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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

June 1972

No. 29

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NEWS FROM ROME

Appointments

The Holy Father has appointed the Rev. Mons. Georges SINGHA of the secular clergy as Bishop of Fort-Rousset (Congo Popular Republic). Mons. SINGHA was formerly Apostolic Administrator of the diocese of Fort-Rousset.

Born in Boundji in 1930, Mons. SINGHA was ordained at Brazzaville on October 7th 1956, having done his secondary studies at the Junior Seminary of Mbamou and his ecclesiastical studies at the Libermann Senior Seminary in Brazzaville. He worked in the missions right from the beginning, first as curate at St. Radegonde d'Oyo and then as Parish Priest at Notre-Dame de Leketi. During the academic year 1966-67 he came to Rome where he attended a pastoral course. In 1968 he was appointed Vicar General and in 1970 he was named Apostolic Administrator of the diocese.

The Holy Father has appointed as Bishop of the new diocese of Manono(Zaire) Rev. Mons. Gérard KABWE, at present Administrator of the diocese.

Born at Malemba-Nkulu 44 years ago, Mons. KABWE was ordained at Kongolo on September 26th 1948. He was involved in parish work until 1960 when he was appointed Vicar General by Most Rev. Dr. G.J. BOUVE C.S.Sp. When the diocese of Manono came into being, Mons. KABWE became Apostolic Administrator and has instituted centres for catechetics, evangelisation and liturgy.

DISTRICTS AND PROVINCES

CONGO Episcopal Jubilee of Most Rev. J.B. FAURET

On Sunday 28th May, the catholic community of Pointe-Noir celebrated the Episcopal Silver Jubilee of Most Rev. Jean-Baptiste FAURET, Bishop of the diocese. The ceremony took place in the parish of St. Pierre, in the presence of a large audience. Mons. FAURET was accompanied by Mons. BIAYANDA, Archbishop of Brazzaville; Mons. TAGLIAFERI, Apostolic Delegate, and Mons. SINGHA, then Administrator of Fort-Rousset. Following the address, the Apostolic Delegate read a letter of congratulations from the Holy Father. The ceremonies closed with a visit by the bishops, priests and seminarians to Loango, where they prayed

on the ground where the founders of the Church in the Congo lie buried.

When Mons. FAURET took over the Vicariat Apostolic of Loango in 1947, there was a population of 300,000, in an area of 38,610 sq. miles; there were 55,000 catholics, 9 missions, 8 diocesan priests, 30 missionaries, 13 brothers, 12 Sisters, six junior seminarians, 1 senior seminarian and 17 schools with a total of 1,800 pupils.

Twenty-five years later, the diocese of Pointe-Noir, although reduced in extent, has a population of 485,000; 157 catholics, 24 missions, 5 diocesan priests from the Congo, 51 missionaries, 14 Brothers, 52 Sisters, 108 junior seminarians, 7 senior seminarians and 550 catechists. At the time of the nationalisation of the private schools in 1965, the diocese had 110 schools and 22,000 pupils.

Side by side with his many consolations as head of the diocese, Mons. FAURET has had many difficulties and problems to face while at the same time not being in a very good state of health. We conclude with a quote from Pope PAUL VI's congratulatory message: "May you continue in the work you have done up to now, with more and more strength and perserverence, with a complete and pure faith and keeping always in mind the well-known invocation of the prophet David: 'Be a rock of refuge for me, a mighty stronghold to save me, for you, My God, are my rock, my stronghold.'"

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GUADELOUPE

District Chapter

The preparation for the Guadeloupe District Chapter may have appeared to be rather hurried, in that it took only six weeks work to accomplish. However, it was, in fact, more than enough for two reasons: first of all, the confreres took a very great interest in the Chapter even though some of them, on account of their own work, were unable to take part in the drawing up of the preliminary texts. Secondly, the Principal Superior had the excellent idea of assigning one Father for at least part of the time not only to the secretariat, but also to the organisation of meetings and discussions which helped to spread information and a general understanding of what was happening.

