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Congregation of the Holy Ghost Fathers

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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

April 1972

no. 27

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NEWS FROM ROME

Pope's Message to the Bishops of Zaire

On Wednesday, 29th March, the Holy Father received in audience more than 1,300 participants in the Fifth International University Meeting organised by the Institute for University Cooperation, and 700 lycée students from Strasbourg who arrived in Rome on pilgrimage with their parents, professors and chaplains. Present at the audience were the bishops of the two dioceses of Zaire where our confreres are working: Most Rev. Albert ONYEMBO, bishop of Kindu and Most Rev. Jérôme NDAYE, bishop of Kongolo. To these latter, Pope Paul said: "It is very moving to have here two bishops and a religious superior from Zaire. We welcome them and assure them that we share the hopes of their christian communities." "Strong acclamation greeted these words of the Sovereign Pontiff", reported Osservatore Romano; "they came especially from the young people in the audience."

Sacred Congregation for the Evangelisation of Peoples

On Thursday, 23rd March, Cardinal ROSSI, Prefect of the S.Cong. Ev. Peoples, accompanied by the secretaries of the Congregation, Archbishop S. PIGNEDOLI, B. GANTIN and D.S. LOURDUSAMY and the head of the Pastoral Section, the director and representatives of FIDES, addressed a group of about fifty journalists from different countries accredited to Rome.

Thanking them for having come, the Cardinal said: You, gentlemen of the Press, have your place too in the work of missionary cooperation, in defending and promoting the dignity of the human person, solidarity between individuals and peoples, in the hope of arriving one day at a true and universal brotherhood".

Archbishop GANTIN next gave a brief exposé of the programme underway for the commemoration of two events - one, the 350th anniversary of Propaganda Fide: two celebrations are being

planned for this, one for Pentecost, 21st May, and the other for World Mission Day, Sunday 22nd October. The second commemoration is the 150th anniversary of the Work of the Propagation of the Faith, which will be commemorated at Lyons by an International Missionary Congress to be held from the 9th to 12th November.

Three competitions are being organised to awaken public interest in these events and above all in missionary activity; one of these is open to professional journalists.

The Cardinal Prefect and the Secretaries then answered questions posed by the journalists on the concept and work of evangelisation, on the relations between the Sacred Congregation and the Roman Secretariates for non-Christians and non-believers, on the cooperation between old and young churches. Archbishop PIGNEDOLI spoke briefly on the plans for the four Pontifical Mission Works.

Finally, the Cardinal in replying to a question on the difficulties in which the Church has found herself for some time now in the Republic of Zaire, said that he did not intend getting involved in the politics of any particular country, but that he could say, generally speaking, that missionaries and the Church knew well that the Cross is the sign of the presence of Christ and that, taken in a Christian spirit, brings many blessings.

The Generalate

Father J. LECUYER, Superior General, left Rome on the 4th April for Tanzania: Arusha, Moshi and Morogoro. A meeting of the Principal Superiors of the East Africa District took place on the occasion of his visit. At the beginning of May, Father Lécuyer will visit Zambia and hopes to return to Rome towards May 15th.

Father P.Q. HOUDIJK, departed on March 18th to visit Holland and Belgium, following his recent stay at Zaire. He returned to Rome on April 24th.

Father L. LEDIT attended the District Chapter of Guadeloupe and took advantage of the occasion to visit Martinique. He returned to Rome on April 24th and hopes to visit Poland during the course of the summer.

Father E. VERDIEU left Rome on April 21st to assist at the District Chapter of Kabba (Nigeria). He will be back at the Generalate in Rome on May 19th.

Father Jean DELAIRE, who was living in retirement at the Generalate, died in a Rome clinic on Monday April 10th. The funeral took place on the following Wednesday from the chapel of the French Seminary where he had taught for many years. Cardinal VILLOT sent a message of sympathy and Cardinal GARRONE attended the requiem mass. At the concelebrated mass, Most Rev. Jacques MARTIN, Prefect of the Pontifical House, was the principal concelebrant.

