSSp. who held this post up to the end of the civil war in Nigeria. The Theological Faculty has recently been affiliated to the Pontifical Urban

University of Rome and is empowered to give the degree of Bachelor in Theology. The "Pontificia Università Urbaniana" succeeded in 1962 to the Pontifical Scientific Missionary Institute, which itself in 1933 replaced the Pontifical Atheneum of Propaganda Fide founded in 1622.

The Seminary publishes a magazine in English called "The Torch". There is also a French circle which has begun to produce a more modest bulletin entitled "Bigard aujourd'hui".

Hospital handed over to the Government

On August 3rd 1971, Most Rev. A. Deslisle, Bishop of Lokoja handed over to the Nigerian government the Hospital of St. Jean at Kabba. The Governor Lt. Col. D.L. Bamigboye who was accompanied by the Minister of Health and Public Welfare expressed his satisfaction at finding the hospital so well-equipped and paid tribute to the Catholic Mission for having achieved such perfection. He underlined the need for the old and new personnel to work in harmony for the good of the patients and encouraged all to maintain the high standard set before the transfer to State management.

CAMEROON - Decorations Conferred

Brother Germain LACAVE has been awarded the Order of Knight of the Legion of Honour in recognition of his 50 years' work in Africa. On the same day, October 1st Fr. RIETBERGER was named Chevalier de l'Ordre de la Valeur, while Frs. GASPARD and CRIAUD received the Merite Camerounais. Congratulations to each and all!

Inauguration of Pro-Nuncio

On July 30th, Mgr. Jean JADOT, as Pro-Apostolic Nuncio presented his credentials to Mr. Ahidjo, President of the Federal Republic of Cameroon. In the course of the audience, the Pro-Nuncio expressed his good wishes for the Head of the State and for his country. At the same time, he explained the significance of his pastoral mission and in particular, he promised the support of the Church for the programme of development which the Government has undertaken.

The President replied expressing his pleasure at the good relations that exist between Church and State. He emphasised the immense moral support given by the Holy See towards the understanding of the problems which face contemporary man in every domain and he expressed his gratitude for all the Church has done to aid the people of the developing countries. On Sunday August 22nd, Mgr. JADOT was officially received by the Catholic community of Yaoundé.

CONGO 50 Years of Religious and Missionary Life

On October 25th a Thanksgiving Mass was celebrated in the Cathedral of Brazzaville, to mark the Golden Jubilee of the Profession of Brother Alexandre FRIEDRICH, missionary in the diocese of Fort-Rousset. In fact, it was on October 18th 1921 that then aged 19, he pronounced his religious vows.

It was also the Golden Jubilee of his missionary apostolate in the Congo, since he arrived in Brazzaville at the end of November 1918. Having been named Captain of the episcopal riverboat, the Pius X, he was occupied for 15 years in supplying provisions to the missions on the banks of the Congo, the Alima, the Likouala and the Oubangui. In 1929 he took command of a new boat, the Mgr. Augouard, which he himself helped to fit out at Brazzaville. Back on land in 1937, he was engaged in various works especially in the "Upper", which became his country of adoption. At times picturesque, at times monotonous, the long career of Brother Alexandre marked by the spirit of obedience and hard work, has rendered great service to the Church in the Congo and - long before the term was popularised - to the economic and social development of the country.

EAST AFRICA -- Education in Social Communications

The Bishops who form AMECEA have decided that courses on Social Communications are to be given in the Senior Seminaries of their 5 territories (Kenya, Tanzania, Uganda, Malawi and Zambia). Already workshops on the subject have been held in the seminary of Kipalapala (Tanzania) and Kachbere (Malawi). Another was held from the 4th to the 8th October at the Seminary of St. Thomas Aquinas Nairobi (Kenya). The aim is to prepare the seminarists for their future work of teaching and preaching. In the mornings, courses were given on the following themes:- "The use of theatre and singing in pastoral work", "Communications, African style", "Communications and pastoral ministry", "The technique of audio-visual methods for teaching religion", "The application of social communication methods to preaching". The afternoons were devoted to practical exercises in radio, journalism and pastoral communications.

