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12-20-1971

### CSSP Newsletter-No.10 (1971)

Congregation of the Holy Ghost Fathers

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# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

December 1971

N° 10

The Editor of CSSP-NEWSLETTER-CSSP

wishes all our readers

a very happy New Year!...

27A-51-23

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### PROVINCES AND DISTRICTS

#### FRANCE Public opinion and the Foreign Missions

About 30 Spiritans employed in the work of missionary animation gathered together at Chevilly, under the presidency of Rev. Father Joseph HIRTZ, for a session of research into the ways and means of bringing the global problem of the Foreign Missions to the notice of the public. On November 16th, 17th and 18th, the participants not only studied the theological problems relative to a new comprehension of the Foreign Missions, but also the technical means, most apt for transmitting the message to the people of today. Three main lines of research predominated and led to the following conclusions.

- 1) The renewed and henceforward unshakeable conviction that the Foreign Missions depend almost entirely on the wealthy countries of the West, and that, in a certain sense, the future of the young Churches depends on these countries. It is a fact that if the provider countries, christian in majority, continue to enrich themselves to the detriment of the poor countries, there is the likelihood that the western missionary will no longer be tolerated in the Third-World and his message of justice, love and peace will no longer be heard.
- 2) The christians of the developed countries should endeavour by their action and contestation to influence their country and obtain more justice and fraternal treatment for the Third-World. It is therefore necessary, in order to safeguard the credibility of the Gospel, to wage resolute and constant war by all the evangelical means so as to change the economic and political structures responsible for the sinful oppression of the poor

countries. Such an awakening of conscience can only take place where there are communities who take as their rule of life this essential sign left us by the Christ: Fraternal love and a sharing of life.

3) Within the ranks of the People of God, the so-called "basic" communities give a special insight into the Church's actual research. The members of these communities define them as privileged places of renewal where men and women, secular and regular priests, nuns and lay people find new ways of enriching and bearing witness to their faith. Their dynamism and evangelical radiation will become new sources of information, of awareness, of formation and action in the interests of the Church's missions. The local Bishop is, of course, the one primarily responsible for evangelisation, and provides the link and sign of unity in the assembly, so that cooperation with the ecclesiastical structures set up by the Bishop is strictly necessary and is a guarantee of truth.

The quality of the deliberations and the firm decisions taken during this meeting of missionary publicists are a proof that in the midst of change and incertitude there is still to be found rooted in the hearts of certain men the desire to live Christ and the Gospel, and to continue to spread the Good News to all nations.

#### SPAIN Departures for the Missions

A missionary team of two Fathers and four lay auxiliaries, two of whom are young girls, are ready to leave for the mission of Balumbo in Angola. Another Spanish Holy Ghost Father is already at work in Angola, at the mission of Mussolo, and a third will leave shortly for the mission of Cumacupa. The Balumbo team proposes to set up a model village with huts that satisfy the demands of hygiene and family life. To this will be added a dispensary for the sick people of the district. In this village, small handicraft industries will be established and an effort will be made to introduce better agricultural methods so as to improve the food supply of the villagers. A farm cooperative will be launched. It is hoped that the results obtained will make this village a model which the other villages will come to imitate as best as they can. Finally special attention will be given to the training of school-masters and catechists so as to enable them to work for the betterment of their brethren without renouncing their own culture.

#### AMAZON. The situation in Alto-Jurua

The population comprises principally two ethnic groups: the descendants of Indians and the immigrants from the State of Ceara. The first live together at the junction of rivers; they speak their own language and some portuguese; they mix rarely with others. They have been baptized here or there in the course of their peregrinations. The "seringueiros" who harvest the rubber, live on the banks of the river in groups of two or three families. They are dependant on a "patron" to whom they are obliged to sell the rubber they gather, and from whom they are forced to buy whatever articles they need. In this way they are doubly exploited, for there is no fixed salary. A pound of nails which would cost four cruzeiros at Manaus is sold to them for ten cruzeiros. On account of this the mission has organised a cooperative which can offer the same article for 5 cr.95. Since the population is very dispersed and small in numbers, there is only one school between Cearuary and Eurunepè, at Itamariti, but this centre appears too artificial and it will be necessary to persuade the people to seek a better locality.