The meeting took place in the country, over a period of five days, in an atmosphere of great peace and calm. From the very beginning one noted the easy exchange of ideas and the general enthusiasm. The pace of work was maintained throughout, with the result that we were easily able to finish the Chapter within the pre-determined space of time. The presence of Father LEDIF and Father THIBAUT greatly contributed to this, always throwing some light on a point just at the right moment, thereby avoiding any possible standstill.

The texts on which we voted may seem somewhat fragmentary and incomplete at first. Our aim, however, was local aggiornamento and we didn't envisage, therefore, any great changes, but rather wanted to take note of our problems and our present needs.

We first of all needed to re-orientate ourselves in a new situation, since the appointment of a Bishop from Guadeloupe to take over the responsibility of the diocese, which was formerly in the hands of the Congregation. This necessitated the need to take another look at our missionary vocation. It may be thought that this is not an apt term to use in speaking of a country of "ancient christianity", but our mission is not merely that of working in the bush country, of establishing a local clergy (on

this point the work which has been done is very satisfying, but as yet incomplete), or of seeing the appointment of a local bishop; what remains to be done concerns the laity. The Church cannot be said to be really established until the laity occupy the place in it which is theirs by right and by duty.

This final stage, then, together with the developing of the local clergy, remains the focus point of our missionary work here. To accomplish this, we must be more and more witnesses of Christ, understand the local situation and contribute as fully as possible towards the Church's national image, which is so important for its future.

For some time back, we have been aware of the fact that our religious life needed to be looked at afresh, in the face of present conditions. We have broached the various problems, and the solutions envisaged, particularly with regard to the creation of regional communities, and it seems that this will bring about satisfactory results. One important point must be remembered: we feel that the Superior ought not to be 'isolated' as such, but that he should form, together with his council, a true source of inspiration and encouragement.

Finally, what surprised the observers and surpassed all our hopes, was that, apart from some opposition and differing views, for five days we managed to live fully our motto: one heart and one soul". This Chapter has been, for us, a time of great grace, but that in itself is not enough: the parable of the sower reminds us clearly of this.

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NIGERIA

Visit of Father Ernst VERDIEU

The reason for Father Verdieu's visit to Nigeria was to attend the District Chapter of Kabba. It was also an occasion for Father VERDIEU to make contact with an African country for the first time. "I felt completely in communion with the Nigerian people", commented Father VERDIEU on his return. "The southern parts of Nigeria are very similar to Haiti. Even the climate compares closely with our own, as does the countryside with all its greenery and its trees. What amazed me was the enormity of the country, its multitudes of people, all with their own various languages, comprising one complete nation...."

1. District Chapter: We have not yet received the Chapter documents, however we know from Father VERDIEU that the atmosphere was very friendly. The presence of Father GUY GAGNON and of the Assistant General restored confidence generally both in French-speaking Canada and in the Congregation itself, while the presence of Mons. MAKOSI, Nigerian Auxiliary bishop of Lokoja, who wished to talk "frankly" firmly planted the Chapter in its right context: 'The Church in Nigeria..'

The main question asked was: Will we be ready to leave Nigeria in 3, 4 or 5 years time? What should we do for the Church today so as to assure its future without us, tomorrow? Some of our younger confreres underlined the necessity for a change of attitude in this matter.

2. The Problem of Nigerianisation: What type of Church do we wish to build in Kabba? This is touching on the very centre-point of the District's problem. Everyone is agreed that Nigerianisation is both necessary and inevitable, and that social and religious development (in which the Church is engaged) cannot come about unless the Nigerians themselves are the principal instigators and bring it about in their own time. But since the local clergy is still insufficient in numbers and the local Church

still needs the help of the missionaries and financial aid from outside, does that mean, then, that these two realities are incompatible ?