SOUTH AFRICA -- The Africanisation of the Church

Demonstrations by coloured priests and lay people to demand a greater Africanisation of the Church are becoming more numerous and more important. They are not without reason, since, for a million coloured faithful and 170,000 whites, there are 25 white bishops and only one coloured. Similarly, of 1,500 priests, 1,380 are whites, 144 are African, and 28 are "Cape coloured" or Indian.

Last January, a group of 5 African priests published a declaration in the local press criticising church administration in South Africa. On Feb. 23rd this declaration was discussed at a meeting of priests and laity organised by the Priests' Discussion Group. A delegation of coloured priests and laypeople was received by Cardinal McCann and the executive of the Episcopal Conference. "We shall do our best" the Cardinal said "to take account of all your proposals. You have our full support: we hope you will give us yours". A further incident of the same kind was the gesture of the coloured catholics at the inaugural meeting of the Committee on Justice and Peace; they formed a separate group from the whites to discuss the racial problem. At the closing session of the Meeting of the Episcopal Conference at Pretoria, many African priests and laypeople intervened. Among other things, they called on Bishop Boyle of Johannesburg to resign and yield his See to a black bishop. They also asked for the appointment of a black Cardinal, since they had lost confidence in the present Cardinal, because of certain statements he made in Australia.

In the course of a Seminar organised by the Christian University Movement, a motion was passed strongly criticising "the christianity spread by the white-dominated churches", for favouring the status quo and the oppression of the Blacks. The liberation brought by Christ is not merely interior but also exterior. Thus, his message implies a struggle to free the coloured people from their slave-mentality, their inferiority complex, their lack of confidence in themselves, their dependence on others. Otherwise, there is a vicious circle:- the africans fail because there is no africanisation, and africanisation fails because the Africans fail!

GUADELOUPE -- Study Session on the Family

On August 30th about 50 priests, 20 sisters and some lay people spent a fortnight- more or less full-time - at Raizet studying the Guadelupian family: the civil and religious situation, problems concerning the birth rate, family relations, education, the future of the children, their surroundings, the professions of the parents, budgeting, participation in the development of the country etc.

The preparations for this Session lasted a whole year. Surveys were made in families of different social background in order to face up to the concrete situation and a co-ordination group correlated the work of the Session. The numerous discussions exposed the importance of this matter, which is a matter concerning the Church. The method and the technique of the session consisted essentially in learning, in looking at and listening to all that has to do with people's lives.

The first part of the course studied the syntheses which had been made of the surveys and the declarations of various types of families; then two Guadeloupan economists dealt with the reality of the situation while Father Leyesque the theologian of the group suggested certain lines of reflexion; finally, on the last morning all that had been done was transformed into a prayer.

The second week was devoted to hearing the experiences of people engaged in social work of various kinds with the help of a team of economists along with the theologian of the group and a social-psychologist from Martinique. This led up to a process of reflexion based on the see-judge-act method. The last section of the course was devoted to the contemplative life of the People of God and clarifying certain important pastoral orientations. The Session ended on Sept. 15th. Since then, the religious bulletin of the diocese "Eglise de Guadeloupe" has published a number of interesting articles on the results of this very successful venture.

LATIN
AMERICA - Foreign Clergy in Latin American - three questions

The personnel engaged in apostolic work in Latin America is composed to a large extent of priests and religions from abroad. In this connection, the following questions may be asked:--

1. Are there valid reasons to justify the presence of this personnel?

Members of religious orders from Europe, both men and women, have been in evidence since the first days of the founding of the Church in Latin America, and their presence has been beneficial for the missions, for works of charity, for education. It is still the same today, not only in the rural sectors where foreign personnel predominates, but also in higher education, as well as in theological, pastoral and liturgical research. Their activity may be open to criticism on one or other point, but that does not imply for a moment that their presence is harmful. Moreover, the interdependence of peoples is a benefit, and the presence of strangers helps the local churches to understand the problems which have arisen elsewhere and will soon make their appearance in Latin America too.

