

Duquesne University

## Duquesne Scholarship Collection

---

CSSP Newsletter

CSSP Newsletter and Spiritan News

---

2-20-1972

### CSSP Newsletter-No.25 (1972)

Congregation of the Holy Ghost Fathers

Follow this and additional works at: <https://dsc.duq.edu/cssp-news>

---

#### Repository Citation

Congregation of the Holy Ghost Fathers. (1972). CSSP Newsletter-No.25 (1972). Retrieved from <https://dsc.duq.edu/cssp-news/25>

This Article is brought to you for free and open access by the CSSP Newsletter and Spiritan News at Duquesne Scholarship Collection. It has been accepted for inclusion in CSSP Newsletter by an authorized administrator of Duquesne Scholarship Collection.

# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

February 1972

27A-51-25 N° 25

## C O N T E N T S

=====

	pages
<u>NEWS FROM ROME</u> : Paul VI to PIME capitulants - visits by members of General Council.....	1 - 2
<u>PROVINCES &amp; DISTRICTS</u> : Belgium, France, Guadeloupe, Congo.	2 - 5
<u>MISSION NEWS</u> : Nigeria, Cameroon, Congo, RCA, Zaïre, Angola, Sth. Africa, Madagascar, Uganda, France, Rome.....	5 -12
<u>OUR DEAD</u> : .....	12.

oo

## NEWS FROM ROME

### The Pope to participants in the General Chapter of PIME

On 21 January, the Holy Father received in audience participants in the General Chapter of the Pontifical Institute of Foreign Missions in Milan (PIME). We are reproducing the following passage from his address, applicable to all missionary Institutes.

" There have certainly been many changes in the world since your institute was founded.. Today missionary work faces new problems, such as those, particularly, that concern the development of peoples and the promotion of justice in the world; problems that the missionary cannot ignore, but which may lead him to accept ideas and take up attitudes that are not in perfect conformity with the real nature of missionary action.

" Allow us, therefore, to recommend to you warmly the priority of the Message of Salvation in your missionary action. The involvement of missionaries in the human community to which they are sent, their contribution to promoting the complete development of individuals and peoples, frank and intelligent opening to dialogue with non-Christian religions, ecumenical spirit and collaboration, everything must be seen in terms of evangelization, which can never be reduced to mere sociological or cultural activity, without failing in the specific and essential purpose of missionary activity.

" The missionary must always remember, furthermore, that he is one sent by the Church. Faithfulness to his own vocation entails, therefore, faithfulness to the mission received from the Church, and faithfulness to the evangelical message that must be proclaimed. His only ambition, therefore, must be to serve the Church, and not take her place. Then, too, as the Church's messenger, he will take care not to be involved in activities of a political nature, which is often the result of shirking really missionary responsibilities, and nearly always has as its consequence the division of the new Churches.

" We recommend to you, finally, to intensify the spirit of collaboration more and more. In the wealth of technical means that

are present even in developing countries today, the missionary may be overcome by the temptation to isolate himself, that is, to live his own mission as if on an island, without perceiving the universal significance of the Church. On the contrary, today more than ever, missionary work must be carried out in collaboration at all levels, in all directions, with great open-mindedness and keen awareness of the background, today and in the past. For this reason, we greatly appreciate the fact that your Chapter has undertaken to cooperate more and more with the local Churches, strengthening the vital ties between the missionaries and bishops, priests and faithful of these Churches, so that a more and more marked missionary animation will be promoted.."(Oss.Rom. 4-II-72)

#### GENERALATE. Visits by members of the General Council

Fr. LECUYER, Superior General, left Rome on 17 December 1971 for Paris. From Paris, he went to Libreville (Gabon), where he stayed until Friday 31 December. He then left for Douala (Cameroon), where he attended a session on the diaconate, from 3 to 7 January. On 9 January, he continued on his way to Bangui (Centr. Afr. Rep.), where he met the Principal Superiors of French-speaking Equatorial Africa at their annual assembly. On 22 January, he left for Brazzaville, where he gave, on 2 February, the traditional lecture on Ven. Libermann, which he gave again in Cameroon on his return there on 4 February. He came back to Rome on 17 Febr.

Fr. Q. HOUDIJK, General Assistant, left Rome for Belgium on 15 December 1971. On 27 December he continued on his journey to Kongolo, where he took part in ceremonies for the anniversary of the massacre of our confreres on 1 January 1962. After a few days in Holland, he returned to Rome on 18 February.