We can only visit the principal agglomerations once a year. The people do not come to us unless they wish to get married, or have a child for baptism. Religious instruction is very rudimentary because there is so little time for instructing them. The actual liturgy is beyond their comprehension and one could wish that the Bishop would grant greater facility for a better adaptation. The homily is a difficult business because of the low level of understanding of the congregation. The distance between the Fathers and the people with regard to the standard of living is as great as that which separates them regarding the faith. (From a letter of Fr. BURMANJE.)

ANGOLA.

A Museum of Sacred Art

Thanks to the initiative of Brother INNOCENCIO, of the "Casa dos Rapazes" of Nova Lisboa, a museum of sacred art will soon be inaugurated that will assemble objects of exceptional value, because of their age or because of the material from which they are made. Missals and books nearly 200 years old, ivory crucifixes, paintings of incalculable value whose origins are lost in the dim mists of the past, a beautiful "living calvary" mounted on a platform, a crucifix of great value offered by a Portuguese Countess, vestments demonstrating rare skill and beauty, statues and statuettes (carrying in varying degrees the scars of time) which have been collected from the villages of distant missions; all this and many other things make up the collection of this too little known museum. It has, however, been visited by the Prime Minister who has promised to provide in the near future a vaster and worthier installation where all the objects will be set out in sections with explanatory notices.

GUINEA.

The case of Mgr Tchidimbo

Mr Seydou Keita, ambassador of Guinea to Italy, declared recently in Rome at a press-conference that the case of Mgr Tchidimbo will be examined in the same manner as that of the others involved in the plot of November 22nd 1970. "The Synod was perfectly right to raise this problem, said Mr Keita. "If it had not done so, we would have been astonished. The cases of all those who have been arrested will be examined at the request of either the parents of the accused or international organisations and governments. The case of Mgr Tchidimbo will be examined in the same manner." Afrique Nouvelle comments: "If this re-examination is to be carried out in the 'People's Courts' with the same display of passion as has characterised the recent trials of 'fifth columnists', there is nothing to be hoped for. The course of true justice requires calm and serenity; it rejects systematic classification by categories which would exclude the specific consideration of each case individually; it eliminates cruelty which would make it appear vindictive. The day that pressure either from below or from above ceases, it will be possible to hope that Guinean justice be just, which means that the innocent will be freed and that the punishment of the guilty will be carried out without cruelty. Otherwise, all will be included in the same category and the same punishment, and Mgr Tchidimbo with them. The world observes and waits to find out where in the Republic of Guinea are the high ideals of justice, dignity and humanity. The "confessions" of the guilty have convinced nobody.. perhaps not even in Guinea." (n° 1268, 25 Nov. - 1 Dec. 1971)

ENGLAND. Castlehead gets Ministry Approval

St. Mary's College, Castlehead, has now official standing with the Government and will be put on the official list of Secondary Schools approved as coming up to the standard required by the Ministry. This result is the fruit of many years work, and tribute must be given to past Superiors and Staff who laid the foundations and to all the many friends of Castlehead who by their generosity made it financially possible. The year has got off to a good start. To Fr. Browne and Fr. Jas. Simpson are due our thanks for the fine retreat they preached. Two students have gone to the noviciate in Ireland. Our numbers are very low.. 35, including two day students. Only five new boys came this year and we are in great need of prayers for vocations. Since we are now officially approved, we can advertise the fact that we are willing to accept a number of lay students into the College.

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IN THE MISSION FIELD

SENEGAL. Outposts..

.. In the mission of Kedougou there are at present two Fathers, one Brother and five Nuns whose work takes in the town and vast surrounding district, peopled mostly by animists or recent converts to Islamism, and very much abandoned. Our little christian community is becoming more and more conscious of its responsibilities, and contacts with those around us are on the increase. A day-school and a boarding-school for some 120 children from the "bush" are in the care of the Sisters. Our treks into the bush are fairly frequent but they are limited by the poor state of the bush-paths which take toll of our two jeeps, and by the considerable distances to be covered. In the villages, small communities are springing up slowly, thanks to our catechists - first generation christians of the locality. All our attention is concentrated on the formation and support of these pioneer apostles who evangelise, teach, take care of their fellow men and strive to promote a better system of agriculture. Most of them are married. In our eyes, their role is of prime importance since, as natives themselves belonging to the place, it is they who carry out the real work of direct evangelisation... This life in the bush has been for me the occasion of a veritable renewal. In contact with these people, as yet untouched to a great extent by the modern world, one discovers a certain poise and traditional values of a very healthy and rewarding kind. It is to the people that we proclaim that God has spoken through Jesus Christ. For them, God's existence is quite evident and our desire is to help them to discover the full knowledge of him progressively and in a climate of mutual Confidence and fraternal exchange. Our activities are many. According to our personal gifts we try to work together with the efficacious assistance of our native catechists. We do not lose sight of the fact that we are only "missionaries", sent to announce Jesus Christ, who lay the first foundations of the local communities and who, one day, must be ready to depart for some other corner of God's vineyard in the service of the Mission.."(Fr. F.Kihm, Miss.Cath. Kedougou, Sénégal.)