There are also pastoral reasons. The first is the shortage of clergy. The presence of foreign clergy could be harmful if it prevented the local clergy from assuming its responsibilities in this matter, or if the foreign communities did not trouble themselves to look for vocations and to adapt the training to the local culture. But for the present, the Latin American church is glad that there are foreigners to fill the gap.

The full integration of the foreign personnel is important since, it is a principle of all outside aid that it should contribute to the internal growth of the Latin-American Church. It is normal that the religious congregations are interested in their own growth and in the development of their works, but this should not be exclusive. The growth of the Church demands 3 things:--

- (a) the integration of the values of the country in the christian life
- (b) the provision by the country itself of the necessary personnel and means to carry on the work

(c) communion with the Universal Church and the disposition to play one's part in the work of the whole.

There are also theological reasons to justify the sending of foreign personnel to Latin America. Firstly, the essentially missionary nature of the Church, then the universal communion in Christ, episcopal collegiality and co-responsibility etc. All this calls for a sending forth so that all may feel united in the Lord and assume their responsibilities. Whatever doubts may be raised about this are due to individual circumstances. No doubt, there have been mistakes, either concerning the works undertaken by religious communities, or because of a lack of adjustment to new situations.

2. Are there special requirements to be demanded of those who come to work in Latin America?

We shall deal with two points: a) the choice of persons and b) their training.

a) First and foremost, there is required a conviction and a capacity for adaptation. It is not enough to realise that the pastoral situation in Latin America is different from that in the United States, Canada etc. but one must also accept that the only pastoral methods valid for Latin America are those which take into account the cultural, social, and other varied elements that are proper to the country. This supposes a remarkable attitude of detachment, humility, flexibility and faith in God's plans. It is not uncommon to meet both men and women religious who disparage all that is native to the country and criticise the defects which make efficient pastoral action so very difficult. But the defects should not lead us to overlook the remarkable qualities which go to make up the personality of the South American, all the more so since they do not carry the full responsibility for their present situation. Adaptation has already begun when one takes on one self the concrete circumstances of the Latin-American way of life, when one gets involved in its problems, when one comes to appreciate their scale of values even though it differs from one's own.

But all that is not enough. There is need for real human and psychological maturity. It would be fatal to send people to Latin America because they are going through a crisis. On the contrary, adult security is necessary for one who is to live in a foreign milieu. The 'sending-forth' demands an authentic missionary spirit, very different from the "colonial spirit" which often shows itself, subtly and unsuspected, even in religious communities.

In choosing personnel, not only the sending community but also the receiving Church should have its say. This is the only way to get to know the possibilities of those who are sent and the needs of those who receive them.

b) In addition to the need for careful selection, there is the need for adequate preparation. Here we speak of a special preparation, distinct from the indispensable general training. This may be done in several stages. The first would consist in tests for adaptability and maturity given before departure. The second would be devoted to learning the language and the history of the country, thus giving the necessary mental adaptation for being ready to undertake the apostolate. This second training-period should be done by preference in a Latin-American country. The third stage would consist in the immediate preparation for the particular work envisaged. It should be done on the spot, in co-ordination with the different groups, foreign or local, who propose to work in the country. For this reason, it is desirable that each Latin-American country should have its own pastoral institute.

It would be wrong to think this training can be done more easily and more quickly merely by contact with the missionaries already at work. Specific tasks require specific preparation.

Today, it is not possible to be of service to the church without specialisation. The man who is "good for anything" is in danger of being "good for nothing". Good will is essential but it cannot make up for incompetence.

3) What are the tasks appropriate to foreign religions?

It is not enough to arrive in a country "paratus ad omnia"; one comes to carry out a concrete task within an overall pastoral plan. Furthermore, the fundamental criterion must be the growth and development of the local church.

