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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

DECEMBER 1972

No. 32

C O N T E N T S

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Acts of the Holy See		

On July 4, 1972. His Holiness Pope Paul VI
- accepted the resignation, for reasons of health, of the Most Reverend Henri Marie VARIN DE LA BRUNELIERE, S.S.Sp., Archbishop of Fort-de-France (Martinique), and
- appointed the Most Reverend Maurice MARIE-SAINTTE, Titular Bishop of Sicilibba, as Archbishop of Fort-de-France.

The Most Reverend VARIN DE LA BRUNELIERE was born in the Diocese of Coutances on December 24, 1900, and was ordained priest on October 28th, 1925. He was consecrated Bishop on 21st January, 1942, and became Metropolitan on 26th September, 1967, with the Dioceses of Basse-Terre (Guadeloupe) and Cayenne (French Guiana) as suffragan sees. He spent more than 30 years at the head of his diocese, and has left it in a very flourishing situation, thanks to his untiring zeal. Actually, of the 340,000 inhabitants of the Archdiocese of Fort-de-France, 300,000 are Catholic. There are 118 Priests of whom 53 are Diocesan; these are aided by 246 Nuns from various institutes. Numerous charitable and social works are well-established.

The Most Reverend Maurice MARIE-SAINTTE, born on 4th January, 1928, at Balata (Martinique) was ordained Priest in 1955 and Bishop in 1968. He was a student at the Pontifical Urban College in Rome and received his degree in Theology and Canon Law. He returned to Martinique in 1959 and served as a school chaplain, director of minor seminarians and of the work for vocations, and finally as Vicar General, before his appointment as Auxiliary Bishop.

x.x.x.x.x.x.x.x.x.x.x.x.x

Congregation News

Appointments by the Generalate

- Father Albert THIELMEIER: Provincial of Germany, second term of 3 years beginning on 15th October. (27-X-72)
- Father Joseph VAN ROY: Principal Superior of Amazonie. (21-X-72)

- Father Gerhard STEFFEN: Principal Superior of Bethlehem.
(17-XI-72)
- Father Jean EON: Principal Superior of Mauritius with effect
from 31st December, 1972. (25-XI-72)
- Father Antoine RUSCHER: Principal Superior of Martinique,
second term of three years with effect from 23rd November.
(25-XI-72)
- Father Bernard RENIERS: Principal Superior of Reunion, with
effect from 31st December, 1972. (28-XI-72)

NOTE: We learn that Father Joseph KELLY, of the District of Kilimanjaro, has been appointed Secretary of AMECEA (Assembly of the Episcopal Conferences of East Africa)

HHHHHHHHHHHHHHHH

FRANCE

Meetings in Chevilly.

This year the Recollection at Chevilly was attended by a group of approximately 50 Fathers, Brothers and Sisters (about 20 more than last year) meeting for communal reflexion on our apostolic life, in a climate of prayer and real fraternity. About ten of those present came from other Provinces, or were natives of our mission territories. All age groups were represented - from 37 up to 67 years.

Between the 2nd and the 5th August, 175 Spiritan missionaries who were on leave, attended a three day meeting at Chevilly, to share experiences and to see what they could learn. The Bursar had to work wonders to house everybody. We would have liked to have more contact with the Spiritans working in the Province, and they too would have enjoyed being once again amongst those people with whom they once spent 8 or 10 years, before their mission assignments scattered them to all the corners of the globe. To do this we would have had to set up a camping site. Perhaps next year, in spite of the difficulties, we will be able to treat this congress more as a Province/District meeting.

From the 6th to the 12th August, in order that the missionaries on leave who were taking part in the congress mentioned above, might be able to do their retreat, the team directing the Recollection organised 6 days of spiritual renewal for them. Seventy Spiritans - Fathers and Brothers - took part, along with 21 Spiritan Sisters. The atmosphere there was very friendly and for many this was their introduction to shared meditation on the Gospel, and to a more animated celebration of the Office and the Eucharist. Through prayer and reflection, and the effort in common to formulate value judgements, many came to see just what a true apostolic team could and should be.

IRELAND

Survey concerning a "House of Prayer".