Not at all. Everyone agrees that Nigerianisation means today the formation of a responsible laity and the sharing of responsibilities with them. The existing 'Church Committees' will have to become more and more responsible organs and this not merely at a consultative level. The basic work is already underway. It must continue, with the collaboration of the responsible groups in all sections. The Holy Ghost Fathers of Kwara State seem to be well aware of the desire of the Nigerians to take their affairs into their own hands. The dialogue must continue, among everyone concerned. Initiatives must be directed towards the Church in Nigeria as a whole, despite the many real difficulties.

3. Conclusion: Evangelisation remains our principal objective in Nigeria. Thus, we pave the way for development, which must, essentially, be 'self-development'. This will come about when the people take their affairs into their own hands while, at the same time, accepting help from others. Evangelisation should bring about development in the christian sense of the word, if it intends to assist in the growth of the whole man, and of all men.

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UNITED STATES Pentecostal Movement

In one of our earlier numbers, we asked our confreres in the United States for information on the Pentecostal Movement there. Father Matthew C. EVANSTOCK C.S.Sp. of the parish of St. James in Alexandria (Louisiana) sent us the following letter on the subject:

"I am the Moderator of the Charismatic Renewal Group for this area. This group has been functioning for almost two years. I joined the group six months ago to find out how it compares with the place of the Holy Spirit in traditional theology and devotion.

"They seem to enhance one another. The operations of the Gifts of the Holy Spirit blend very well with the workings of the Prayer-Group. The members of the group guided by the Holy Spirit give themselves to prayer, Songs and Scripture-readings with emphasis on Charity and the Holy Spirit. The prayer-meetings are concluded with a genuine fellowship united by the love of the Holy Spirit.

"The members of the Charismatic Renewal Group seem more responsive to the needs of the Church and the apostolate of their parish. They appear to have greater interest in the operations of the Sacraments and devotion to Mary.

"It is still much too early to determine what lasting effects it will have on the community. Much depends upon the climate in which it operates. Where the Bishop and clergy are holding back their approval and guidance, the Charismatic Renewal lacks the freedom to move effectively. For its success this Movement requires the help of prudent priests.

"As for myself, I find it deepens my devotion to the Mass and Divine Office and aids considerably my preaching."

We send our thanks to Father EVANSTOCK for his interesting letter.

Regarding the relations between the Catholic Church and the Pentecostal Movement, the Information Service of the Secretariat for Christian Unity published the following communiqué in its No. 1 issue of 1972:

Following preliminary discussions, an agreement was reached between the Secretariat for Christian Unity of the Roman Catholic Church, many Pentecostal Churches and the participants in the charismatic movement in the Protestant and Anglican churches, to enter into dialogue. This international dialogue, extended over a period of five years, will consist in annual meetings during which theological discussions will be centred round the role of the Holy Spirit in the life of the christian and of the churches. The talks will focus their attention on both dimensions, experimental and theological, of the plenitude of life in the Holy Spirit.

Particularly now, public attention is being focused on movements of spiritual renewal which are being manifest in all the Churches at the present time, of which the Jesus Movement is an example. It was considered opportune that informal participation in prayer and theological reflection taking place at local level be extended to a world-wide level by international dialogue.

The dialogue will examine, on the bases of existing unity, the life and spiritual experience of various traditions. Special attention will be given to the manner in which the plenitude of life in the Holy Spirit finds its expression in prayer, in relationships and in service. Moreover, there is place on the agenda for doctrinal differences. There will be an exchange of information which will be of great interest as a means of eliminating various disagreements. The dialogue will not deal with the problems of structural unity but rather that brought about by prayer and by common witness.

The first meeting, for which the names of the members taking part have not yet been announced, will take place in Zurich in June 1972.

(Cath. Doc. No. 1610, p.526.)

ANGOLA

"PARATUS AD OMNIA...."