Those tasks are varied. Special attention should be given to the type of work which "multiplies": the training of lay-leaders; setting up and activating basic communities; reinforcing local personnel in works of formation; vocation work etc., in short, whatever aims at improving the apostolic personnel both in quantity and in quality. In addition, there are the tasks which require highly-qualified personnel: Centers of advanced training for men and women religious, pastoral institutes, centres for theological research. This is an immense service to be rendered for the period necessary till the local church can succeed in having local personnel for this kind of work. (From an article by Fr. M. Edwards, President of CLAR, in Convergência março 1971).

DOUME (CAMEROON)

CEPAL Project

It may be said in a general way that there is a noticeable difference between the mission buildings and African houses. Some blame missionaries for separating themselves from their flocks and not adapting themselves to local conditions. Others on the contrary, consider that the missionaries have proved how feasible it is to build solid comfortable houses with local materials. Up till now, it is true, very few Africans have imitated this example, either because they do not feel the need, or because they have not the means. The first thing they do is to encourage the felt need for a more worthy dwelling-place and then provide the possibility of building a house that is simple but solid and hygienic. This involves an educational process directed to changing the outlook and communicating "know-how".

With this in view the Mission of Doumé has founded the Co-operative of Assisted Personal Effort for Lodgment (called CEPAL from the initial letters in French). It is a Credit Union in which each one can deposit his available money, until he has saved a sufficient amount. Then with the help of the Credit Union he can set about building. The credit for this idea goes to Mgr. Liboire MINKAT, the African priest in the area. It is at the same time a Co-operative of both finance and labour, since all help the one who is building the house.

Up to now, the scheme has not been completely satisfactory because the social spirit is not yet sufficiently developed to ensure the required collaboration. However, the principle remains that it is the people themselves who should build their own houses. The Co-operative puts the emphasis heavily on personal effort. It is not the mission that is going to build the houses, but the participants themselves helped by their family and their clan who look for the stones and sand, dig the foundations, make the bricks and provide the other necessary services.

The contribution of the mission is to provide the technical assistance which is lacking on the spot:- draw up a simple plan, estimate the cost, provide what has to be bought (timber, cement etc.) and administer the fund. For this technical part, the mission of Doumé asked the Organisation of Volunteers from Holland to send two young men who would be able to influence the mentality of the people and also provide the necessary skills. The mission also presented two young Dutch brothers to join the team of the Volunteers. Brother Corneille Gijsberg has worked for 2 years with the CEPAL in Doumé, while Brother Harry Hermans has been doing the same work in Ngele - Mendouga. At the moment,

there is a lay volunteer in Doumé and Brother Gijsberg is initiating another project in Andjou.

At Doumé and in the vicinity, 17 houses have been completed, 18 are in course of construction, and there is a waiting list of 16. Most of the houses have 4 rooms and a sitting-room, but no toilet because the people prefer this to be installed outside the house. Sometimes there is a small room which is used for a shower-bath, but more often as a food-store.

The first operation is to make a number of concrete pillars or piles. Then the foundations are dug, the piles are put in position and on these a roof of corrugated iron is placed. Then the bricks are made with a very simple hand machine and the walls are put in. Doors and windows are manufactured at the Mission Workshop. After some time, the walls are plastered and the floor is laid down. The cost of such a house is between 150,000 and 200,000 Fr. CFA (= about 600 US \$).

The civil authorities are very much in favour of this initiative, since it is entirely in conformity with the official plan which insists strongly on the improvement of housing. From the point of view of the missionaries, they see this as a concrete form of evangelisation, because it helps the people to improve their human condition. It tries to answer the real needs of the Africans but does not transcend their possibilities. For the brothers and the lay Volunteers, it gives them the opportunity to contribute more directly to the sound development of the country. At the same time, the movement makes the people more conscious of their situation and encourages them to shoulder their responsibilities, in so far as they can, with a view to realising authentic progress.

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Frs. R. AGENEAU and D. PRYEN are engaged in writing a book entitled "Les Chemins de la Mission aujourd'hui" (literally "The Roads of the Mission today"), in order to describe the remarkable renewal of missionary work at the present time. Composed in collaboration with numerous missionaries and christian of the young churches, this volume is intended as a work-manual and a synthesis of the present position. It will be published in January 1972 and will most likely be available only to those who have booked orders. Copies may be ordered from: Revue SPIRITUS, 40 rue La Fontaine, Paris - 16^o, C.C.P.: PARIS 16.507.10. - Price 15 F.Fr. post free.