Fr. L. LEDIT, General Assistant, visited the houses of formation of the Province of France from 7 to 20 January. On 4 February, he set off again for Dakar, where he represented the General Administration at the Chapter of the District. He returned to Rome on 19 February.

Fr. J. SANCHES, General Assistant, left Rome on 4 January to attend the meeting of the Provincials of Southern Europe. Then he went to Portugal. A few days later he set out for the District of Sã de Bandeira (Angola), where he visited the confreres, and attended the celebration of the fiftieth anniversary of the Sanguève Mission. He came back to Rome on 18 February.

All the members of the General Council have arranged to be present together at the General House from 20 February to 16 March, in order to hold "plenary" meetings, during which they will make a general survey of the Congregation and its activities.

#### PROVINCES AND DISTRICTS

##### BELGIUM.

##### News from the Province

Presenting his New Year wishes to his confreres, Fr. MAENEN, the Provincial, writes: "... At Gentinnes an apostolate is being carried out which meets the needs of many people in search of a real Christian life that radiates the missionary dimension of our Faith. Considering in general the efforts of missionary renewal undertaken all over the country, it can be said that Gentinnes's contribution is a considerable one, which we must continue, or even intensify.

In the Flemish-speaking part of the country, the involvement of several confreres in diocesan missionary animation (Antwerp,

Bruges, Malines-Brussels), in the Vocation Centre, the Missionary Institutes Committee, the Missionary National Council, etc. is a concrete expression of the participation of the Province in making the People of God aware of the new dimensions of missionary activity. Even if we cannot see what the actual results of this action will be, it is in any case a new missionary activity replacing the old structures that we have had to abandon. It enables us to contact a certain number of young people who are ready to work in the service of the mission, temporarily or for life. It is not impossible that one day new Spiritan vocations will arise in a renewed form. Even if it seems unlikely up to the present, we cannot exclude this possibility. We will then have to reconsider the formation formula that we could present to our young people.

The limitation or disappearance of our traditional works and changes in mission territories have led to the employment of several confreres in work outside the Congregation: in parishes, chaplaincies, teaching. It is not unlikely that more will be occupied in these fields in the years to come. They can all keep alive within themselves a real missionary spirit, - one, it is true, that no longer corresponds with the categories of preceding generations, but which is concerned none the less with the "mission of the Church".

Over a third of our confreres are still overseas. They, too, are continuing the mission of the Church. We must concern ourselves with them and maintain very close ties with them. We must welcome them when they come on leave, and help them to understand the evolution of the Province, Belgium and the Western world. Perhaps we have to re-discover that, in spite of geographical diversities, through our different occupations, through the different formulas of involvement in the mission of the Church, we are all genuine Spiritans.

FRANCE.

#### Novitiate and Scholasticate

Fr. L. LEDIT, General Assistant, recently visited the houses of formation of the Province of France. Among his impressions, we glean the following:

At present, the Province has 9 novices, 58 professed scholastics, 54 non-professed scholastics, 374 pupils in the junior scholasticates.

Novitiate. - There are 6 clerical novices (including 2 priests) and 3 brother-novices. The novitiate is 25 km N.W. of Paris. The whole regulation is geared to the life of community, and the time-table is adapted to the different occupations of the novices. These are directed to their apostolic, religious and spiritan formation, through their life of prayer, their studies (in the house or at the Institut Catholique in Paris), lectures and some formal courses, with a limited apostolic commitment that permits a genuine missionary involvement. The two Fathers in charge, along with the novices, are putting to the test of daily life their experiment with this new form of novitiate. Already it seems that the way of life adopted is very suitable, at least for a community of about 12.

1st Cycle at Lyons. - 55 students, including some 30 Spiritans. Except for 4 who live together in the city, the students are boarders at the SMA Provincial House. The cycle lasts two years. The students, especially in the 2nd year, have already made a certain commitment to the Province. They have a missionary pro-

ject, but not necessarily in a priestly perspective. They all have an outside activity, but not necessarily an ecclesial one. The team is the basic unit within the community for work as well for liturgical celebrations. Some question the value of the Cycle as it has been functioning for the last three years, and propose modifications. The general atmosphere at Lyons seems excellent. It would be a pity if the Consortium of studies were to be discontinued.