Under the heading PRAYER, Proposition 25 of the documents of the Provincial Chapter of Ireland 1970 had the following:
"The Provincial Council should investigate the possible demand for and practical implications of a separate community for Spiritans who have completed a period of active apostolate and wish for a greater opportunity for prayer than is normally available in the active mission".

As the next Chapter is only 8 months away, it is time to set about making this enquiry.

We imagine what is involved is asking all Irish C.S.Sp. on active service if anyone would like to see a House of Prayer set

up in Ireland and would furthermore like the opportunity to avail of the facilities it could afford him.

What is a 'House of Prayer'? The idea is more familiar on the far side of the Atlantic, though there are one of two such houses in England and in Ireland. Briefly the proposal involves the establishment within an active Congregation of a house where its members might withdraw whenever they require a period of spiritual rehabilitation. This house would be, in the words of Bernard Haring C.S.S.R: "a centre of contemplation and meditation, and also a centre for earnest study of Theology. It should be a real community, a school of fraternal love - for these go hand in hand together". Another writer says: "It is not meant to be a haven for escapees who want to get away from their present life and obligations; nor is it looked on as a time of rest and ease.... It will be a time of hard work, studying, reading and praying."

The House of Prayer project bristles with difficulties, but the practical problems can be faced if the idea itself is acceptable. What is involved is a positive practical attempt to re-emphasize or restore contemplative values to the Church in general, and to apostolic communities in particular, according to the ideal expressed in the documents of Vatican II: "to combine contemplation with apostolic love" (P.C.5) - (IRISH NEWSLETTER, Nov.72)

During his recent visit to the United States, the Superior General stayed with the Irish Spiritan Community in Long Island City, and met several Fathers working in the New York area. He recommended the opening of regional communities to which all the Fathers would be connected.

ALGERIA

The Community of Misserghin

The Community of Misserghin is composed of 3 Fathers, 3 Brothers and one Scholastic. The "Enlarged community" includes also 2 Algerians, 2 Syrians, 1 Egyptian, 1 Palestinian and others. In all there are 28 people pursuing a common goal - the education of 230 adolescents, between 14 and 18 years of age, who are being prepared to take on an active role in the agricultural and industrial development of their country. The work is conceived as a common effort in order to render a necessary service to young people who are for the most part poor, and who have been unable to find places in the already over-crowded public schools. This is an important service also to the country as a whole - which shows an increasingly keen desire for economic, social and above all human development. With this in view, there is an effort to provide a genuine example of fraternal life, respecting the personality and competence of each one. The Spiritans are now no longer "boss" nor even "employer" but simply "permanently attached" and in this capacity they take their share of the responsibility...

This sharing by others in ordinary administration does not at all mean that our specific Spiritan contribution is suppressed. On the contrary, it calls for a genuine life of poverty, charity and union with God. The constant presence of Mohammedans & of non-practising Catholics is a challenge to our Christian conviction. We are a small group of Christians who come together to reflect in common on the gospel and to celebrate the Eucharist. We feel a real need for the practice of common prayer, because in Muslim countries, prayer above all is the sign of a truly holy life.

Though we do not try to proselytise and cannot preach Jesus Christ, there is nothing to prevent us from proclaiming the Beatitudes, from bearing witness to the new Kingdom, in the midst of a people whose religion is still practically at the Old Testament stage. Secure in the liberty of the children of God, we can face

all kinds of pressure, or simply live in joy and harmony, integrating religious and modern life, in the midst of young people who are tempted to reject God and his revelation, because of the effect on them of this turbulent industrial civilization, which is over-running Algeria at vertiginous speed.

Misserghin does not rank very high in the Congregation's priorities. The very existence of our work here, and the course this work has taken are both more the result of chance rather than of any preestablished plan. We are well aware of this, but not at all disturbed by it. On the contrary, with the good work of our colleagues particularly those from Mauritania, surely this is a summons to us to open up dialogue with our Mohammedan brothers? The Congregation by allowing our confreres to take 2 years of literary Arabic at Algiers, has shown that it realises the importance of this and we are very much encouraged by this move. Already three of our confreres have followed this course - Father Guy DANIEL and Father Bernard PELLETIER for Mauritania, and Father Raymond CONNET for Misserghin...(SPIRITAN in 1972, 159 B.)