The 26th of May marked the 50th anniversary of the ordination of Father Candido FERREIRA DA COSTA, a highly esteemed member of the Congregation and of the Missions. Born on the 26th December 1894, Father DA COSTA was ordained on the 26th April 1922. He was first appointed Master of Novice-brothers and then professor at the Junior Seminary of Godim. From 1928 to 1934 he taught at the Senior Seminary of Viana do Castelo. Following this period he returned to Godim as Director of the Seminary. Successively he was placed in charge of the Novitiate and the Seminary of Viana. At 56 years of age, he began his missionary work. He was appointed Director of the Infante de Sagres College at Sa de Bandeira, which was transferred to Nova Lisboa and is known today as the Collège du Saint-Esprit. In 1956, the bishop of Nova-Lisboa called him to direct the Seminary of Christ the King. In 1959 he was appointed Superior of the Sambo Mission. He then returned to teaching and took charge of the religious instruction and spiritual direction of the pupils of the Collège du Saint-Esprit. He was the organiser behind the celebrations to commemorate the centenary of the Congregation in Angola in 1960. In 1970 he published a book on the work of the Spiritan Fathers in Angola. There is practically nothing in the field of pastoral and missionary apostolate which he has not taken on and always with competence and energy. "Ad multos annos!..."

The Diocese of Benguela

Next to Luanda, Benguela is the oldest city in Angola and in June 1970 it became an episcopal See. Although the Spiritans

did not open a mission there until 1940, it was always a place of easy access to the inner missions in what was formerly known as Cubango. The new bishop, Very Rev. Mons. Armando AMARAL DOS SANTOS, was a guest of the Holy Ghost Fathers from the 2nd August, the day of his consecration, until the 6th November, while waiting to take up residence in the episcopal palace. The new diocese encompasses an area of 17,228 sq. miles and has a population of 487,873 inhabitants, of which 336,082 are catholics and 24,748 are catechumens. The missionary personnel consists of 56 priests (of which 10 are Spiritans), 4 brothers (1 Spiritan), 81 Sisters and 14 lay missionaries. There are 9 parishes and 16 missions. The schools in the diocese have 250 teachers and 12,832 pupils. The local clergy numbers 30 priests, 3 students of theology, 21 of philosophy and 71 in the Junior seminary.

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BRAZIL "CURSILLOS DE CRISTIANDAD"

"The Church in Brazil is full of vitality and rapidly changing. During the eight years I have spent as a missionary here, I have noted many times the influence of the Holy Spirit at work, and especially with regard to the Cursillos de Cristiandad. A Cursillo lasts for 72 hours, but its effect is both beneficial and lasting not only for those who have taken part in it, but also for their families, the social circle, and the parish communities in which the cursillo takes place." The writer, Father Enda WATTERS, CSSp. has been working, together with one other confrere, in the parish of Mirandapolis since 1968. The parish has 23,000 inhabitants, 11,000 of which live in the town and 12,000 are dispersed in the country parts. Previously there was an air of general indifference here. Thanks to the cursillos,
 (continued on p. 12)

SENEGAL The Problem of Mixed Marriages

During the Plenary Assembly (April session 1972), the Bishops of Senegal and Mauritania discussed, among other important problems, the problem of mixed marriage in the Church.

With regard to Senegal, where traditional religion is rapidly disappearing, the problem is mainly that of the muslim partner. The attitude here has always been one of prudence and reserve, for the following reasons:

- As the good and happiness of the home depends on mutual love and understanding, we believe that the harmony brought about by one single faith in Jesus Christ is the best guarantee of a successful marriage.
- This becomes very difficult if one of the partners is muslim, because the conception of islam marriage is very different from the christian one;
- ancient tradition dictates that the wife follows the religion of her husband, thus curbing her liberty in the matter.
- pressures can be brought on the christian partner to pray with the muslims or, if not to entirely renounce the faith, at least to abandon all exterior expression of it.

These mixed marriages reflect the mixed population and show the inexistence of real religious barriers. One must take this into account and develop relations between christians and muslims, both at a personal and family level in the district and among those in authority. It is necessary that the bishops encourage frequent meetings with the muslims to promote better understanding and so that the problems of islam-christian marriage

can be studied together. If this actually takes place, it will be a great step forward, not only in mutual understanding, but in fraternal collaboration between the Church and the Muslims of Senegal... Religious communities must join in an effort to save the spiritual and moral values which will ensure a sense of balance in the course of development. In fact, apart from the legislation on mixed marriages, it is the type of relationship existing between the two religious communities which is being questioned here.