2nd Cycle at Chevilly. - The group comprises: 3 SMA theologians, 5 students of the Fathers of St. Jacques, 10 MEP and 53 CSSp. The teaching staff is composed of 4 CSSp. - including the director, - 2 MEP and 2 SMA. The system is based on team work among the students and with the teachers. The scholastics have all a pastoral activity, catechetical teaching being the favourite sector. One is struck by the easy relations between Fathers and Scholastics. There is an excellent, really missionary spirit, fostered by the fact that all the Professors have been in Africa, and that most of the scholastics have worked on "coopération" in the Third World.

Will the Consortium continue in the same form?.. Can this resident-seminary formula continue to exist much longer? How long will the Province be able to keep these houses of formation, when so many congregations and dioceses have no more seminaries?..

#### GADELOUPE.            The forthcoming District Chapter

The District of Guadeloupe will hold its Chapter from 17 to 22 April. Preparations are already actively under way. What will the results be? "We must not expect a spectacular change and we will not carry out a work of demolition. But the present state of preparation guarantees that the following goals will be reached:

A - An aggiornamento. - According to the spirit of Vatican II, the Chapter will bring about a real aggiornamento of our District, but, let us not forget that this result will be in proportion to everyone's effort: whether we call it personal aggiornamento, conversion or anything else, is of little importance; it is the reality that matters.

B - A state of mind. - We recognize all the good that Spiritans have done in Guadeloupe for many, many years and we in no way disavow it, but  
- Guadeloupe has evolved a great deal in the last few years,  
- possibilities are rapidly dropping as regards personnel,  
- the Congregation is no longer responsible for the diocese,  
- we must therefore adapt ourselves to the present situation and begin to foresee the future. So for new wine, new bottles.

C - A step forward. - We must not expect ripe fruit right away; the Chapter will be the first step in a new direction, a new start. This result is essential, it will open the way for the following development.

D - Reorganization. - The Chapter will update our organization in order to guarantee the implementation of its decisions.

E - Application. - The conclusions will be put into practice according to the possibilities, and with a great spirit of charity.

With regard to relations between the District and the Province of France, here are the questions the latter was asked and the replies it gave:

Q. - Can we hope for the arrival of new Fathers to replace the gaps caused by death, old age or departure?

R. - Certainly not all of them. It will depend on the strength of the Congregation in France and of the evolution of the Guadeloupe community. (If there is personnel available in the years to come, we can hope for either solution, but on the absolute condition that the Congregation offers its members a far better community and apostolic life than at present..)

Q. - Does the Province contemplate keeping one or several Fathers on the occasion of their next leave in the Province?

R. - In conformity with the Provincial Chapter, yes. There must be a vital exchange between Provinces and Districts. The Province will endeavour to see to it that the exchange will be of value to both sides. In any case, the negotiations of the Province will be carried out through the Principal Superior, who will have to come to an agreement with the Bishop.

CONGO.

Decorations.

On 25 January, Fr. Nicolas MOYSAN was awarded the Congolese Knighthood of Merit. After a stay of 18 years in the Congo (1927-1950), he was elected General Councillor of the Congregation, and in 1962 he became Provincial of France. When his term of office expired, he returned to his beloved Congo. In addition to his direct apostolic activity, he has done a great deal of work on linguistics in Lingala. He has written in that language catechisms, a Bible History, a prayer-book, a booklet on Marian devotions, pamphlets on Lourdes, St. Joan of Arc, St. Maria Goretti, and a manual "Learning Lingala". At present he is giving the final touches to an important volume, comprising a Lingala grammar, a French-Lingala and Lingala-French dictionary, a collection of proverbs and a study on Lingala as it is currently spoken. Let us hope that Fr. MOYSAN will soon find the funds necessary to publish this remarkable work. ("Semaine" 6-II-72).

o:o

MISSION NEWS

NIGERIA. National Institute for religious sciences

On 11 October 1971, a National Institute for religious sciences was inaugurated at Lagos. The purpose of the Institute, which is placed under the joint direction of the Episcopal Conference of Nigeria, the Christian Council of the country, and the CETA (Conference of Churches of All Africa), is to give in one year an advanced course in religious and moral sciences to ecclesiastics and laymen engaged in the religious and moral formation of youth, particularly at the secondary school level. The curriculum is the one drawn up by Ibadan University for the diploma in religious sciences. It includes basic courses on the Old Testament, the history and religion of the Jews, the New Testament, Islam, African traditional religions, biblical theology, the history and the doctrine of Christianity, with particular reference to West Africa. There will be also trainee courses to put into practice the teaching received. In the course of the year, there will also be seminars on the following subjects: group dynamics, sociology and anthropology in Africa, principles of religious education, methodology, media of social communication.. (Os.Rom.21-I-72).

