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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

November 1972

No. 31

C O N T E N T S

NEWS FROM ROME: USG communiqué	pages 1 - 3
PROVINCES & DISTRICTS: Holland, Germany, U.S.A.-East, Puerto Rico, Ontario, Alaska, Canada, Brooklyn, Trinidad, Amazonas, Nigeria, Angola, Bangui	3 - 12
OUR DEAD	12

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NEWS FROM ROME

Religious Life Today

During an interview on Vatican Radio on the 23rd October 1972, Cardinal DANIELOU expressed a very pessimistic opinion about the evolution of religious institutes. He envisaged even within the same institute, the foundation of separate groups each with its own style of life and even its own house of Formation. Time would tell which type of community was the better. However, a meeting of over 200 Major Superiors, held in Rome the previous week, had completely rejected such a division. The following is the text of a communiqué issued by the Secretariat of the Union of Superior Generals.

The Superiors General were not a little astonished over the diagnostic of "decadence" alleged by the Cardinal on the actual state of religious life. Their first-hand knowledge of the life that is being lived in religious institutes qualifies them to testify that the renewal asked of religious by the Council is each day proven by facts. The efforts towards a better personal prayer and community life are everywhere apparent: in a sharing of the gospel, in a better celebration of the Eucharist, in the growth of houses of prayer. These are but some of the examples of renewal. The updating of community life is particularly noteworthy in the progress being made in dialogue and in openness to others, brought about by a more vivid realization of personal responsibility in the daily building up of community life. This is being effected likewise by a more active participation by all at all levels of experimentation and interest in the common good, in solicitude to "serve the vocation of each person", so that "each is treated with respect, is known and loved, and is therefore able to bring to his community and to the whole world the best of himself".

(Discourse of the Holy Father addressed to the representatives of the Conferences of Religious. - Osservatore Romano, 20 Oct. 1972).

Many religious men and women are discovering and are living obedience to the Father of heaven in new forms of dependence on their fellow religious, on their superiors, on their mission and on events. Their consciousness of being at the service of the Church, and their will to insert themselves in pastoral activity have become more active. The interior impulse to imitate Christ is inspiring many to assume more efficaciously a spirit of poverty in work, in sharing and in service.

Numerous witnesses to concrete realities in renewal were brought to light during the recent meeting of the representatives of National Conferences of Religious with the Union of Superiors General and the Sacred Congregation for Religious. From these testimonies, and in the discourse addressed to them by the Sovereign Pontiff, the participants at this meeting were able to draw new hope and a new impetus towards the pursuance of the difficult work of the renewal of religious "willed by the Council" (*Evangelica Testificatio*, n. 5). For it is in the wake of conciliar directives that general chapters and the great majority of religious assumed, in faith, a task without precedent in the history of the Church. It is in obedience to the Council that, to better attain the evangelical inspiration of founders to respond more adequately to the needs of the actual world, that all religious institutes went ahead not only with the revision of their constitutions and customs, but also to a re-evaluation, and often to a reconversion of their apostolic activities.

For, one of the more remarkable characteristics of the actual effort of renewal of religious life, as has hitherto been verified in the initial inspirations of numerous foundations, is the missionary zeal to bring Christ to those in far-off lands, and therefore to reach men in the service of the gospel. Both in *Evangelica Testificatio* and in his recent discourse to major superiors, Pope Paul VI confirmed this new endeavor which brings him joy; and he has urged religious to live ever more in faith.

It is surprising, therefore, to find in the Cardinal's interview, only a negative interpretation of experiments which often are inspired by an evangelical will. Frequently it is the effort to reach the poor in their condition, share their keen anxieties which bring a number of Institutes to re-evaluate some of their works in favour of the poor" (*E. T.*, n. 18). Accordingly it is their will to follow Christ who came in answer to the call of the poor, the privileged of God. It is this divine will that inspires religious to better accomplish the important mission which is theirs "in the works of mercy, assistance, and social justice" (*E.T.* n. 16) to refuse to compromise "with any form of social injustice", to "awaken consciences to the drama of misery and to the exigencies of social justice of the gospel and of the church" (*E.T.*, n. 18).