ONTARIO

A NEW MISSIONARY PROJECT

An important meeting took place in the diocese of Calgary (Alberta) between Most Rev.P.O'Byrne, Bishop of Calgary, Very Rev. Fr.Lecuyer, Superior General, Fr.Michael Doyle, Principal Superior of Ontario and Fr.Patrick O'Donoghue. The discussion concerned different aspects of a missionary project to be operated in common by the diocese of Calgary and the Congregation.

Focus of this project would be the Diocese of Chikwawa, in Malawi. Personnel would initially consist of two Irish C.S.Sp. presently working in the Calgary diocese. These two confreres would be assigned to work on the mission in Malawi, and two other Irish C.S.Sp. would fill the vacancies left in Calgary. 'Mission Animator' for the Calgary Diocese, a CSSP would act as quasi executive director of the Calgary Mission Board. All financing of the project would be the responsibility of the Diocese of Calgary, through its Mission Board.

The Superior General agreed in principle with the Joint Missionary Project and requested that the Motherhouse in Rome be kept informed of developments.

- Fathers P.O'Donoghue and L.Cassidy, (both now in the Calgary Diocese) have volunteered to go to Malawi on the Project.

GUADALOUPE

QUARTERLY MEETING

At the District Chapter the decision was taken to hold a general meeting every quarter, and so almost all the confreres came together in Massabielle on October 30th. The topic for discussion was "Our Regional Communities". Fr.J.Pedrono, Principal Superior, explained the necessity of these communities, and suggested that they be set up right away. During the preceding weeks each one had been asked his opinion, by means of a written consultation, and the general point of view was in favour of regrouping on a geographical basis.

The Principal Superior writes, "Indeed these communities are much less complicated, now that we are regrouping by regions, so the meetings are less frequent and comparatively short. Obviously at the beginning there will be much experimentation and until each group achieves the right spirit to animate the meetings and encourage a genuine sharing of everything concerned with our religious apostolate. But if we are convinced of the necessity for these communities and if we decide to make the effort for them to become living and effective, then we too will achieve the same positive result as seen elsewhere". (SPIRITAINS EN GUADELOUPE, No.3,18-XI-72)

TRINIDAD: CHARISMATIC PRAYER GROUPS (PENTECOSTAL)

Since last year two catholic prayer-groups have sprung up spontaneously in Trinidad. The movement makes steady progress, despite the understandable distrust engendered by the traditional fanatical emotionalism of the pentecostal movement in non-Catholic circles in Latin America. This excessive emotionalism does not characterize the two groups among the Catholics in Trinidad, due, no doubt, to the interest taken in them by a Holy Ghost Father, Father Claude Montes de Oca, who is quite aware of the dangers of sensationalism. Father de Oca is impressed by the spirit of prayer, love of the Scriptures, and charity of the members.

It is interesting to note that the 1972 Congress in Notre Dame, USA., brought together 7 Bishops, 400 Priests, and 12,000 laity interested in this movement for charismatic renewal.

Recommended reading: "The Pentecostal Movement in the Catholic Church", by Fr.E.O'Connor; "Catholic Pentecostals" by K.&R.. Ranaghan; "The Pentecostal Movement" by F.A.Sullivan S.J. (Gregorianum No.53/2. 1972); Clergy Review 1972, March & October: articles on Shared Prayer and on The Holy Spirit in Churches today.

CENTRAL BRAZIL

DISTRICT NEWS

1) Urban Pastoral Work.