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DISTRICTS AND PROVINCES

SPAIN

Missionary Publications

Our Spanish Province has undertaken the publication of a collection of brochures entitled "Cuadernos Humanismo Espiritano" which reproduce texts of various authors dealing not only with theological problems of evangelisation but also those posed in other scientific fields connected with missionary activity: - anthropology, culture, ethnography, world religions etc. Two numbers have already been published: No. 1 Missions - still? What for? No. 2 Objection to Missionary Activity. Two others

are being prepared at present: "Negritude- aspects of Morality" and "Towards a Moral Catholicism" (Misioneros Espiritanos - Olivos 12 - Madrid 3.)

SENEGAL

On Wednesday, 23rd February, the French Ambassador to Senegal presented the insignia of the Légion d'Honneur to Mgr. P. Dodds, Bishop of Saint-Louis. - Father P.J. DELCOURT received the French National Order of Merit before leaving Mauritania for Dakar where he has taken up duty as Chancellor Archivist of the arch-diocese and of the parish of Gorée. - Congratulations.

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MAURITANIA What are we doing here?

During the annual meeting of priests for 1972, archbishop BERNARD gave a general outline of the present situation in the diocese of Nouakchott. He then went on to talk about the quality of our presence in Mauritania:

"Yes, we are here, we are present, but what sort of presence is it? I myself would not hesitate to call it a missionary presence.

"There may be some protests at this. Because I have used the word "missionary" I will be accused of wanting to preach Christ, directly and indiscriminately, truly "out of season" and using methods which resemble those of the animists. That is not my intention. But I think that it is wise, at the same time, to guard against an attitude which in its anxiety to be liberal puts all religions on the same footing. This provokes a sort of superior indifference and thus the risk that we may lose all interest in everything but the purely human advancement of those around us. We must be clear: I do not say that we should neglect such advancement, I am saying that we should never abandon the desire that one day, either through us or through others, the message of Christ will be made known; because it is the normal way of salvation, because men, consciously or unconsciously can only be saved by Christ. I am saying that we must continue unceasingly to pursue our aim, however remote it may seem, to pass on to others our faith in the Risen Christ, He who is the Way, the Truth and the Life.

"I would like to point out that I do not intend to limit salvation to those who explicitly and visibly follow Jesus, the Son of God and declare themselves christians. I am convinced, on the contrary, that God's grace is at work among the masses of our Muslim brothers and that, consequently, they are not excluded from salvation. But I am also sure that the special way to God is to be found in the Truth of the Gospel and in the wonderful assistance given by the sacraments.

"Knowing that, being sure of that, I am determined to proclaim it. I refuse to be reconciled to the present impossibility in which I find myself: I suffer from this impossibility as is inevitable. If, at a certain time, I do not suffer, I begin to get anxious that I am no longer on the right wave-length.

"I do not at all mean that it is necessary to preach at all costs, something like the first Franciscan missionaries of the Islam, at the risk of making all christian presence and, above all, all priestly presence, impossible. But I still am a missionary, by the ardent and persevering desire (though it may not be fulfilled at the moment) to proclaim the Master of Life, the Risen One, He who inspires my whole destiny and who is its meaning

and foundation.

"And I think it by no means unimportant that in this country too, spiritual offerings should be presented to the Father by the Son, which is the task of all the baptised. Neither is it unimportant that chosen souls strive to live out their total consecration to the Lord so as to be, with Jesus, an "eternal offering to the Father."

"I also think that it is very important for priests here in these lands to continue to offer the unique sacrifice which saves the world. In these different ways the Church, small though it may be in this country, is missionary, is the 'sacrament of salvation.' Certainly, it is for the Father to reveal His Son and for the Son to make known the Father in men's hearts, but our own participation in the life of Christ and in His sacrifice lived here among these men, is a constant appeal to the Father of all mercy, a realisation and a localisation of the sacrifice of the Son.