Such a program of renewal proposed to religious societies of men and women cannot be realized by any kind of magic formula. The *Motu Proprio 'Ecclesiae Sanctae'* had warned religious institutes that the period of experimentation might be long, and, more fundamentally, that renewal should in the future be continuous. All of which means that it would be neither realistic nor in conformity with the avowed intention of the Council, nor respectful towards the courage shown by the vast majority of religious, to wish simply to stop the current of renewal that began comparatively recently. That there has been lack of prudence in some instances, mistakes, failures, abandonment and excesses in some ways, no one

presumes to deny; nor that the great majority of religious, faithful to God, the Church and to men, are suffering. Without minimizing the reality and the importance of the crisis in religious life, is it not just as equitable to recognize that it is a part of a much wider crisis affecting the Church and the world in our day? Is it not inevitable that the effort necessary to bring the good news of the gospel to the world cannot be accomplished without occasional fumbling? Is it not in the spirit of the gospel to want to discern, in the actual evaluation of religious life, the positive signs of renewal from which the spirit of God is surely not absent; and at the same time to accept trial as a process of purification and a call to interior poverty, supported by God alone, in the hope of his salvation?

The multiple difficulties born of the crisis of our times, as well as the efforts toward renewal in the religious life, often provoke painful tensions at the heart of all religious institutes. The solution of division and rupture which the Cardinal seems to sanction in his interview, is contrary to the unanimous accord recently expressed by the representatives of 130 conferences of religious men and women and the Union of Superiors General. They refuse to countenance easy capitulation to the temptation of division. Rather, they are determined to pursue, with courage and hope, - dialogue, openness, and mutual understanding towards preserving and building up unity by respecting legitimate diversity. To the Superiors General this seems the right road leading to fidelity to the gospel, the conciliar directives, and to the mind of Pope Paul VI who, in his encyclical 'Ecclesiam Suam' placed his Pontificate under the aegis of dialogue.

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SPIRITAN NEWS

HOLLAND. General Assembly of the Province.

This meeting was held on the 11th September. All members working in Holland and Germany were invited, as well as missionaries on holidays. There were 69 replies: 24 from houses in Holland, 16 from parishes, 21 from the missions, 7 students and Father K. HOUDIJK of the Generalate.

The assembly was presided over by the provincial team who had prepared the basic document on the evaluation of Provincial Government since the general meeting of 1971 in the light of the directives and decisions of the Provincial Chapter of 1969. The intention was twofold: to listen to the opinion of the confrères concerning the past year's activity and also concerning the forthcoming Provincial Chapter of 1973. Father Jacques VERHEES was Chairman of the debates.

The principal questions treated are as follows:

- relations of the Province with the Districts and with the missionaries.
- relations with members working in Europe.
- financial affairs.
- collaboration with other institutes, the ecclesiastical province of Holland and with government agencies.
- governmental structures of the Province, with reference both to research and performance.

Concerning the Chapter of 1973, it has been proposed that the general theme of the previous Chapter be adopted once again, with a view to seeking the necessary orientations, modifications and adaptations. During the preparation, the work of previous years will be evaluated and general guide-lines for the future will be indicated. The procedure to be followed considered both the composition of the Chapter and the election of Capitulants.

"To appreciate the significance of the General Assembly of the Dutch Province it is vital to consider its context.

Firstly the Provincial Council has been holding meetings devoted to the evaluation of its work.

Secondly, attendance included 60 members of all ages and of different fields of apostolate in Europe and in the missions. This cross-section made constructive dialogue very difficult. On the other hand it was an achievement to have such a mixed group: each could express his ideas in the presence of the responsible authorities. For them in turn it was good to have the opportunity of hearing all these points of view.

The evaluation exercise has shown clearly that the main pre-occupation of the Provincial Council is the interest of our members in Europe and especially in the missions. It is for this reason that so much has been spent on visitation, welcome-service, updating courses and life-insurance. From this also stems all the present attempts to improve and deepen human relations.

This same evaluation has shown that in Holland missionary recruiting and animation are meeting with great difficulties. The collaboration on the national level of all those concerned with the missions gives us fresh hope for better results." (P. HOUDIJK)

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GERMANY. Visit of Father J. STOCKER, Assistant General.

During August and September Father STOCKER visited the Province. At present the Province is involved in evaluating its work and new projects as proposed at the last extraordinary Chapter in December 1971 and January 1972. The Donaueschingen boarding-school has been closed because of a lack of personnel & of pupils. In Buchen and Menden at the end of the year a similar step will be taken for the same reason. It is actually being considered whether or not we should continue to invest so much personnel and money in these institutions considering that schools are no longer supplying vocations while continuing to be expensive. The Province still has two thriving secondary schools: one in Menden (approx 300 pupils) and one in Broichweiden (approx 400 pupils). In Broichweiden there is still a boarding-school with 60 boys. There is also another in St. Guido, Spire, with about fifty boys. The secondary school at Knechtsteden (approx 630 pupils) is now managed jointly by a number of priests and lay catholics; the directors and some of the professors are Spiritans. Next year we hope to be able to open a novitiate with five candidates.