- The Student centre of Brasilia consists of two buildings, one for boys and one for girls. Fr.Antonio GRUYTERS is interested in the pastoral possibilities there.
- Ceilandia: is a satellite city about 30 km from Brasilia, and has about 70,000 inhabitants. Fr.Angelo lives there and is assisted by Father P.GRUYTERS and a young girl, officially appointed to this work by the Archbishop.
- Planning of parishes at Belo Horizonte: Fr.Henrique GERAEDTS is making great efforts here to have the Church present in every corner of this vast area.
- Colleges: The Spiritan team are checking the possibility of starting colleges and other establishments at Belo Horizonte and at CONSEILHEIRO Pena. - In Itauna the comprehensive school (incl. Kindergarten, Primary, College and Teachers' Training school) complies with the recent legislation on schools. It is hoped that this fine centre will serve the whole region.
- Suburbs:- Father Bernardo RUTTEN and Fr.Giovanni VAN DE LAAR are starting Christian Communities in the areas around the town of Itauna.
- Care of the family: At Governor Valandares a new method is being tried out for premarriage guidance. Once a month those preparing for marriage meet for a whole Sunday in the Junior Seminary.

2) Rural Pastoral Work.

- Training of Leaders: Fr.Mario CLEMENTE and the team from Conselhoheiro Reno are trying to form local leaders. This is a very important task, now that we have closed down the seminaries.
- Human Development: Fr.Godefredo VAN DE LOOY has had running water installed in 120 houses at Alvarenga. The maternity clinic at Divinolandia has a new hospital extension, with a permanent doctor.
- Exchange of experiences and texts: A commission has been set up to promote exchanges in the sphere of liturgical celebrations, catechists' aids, etc..

3) Districts.

- General meetings between Districts are necessary to promote more effective collaboration, while they also promote a spirit of understanding and friendship. The other Districts have been asked to furnish a list of their personnel.

- Two Irish Confreres have started work in the diocese of New Iguaçu, a satellite town of Rio de Janeiro.

CONGO CONTINUED FORMATION OF THE CLERGY

Back from the holidays, the Professors of the Libermann Seminary in Brazzaville are together once again and meetings are being held. We are delighted to welcome Fr. Jean-Claude PARIAT, replacing Fr. BREMOND who retired for health reasons. At present we are trying to arrange the 1972-73 programme for the on-going education of clergy. This is what we propose:

- 1) A three day session in each of the three dioceses of the Congo dealing with the theme - Christian Ministry and Community.
- 2) Monthly morning sessions at the Senior Seminary of Brazzaville, also on the theme of the Christian community.
- 3) Meetings outside Brazzaville (at Pointe-Noire, Fort-Rousset, the rural deaneries); as far as is possible the subject of the Christian Community would be treated. The Professors of the Seminary are willing to take an active part in these meetings (Fr. B. TENAILLEAU)

CENTRAL AFRICA THE MARTIN LUTHER KING HOUSE

In our No. 25 (Feb. 1972 p. 6) we mentioned the setting up of a Centre of Rural Animation by Most Rev. A. Maanicus, C.S.Sp. Bishop of Bangassou. This centre carries on its work of providing various kinds of training for the peasant population of Mbomoi and of Kotto. On the 23rd and 24th September last, a meeting in this House was attended by 13 local leaders (male and female) of the region, where they visit the villages for weeks on end. In order to enlighten and sustain the work of these village people, the leaders need elaborate training, and they wish to learn more about all forms of development - habitat, hygiene, sewing for women, literacy, education through cooperatives, through the use of the radio, etc.. They themselves said after these days of work: "We want very much to reflect on the mutual understanding which should exist between us and the villagers. We want to learn different trades so as to help these people; during our meetings we want to win the heart of these people." They have also decided to meet in Kerbe in January, then in March or June and in September 1973 for solid eight-day sessions of training. There is no doubt but that they are doing their utmost for the promotion of their villages and their district. (SEMAINE, 5-XI-72)

ANGOLA CHAPTER OF THE THREE DISTRICTS

On the invitation of the three Principal Superiors, Fr. Houdijk, General Assistant, attended the joint Chapter of the three districts of Angola.

Preparation for the Chapter was carried out at regional meetings over a period of six months. Fr. Verissimo organised, stimulated and directed these discussions. The results of this preparatory work, in which all the confreres took part, are presented in a booklet "O Pao da Ventade de Deus", which was accepted as the basic document of the Chapter. The preparatory commission also presented a project of Chapter Regulations, which was adopted by the assembly.