CAMEROON. Inauguration of the Cardinal Léger Centre

On 15 January, the Centre of re-education for poliomyelitic children, founded by Cardinal LÉGER, the former archbishop of Montréal, was inaugurated at Yaoundé. The ceremony took place in the presence of Mr. AHIDJO, the President of the Republic; Mr. CHRETIEN, Canadian minister for Indian Affairs, representing the Ottawa government; Mr. GOLDBLOOM, minister for the environment in Québec; Mgr. GANTIN, of the Congregation for the Evangelization of Peoples; Archbishop ZOA of Yaoundé, and many Cameroonian and Canadian personalities. The Centre has 13 pavilions and will be able to accommodate 80 in-patients and 120 out-patients. The staff consists of 12 Canadians, 5 Frenchmen, 2 Germans and some 20 Cameroonians. The Cardinal, who arrived in Cameroon in 1967, after his resignation, has founded an organisation called "The Cardinal and his works", which is already financing Centres in 28 countries of the Third World. (CROIX,18-I-72).

CONGO The thousandth issue of "La Semaine"

The thousandth issue of La Semaine, the Catholic weekly of Brazzaville, appeared on 16 January 1972. If we consider the African context in which this result has been obtained, and the extreme under-development of human, technical and financial means, there is reason to rejoice at this success. On its foundation, the paper was entitled La Semaine de l'A.E.F. At the coming of independence, it assumed the name La Semaine Africaine. In 1964, the word Africaine was suppressed, but it has remained in use and it may be added again in the near future.

La Semaine was founded in 1952 by Fr. Jean LE GALL, who edited it until 1956, when he passed the work over to Fr. Raymond DE LA-MOUREYRE, at present bishop of Mouila (Gabon). In 1959 Fr. LE GALL resumed the post of editor until 1963, when he was succeeded by Fr. BADILA, at present vicar general of Brazzaville. In 1965, Fr. Didace MALANDA became editor and, in the following year, the present editor, Fr. André DUCRY was appointed. Mention should also be made of those who temporarily replaced the editors during absences, namely Fr. Jacques BONDALLAZ, Fr. Robert GEVAUDAN, Fr. Emmanuel VINDU, Fr. Pierre WETZEL. La Semaine is printed at the St. Paul Printing Press. This is owned by the archdiocese, but run by the Sisters of St. Paul of Fribourg. The paper is a good customer of the printing works, because it appears faithfully at the weekly rendez-vous; and a bad customer, because it has difficulty in paying its bills!

In spite of the disruption of French Equatorial Africa, la Semaine has served as a link with the sister republics of Gabon, the Central African Republic and Chad, treating them on an equal footing in its columns. The paper has always endeavoured to remain faithful to the goals laid down by its founder: "to repeat fearlessly and in every form that the problems of Africa cannot be solved only in administrative and commercial offices. Every right-thinking man must be concerned to develop the prosperity, the culture, and the spirit of brotherhood in this country, by removing injustice, racialism and the forms of slavery that still exist." La Semaine has tried to carry out this generous programme in spite of its poor resources, not without experiencing, more than once and in different socio-political contexts, the troubles, worries and vexations that must be expected by those who wish to fight for truth and justice. Cardinal VILLOT, Paul VI's Secretary of State, has sent the following telegram: Occasion publication thousandth issue La Semaine - Holy Father wishes that it

continue to serve populations Congo and Central Africa for complete promotion - stop - he hopes it will have growing in favour truth justice and peace - stop - implores ample divine blessings on staff distributors and readers. Cardinal VILLOT.

CENTRAL AFR. REP.

Rural Family Apostolate

On 27 December, about 15 priests, 20 Sisters and 10 lay missionaries of the diocese of Bambari met to reflect together on African marriage: analysis of the traditional marriage, its present evolution, and the criteria of a real African marriage. A thorough analysis led to approval of the definition of African marriage made on the occasion of the pastoral session at Fort-Archambault in June-July last: "Marriage is a permanent association guaranteed by society between a man and a woman, for mutual cooperation, in the procreation and education of children and, on the economic plan, it is an association including the alliance of the husband's and wife's families." A further day will make it possible to situate the sacrament of marriage more exactly in this African context.