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Golden Jubilee of the community of St Guido

The community of St. Guido, in Spire, has celebrated the Golden Jubilee of its foundation. To honour the occasion Mass was celebrated by Most Reverend Dr. Friedrich WETTER, Bishop of Spire Most Reverend Henri RUTH, prelatius nullius of Cruzeiro da Sul (Amazon), and by other confrères and diocesan priests. Afterwards in a reception at the town hall Most Reverend WISSING, president

of the German OPM spoke on "the missionary of the future". Next the Delegate for the Bundestag, Mr LEISNER-KIEPP spoke on "Development in its second decade", and then Bishop RUTH described his work with the lepers of Cruzeiro da Sul. As a token of esteem a substantial sum was presented to Bishop RUTH for his lepers.

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U. S. A.-East

Visit of the Superior General.

During the month of September, Father LECUYER visited the communities of the eastern Province of the U.S.A. Their principal work is parochial ministry, chiefly in "white" parishes, where we have now been for a long time. They were founded for groups of poor emigrants, but since then the situation has altered greatly and the national or linguistic groupings have disappeared in the American melting-pot. However, there is still a certain attachment to the past. These parishes are more of the pastoral than missionary type. Some are very prosperous while others are less well-off. Everywhere the faithful are generous and devoted to their clergy.

We also have several Black parishes, which seem to correspond better to the type of work that is in keeping with our spiritual vocation.

One such parish is that of St. James, in Dayton, in the diocese of Cincinnati (Ohio), where the curate Father Figaro, is one of our black confrères. He is highly regarded by all and has an excellent relationship with the neighbouring priests and with the Marists of the Chaminade College and of the University of Dayton.

The situation is much the same in the parish of St. Patrick in Charleston, in the diocese of the same name in South Carolina. The faithful here number about 800 with five black Sisters working in their school. This parish manages to be self sufficient, since the parishioners while not being rich, are very generous. The Bishop of Charleston is very satisfied with our Fathers. It seems that there aren't many problems of racial integration up to this; however, the integration of the schools has involved certain expenses which the parish has to shoulder.

Similar also is the situation of the parish of St. Joseph in Hartsville, in the same state. Here, we are concerned with a very small parish, or rather a mission - only 50 Catholics. The rest of the population is divided into a number of Protestant sects. The white population is very rich. The black population suffers the direst poverty. It was Father LUCEY who first awakened Christian awareness in this area, and not only among the Catholics. In spite of great opposition, he has managed to build up a successful organisation to help the poor: free clothing, food coupons, a school for about a hundred children... He has succeeded in winning the support of a large number of well-disposed people. Obviously there are very few conversions, but there is however a presence of the Church there, which is of immense importance. This opinion is shared too by the Bishop of Charleston and all the neighbouring priests in Hartsville, who consider Father LUCEY's (very poor) house to be their regular meeting place, where they gather once a week.

In Pittsburgh (Pennsylvania) we have the largest concentration of Spiritans - the Provincial House, the University of Duquesne, Holy-Childhood, 6 parishes - 57 people in all. We must remember

that we have had many vocations in Pittsburgh - in actual fact, 52 Fathers, 3 Brothers, 5 Scholastics and 2 Novices came from this diocese. According to the Auxiliary Bishop, 50% of the priests of this diocese are old pupils of Duquesne. In addition to the Fathers who are professors there is a small group of chaplains in charge of the spiritual care of the student body. There is also an "African Institute" which certainly corresponds to our special vocation.

PUERTO RICO. Visit by the Superior General.

Between the 22nd and 28th September, Reverend Father LECUYER visited Puerto Rico. On the evening of his arrival, he took part in a concelebrated Mass in the parish of Juncos, which was celebrating the 175th anniversary of its foundation, and the 25th anniversary of the arrival of the Spiritans. The ceremony was presided over by the Apostolic Delegate, and Father Robert EBERHARDT delivered the special Homily for the occasion.