"In calling ourselves missionaries of Jesus, I have no intention of anticipating the designs of Providence. It will help in keeping us humble to reflect on the innumerable centuries since the creation of man, of the centuries between the call of Abraham and the coming of the Saviour, and of the indefinable time in front of us, undoubtedly, until the message has reached and illuminated the whole world. Such is the mysterious patience of God, it should also be ours..."

NIGERIA

Provincial News

The africanisation of religious life is one of the questions which has been studied by the Masters of novices in Nigeria, both at regional and national level. "The question is not an easy one" Fr. OKONKWO, CSSP, Novice master at Awomama, tells us, "and I share the opinion of the bishops of the East-Central State that it is necessary to proceed with caution."

Five spiritan students of the Regional Bigard Seminary at Enugu passed their Baccalauréat in Theology: L. MBEFO (summa cum laude), D. NWANYIA (magna cum laude), F. AKWE, A. AKALAWU and L. TETEH (cum laude). It was the first time that a diploma was awarded since the Seminary became affiliated with the Urban University of Rome. This year, three spiritan students will be ordained priests. There are thirteen in third year Theology for ordination next year.

MAKURDI District Chapter

The District of Makurdi held the second session of its Chapter in January. Bishop Murray attended as an observer, together with Father AGUH, Principal Superior of Eastern Nigeria. As most of the fathers in the ministry (27) live alone (21 parishes), one of the most important decisions taken was that of creating 5 regional communities. The 15 other Fathers are assigned to various other development works. This proportion illustrates the Chapter decision: "The Fathers should apply themselves to the social, cultural and economic development of those entrusted to them." The diocesan programme is impressive from an educational, medical, agricultural and technical point of view.

The Chapter declared: "We must be open-minded in our approach to the apostolate. While feeling ourselves at home in the diocese we must not consider it as a spiritan diocese. We should take great care to adapt ourselves to our collaborators who come from different countries or different organisations." In fact, there are 2 Vincentians, 8 SMA and 2 Fidei Donum priests working in the diocese.

"We must do everything possible to establish a strong and viable local church." Although a local clergy is just beginning, the future is promising. The first priest was ordained two years ago. Since 1962, out of 80 boys who finished the Junior Seminary 40 entered the Senior. (One of these is now a Holy Ghost novice at Awomama). While not neglecting the recruitment of local clergy the Chapter decided to seek also vocations for the Congregation. In addition, the training of an active laity was highlighted by the Chapter. The formation of good community leaders to look after the day to day christian life of the community, is taking place in the two catechetical centres, corresponding to the two main ethnic groups of the diocese. The Chapter passed a motion in favour of ecumenism, especially in the domain of community development and in that of youth work.

ANGOLA

Preparation for Chapter

A meeting was held from 8th to 10th March in the Holy Ghost College of Nova Lisboa, for the Superiors of the Districts of Luanda, Nova Lisboa and Sã de Bandeira and attended also by members of their respective councils, so as to study the preparation of the coming Chapter.

They first examined the arguments for holding the Chapter as an inter-district affair. Seeing that CDD leaves the organising of the Chapters to the District Councils, it was therefore agreed that the Angola Chapter would take place in this inter-district form, beginning on June 25th 1972, at Nova Lisboa.

- Other questions on the agenda of common interest were dealt with and discussed.

Following an account by Fr. VERISSIMO of the Cape Verde Chapter, there was a discussion on the form of representation of the members of the Chapter. In principle all are members, but in practice there will be a representative system based on the proportion 1 to 8.

A question was posed to all, concerning the structuring of the Congregation in Angola - Junior and Senior scholasticates - with a view to the possibility of a vice-Province encompassing the three districts. Already commissions have been formed to study and prepare basic texts which will then be expanded into documents intended to be studied by meetings of the regional groups. These meetings will begin to be held in the very near future.

We hope that the work will prove profitable, considering the good-will shown by everyone concerned and that the decisions taken at the Chapter will stimulate us to greater generosity on our part, to the advantage of our religious and missionary life.