The following were invited: a representative for the General Administration, the Provincial of Portugal, the Provincial Secretary for the missions (Fr. Verissimo) and the Director of the Senior Scolasticate of the Province. Representatives from the other Provinces, having more than 10 missionaries in Angola, were also invited. The Dutch Province requested Fr. Houdijk to represent them, as well as the Generalate, but the French Province was unable to send anyone.

The Chapter began with a 3 day retreat given by Fr.M.GONCALVES, Director of Carcavelos. Another three conferences were included in the Chapter Programme, one on ecumenism, by Mgr. Rev.ENRICO, Bishop of São de Bandeira; a second on the training of catechists, by Fr.José RIECKENBACH, one of the Salette missionaries; and finally a third on the Community movement in Third World Churches, by Fr.Houdijk. Fr. Acclino COSTA had been asked to speak on Urban Pastoral work, but he was unable to be present and sent his paper on evangelisation in depth, and on the mission in the urban agglomerations in Angola.

The Chapter was held in Nova Lisbon in the spacious Holy Ghost Colloge, which has only recently been built and is situated close by, so a certain number of capitulants were able to lodge here. In all there were 43 capitularies of whom 3 ex officio, 36 delegates and 4 observers who were given all the rights of capitulants.

On the first day the 3 moderators were elected and the following 5 commissions were set up: organisation and Community, Catechists and Training of Catechists, Evangelisation and Development, Spiritan Formation including the project of an Angolan Province and finally structures of collaboration.

Special attention was given to the following points: localisation of the Church and its incarnation in a particular culture, specialisation by some confreres, community and regional meetings, the role of Principal Superior as animator, joint pastoral work and dialogue with Protestants. At District level a distinction was made between an executive and a plenary council. To promote collaboration between the three Districts a formula was adopted for the training of aspirants to the Congregation: recruitment, hostel for boys attending the college, novitiate and higher studies. As regards these last two phases we are still at the research stage. The next inter-District chapter will take place in six years.

Some topics aroused lively discussion - among them: the term of office of local superiors; pastoral work connected with justice and human development, collaboration with the local clergy, and the competence of the Congregation at the pastoral level.

A project for missionary activity was accepted as giving a good outline of the position of Spiritans in Angola. This project begins by describing some of the more characteristic traits in our field of action, especially the mobility of people. Then there is an attempt to determine priorities: the creation of living and dynamic Christian communities, the training of Catechists, the transfer of responsibility to the laity and pastoral work among the poor in the large urban quarters. At the end of the Chapter, a final communiqué was published in which different points mentioned above are set out.

There was active participation and open frank discussion; the liturgy was very carefully carried out; the domestic arrangements were excellent.

Before and after the Chapter Fr.Houdijk was able to visit various regions - especially Malanje and Lunda, and in the extreme south, Cuanhamas. (Father Houdijk)

MAURITIUS MESSAGE FROM HIS HOLINESS THE POPE

On the occasion of the 250th anniversary of the arrival of the first missionaries in the island of Mauritius and the foundation of the first two parishes of this vigorous Christian community, and the 125th anniversary of the Decree by which the territory was erected into a diocese, the Holy Father sent the faithful of the island the affectionate expression of his participation, through a letter from Cardinal John Villot, from which the following extract is taken:

"...You wished, therefore, to put these days of prayer and reflection under the mark of faithfulness to the Head of the Church and to your first missionaries, the founders of your local church. It is not just an initiative of pious memory that you are thus undertaking: you intend to draw new apostolic vigour from the sources of your faith. It is, in fact, a new stage that your Bishop asks you, priests and laymen, to undertake today, by taking over, in a certain way, the past missionary effort to bring it to the heart of the realities of the social, cultural and economic life of your country, in the midst of the various ethnical and social environments that make it up."

"To guide your future action, two subjects of reflection have been proposed to you. The first, "Our mission as People of God", invites you to seek in the documents of Vatican II the theological and pastoral motivations of your commitment; the other, "Work for Justice and Peace", prompts you to seek the priority fields in which your apostolic efforts must be concentrated in order that these "values of dignity, brotherhood and freedom" (cf *Gaudium et Spes*, n. 39, 3), which already are the signs of the presence of the Kingdom of God, may duly develop in your country. The Holy Father, on his side, encourages you to highlight what, in your history and in the present context of your life offers remarkable apostolic resources..."