At Puerto Rico we have some parishes in the archdiocese of San Juan, and in the diocese of Arecibo, Caguas and Ponce. The interdiocesan bureau of the Holy Childhood, founded by Father E.J.WOLFE has its headquarters at San Juan, the capital of the island. This bureau now serves for all Pontifical Missionary Works.

The residence of the Principal Superior is located at Santa Rosa, in the diocese of Arecibo. It is also used by the Fathers as a meeting place and rest house, and also by the religious or laity who wish to come here for conferences, retreats etc. It is also used for the direction and administration of the review "El Mensajero del Espiritu Sancto" and for missionary propaganda. The chapel serves as a place of worship for the people of the neighbourhood. The Cathedral of San Felipe at Arecibo was our first work in Puerto Rico - we have been there since 1931. Great progress has been realised here by the magnificent apostolic work of the Fathers. In the same diocese we also have charge of two mountain parishes, where the climate is excellent, the people very fervent, but the work however is demanding and difficult.

Right in the south of the island in Salinas, the German Fathers serve the parish of Nuestra Senora de la Montserrate. This parish is very poor, not materially but from the religious point of view, the people being uneducated and superstitious. Our Fathers are doing much good here, particularly in connection with the training of lay elite, and this work is highly appreciated by both Bishop and faithful.

At the Catholic University of Ponce, Father T.O.GIANGIACOMO acts as "Dean" to the first year students. He directs the pupils towards their most suitable course of studies, and helps them choose the programme they will follow. He is doing excellent work here, and manages to combine it with helping the local clergy on Saturday and Sunday.

"My general impression is extremely favourable," says Reverend Father LECUYER, "our Priests are doing very good work here, and there is a very good fraternal spirit among them. There is also a real effort of missionary animation by means of the bulletin, the Holy-Childhood, various meetings and sermons, etc..."

CANADA

The Superior General in Ontario.

From the 2nd to the 12th October, Reverend Father LECUYER visited the District of Ontario. The Provincial Superior's house at Toronto also serves as headquarters both for the National Missionary Council, the union of missionary societies for missionary development, and for the VICS (Volunteer International Christian Service) a training centre for lay missionaries from where 6 have already been sent on the missions and about a hundred are being prepared. In Toronto we have the Neil Mc Neil High School, which has more than 900 pupils, and enjoys an excellent reputation; it is the school in Toronto which has contributed the largest number of priestly and religious vocations. In addition we have charge of the parish of St. Joseph's in Highland Creek, and three of our Fathers work as curates in parishes in Toronto.

In the diocese of Hamilton, two older Fathers are chaplains in a hospital and a retreat house. We are also in charge of the parish of St. Joseph's at Port Elgin. At Guelph, one of our Fathers is professor of religion and another is curate. In the diocese of London, we serve the parish of St. Rita of Woodstock.

Moving into the Province of Alberta, we have parishes in the diocese of Edmonton and Calgary. The Bishop of Calgary wants to put our Priests in charge of missionary programme for his diocese.

For the moment vocations are few, but normally there should be many in a few years. There is a real missionary spirit among these confrères. The foundation of VICS is one proof of this. Even where our Priests are isolated, they arrange to meet often to pray and meditate together. All the Bishops regard our Congregation highly and would like us to give them more personnel. The people themselves are very generous and devoted to the Fathers.

ALASKA

Visit of the Superior General.

Father LECUYER prolonged his North American trip to take in a visit to our confrères who have recently begun to work in the archdiocese of Anchorage in Alaska.

The archdiocese of Anchorage was established in 1965 when it was cut off from the diocese of Juneau. It covers an area of over 133,000 square miles, much of which is sparsely populated. It has a population of about 136,000 people of which 120,000 live in Anchorage. About 20% of the population is Catholic. In all there are 15 parishes with 26 Priests, of whom three are Spiritans. Besides these there are some chaplains who look after the soldiers and their families (20,000 people) and also help out the other priests.

Anchorage has 5 parishes. Father Ed. STIRLING has been made Parish Priest of the cathedral. There are two other priests in this parish. It is very fervent - about 150 go to Mass and Communion each day and on Sundays there are at least 7 Masses. There are many excellent Catholic families, and recent years have seen some vocations both male and female.