EAST AFRICA

Silver Jubilee of Priesthood

Father Joseph BABU, a Tanzanian spiritan, celebrated the 25th anniversary of his ordination on March 25th last, at Uru, before a large group of wellwishers. After the Mass, concelebrated with ten other priests of the diocese of Moshi, a group of dancers performed a traditional dance on the theme of the life of Fr. Babu. Mr. NAMFUA, the Regional Commissioner, in his address, praised the missionaries and exhorted his audience to copy their confidence in themselves and their team spirit. Among the many gifts offered to Fr. Babu was the staff of office which had formerly belonged to his father, now given to him by his elder brother. The next day, Fr. Babu returned to the Usa River, where he exercises his ministry; he is also director of vocations for the Congregation. Very soon he will be going to the United States where he received his training and from where he came as a missionary in 1950.

MADAGASCAR

Meeting of the Northern Sector of Diégo-Suarez

At their meeting of February 1st, the Northern Sector of Diégo-Suarez took for its theme "Pastoral practice with lower income groups". The doctrinal section, based on Gaudium et Spes studied the Church as a) involved with the whole human family; b) at the service of the whole man and all men; c) aware of man's situation today. Next, some concrete points were examined:

- that of the 'First Cycle' students of Joffreville. These are youths between the ages of 20 and 30 who have studied as far as the third grade and who do one year's teacher training in Joffreville, after which they are sent as junior grade teachers into the bush villages. The programme consists of the usual subjects but the objective is to integrate the schools into the life of the village.
- the pupils of Diégo-Suarez. The motives which press them to undertake these studies are not very clear. What will they do afterwards? There are no prospects for them for the future.
- working conditions in the shrimp-canning factory at SOSUMAV. They take on girls from 15 years of age upwards. The work is both hard and irregular. Salaries are low and the atmosphere in the factory is not good from a moral point of view.
- workers in the mission workshop. They generally have big families but housing conditions generally leave much to be desired. At the same time, expenses are heavy because everything needs to be bought...
- the case of a little girl who comes to be enrolled in the catechism class. It often happens that the children are not brought up by their own parents but by other members of the family. Again, there are others who leave the bush to come to the town in search of a good school. Then there are the children of broken homes.

Finally - there are the factors of evolution: the passing from family culture to industrial culture, the modification of human relations, more money available than previously, people moving around much more, the gradual emptying of the bush, the improvement of education, even for the girls. These changes deeply affect both attitudes and conduct. Then there is the generation gap between the old and young, the relaxing of certain social structures and the creating of others, the disappearance of the security given by both family and village...

"Perhaps we should ask ourselves one simple question:- What is there behind all this? Hopes and aspirations which are to be looked upon as a call from God. God has a design for the life of every man and our first duty is to help men to succeed in life by realising God's plan for them in every aspect of their life..."

NEW GUINEA

Missionary Plantation

Having been expelled from 'old' Guinea, the Congregation is now establishing itself in the 'New'. Eight confreres are now working in the diocese of Mount Hagen. One of them is teaching in a college, the others are replacing missionaries of the Divine Word who are either ill or on vacation. Recently they united in a request to the Bishop asking for permanent posts in the diocese and, if possible, posts near each other. As we ourselves have done only too often in the past, the Divine Word missionaries began by giving all they could to the local people so that these became so used to simply receiving that they are not prepared to make any sacrifice for the mission. The Spiritans, coming from Nigeria, want to apply Mgr. Shanahan's principle: giving nothing

for nothing. They have, therefore, introduced a collection. Although the people are poor, it is necessary to teach them not to expect everything from others.

MISSION NEWS

BRAZIL Holy Father's message to the Brazilian People

We quote below from the address given by the Holy Father to the faithful of Brazil on the occasion of the inauguration of the "Campaign for Brotherhood" whose theme is "Discover happiness in Service":

"The word 'service' has a certain magic, especially for the young and Brazil is a nation in which the young predominate. They feel a thirst for ideals in their often impulsive desire to give meaning to existence.