The 10th session on Rural Animation opened at the John XXIII Centre of Bangui on 5 January, and concluded on Saturday 8. As Rural Animation in the Central African Republic is placed under the sponsorship of the Ministry of Health and Social Affairs, the Minister made a point of expressing his encouragement personally. Welcomed by the 60 participants in the session and their national director, Fr. Louis DILLIE, he laid stress on the training of the rural masses and the recruitment of leaders. He congratulated them on the work done by the young European "co-operation" workers, the missionaries and Sisters, and on the financial collaboration of charitable organisations.

As regards the family, there has been set up at Bangui a Family Education Centre, for the purpose of helping engaged and young married couples to construct a solid and happy family life. It is composed of some African married couples, a doctor-Sister and a priest.

At Kembe, in the diocese of Bangassou, on 18 December last, a Rural Animation Centre, named after Martin Luther King, was inaugurated. Bishop Antoine MAANICUS of Bangassou presided over the ceremony, assisted by Fr. Pierre DE GROOT, the parish priest, and Fr. Joseph NGOUY. It was Brother RICHARD, with a team of workers from Kembe and Bangassou, who directed the whole operation of constructing this magnificent complex, which was made possible by gifts from German Catholics and "Misereor".

ZAIRE

Christians and African authenticity

The Government's present campaign for African authenticity has led to a certain amount of tension between Church and State. The Zaïrian Episcopal Commission for Evangelization, after a meeting on January 10-11, published a long statement, giving their views on the relationship between the Catholic Church and African authenticity.

The statement begins with quotations from Pope Paul's address in St. Peter's at the canonization of the Uganda Martyrs, when he said: "Christianity educates, liberates, ennobles and humanizes in the most exalted sense of this term." Then it quotes Pope Paul's Message to Africa on 29 October 1967: "The Church views with great respect the moral and religious values of African tradition not only because of their meaning, but also because she sees them as providential, as the basis for spreading the



Gospel message.. which is the complement, the renewal and the bringing to perfection of all that is good in human tradition.."

As one of the matters of contention concerns the Government's wish that Christian names be changed to traditional African names the Bishops' statement continues:

" From among the numerous traditional values.. we mention the taking of a new name and the feeling and respect for the sacred."

The taking of a new name. - "In the ancient initiation rites, which took place in some tribes of the Zaïre, the candidate had a new name by the end of the initiation period. The bearing of the new name meant that the initiated person had become a new man. We are fully aware that initiation rites are rites indicating the passing from childhood to adulthood. By the very fact of passing from childhood to adulthood, the candidate becomes a new man. The name he bears hence forth is a sign of the change of personality he has undergone.

" In the Catholic Church, Christians receive a new name at baptism. This is their Christian name.. Since the third century, Christians started the custom of giving the name of an Apostle or Martyr to those being baptized.. The saint was venerated as a patron and a model to be imitated.. The present law of the Catholic Church lays down that.. the name of a saint be added to the non-Christian name that the parents have given to their child.. Christians bear the name of a saint, or a Christian name, not to intimate that they despise their ancestral name, but to show their desire to have a patron who intercedes for them and a model they want to take on the way which leads to the Father.. A Christian, therefore, is someone who loves his race and loves his Christian life.

A feeling and respect for the sacred. - Another traditional African value which we would point out briefly is the feeling and respect that the Africans have for the sacred. In traditional African life, visible beings and the objects of nature are considered as linked with the spiritual and invisible world. However, though linked with each other, the visible and invisible worlds are distinct for the African. They must not be confused.

" In traditional African life, things used for the worship must be handled with respect. They may not be put to other uses. Dances and chants used in mourning for the dead may not be used to celebrate a marriage or for recreation and entertainment. The formulas and words used by the witch doctor for his incantations may not be used by any and everybody.

" Africans have a sense of values, and the Catholic Church in Zaïre believes that this sense of values is a providential basis for the transmission of the Gospel message and the construction of a new Zaïrian society in Christ.