Father Sean O'DONOGHUE is Parish Priest in Kodiak, a small island south of Anchorage. The following are the basic facts:

- it covers 4,000 square miles; has 150 Catholic families and a Catholic elementary school, the only one in the diocese, with 8 nuns and 100 pupils; communications here are difficult. Address: St. Mary's Parish, P.O. Box 725, Kodiak, Alaska 99615. Father G.T. RYAN is at present curate at St. Anthony's. Address: 825, South Klevin, Anchorage, Alaska 99504.

The Bishop of Anchorage looks after his priests very well, especially the more isolated. He arranges a meeting of all the clergy once a month for a day of retreat and recollection in a retreat house founded by himself. All speak very highly of this initiative. He also pays for each one's trip to Ireland each year.

The following are the reasons given by the Irish Province for sending priests to Alaska: a) the scarcity of priests and difficulty of finding any who will consent to come to this country. b) the spiritual needs of the Catholics of this region, who have been left for a long time without proper religious care. c) the future of this region which is rapidly developing. d) the climatic conditions here are suitable for those priests who cannot adjust to the tropics. e) the hope for vocations in this area where the way of life of the youth is more austere than in the greater part of the United States. f) the Fathers who are here have succeeded very well and their work is highly appreciated.

NORTH AMERICA

Visit of Fr. VERDIEU, Assistant General.

The purpose of this trip was: a) to participate in the elective Provincial Chapter of Canada, and b) to make a survey among the Haitians of Brooklyn, where three of our confrères work among the Haitians with about ten other priests.

I. CANADA . In view of the powers granted by the general council the **chapter** of Canada met in August 1972 to elect a Provincial Superior. This election coincided with the exposition of a policy for the province, and brought to an end the work of a series of Chapter sessions since 1970. Father P. SOUCY, the outgoing Provincial, had his mandate renewed. This decision of the Chapter confirmed the result of the consultation previously held among all the confrères who had accorded Father SOUCY a sizable majority.

There was a new development, quite in keeping with the Canadian spirit of today. Alongside the traditional Provincial Council, and not in opposition to it, an Evaluation Committee has been set up. The actual terms of reference are rather vague but the intention is clear. There will be an independent agency to compare declared objectives with actual performance in the life of the Province. The first assistant is a young missionary, Father DUFOUR.

II. BROOKLYN. - Right from the start we knew that it wouldn't be possible to carry out a "once and for all" survey among the immigrant Haitian population in Brooklyn. This became even more evident in the course of the work. The problems are so numerous that there is need for a long examination of the overall situation before attempting to work in depth on any worthwhile hypothesis. The poverty which they have left in Haiti contrasts sharply with the super-power of the United States. This rural population speaking a form of French, is set in super-towns and

confronted with English. A new generation is being born which tends to adopt the anglo-saxon mentality rather than the traditional Haitian culture. Education has become a seemingly insoluble problem, as we are concerned here with a whole new world. The present crisis is aggravated by the fact that the American authorities are tightening up on immigration. The result is that many of these immigrants are breaking the law and so are in a position of great insecurity. The Faith itself is often faced with a problem - the almighty dollar. The God of old, the once great provider of all, now seems superfluous. Where it was once necessary to pray in order to live, here one must work, and this work, while making man rich, also seems to debase him. This people was used to a very personalised culture where everything had a name, and where personal influences took priority. Now they seem to be dazzled by this new power to earn money without being under a compliment to anyone. At the same time these people are reduced to the level of mere tools where things, work and production take priority over man.

Other very serious problems also arise. One of the solutions to the residential problem has become marriage itself. It wasn't long in becoming a business; it is bought and sold. You can get married for 500\$ and yet each one remains free, because marriage is only a question of getting a piece of paper. There is even the case of a person who, in order to finish with all this red tape, had to marry his own wife in American territory in order to get a residence permit, which his wife already had.

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TRINIDAD. Conference of Major Superiors.

At Easter 1970, representatives of all the Religious Orders and Congregations (men and women) working in the Caribbean were invited to meet in Barbados and were prompted by the Sacred Congregation of Religious to form a Conference which would be a parallel organisation to the Antilles Episcopal Conference (AEC). Such Conferences of Religious Superiors now exist in most parts of the world. Annual Assemblies were held in Curacao (1971) and in Jamaica (1972). The 1973 Assembly is scheduled to take place in Easter Week at the Regional Seminary in Trinidad.