The bishops ask that dialogue be opened up with both tact and respect and that pastoral judgement should be used according to the various situations. On this point they have made up a list of general rules and particular norms to be followed.

During the preliminary talks with engaged couples, the priest will instruct the christian party on the great differences which exist between christian and islam marriage and he will talk to the muslim partner about the particular requirements of christian marriage, especially with regard to unity and indissolubility. During these discussions, he will judge the attitudes of both parties: he will then be able to take the responsibility of deciding whether to accept, postpone or even refuse to celebrate the marriage.

If the christian and muslim couple are already living together, according to custom, in direct obedience of the Muslim Law or under civil contract, they should not be severely judged, nor condemned..... Very often, in fact, the responsibility on the part of the christian party here is considerably reduced. Genuine interest should be shown towards them and they should be allowed to benefit from the sources of grace still left open to them: mass, the Word of God, charitable and social works. Parish communities, far from excluding them, should welcome them with friendship and understanding and catholic action movements should leave their doors wide open to them. Their desire to regularise their situation will be favourably met by the Church which greets them in its re-acquired image of a mother.

(L. BASSE in AFR. NOUV.31-V-72)

Twenty-five Years of Service to Africa

The newspaper AFRIQUE NOUVELLE celebrated its 25th anniversary on the publication of its last number 1288, dated 15th June 1972. However, as we already announced in the previous issue, this will actually be its last publication. In a lengthy editorial, Mons. THIANDOUM, Bishop of Dakar and President of the Episcopal Commission for mass-media in West Africa, traces the history of the newspaper from its origin, its work, the role it has played in West Africa and the difficulties which have led to its being terminated for an indefinite length of time. This decision was taken by the Bishops of French-speaking West Africa at a meeting in Dakar on the 11th-15th of February last. The bishops are not willing, however, to see the complete disappearance of the paper. They have decided to form a committee which will be in charge of studying reforms in certain structures which will enable AFRIQUE NOUVELLE to have a new lease of life. The Committee's report will be presented to the Plenary Assembly to be held at Abidjan in February 1973. One way or another, the disappearance, even though temporary, of AFRIQUE NOUVELLE leaves a great gap in the ranks of African religious press and the voice of christianity will be inevitably weakened thereby. We sincerely hope that this newspaper whose influence was much more widespread than its 8000 copies, will reappear in the not too distant

future and will make itself felt once again.

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VARIA

UNESCO

International Book Year

The Holy See is taking part in the International Book Year (AIL) promoted by UNESCO, by means of a special programme devoted to the Bible, the book of books. This programme has been taken up by several organs in the Vatican interested in the manifestation.

The Sacred Congregation for the Clergy and the Sacred Congregation for Catholic Education have coordinated their work with a view to promoting an important aspect of the Holy See's programme, that is the use of the Bible for catechetics in general and in schools in particular. In this field, the two congregations are planning a certain number of activities for teachers, students and schools:-

1. The organisation of a Book Week to promote reading by means of slides, talks, lessons on the technique of reading etc.
2. The organisation of visits to the local libraries with a view to making known the wealth of books in their possession, to show how they can be utilised, to initiate the young in the use of an institution which all too often remains outside their cultural and social life.
3. To illustrate the important role which the libraries can play in the domain of education and the stimulation of the young towards reading.
4. To make the school libraries more accessible to the general public, notably for extracurricular education and continued formation.
5. To promote the publication of school papers by the pupils themselves.
6. To publicise all these plans by means of press communiqués or radio and television presentations.