"Where, then, can this meaning be found? Christ gives it to us both in His teaching and by His example... '...whoever would be a great man among you, must be your servant, and whoever has a mind to be first among you, must be your slave. So it is that the Son of Man did not come to have service done him; he came to save others and to give his life as a ransom for the lives of many'. (Mt.20: 26-28)

"And how can one serve? By imitating Christ and observing the new commandment which we have received from Him: 'That he who loves God love his brother likewise.' (I Jn. 4,21), and show his love for him in every way possible. And this means sacrifice, identifying oneself with one's neighbour and showing much generosity towards him.

"Consider, then, what Christ teaches us concerning those whom we should serve and whom we find everywhere around us; in the towns, in the country and in the 'favelas'. These are the "little ones" who hold out their hands asking for our help and our love. But "they" too have a dignity which should be respected: "Whatever you have done to the least of my brothers, you have done it to me." (Mt. 25:40).

"This respect towards our neighbour creates a climate of sympathy which gives rise to works of charity, both spiritual and temporal, in "unselfish love"; the only love which constitutes real brotherhood.

"All men are our brothers. We must, therefore, see to helping them, helping the "little ones" to share the heritage of the human family in truth and in love. This is the foundation of all justice and all honesty, which guarantees our own happiness too, in peace and in joy." (Oss.Rom. 3-III-72).

WEST AFRICA Problems for the Catholic Press

The country's catholic weekly "The Standard" of Accra(Ghana) is in grave financial difficulties and may have to cease publication as from July next. A similar situation has also arisen in Senegal.

Following his recent visit to Rome, Mgr. THIANDOUM, archbishop of DAKAR, announced that for financial reasons, the weekly "Afrique Nouvelle", the only official organ representing all the bishops of Western Africa, will have to cease publication on the 15th of June next, which is also the 25th anniversary of its foundation. "The problems", added the bishop, "are the following: 1) the closing of its sales office in Guinea; 2) the devaluation of the mali franc; 3) the 100% increase in postage rates; 4) a falling off in advertising. Then there is also the foreign competition. Besides the other local papers, certain French papers are widely read in Dakar. This is useful in one way, as it gives us a large opening into the outside world, but on the other hand, a foreign paper cannot adequately represent our

points of view and deal with our special problems. We urgently need a national press, to deal with our own problems and in our own different languages."

NIGERIA

Vitality of an African Church

The Ibo Church in the East-Central State, is going through a particularly prosperous period just now. It is true that the departure en masse of the Irish Holy Ghost missionaries, who were sent away by the Federal Government as soon as peace came to the Nigerian states, could have seriously compromised the future of the Church there. But in addition to doctors and engineers, this tribe had provided 150 priests of whom 3 were bishops, and 163 sisters. Having been for some time actively associated with the direction of the works in parishes, these priests were now able to take charge immediately of the 156 parishes and the 65 schools, including secondary, technical and commercial.

Undoubtedly, the joy of newfound peace largely contributed to the spectacular development of the Church here, where christians are showing a particular interest in the life of the parish and frequent the sacraments in great numbers. The shortage of priests had already made itself felt, only to be overcome by a superb effort on behalf of the clergy to make up for the many deficiencies. In fact, many priests say three masses a day in neighbouring churches which would otherwise be neglected because of the shortage of priests. Their main inspiration for all this activity, according to Bishop MURRAY C.S.Sp., is their supernatural spirit. "We see a healthy, dynamic church, which does not suffer from doubt, or lack of motivation. The faith is simple and strong, the christians have one single ideal. I think that, in the years to come, the Church in Nigeria will give a lead to the churches in other countries."

It may be so. However, in this Church, so full of vitality where seminaries and houses for religious training can scarcely meet the demands of so many candidates on their doorstep, already many questions are being formulated regarding the most profound aspects of faith in daily life and its concrete realisation. It is a matter of discovering what particular form christianity will adopt in the African culture, as being specifically, characteristically its own. This research, of the utmost importance, which has already been undertaken by a number of African countries is also being given much thought and concern by the Nigerian priests, be they theologians or sociologists.