CAMEROON Ministry among the Pygmies

".. What makes the apostolate among the Pygmies difficult is not the climate, which is excellent, nor the discomfort and fatigue from long periods in the bush and in their camps.. it is the

Pygmies themselves, who are really exasperating. They possess a natural force, the most powerful that exists, the force of inertia. There is something folkloric to be met with in working for them; they are kindness itself and have a most disarming simplicity but alongside that they have, from our point of view, so many faults that those who work for them are easily discouraged. Lack of hygiene, laziness, inconstancy, carelessness.. to be met with in all domains: education of children, upkeep of the village, agriculture, relations with villagers, social life.. Above all don't go away thinking you have won the game when a Pygmy says "yes" to you, and if he has given you his word: by "yes" the Pygmy means everything - even "no". It simply means: "I say yes to you because it gives you pleasure, and because if I said no, it would anger you and bring on discussions." So, the Pygmy says "yes" to the Administrator, "yes" to the missionary, "yes" to his landlord the villager, and then he goes off and hides in the forest. The Pygmy who for milleniums has lived by hunting, fishing and fruit-gathering, that is to say living from day to day, is an improvident being. There are passages in the Gospel that for him are best passed over in silence: that of the birds who neither sow nor reap.. Much better to seek passages like "you will eat your bread by the sweat of your brow", passages in praise of work and personages like Jesus helping his father Joseph the worker, the parable of the unproductive talent. The laziness of the Pygmy when working for himself is monumental.. The greater part of the day is spent in his hut sitting chatting. Then he will go and complain that he has nothing to eat, nothing to wear, and the villagers profit of his misery by making him work for them for next to nothing, sometimes merely a little food. Which of the two is the more blameworthy, the laziness of the Pygmy or the exploitation of which he is the victim? In this context, one passes unceasingly from moments of joy at having helped them to sheer discouragement because of the apparent uselessness of every effort - yet one begins again, asking the Lord to provide the efficacy."(Fr. DELHEMIES, Mis.Cath. Djoum.)

BANGUI.

In contact with the Mahommedans

".. Since the beginning of October, I have been trying to live in dialogue with the mahommedans, by sharing the life of a Bororo family (nomadic shepherds of the Fulani race), in its geographical, social and even religious environment. I am, however, starting at rock bottom. It was my wish to begin towards the end of the rainy season, in order to experience the rains, the mud and my feet in the wet grass. From the point of view of physique and morale, it was endurable. Psychologically, it is an entirely new civilisation one has to assimilate: relaxation, apparent idleness, long visits between neighbours, interminable salutations, children that are charming but importunate as flies! One has to get used to it all.. Regular and serious devotion of the head of the family, real awareness of God, equanimity of temper worthy of imitation.. The language is difficult, but the daily life teaches us more than the books. In November, bronchitis and lumbago were a handicap, but that is also part of the nomadic life. I also wanted to experience Ramadan. I was thus able to assess the physical effect of those days of fasting and also the religious mentality that inspires the mahommedan. I was quite edified by it. Between the mahommedanism of the educated and that of the nomads, even the "maloums", there is certainly a common element, but my impression is that our people are contaminated by charms. For my part, my only aim for the moment is to dig myself in ..... What will come of it? It is too soon to say or even to hazard a guess. First objective: understand and make oneself understood. Although

that poses many difficult questions for the Bororo as for the Banda, I hope eventually to make them understand little by little the idea of "dialogue without proselytism". I try to make that authentic and sincere." (Fr. HYERNARD, B.P. 80, Bambari, R.C.A.)