Each year the Executive is given the opportunity of meeting the Bishops of the Antilles Episcopal Conference at their annual meeting. The next meeting of the Episcopal Conference will take place in early November 1972 and in preparation for this meeting the Executive has prepared the following 'Proposed Points' which it intends to raise with the Bishops:

- the primary place of worship in our lives as Christians and Religious.
- just wages that the Church should pay to pastors, Sisters and employees.
- an appeal to certain Caribbean Governments to pay all teachers.
- how far should we identify with the life-style of the very poor?
- dangers of excessive nationalism and its repercussions on a religious level.
- relations with Bishops: these are good. However the non invitation of any member of the CMSA to the Caribbean Ecumenical Consultation for Development is regretted.

Father Adrien VAN KAAM, CSSp., Professor of Psychology at Duquesne University and author of many works connected with

Religious Life, will conduct a two day seminar open to all the Religious next January at Port-of-Spain. This seminar is being sponsored by the CMSA. Father VAN KAAM conducted a number of sessions at the Jamaican assembly of the CMSA last Easter. In proof of his success he has been invited to Trinidad, Barbados and Guiana.

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BRAZIL. Two important meetings in Amazonas.

I. From the 24th to the 30th May, 1972, the fourth Pastoral meeting of the Amazonas took place at Santarem to discuss the pastoral priorities of the region. Besides the Archbishops of Belem and Manaus, there were also 23 Prelates represented, among them - Bishop RUTH CSSp of Juruá and Bishop DE LANGE, CSSp. of Tefé.

Taking as point of depart the concrete situation in Amazonas today, the great Church documents, the experience gained at grass-root level, and the desires expressed at previous meetings, the following two fundamental options were clearly declared:-

- a) "Incarnation" of the missionary in the real situation: this involves sharing the life of the people, avoiding paternalism, refusing to adopt imported "prefabricated" precedents, bearing witness at all times perseveringly and without compromise.
- b) A method of evangelisation that stresses the value of man's freedom, faithful to the message of Christ and relevant to the circumstances of place as well as to the signs of the times.

There are four indispensable priorities:

- a) The formation of all apostolic workers, and primarily of the local elements.
- b) The transformation of the traditional parish into a Christian community favouring the participation and responsibility of the faithful. For this the community leaders would need to follow courses in creativity, in community development and in group dynamics.
- c) The formulation of a Pastoral Plan for work among the Indians, that would take into account their fundamental needs, the activity of FUNAI (National Foundation for the Indians), the work of the Protestant missionaries, and the advancement of the frontiers of "civilisation". The Prelates mentioned the possibility of setting up a Missionary Council for the Indians and said they would be in favour of such an undertaking.
- d) The construction of new roads, such as the Transamazonian Highway, has caused problems which require a suitable solution.

From all this arises a need for various Pastoral Services for aid and coordination on a regional, interregional and national level. The two Pastoral institutes at Manaus and Belem respectively must ensure sincere and frequent dialogue. The social communication media must be availed of and every effort must be made to organise a central agency for producing and distributing programmes adapted to the Amazonas culture.

II. Pastoral meeting at Tefé. - Invited to this meeting (Jan '72) were all those involved in the integral development of man in this region: Most Reverend J. DE LANGE, 6 priests, a delegation of Sisters and Brothers, L'ACAR (the agricultural movement), the MEB (movement for education of the lower-classes), CAMPUS (a university organisation) of the students at Tefé, CARITAS.

Sessions here were directed by a team composed of a priest and two nuns, assisted by Father Tiogo BOETS of the pastoral institute of Manaus. This session was preceded by an enquiry in the parishes. The general theme was 'Development and Evangelisation'.

Analysis has shown a very fragile economic situation: a mono-culture economy, exterior dependence, the absence of a proper financial system, isolation and lack of communications, a defective property system, ineffective administration, the impossibility for the towns to absorb people coming from the interior, and a lack of planning. Those living in this region are totally dependent and are dominated by a colonial system which excludes the real development of the human person.

The settlers came with the intention of exploiting the country. Religion and culture came in the form of inadapted evangelisation & popular religion. For some time the situation has been improving. The Brazilian government is concentrating on Amazonas, - developing the necessary infra-structures, agriculture, industry, education, health services, and, in general by coming to the aid of those living in the interior of the country. The Church is showing more interest in the human sciences, in the personal development of the whole man. The community movements have resulted in making the people more conscious of their dignity and responsibility. However, this progress also contributes emigration towards the towns and makes people more aware of their poverty, more sensitive to their frustration, more ready to revolt since they have not the means to fulfil their new-found desires.