In the report which he presented in Rome (Oct. 3, 1971) on the situation of priestly and religious vocations in the East-Central State, Most Rev. F. ARINZE, archbishop of Onitsha, wrote: "The diocese of Enugu and Owerri have each 400 seminarians. Onitsha has 340 and Umuahia approximately 300. The regional senior seminary of Enugu had 240 students during 1970-71. In October 1971, 140 students are due to enrol for the first year of Philosophy." The number of promising young students aspiring to the religious life has beaten all records. One particular question arises from all this: How is it possible to meet all these demands? For these is a serious financial problem involved which will not be at all easy to solve.

In any case, we are already in the presence of a completely African Church. (France Cath. 7-1V-72).

THE CAMEROONS

Church's present situation

In the "Cameroon Effort" of January 23rd 1972, Patrice NYANO sketches the present situation regarding the Catholic Church which now numbers a quarter of the total population of the Federation. How did it all come about?

Having interviewed both Fr. Engelbert NVENG, S.J., and

Fr. J.P. BAYEMI, the journalist expresses the opinion that the success of Catholicism is due not only to the intense effort put into evangelisation, but also to the fact that the Church quickly understood the need for her to work also on a cultural, economic and social plane. Thus, great importance was attached to education and welfare, as well as to the work of setting up the material structures of the mission. Today, it is even true that the Church is unable to cope with the progress realised by its own foundations.

One reason for this is the failure to rationalise and modernise its finances and another is the slowness of christians to appreciate the necessity that they themselves ensure the future of their church. Another immediate problem is that of vocations and the training of candidates for the priesthood. There is also the question of "ecumenism", still in its early stages. A further problem is that of the laity who are not yet aware of the necessity for total engagement and there are still other difficulties which might risk obscuring the Church's real meaning.

With one and a half million christians and 13 dioceses or prefectures apostolic directed by 9 bishops from the Cameroons, 969 priests of whom 196 are from the local church itself, 252 brothers (of whom 66 are from the Cameroons) and 860 religious (299 from the Cameroons), it is the best structured group in the country.

Perhaps it is a misrepresentation of the Church's role to talk about her in terms of strength unless we mean spiritual strength which exerts itself as an internal dynamism. In any case, it is precisely spiritual principles, and a firm witness to the concrete realisation of these principles that is now looked for from the Catholic Church in a Cameroons which is on the road to further development.

SOUTH AFRICA

A Call to Conscience

We quote some passages from an appeal to the African peoples issued by the Episcopal Conference of the Bishops of South Africa which met at Pretoria from the 8th to 11th February last.

"The first question we must ask ourselves is whether or not the Church should join political parties. Our reply is an unequivocal no."

"Our testimony to social justice should spring from within, if it is to be credible. Otherwise, we cannot speak with conviction and so we risk compromising both our honesty and our position as christians..."

"The social situation in this area is a cause for serious apprehension. Laws and customs still separate those who have been called to live and work together, participating in the same bread of Christ. Thus, we are prevented from getting to know one another. A social abyss separates us, as christians and as men, and thus arises reciprocal ignorance, bitterness and suspicion. In collaboration with other christians and with all those who would like to work with us, we must do all in our power to put an end to this suppression of brotherhood and love..."

"The problems encountered here should not cause us to lose either hope or energy. Moral courage as well as a sense of dignity and dedication to humanity are essential for bearing witness to christianity. St. Paul tells us: "Nothing is beyond my powers, thanks to the strength God gives me."

(Ph. 4:13)

The white christians of South Africa should exploit to the full the numerous possibilities which exist for participating in local and national affairs, in trade unions and professional associations, through the press and other means of social

relations, for the benefit of the entire community.