All these suggestions are merely some of the possibilities which AIL presents and which the Holy Father referred to in his address at the opening of the Exposition of biblical manuscripts at the Vatican Apostolic Library on March 25th, 1972 :

"To attract world attention to the irreplaceable function of the book, considered as a privileged means of culture and education, as an incomparable factor in spiritual progress, as a possible means for pacifist thought, able to contribute efficaciously to a better understanding between peoples (...) to study the means most suitable to assure the spreading of books, in particular among the young and in the developing countries."

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TANZANIA

Africanisation of the Church

When we speak about africanisation of the Church, we usually understand that the Church is governed and administered by Africans, the most important leadership position in the Church being that of the Bishop in his diocese and the Episcopal Conference for the whole of Tanzania. Africanisation of these posts has been speeded up in Tanzania during the past few years. Before 1960 there were only two African bishops in Tanzania. At the moment there are 16 out of 24 with two vacant Sees which will certainly be filled by Africans. This means that the Council of bishops will now be two-thirds African.

It has always been the policy of the missionaries to recruit and train African priests, long before the question of Africanisation was raised on the political level. But the recruitment and training of African priests is much more difficult than the recruitment of politicians and civil servants. The proportion of African and foreign priests in Tanzania in the past years is as follows:

<u>Year</u>	<u>African Priests</u>	<u>Foreign Priests</u>
1959	252 (22.9%)	846
1960	271 (24.1%)	849
1965	342 (26.9%)	929
1968	401 (31.4%)	876
1971	466 (41.9%)	873

From these figures it appears that africanisation of the priests grows at a slow rate. At this rate of increase it would take more than 55 years to replace the 873 foreign priests, not taking into account the greater number of priests that will be needed in the meantime to administer the increased catholic population. One can say, therefore, that there is a great shortage of African priests and this shortage will exist for a long time to come.

Are foreign priests still needed?

If one takes into consideration the pastoral work which remains to be done in Tanzania and the small number of African priests available, one definitely comes to the conclusion that the need for foreign priests still exists and that it will exist for a long time yet. The situation is very similar to that described in Ad Gentes:

"These churches, often situated in the poorest parts of the world, still suffer from a lack of priests and of material help. They need, also, the continued missionary action in the church at large to enable them to get the help which is required in the first place for the development of the local church and also for the maturing of its christian life."

Are foreign missionaries wanted? Are they wanted by the Government, the politicians, the people, their African confreres, the bishops?

The government has not imposed any restrictions on the admission of foreign priests with the exception of some particular instances which are easily explicable. The President has assured the bishops that he has no intention of restricting the admission of foreign missionaries as long as they are needed. It is easy to quote numerous instances where the President and high-ranking government officials have publically expressed their appreciation of the contribution which the missionaries have made to the welfare of the country.

Certain politicians, on the other hand, have strongly protested against the continuing presence of foreign missionaries. This can often be explained in certain aspects of Tanzania's foreign policy which, in the last few years, has shown a closer affinity with the so-called socialist countries and a rather outspoken antipathy for the western countries identified with colonialism, imperialism, and capitalism. Missionaries are often not considered as priests, but as undesirable foreigners. It is this political climate which becomes psychologically oppressive for many missionaries and gives them the feeling that they are no longer wanted in Tanzania.

As for the people, the African priests, and the bishops they want the missionaries, but under certain conditions.

The position of a local Church within the context of an international Church is not exactly identical with the position of an independent nation within the context of the family of nations. It has a certain autonomy, but it must take into account the 'policy' of the universal church. But granted this precaution, the ideal is that each local Church provides for its own needs and its own personnel and is self-sufficient, if it wants to reach maturity. From this it follows that the missionaries are only needed for a short time and for the specific jobs for which they can not be done without.

Each local Church has to be fully incarnated in the local culture. An African Church should be African in all its aspects and it is obvious that this can only be brought about by the Africans themselves. It is necessary, therefore, that the Church policy be determined by the African Church leaders: the bishops and clergy of the country. The missionaries will be very welcome if they accept this state of affairs and conform with it.