It is essential to unite the efforts of all the bodies at work in this region. It is important a) to arrange a common plan and an exchange of experiences; b) to stimulate the community movement; c) to support the cooperative movement and to award definite land titles; d) to set for the people in their dealings with Government agencies. e) to study the needs and help in drawing up a plan of development.

The above two documents are considered by Father HOUDIJK to be a valuable contribution to the research of our confrères into our missionary presence in this region. The Bishops are questioning themselves in the effort to establish pastoral priorities. They are ready to condemn injustice and point out deficiencies; they realise that the work of evangelisation involves the whole man in his concrete situation. The role of the pastoral worker is being defined more clearly, with a particular insistence on his mission to the more needy. Stress is laid on community and the need to collaborate with other agencies rather than set up purely church institutions. While overall planning based on community effort is seen to be necessary, it is also accepted that in practice there are limits to what is possible immediately, & an effort is being made to find practical means for tackling the immense work there is to be done.

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NIGERIA.

Professions at Awanama.

On Monday the 25th September, Most Reverend Antony NWEDO, CSSp. Bishop of Umuahia accepted the vows of 20 novices of our District of Nigeria. Those present at the ceremony were: Father OBINNA AGUH, Prin. Sup., Father OKONKWO, Master of the Novices, Father DINAN, D. OKORO and D. NWANYIA, Director of the junior scholasticate of Ihiala, the parents and friends of the newly professed, and a large number of Fathers, Brothers and Sisters.

Of the 20 professed, 6 will begin their Theology at the Bigard Seminary, where there are already 12 scholastics in their fourth year of Theology; 8 will begin Philosophy there, joining two other aspirants not yet professed; 6 will do prefecting at the junior scholasticate in Ihiala.

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ANGOLA Centenary of the birth of Mgr. Manuel Alves da Cunha

A special edition of "O Apostolado" was devoted to the commemoration of the centenary of the birth of Mgr. da Cunha (1872 - 1947), one of the most eminent Portuguese missionaries in Angola. He was Vicar General for 45 years, and administered the diocese of Luanda as Vicar Capitular for 17 years. During all this time he maintained excellent relations with the Holy Ghost Fathers. They had come to Angola in 1866 but it was only in 1873 that their presence was made definite. During the years up to 1940, they were organised into two Prefectures - Congo and Cimbebasie (Cubango) - and into two missions - Luanda and Cunene. The Prefectures were dependent on Propaganda Fide, but were actually inside the territories of the dioceses of Angola and Congo, without, however, belonging to them. This was a very delicate situation and one likely to lead to conflict. In order to ensure peaceful co-existence between these jurisdictions, a "modus vivendi" was worked out in 1906, but still, good relations depended mainly on the understanding and good-will of the Bishop and the Prefects Apostolic. On this point credit is due in all justice to Mgr. da Cunha, who though not endowed with the episcopal character did all in his power to avoid and to appease difficulties. "At a time when the remarkable virtues of this leader and pastor are being rightly praised, the missionaries of the Holy Ghost, who for 45 years were his loyal collaborators in the evangelisation of Angola, now recall with regret and recognition the memory of this venerable missionary, and publicly express their respectful admiration of him."

(P. Rocha Ferreira)

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NECROLOGY

- Brother Maria Tarcisius ALTENKAMP, of the District of Bethlehem, died in Bethlehem on September 5th 1972, at the age of 75. He had been professed for 58 years.
- Brother Servatius COENDERMAN, of the Province of Holland, died in Gennep on October 10th 1972, at the age of 82. He had been professed for 62 years.
- Brother Bonifacio PINTO DA SILVA, of the Province of Portugal died at Coimbra on October 11th 1972, at the age of 48. He had been professed for 29 years.
- Father Marius BALEZ, of the District of Senegal, died at Kataco (Guinea) on October 18th 1972 at the age of 81. He had been professed for 53 years.

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BANGUI Missionary Situation

"...In the light of reason & Faith, let us recognise here a missionary situation as yet unprecedented. Some are greatly disturbed by the decrease in personnel....to see a mission without a priest or with only one where previously there were 2 or 3. However, experience has shown that in many such cases, the christian community has quickly learned to assume its responsibilities. This should lead us to reconsider our role. Our primary function is the formation of christian communities and their leaders..... Only then, in the order of priorities, comes ordinary pastoral work. Seen in this way, the drop in numbers is not alarming.

(P.F. Timmermans. District Bulletin).