## MAURITIUS

### The Indian Mission

After three years of independence, the population is working towards the construction of a Mauritian nation, but there exists always the pluralism of ethnic communities of diverse cultures and religions. Unity means a pooling of the different values. The Church, however, wishes to receive and live all these values. That leads us to guide the christian community towards this unity in diversity by catechetics, the concrete adaptation to certain traditional manifestations, the exercise of daily solidarity in the common task.

The Jesuit Fathers are the ones principally concerned with the mission to the Indians, i.e. people of Indian descent. Among these there are 403.551 hindus and 128.779 mahommedans, namely 68 % of the total population of the island. However, there is the danger of a certain dichotomy: the Jesuits being occupied with the mission to the non-christians, and the Holy Ghost Fathers with the pastoral work among the christians. The greater part of the christians belong to the non-indian section of the population, and there is the tendency to believe that to become christian is to become creole. Further, as the Indian catholics are of low social caste, there results a certain disdain with regard to catholicism.

The Jesuit Fathers who look after the Indian mission have all passed through India, and are initiated into the cultures of this country. The only knowledge we have of the milieu has been acquired in the last two years. But it may be an advantage that we are not influenced by life as lived in India, which after all is not like the life here, given the small minority of catholics and the Hindu mentality which is predominant. The impression one gets is that young Indians of Mauritius are more orientated towards a european rather than an Indian culture, and know more about the Gospels than about their own ancestral religion, which they respect out of deference for their parents and which is reduced to ceremonies of which they understand very little.

The Jesuit Fathers, knowing the profound religious tendency of the Indians and their tolerance with regard to other religions - except Islam - work to bring about conversions and to baptise. We ourselves are in no hurry to convert. Our objective is rather to make these people discover the faith and help them to live it. Thus we do not think that those are to be baptised who have not decided to embark upon a total engagement in the service of God and his Church. Too many Indo-catholics have been baptised without having received a thorough formation, and have abandoned, if not the faith, at least the Church and the practise of their faith, and have returned to their former practices. That is why we aim rather at enlisting these people in the service of others, and later perhaps of God, and finally of the Church, after baptism, rather than securing their admission to a new religious denomination without a change of life. It is not for us to convert people, but for them to convert themselves.

Practically speaking, there are two ways of considering the missionary attitude towards the Indians:

- 1) By taking part in a disinterested manner in social activities or development schemes: clubs, friendly social gatherings, discussions, visits to families, participation in cultural activities





(Engl. ed. 2378,2379,2380) has published reports sent by these two Fathers, which describe the lamentable situation of these unfortunate countries and the admirable efforts by the charitable organisations to provide for the most urgent needs. The following are some of their observations:

"So successful have the Churches been that a large number of Hindus and more recently larger numbers of Muslims are clamouring to become Christians. These would-be converts are given medals or little crucifixes as insignia to protect them from personal assault by the army and police, together with certificates stating that they are catechumens or adherents of Christianity. They are permitted to erect crosses in front of their houses and print the inscription Christian House over their doors, but they will not be admitted to baptism until the present crisis is over.

"The response from the Churches abroad has rivalled that of the indigenous congregations. Swiss, German, French, Dutch, Belgian and Italian Caritas have all poured in money and materials. CRS of America has also put its personnel at the disposal of CORR. OXFAM of England, CONCERN of Ireland, the WCC have each financed specific projects. The Consortium of British Charities has participated in the emergency farming schemes by ploughing thousands of acres. The best summing-up is that given by an old Islamic scholar to a newspaper reporter in Dacca: "The only group that is living up to the teaching of the Holy Koran is the Christians."

"To my mind, Caritas was just way ahead of other organisations due to two factors:

- 1) It has coordinators in the form of experienced missionaries (or whatever name you wish to give them) throughout the whole area. They know the language, the people, they are stable; they are concerned about fellow human beings without any distinction of race, colour, religion, caste or anything else.
- 2) As their report says: "The strength of Caritas lies in its corps of volunteers. There is no substitute for dedication and one cannot have enough of it in this situation. No other group can put up a comparable array of students, novices, postulants, scholastics, brothers and priests. That is why it is such a pleasure to work through Caritas-India. I have seldom met a more cheerful, willing and generous group of people."