"Although hindered by severe restrictions, the Africans, the Cape coloured and the Asiatics, by reason of their very deprivations, are beginning to realise what exactly are the openings left to them to advance their development. They show a new and praiseworthy determination to establish their personal dignity their personal identity and to take over the planning of their own future. It is the duty of christians to show that these new powerful stimulants are by no means foreign to the inspiration of the christian faith."

The bishops all stand firm against certain abuses such as the fact that about one and a half million Africans are obliged to work away from their families; that there does not exist for each and everyone without distinction of race, an equal possibility of receiving a complete education; that anyone should be refused deserved promotion on the grounds of race, religion, sex, social class or political opinions; that everyone does not receive at least a minimum salary to ensure a standard of living not just over the poverty-line; that the most needy members of the mixed population receive the least assistance; that South Africa, which depends on Africans, Asiatics and Coloured for 75% of its workers, still denies them full nationality and the right to vote.

"We are profoundly troubled", continued the Bishops, "at the thought that many people have been imprisoned, interrogated, compelled to silence and submitted to various restrictions without public trial, or have been subject to suspicion and torture because they try to help their neighbour who may happen to belong to a different race. Many of these people, to our knowledge, have done nothing more than campaign and protest in favour of the voiceless numbers who suffer because of the discrimination in our legislation and in our way of life. This is an attitude which evokes our sympathy and our praise. It is our duty also to express our anxiety for the well-being of political prisoners...."

"The problem of South Africa has many aspects and various ramifications. It stems from our history and menaces our future. The past brings with it the proof that we have been unable to abolish racialism and eliminate discrimination. However, a courageous and decided effort does remain within our possibilities, even in the present situation. While the wrong exists no-one has the right to rest. The most grave fault would be that of ignoring its existence. Where justice is at stake, a christian should have the courage to act, even though what he hopes to obtain may alter his own entire way of life..."

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VARIA

FRANCE

Summer Course at the Paris Catholic Institute

As in previous years, the Paris Catholic Institute and the Comité Catholique des Amitiés françaises dans le monde, are organising a series of courses in French language, Literature and Civilisation for foreigners from the 30th June to the 26th July, 1972 - age limit 17 years or over - for those who want to know something about French life and culture and also catholic thought in France. The theme for this session is: "Connaissance de la France" and it is being held at the Catholic Institute, 21 rue d'Assas, Paris VI°. This will also provide the occasion for better international relations and for personal contact between foreign students. The programme consists of 19 courses in French language, of which two are higher courses reserved for professors, six courses of translation and a series of courses and conferences on France of today and international problems. Guided tours, excursions, pilgrimages in Paris and outside also

form part of the programme. Address all correspondence to M. le Directeur des Cours Universitaires d'Eté, 99 rue de Rennes, Paris VI^o. (For replies and programme send three international reply-coupons).

Course in African Linguistics

The cultural association, "Afrique et Langage" are organising a summer school on African language, which will take place from the 3rd to the 22nd July, at the Les Fontaines Cultural Centre, at Chantilly. It will be presided over by M. Maurice HOUIS, professor at the National Institute of Oriental Languages and Civilisations, and is intended for all those who are interested in the African language, and especially, therefore, the missionaries. (All correspondence should be addressed to AFRIQUE et LANGAGE, 28 rue d'Assas, 7500 Paris.

SWITZERLAND

Lay Missionary Movement

The "Voluntary Overseas Groups" (Protestant churches of French speaking Switzerland) and the "Frères sans Frontières" (Catholic lay missionaries of French-speaking Switzerland) have united in publishing a joint bulletin, of which the first edition has already appeared in print, although the title has not yet been decided. For many years now, these two organisations have been making efforts for collaboration on a basis of real friendship and understanding of each other. With the arrival of this joint bulletin on the scene, the collaboration has become a permanent one. The idea has grown from the belief that the division of christians, which is contrary to the will of Jesus Christ, is a scandal not to be tolerated, especially in mission countries. It is bringing into concrete realisation the line adopted at the Ecumenical Assembly in Uppsala: "We should no longer do separately what we can do together." It is meant as a real desire to re-establish unity among churches. "Living ecumenism is not, on the one hand, convincing the other person that I am right and waiting for him to come and join me, nor, on the other hand, denying what I believe, to accept blindly the point of view of the other. On the contrary, it is the remaining loyal and faithful to one's own convictions and beliefs while accepting to look also at the point of view of the others, progressing all the time towards Christ who represents our unity. For Christ's sake, both sides are willing to banish certain ways of thinking, acting etc. This is a difficult, sometimes torturing task to undertake, but it is based on a true and living unity, which transcends simple uniformity..."