Having recalled the religious history of the island, and noted the various ethnic and cultural groups who now live there side by side, Cardinal Villot continues:

..."Your country and its leaders, certainly have to cope with delicate social, economic and political problems, on the plane of the family, education, employment, housing, owing to the concentration of population on your limited territory... In all these fields, stimulated by your bishop, you are already bearing a remarkable witness of social commitment, thanks to the numerous initiatives and organizations created to contribute to solving these questions. For anyone who gives any attention at all to the life of your local church, it is not possible to ignore the magnificent effort that is being made for the respect of life... It is of prime importance, however, that in the line of the mission of the Church, you should impregnate your action with this concern to evangelize by civilizing or increasing awareness. It is a question for you of discerning, in all the opportunities for dialogue, meetings, services between ethnical communities and social environments, what turn out to be tooting stones for the construction of the Kingdom of God or what is an obstacle to it in the hearts of persons.... Who does not see therefore, the possibilities offered to your missionary spirit of gradually transforming, for example the relations of interest of the ethnical communities of your country into relations of brotherly understanding and love; of bringing about a dialogue of hearts among them, a dialogue in which everyone will be ready to gather and discover in the other "everything that is true, everything that is noble, everything that we love and honour", as the apostle St. Paul recommends (Phil. 4, 6-9) Oss Rom. 5-XI-72.

TANZANIA

AFRICANISATION OF THE CLERGY

During the past six years there has been much progress in the africanisation of the clergy in Tanzania. In 1960 there were two Tanzanian Bishops, whereas at present they number 17 out of the total of 24 Bishops. In 1959 there were 846 foreign priests and 252 local priests (about 22.9%), whereas in 1971 there were 873 and 466 (34.9%). At this rate of progression in the Tanzanian clergy, it will still take many years before the church in this

country can do without missionaries. Fortunately, the Government appreciates the foreign priests for their religious and social works.

FRANCE INTERNATIONAL CONFERENCE OF THE O.P.M.

We cannot speak here in detail of the important International Missionary Congress held in Lyons between the 8th and 12th Nov.. However, the following points, taken from a report by the Catholic Press, will indicate some of the main conclusions:

1) A first important point - a fundamental one, which has marked this whole International Missionary Congress - was well brought out by Father Congar: namely, the convergence of the roles played, in the Church's missionary awareness and activity, of, on the one side, the summit or centre (the Pope, the College of Bishops, and Propaganda Fide) and, on the other, the whole People of God, with its diverse charisms - charisms granted by the Holy Spirit as He performs his mysterious work among God's people, and clear signs of which can be seen in the foundation by lay people of two of the Pontifical Mission Aid Societies.

2) The Church, the People of God, as it goes forward with sometimes hesitant steps, should be always attentive to the signs of the times, at least to those that are signs of God, and in particular, today, to the need to form a Christian laity that cooperates in the proclamation of the Gospel to every creature, a laity that more and more assumes its responsibilities in all sectors of the vast field of the apostolate.

3) The Pontifical Mission Aid Societies are, and must become more and more, both Pontifical (that is to say, universal) and Episcopal, in accordance with the directives of Vatican II. They should be an expression of the missionary concern of the local Churches, precious instruments of missionary cooperation and solidarity between Churches, and part and parcel of the general pastoral work of dioceses, which should be always open to the whole world and its sufferings.

4) The Pontifical Mission Aid Societies should remain faithful to their two main characteristics, namely universality and complete impartiality, both in their promotion of a general missionary awareness in the People of God, and in the aid that they try to supply to the work of evangelization.

5) There should be an even closer cooperation and coordination between the Pontifical Mission Aid Societies and all other initiatives that have grown up within the People of God in the domains of charity, evangelization, development aid, and work for the establishment of social justice and liberation from all forms of slavery. In particular there should be collaboration with missionary institutes, international Catholic organizations, the Pontifical Commission for Justice and Peace, and national or diocesan organizations for development aid.