## LATIN AMERICA

### The Lima Declaration

After three weeks of work, the Ministerial Conference of the group of "77 Countries of the Third-World" (they are in reality 95) gathered together at Lima, Peru, was brought to a close on November 8th 1971. The participants adopted a text entitled: Declaration, principles and action in Lima, which will serve as a base from which to negotiate with the industrial countries when the next meeting of the CNUCED (Conference of the United Nations for Commerce and Development) takes place in April 1972 at Santiago, Chile. This Declaration recommends:

- 1) The creation as soon as possible of a special fund for the benefit of the less favoured countries. This fund would be fed by voluntary contributions from developed countries and from international organisations, so as to enable these less favoured countries to create industries for the transformation of food crops and raw materials produced on the spot, and also to diversify the range of their products and to modernise their marketing.
- 2) To envisage the suppression or reduction of tariffs and other duties which constrict the flow of basic or manufactured products originating from these poorer countries.
- 3) To examine the possibility of arranging some sort of correspondence between the unit prices of manufactured articles im-

ported from developed countries and the unit prices of exports from underdeveloped countries.

- 4) Take steps to assure that the currency values be kept within strict limits; create a fund of ready cash which would not be influenced by the monetary fluctuations of such and such a country; set up a mechanism for compensating poor countries who have suffered involuntary losses because of speculation in the currencies of rich countries.
- 5) Revise the list of the 25 less favoured countries and define anew the conditions necessary for admission into this category.
- 6) Create an inter-governmental group within the CNUCED which would be charged with analysing the progress realised and the difficulties encountered by the less favoured countries and making suggestions with a view to improving their situation.

In spite of divergences between the Africans and the Latin-Americans concerning the method of resolving the monetary crisis, and numerous compromises that have weakened certain positions, the Lima Declaration is more realist than the Charter of Algiers in 1967, and marks an important step forward in the unification of the countries in process of development.

## ZAIRE

### Ecumenism in Africa

In the course of the work of the executive committee of CETA (protestant Conference of the Churches of All Africa), a manifesto was elaborated on ecumenism, called the Declaration of Kinshasa. It is stated therein that the unity of the Church in Africa, a part of the universal Church of Jesus Christ, transcends the confessional barriers and every Christian movement ancient or modern. The African Ecumenical Movement, inspired by Christian dynamism, blossoms into a religion of hope.. It takes its place within the vast movement which aims at giving back to Africa its personality and the control of its history. It is evangelical because it is from Jesus Christ that it draws its force. It is through Jesus Christ that God has liberated mankind from all the "powers" by giving them the Good News. This hope must be shared with all those who are suffering from poverty, racialism, tribalism, political, economical or social exploitation. Jesus Christ appeals irresistibly to the Church of Africa to overcome all dissensions and divisions, and to work for the betterment of the whole African people. If it is true that in the year 2000 Africa will number 350 million Christians among a population of 800 million, one can expect Africa to play an important role in the renewal of Christianity. "We rejoice therefore in the Lord because He has made us His people, called to serve Him and love Him, to be the heirs of His promise and to live in His hope."

## SUDAN

### Readmittance of missionaries

A few hours after the audience granted by the Pope to Mr KHALED Minister of Foreign Affairs of the Sudan, the Society of Jesus announced that five of its members, three Fathers and two Brothers, natives of India, were to leave for the Sudan to take up anew the mission interrupted in 1964 by the expulsion of 214 European missionaries who were working there. In 1969 the Apostolic Delegate, Mgr Ubaldo CALABRESI, had requested that missionaries be once more allowed into the country. The reply from Khartoum was that they would not allow European or American missionaries to enter, but that they would accept missionaries from other continents. These Indian Jesuits therefore are going to open a junior seminary at Juba. Moreover Mr KHALED has announced that a Sudanese embassy to the Vatican is to be opened early in 1972. From this information

one can take hope that better days are ahead for the Sudanese of the South, who are mostly pagans or christians, and who, since independence, have been the object of forced islamisation by the northern Arab authorities. On account of this, large numbers of these Southerners have fled to the neighbouring countries, while others carry on a guerilla warfare of which one hardly hears mention. A group of exiled Sudanese priests addressed a note to the recent Synod of Bishops, in which they first described the sad state of affairs in their country, and then expressed the hope "that the Church of Christ would find the courage to come to the assistance of these oppressed and suffering people, using her moral authority to defend their rights and their lives."

## TANZANIA

### After ten years of independence

In December 1971, Tanzania celebrated the tenth anniversary of her independence. The Church is proud of her contribution to the solid foundations of this independence, by forming the consciences to peace, justice and unity based on the true christian brotherhood of men.