" With her mission to help the African not to reject himself but to renew himself in Christ, on whom everything must be founded (Eph. 1:10), the Catholic Church encourages Zaïrian Catholics and all Zaïrians of good will to preserve their sense of values, and their feeling and respect for the sacred.. By drawing the attention of Catholics and of all Zaïrians of good will to a feeling for the things of God, who has been revealed by and in the Christ, the Catholic Church in Zaïrian territory intends to help them to be themselves, to preserve their authenticity, which attains its perfect fulfilment in Christ..

Conclusion. - Christ did not come to abolish the Law or the Prophets. He came to complete and perfect them.. By granting us the

law of grace, Christ becomes for us the light which 'shines in the darkness' and 'shines on all men' (Jn. 1:5 and 8).

" We want to remind Catholics and all Zaïrians of good will that they do not reject themselves when they decide to follow the teaching of Christ and the age-old traditions of the Catholic Church. Christianity is 'the true vocation of humanity'." (FIDES 9-II-1972).

## ANGOLA

### Two Golden Jubilees

The mission of Maiombe has celebrated the fiftieth anniversary of its foundation. It was, in fact, on 25 January 1922, that it was erected canonically, under the name of Matembo, by Mgr. Faustino MOREIRA DOS SANTOS, then Prefect Apostolic of the Lower Congo. The foundation had been prepared by Fr. Antonio PINTASILGO, Fr. Joao ALVES, and Brother MIGUEL. "In poverty and humility, " we read in O Apostolado (22-I-72), "in forgetfulness and abandonment, but in peace, gaiety and joy, with the passage of time, with perseverance and faith, with love and hope, the little seed cast upon the ground has germinated, grown and become a tree bearing its fruit. 50 years afterwards, it is an adult Christian community." From 1922 to 28 February 1969, the Maiombe mission was entrusted to the Holy Ghost Congregation. Then it passed to the diocesan clergy. Three Congolese priests serve it today.

The mission of Galangue-Sanguève has also celebrated its fiftieth birthday. As early as 1908, Fr. LECOMTE had had the idea of founding a station between Caconda and Cubango, but he was unable to carry it out for lack of personnel. In 1918, Mgr KEILING in his turn decided to open the mission at Sanguève, in the province of Galangue, at 1650 m. above sea level, with a good climate. The population welcomed the mission. "If I had catechists, the Prefect wrote, I could at once occupy 40 to 50 villages." The mission was inaugurated on 2 February 1922 and dedicated to Our Lady of Lourdes. Ten years later, it comprised a boarding-school, a catechists' school and a junior seminary. Benedictine nuns dedicated themselves to this work with notable success, but, being Germans, they had to leave the country in 1938. They were replaced by the Sisters of the Holy Saviour. In 1940, the junior seminary was transferred to Silva Porto, and, in 1956, the mission passed to the new diocese of Sà de Bandeira. In 1970, it was cut off the mission of Tucuve and was given an Angolese priest as superior. Many Spiritans, including French, Dutch as well as Portuguese, worked at the Sanguève mission over the years.

## SOUTH AFRICA.

### Situation of Catholic Teaching

There are 21,227,232 inhabitants of South Africa, of whom 17 % are Europeans and 70 % Africans.

Nevertheless, in the Catholic schools run by religious congregations, 72 % of the pupils are Europeans, as against 18 % Africans. Of the religious, men and women, 75 % teach in schools for Europeans, as against 12 % in schools for Africans. Of the establishments, 58 % are for Europeans, 22 % for Africans.

We cannot expect to receive teaching staff in the form of new vocations, unless the congregations bring themselves up-to-date in the sense of a direct contact of the Church with the world. A concern with justice and charity must be manifested by the style of life, dress, community spirit, programmes of apostolate, if the youth are to find in these institutions the response to their aspirations.

Otherwise, the schools will not continue to exist for long, except where the laity is ready to take them over with a board of directors to cater for a private and exclusive form of education.

The schools will continue to receive more and more non-Catholic pupils, to the extent that they become more exclusive and open to an elite that is able to pay. This tendency can be corrected only by granting scholarships to families with a lower income.

The schools, such as they are at present, with 72 % European pupils and 18 % African, do not reflect the presence of the Church in South African society, nor its present commitment to the development of peoples. This proportion must be reversed in the light of the directives of Vatican II. This change of direction is necessary if we wish to ensure the credibility of the post-conciliar Church.