6) The proclamation of Christ's message is seen as an essential factor and an integral part of the full development of man, of mankind in search of justice and peace. Cooperation in this full development of man, as described by Pope Paul in his encyclical 'Populorum Progressio', and in the freeing of man from all forms of slavery, is perhaps the most valuable witness that the Church can give of its credibility to the age in which we live.

On the last day of the assembly in Lyons, a concelebrated Mass in the Basilica of the Redemption, presented a vivid picture of the Universality of the Church. The ceremony was presided

over by Cardinal RENARD, Archbishop of Lyons, assisted by about a hundred concelebrants, Bishops and Priests of all nationalities.

CAMEROONS Conference of the Apostolic Region East/Centre/South

In accordance with the statutes of the National Episcopal Conference, the Regional Apostolic Conference of East/Centre/South met from the 19th to the 22nd September in the John XXIII Memorial Centre at Yaoundé. All 5 Bishops of the region were present along with their Vicars General. The region in question comprises the Archdiocese of Yaoundé (Mgr. ZOA), the diocese of Mbalmayo (Mgr. ETOGA), the Diocese of Doume (Mgr. VAN HEYGEN CSSP), the Diocese of Sangmelima (Mgr. NKOU) and the Diocese of Bafia (Mgr. LOUCHEUR, C.S.Sp.). Priests, Nuns and Laity were invited. The Conference appointed a President: Most Rev. LOUCHEUR, and a Secretary General: Father P. KWALAN, Vicar General of Bafia. It was decided to have a rotating presidency, in the alphabetical order of the dioceses. The first Regional Meeting will be held on January 23rd next at Bafia. Besides the Bishops and their Vicars General, invitations will be issued to those of each diocese who are responsible for the apostolic sectors with which the Conference will have to deal. At the next conference in January, it has been decided to study problems concerning the laity and the Seminaries.

The Review "PIROGUE"

We have already announced the launching of a periodical in French called Pirogue, which is youth orientated and hopes to contribute to the formation of a responsible Christian laity. An African review, and published in Africa, Pirogue has already dealt with the following subjects: 1) Preparing for marriage. 2) Is the Church concealing something? 3) The Bible, a message of hope. 4) Witch-doctors, fortune-tellers, magicians. 5) Improved conditions for women. 6) Freedom. This itself is enough to show that this is a very interesting review, both by reason of the subjects dealt with and its clear lively style. This would be a suitable review to recommend to African readers who have a sufficient knowledge of French.

Synod of the Foreign Mission Society (M.E.P.)

The Fathers of the Foreign Mission Society of Paris held a synod in Hong Kong from the 8th to the 27th November 1971. The theme chosen for the meeting was:- How to cater for the needs of the missions today? The following is an extract from the report of the Synod:

...Through Baptism and our membership of the Church, we are always the envoys of this Church. Regardless of the stage of development which has been reached by the community in the country where we work, the gospel must always be made known through this Christian community. Surely our missionary role implies that we contribute to the work of encouraging vocations - among the laity, among priests and religious - for the special work of preaching the Gospel? In this way a number of Christians, more conscious of the meaning of their baptism, might be induced to form real teams for evangelization, and the missionary himself would be a member of such a team.

In order to relate genuinely to non-Christians, and to preach Jesus Christ, these teams must ask themselves a certain number of questions:

- Are they able to define missionary orientations and to draw up a coordinated programme of activities suited to the particular group to be evangelised?
- Are they fully integrated into the ordinary life of the people?
- Are they attentive to the changes constantly taking place?
- Are they sufficiently open to receive the poor, those who are far from Christ; are they anxious to know real needs of these people; are they ready to face the challenge this will involve for them on the personal level?
- Can they achieve participation in prayer, reflection and responsibilities? Are they prepared to pool the material resources at their disposal?
- Are they open to those who would like to join them - laypeople or priests, natives or foreigners?