ENGLAND

The Holy Spirit and charismatic gifts

A Conference will be held at Digby Stuart College, Roehampton London S.W.15, from the 25th to the 28th July 1972, to study the work of the Holy Spirit in the charismatic revival and the Pentecostal movement in the Church, as compared with the place of the Holy Spirit in traditional theology and devotion. The talks will be given by qualified speakers, and work and discussion groups will be organised. This conference is being held under the auspices of the Gustave Weigel Society, so-called in memory of an American catholic pioneer of ecumenism. (For information write to Robert BALKAM, The Tors, Summerhouse Road, Godalming, Surrey, England. Telephone: Godalming 21329.

(Quite apart from the above-mentioned Conference, it would be of interest for us to know if there are Spiritans in the different provinces who are interested in or engaged in the Pentecostal Movement. Perhaps they would let us know? Ed.)

+++++ N E C R O L O G Y +++++

- Father Albert MOLL, of the District of the Cameroons, died at Mbalmayo on March 8th, 1972, aged 62 years. He had been professed for 42 years.
- Brother RUDOLF TRONDLE, of the Province of Germany, died at Dormagan on March 23rd, 1972, aged 69 years. He had been professed for 34 years.
- Father August WEIGAND, of the Province of Germany, died at Ypsilanti, Province of the United States East, on March 26th 1972, aged 69 years. He had been professed for 47 years.
- Father Jules TEERNSTRA, of the Province of Holland, died at Gennap, on March 28th 1972, aged 80 years. He had been professed for 59 years.
- Father Jean DELAIRE, of the Province of France, died in Rome on April 10th 1972, aged 82 years. He had been professed for 62 years.
- Father Victor MULLER of the Province of France, died in Allex on April 15th 1972, aged 65 years. He had been professed for 45 years.

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

MAURITIUS

Jubilee Celebrations

1972 marks the anniversary of several events which stand out as landmarks in the history of the Church in Mauritius. First of all, it was on the 5th April, 1722, that the first Vice-Prefect apostolic disembarked at the "L'Ile de France", Jean-Baptiste BORTHON, a Vincentian. In that same year, the first parishes were formed: that of Saint-Louis in the capital, and Notre-Dame at Mahébourg. It was in 1842 that Father J.D. LAVAL having been released of his services at the Cathedral, began to devote himself entirely to his work among the Blacks. On the 7th December 1847, the Hierarchy was established on the island, with Mgr. COLLIER as the first bishop.

"These different jubilees", writes Mgr. J. MARGEOT, bishop of Port-Louis, "provide for us an occasion to realise in a new way the quality of the faith which our fathers left us in legacy.. The jubilee celebration will be centred around two themes: "Our Mission as People of God" and "Work for Justice and Peace". The work of interior renewal will culminate in a Congress for the laity in October next. Also in October, there will be the one main diocesan manifestation to celebrate the jubilee: a liturgical ceremony at the monument of Mary, Queen of Peace, on Sunday 22nd October, Mission Day.." (VIE CATHOLIQUE).

BELGIUM

A College for Africa

The "Personnel Supply" Commission of the National Missionary Council, suggested some time ago the founding of a training organisation for Africa. The Administrative Council of the Committee of Missionary Institutes took up this suggestion, asking that such a 'college for Africa' be formed as part of the Latin American College (COPAL). The College President has declared himself in favour of the proposition which has also received the approval of Mgr. D.J. de SMEDT of the Pontifical Commission for Latin America.