Laws have already been carefully studied and applied with a view to eliminating in practice the influence of the Church in the field of education as regards Africans and coloured people. There are more non-European Catholic children in the State or non-Catholic schools than in the Catholic ones. Efforts are being made to give them some religious instruction at week-ends or on other too rare occasions, but that is not enough to ground them in a really solid faith.

This situation will become general as the Catholic schools cease to exist for lack of teaching staff and financial means. This state of affairs calls for a realistic and radical approach, and for the renunciation of certain prejudices and old habits. It will perhaps be necessary to envisage the employment of Catholic teachers, religious and laymen, in the State schools or in the service of their country in any teaching establishment. In this way they might be the yeast that will influence the whole society. Moreover, all Catholic pupils could thus be in contact with Catholic teachers. Finally, the religious concerned would then be utilized in a really missionary activity; some, in fact, complain that they are employed here in the same work as in their homeland.

Not all Catholic educators share this opinion, however. Most of them are of opinion that nothing can replace Catholic teaching. It is difficult to ensure religious instruction in the State schools and, in spite of the zeal of Catholic teachers on the staff, the results are generally meagre. Then, too, it is not necessary to work in a non-European school to do missionary work. The present drop in vocations does not suppress the *raison d'être* of religious life, so warmly recommended by the Council and, recently again, by the Sovereign Pontiff (Os.Rom. 8-I-70). In spite of the difficulties, the Catholic schools will be maintained. What they must do is not to close their doors - which is an easy way out, - but to endeavour to reach the highest educational levels, and to free themselves of all suspicion of racialism. As our South African Bishops have declared in the past: "We are hypocrits if we condemn apartheid in society and admit it in our own institutions." (SOUTHERN CROSS.)

#### MADAGASCAR. Session on Malagasy customs

Under the direction of Fr. GOETZ, S.J. professor of religious anthropology, a session was held at Majunga, intended as an exercise of reflection and discussion together on certain subjects that could generate or revive fundamental religious values.

After general considerations on the universality and particularities of the Malagasy culture (fomba) and on fidelity to the customs, a study was made of the role of the ancestors, spirits, possession, the salvation of pagans, sacrifice, worship, purification, symbols, funeral ceremonies, etc.. Participants drew the following general conclusions:

" We have evoked within us a set of data, problems, impressions, desires, doubts, hopes, particularly by making ourselves more aware of the whole complexity of the problem and also of all its dimension..

" It is impossible to give a ready-made solution that would be applied as it stands, for this would be a repetition of the error of conservatism. It is one of the tragedies of certain liturgical projects to invent a liturgy by adopting today customs which we know will have disappeared in ten years..

" It is impossible to change everything at one go! This means that we have many opportunities to do something, but never to do everything at once. We must make the same effort as those who preceded us. We are responsible for the present. The sin, for us, would be to persevere in error and stop. There is no evolution if there is no continuity or if there is a standstill.

" It is necessary to get people moving, to create a certain spirit based on deep faith with its creative force, a spirit of mutual trust and dialogue.

" We need unity among people who are not afraid to face life with a conscience sufficiently formed. In every community, people must realise that they have something to say, that they can enlighten one another.. A community that seeks as a community seldom goes wrong.

" What are we to say of an African theology? We must rethink the content of Revelation in a new language, and centre this theology on the Idea of God conceived in terms of presence and life. The notion of God must not be geared to an idea of causality, but of presence, a presence that is lived from day to day.

" If one has the feeling that the essential thing about existence here below is life, loyally and harmoniously received, then transmitted, participated, communicated in all its dimensions, then one will think of God as the Malagasy do. If one reasons in terms of life and conceives the universe as a great living body at once enveloped by, and filled with, God, who is LIFE itself, then one has the same conception of God as Paul and John..

UGANDA.

#### "The Apostles of Jesus"

Founded in May 1968, the African missionary Institute "The Apostles of Jesus" has already developed in a marvellous way. In 1970, there were 11 novices and 130 aspirants, from 34 tribes and 5 nations of Africa: Uganda, Sudan, Kenya, Rwanda and Burundi. Since then, the number of vocations has continued to increase. For the training of its subjects, the Institute appeals to missionaries of various congregations. This is how Fr. Remo BONIFAZI, of our Province of USA-East, comes to be at the Mother House, at Moroto, where besides teaching, he will direct the training of the professed members towards the missionary apostolate among the pagans. A new seminary of the young institute was opened on 1 February at Uru, in the diocese of Moshi, with 75 Tanzanian pupils.