+++++++ O U R D E A D ++++++

- Father Gerard BOURSIER, of the District of the Congo, died on October 28th 1971, at Chevilly, at the age of 39 years, after 17 years of profession.

- Father Bernard FENNELLY, of the Irish Province, died on Oct. 24th, 1971, at Kimmage, at the age of 83 years, after 63 years of profession.

- Father Reginald WALKER, of the Irish Province died on October 27th 1971, at Rockwell, at the age of 66 years, after 47 years of profession.

-Brother Casimiro ESGALHADO, of the District of Nova Lisboa, died on October 27th 1971, at the age of 69 years, at Sambo after 43 years of profession.

-Father Patrick TOWNSEND, of the Irish Province, died on October 30th, 1971, in Mexico, at the age of 51 years, after 32 years of profession.

- Father Albert GAGNON, of the Canadian Province, died on November 1st 1971, at the age of 65 years, after 40 years of profession.

- Father Joseph WUNSCH, of the French Province, on November 1st 1971, at Blotzheim, at the age of 89 years, after 69 years of profession.
- Father Albert BULLION, of the United States West Province, on November 4th 1971, at Pittsburg, at the age of 50 years, after 29 years of profession.

+++++ R. I. P. +++++

25th Anniversary of the founding of U.N.E.S.C.O.

On November 4th, UNESCO celebrated the 25th anniversary of its foundation. Pope Paul VI had planned a personal visit to Paris for the occasion but he was detained in Rome when the period foreseen for the Synod had to be prolonged. He was therefore represented at the ceremony by Cardinal Danielou and in a letter to Mr. Mahen, President of Unesco, the Pope surveying the work of the organisation pointed out how on many points, it was brought into contact with the activity of the Church. Since 1946, the Holy See has a permanent observer at Unesco. The first was Mgr. Roncalli, the future John XXIII. Today the post is held by Mgr. Luigi Conti. The International Catholic Centre for Co-ordination of Unesco, whose president is Mr. Hean LARNAUD, has its offices at 98, rue de l'Université, Paris VII.

In 1960, there were 8 member states from tropical Africa in Unesco. There are now 40 representing 250 million Africans. These young states are anxious to catch up with the other states on the technical level, and yet be faithful to their past. Unesco helps them from both points of view. It collaborates with the World Bank for financing educational projects. To safeguard cultural values, it is preparing a General History of Africa which will begin to appear in 1970 at the rate of 2 volumes per year for 3 years. In the context of the International Book Year (1972) it will encourage the promotion of African languages by publishing African classics and translations into local languages of the universal masterpieces of literature. It is especially interested in the promotion of schooling. The Addis-Abeba plan (1964) had fixed at 20% the proportion of children who, in 1981, should pass from the primary to the secondary school. It does not appear likely that this target will be attained. On the other hand, the matter of schooling for girls is going ahead at a very encouraging rate. Unesco has supported the founding of a Regional Centre for School Buildings at Khartoum, and it has founded in Yaoundé a centre for the production of school manuals. While the proportion of illiterates remains relatively stable because of the increase in world population, Unesco comes to the help of those governments which ask it to draw up programmes of basic literacy for adults and aids them in producing dictionaries, manuals and texts. It has also organised courses for those in charge of national centres of alphabetisation, radio educational programmes and rural development. Finally, Unesco collaborates in the planning of the Educational programmes in practically all the Ministries of Education in tropical Africa.

A THOUGHT FOR REFLEXION

"The role of the modern State, because of the increasing complexity of human society... tends to extend itself to the whole of human life. Consequently, many aspects of social action, which ... used to be almost exclusively the activity of the Church are now more and more taken in charge by the human community, namely, the State. The general evolution towards "socialisation" is most rapid in the Third World." (Mgr. Blumgoos P.A.)