These missionary teams, in those places where they have been established in close co-operation with the Bishops, are a proof that the particular Christian community is actively engaged in the work of evangelisation. We are concerned, however, that even in this case, our presence as foreign missionaries collaborating with such a community is justified. It would be well indeed, to determine in what way exactly, and on what conditions, we have an original contribution to make to the life of this Church. In any case, our primary concern must always be to promote a greater measure of autonomy for the local church. With this in view we must always ask ourselves:

- Are we sufficiently attentive to the leaders being trained, respectful of their role as animators of the communities, and not just simply the priest's helper?
- Do we realise sufficiently the necessity of assuring that the work of evangelisation continues; and this last preoccupation implies, for example, that we give up enterprises which are too dependent on us personally or on financial aid which our successors will not have?
- Are we always ready to step down from a position of responsibility and yield place to a member of the local community? Be it noted in passing that in such a case the missionary does not necessarily have to leave the country.

We consider that reflexion on the subject of evangelisation, in order to be fruitful, must be carried out with the local church. Those among us who are accustomed to participating in meetings organised by the local leaders can speak from experience.

WORLD COMMUNICATIONS DAY

Following a decree by Vatican Council II, World Communications day is celebrated around the globe each year to impel Christians and indeed the entire Christian family to prayer, concern, involvement and generosity, so as to ensure that the immense power of the Media of Social Communications is used in man's best interest. The day is usually the Sunday before Pentecost, which falls this year on June 3rd, 1973.

The Pontifical Commission for Social Communications, the Vatican Office, responsible for the overall organisation of the "World Day", proposes each year's theme for the celebration. For 1973, the theme proposed by the Commission and approved by Pope Paul VI is:

"The Mass Media - and the affirmation and promotion of spiritual values".

By Spiritual values, in the intention of the theme, are meant all those factors which assist man in the pursuit of his highest aspirations - whatever is true, whatever is good, whatever is beautiful - and ultimately God.

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

- Father James GRENNAN, of the District of Kenya, died in Nairobi on November 8th, 1972, at the age of 70. He had been professed 49 years. (55)
- Father Wilhelm BLASS, of the Province of Germany, died in Marksville, USA-West, on November 9th, 1972, at the age of 71 years. He had been professed 46 years. (56)
- Father Gabriel GAVAUD, of the Province of France, died in Paris on November 11th, 1972, at the age of 60. He had been professed 40 years. (57)
- Father François-Xavier BUBENDORFF, of the Province of France, died in Neufgrange on November 14th, 1972, at the age of 68. He had been professed 46 years. (58)
- Father VITAL WENDLING, of the Province of France, died in Wolxheim on November 17th, 1972 at the age of 73. He had been professed 46 years. (59)
- Father GABRIEL BEGO, of the Province of France, died in Langonnet on November 19th, 1972, at the age of 72. He had been professed 48 years. (60)
- Father André REMY, of the Province of Belgium, died in Brussels on November 22nd, 1972, at the age of 58 years. He had been professed 38 years. (61)
- Father Edward McGEOUGH, of the Province of Ireland, died in Monaghan on November 24th, 1972, at the age of 55. He had been professed 35 years. (62)

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

Christians are well aware that they have been called by God to carry out a special mission in the world. They look to the Media not only to respect the values they stand for and the standards they affirm, but for something more as well. They look for a positive contribution from the Media in making these values and standards known, so that the whole body of mankind may have the opportunity to profit from the knowledge.

Firstly, there is today a generally acknowledged tendency to question or belittle spiritual values in practically all areas of life. The Media echo this tendency. In doing so, however, they inevitably contribute to the erosion of man's appreciation of the sacred and the spiritual, not to mention the religious. The Media must take positive steps to improve the standards of 'living', to re-affirm the distinction between what is and what ought to be.

Further, the Media's preoccupation with the unusual and the sensational may on occasions cause them to treat religious events lightly or offhandedly, or even to distort their meaning or significance. Commercial exploitation of religious sensibilities or of ideas which touch on the spiritual must be avoided. The Media owe it to believers to reflect a faithful objective undistorted image of their beliefs and community. It follows that the Media, for their part, have a right to expect from Christians all reasonable assistance and cooperation so that they may be enabled to present Christ and His message to mankind as Christ and Christians would wish. (Oss. Rom. 12-X-72)

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The Editor of CSSP -- NEWSLETTER wishes all our readers a very

H A P P Y C H R I S T M A S

and every blessing in the

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