But this is just where the conflicts begin. This changed condition of the Church in Tanzania requires a radical change of mentality especially from the missionaries who have worked in the country for a long time. They have built the Church to a great extent, spiritually and materially. Now it has to be handed over. It is not easy.

Official decisions of the Episcopal Conference or of individual bishops have been criticised or ignored: consequently, some missionaries have been told not to return to the country. It is not that blind obedience is demanded, but there is a very big difference between obedience and open defiance. In this respect, a foreign priest cannot permit himself all that an African could in the circumstances....

The changed condition of the Church in Tanzania has led in more than one place to strained relations between the African clergy and the missionaries. Often their numerical superiority keeps them in a commanding position to do things their own way. More often still, certain domineering attitudes of foreign priests towards the African priests provoke tension, even though that is often due to certain unreasonable attitudes on the part of the latter, such as NYRERE condemned on the political plain.

Has the Church in Tanzania still need for missionaries? The answer is in the affirmative. Are missionaries still wanted? That depends.... If they accept the fact that the Church in Tanzania belongs to the Tanzanians and if they are ready to help this Church to implement the policy as it is defined by its own leaders, then they are very welcome. But without this readiness, the era of the foreign missionaries has passed.

(From a report by Fr. TH. SLAATS
C.S.Sp.)

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The Role of the Foreign Missionary
in the local Church

Members of missionary institutes registered with SEDOS (Documentation and Study Service) in Rome, divided into 4 groups (2 English-speaking and 2 French-speaking), studied "the role of the foreign missionary in the local church" in face of the present situation which has rapidly developed in recent times. We

give here some of their ideas:

- Missionaries do not just go in order "to give to", but also in order to "receive from" the local Church. Sharing and exchange, orientated towards mutual enrichment, are based on the conviction that 'Mission' involves "finding Christ in other people and revealing Him to them."

- This attitude often contrasts 'incarnation' with 'institution'. Missionaries have a life to live and not just a profession to exercise. They must become one with the people - by living among and with them - before they can build up living communities. Sisters, for example, can find new opportunities to 'be with people' when they are freed of their commitments to such traditional institutions as schools and hospitals. They have more time and freedom to 'be there' and give witness by their lives.

- Overseas missionaries serve by cooperating with rather than by imposing on the local people. This does not reduce their contribution to passive cooperation. As full members of the local Churches, they are invited to converse and share ideas with the local people. All the time, however, they are ready to accept any role which is considered necessary for the pattern of growth adopted by the local members of these Churches.

- This kind of cooperation implies a large measure of adaptability. This does not mean giving up our identity as foreigners. Insertion in a local Church does not mean working for them but with them, contributing to their communities, at their request, the positive achievements of our communities of origin. In other words, the remedy for the paternalistic attitude is not to submerge our identity but to 'fit in' as foreigners in the local context. This implies, of course, a major effort to understand the local people and their way of life - as well as our own cultural background.

- Finding our place as 'foreigners' in a local Church highlights another attitude: that of bringing to this particular community the universal spirit of Christ's Church. Our presence, by introducing this dimension, contributes to the opening of the local community to other communities and to the Universal Church.

- Missionaries insert themselves totally in a local situation, fully aware that this presence might only be temporary. Such a situation often implies the attitude of mobility - that is, the acceptance of the fact that there might be a time when, in a given situation, there would be no place in a particular Church for this or that type of overseas missionary. In this context, some of our traditional missionary institutes (schools, hospitals etc.) often make the mobility of persons very difficult.

- The attitude of confidence is also essential. Missionaries must be confident in the future of the local Church - in its clergy and in its people. This confidence must be rooted in Faith, faith in the active presence of Christ in others. Only this faith can help our missionaries overcome the temptation of defeatism, a temptation which often accompanies radical change.

- The question is often asked whether overseas missionaries should acquire a 'specialization' i.e. a particular skill, secured after long periods of training, which would help them express their missionary charisma.

- It is up to the local Churches to decide which particular specializations they would like to ensure through overseas missionaries and for how long. Because of this, the latter must not overstress their particular specialization but be ready to give