Before 1961 some wondered what would happen to the Church after independence - would it grow weak, fade away or what? The facts speak for themselves:

- The catholic population grew from 1,547,353 in 1961 to 2,485,569 in 1971 - an increase of nearly a million or by 61 %.

- The Tanzanian clergy grew from 290 diocesan priests in 1961 to 501 in 1971, an increase of 72 %. At the moment the seminaries are full and there is a shortage of room.

- In 1961 there were Tanzanian Ordinaries in 4 dioceses: Bukoba, Karema, Moshi and Tabora. Today there are 17 Tanzanian Ordinaries including: Dar es Salaam, Iringa, Kigoma, Mahenge, Mbulu, Mbeya, Morogoro, Mwanza, Songea, Tanga, Rulenge, Njombe and Zanzibar: an increase of 300 %.

- Hundreds of Sisters made their profession since 1961; the laity have accepted their role in the Church, especially through the Baraza la Waumini; liturgical adaptations have been made, and the Church has become more self-reliant and more rooted in the soil.

"But, writes Mgr SIPENDI, Bishop of Moshi, we should not be complacent with the results achieved so far, but look forward to the future to see what can be done to achieve even better results for our nation and the Church. Among many other things, we should strive to deepen our christian faith among our people, and create in them a more personal conviction of their duties as Christians to be the salt of the earth and a leaven in the society in which we live."

## RHODESIA

### Bishops Declaration

The "uneasy truce" between the Rhodesian Catholic Bishops and the Smith Government reached last February concerning multiracial schools has come to an end.

When the Bishops' Conference issued a statement on multiracial schools in February, it was made clear that the principles guiding the Church's action on such schools would be adhered to, and that the decision then made would be no more than a working arrangement. The principles in question are:

- 1) the right of parents to send their children to the school of their own choice;
- 2) the right of private schools to accept what pupils they will;

3) the right of the Church to serve freely all the people of God irrespective of race.

Since the decision in February the Bishops' Conference has had the matter of the multiracial aspect of its schools under constant review. The Bishops have also had the opportunity of consulting their people.

The implementation of the Government's discriminatory policies, particularly under the Land Tenure Act, since then has made it clear that the Government's ideology is so incompatible with the Church's teaching that further negotiations would serve no useful purpose.

Taking all these considerations into account, the Bishops have instructed the schools that the temporary arrangement is now at an end; that, while maintaining standards they are to treat all applications for admission on an equal basis irrespective of the race of the applicant and disregarding any percentage control laid down by the Government.

While the school authorities have the right to decide whom they will admit to their schools, no pupil should ever be excluded from a school purely on the basis of race. Our school authorities do however demand strict entry qualifications. Clearly these will continue to apply. (Catholic Secretariat, Salisbury, 5th November 1971.)

#### DAHOMEY Monks and Nuns of West Africa

A gathering of monks and nuns from the monasteries of West Africa took place at Parakou, Dahomey, from November 20th to 24th. It brought together representatives from the monasteries of Senegal, Haute-Volta, Ivory Coast, Togo, Dahomey and the People's Republic of Congo. The Lord Abbot Primate of the Benedictine Order assisted at this reunion, which grouped together some thirty participants. Questionnaires had been studied during the year to prepare for this event. The following are some of the themes:

The first three days were spent in studying the question of training and the africanisation of the monastic life, with the very useful help of a Haitian ethnologist working in Dahomey and interested in a special manner in African prayers and in the spiritual and moral attitudes which the traditional initiation develops in the African. A Muslim, headmaster of a grammar school, provided an interesting contribution on the difficulties that educators encounter at the present day, and the advantage it would be if all believers pooled their efforts in order to defend the elementary moral values. A sister belonging to an active congregation gave an account of the meeting of African Sisters, in which the question of celibacy was studied and a proposal made to highlight spiritual maternity, which provides the outlet for the productive urge the African woman carries within her.

The fourth day of the session was consecrated to the position of the monastic life in relation to the local Church. The Bishop of Parakou took part in the debate, in which an effort was made to appreciate more fully the peculiar service the monastic life is called upon to render among the People of God, where its role of nursery and school of prayer is more than ever indispensable. It was recommended that the monastery remain open to all and be accessible to the poorest people.

The last day was allotted to questions concerning the participation of the monks and nuns in the work of development and in

