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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

JANUARY 1973

No. 33

C O N T E N T S

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GENERALATE

The General Council

Father Lécuyer, Superior General, is visiting Kenya during the month of January. Before leaving East Africa, he will attend a meeting of the Principal Superiors at Usa River (Tanzania), where he will also inaugurate the novitiate of the projected East African Province. Then on his way back, he will make a short stop at Malawi, and again at Addis Abeba to visit the new foundations in Ethiopia. The Superior General will be back in Rome by mid-February.

Father Donal O'Sullivan, First Assistant, accompanied by Father B. Kelly (Ontario) has been in Ireland since the beginning of December. He is visiting the communities of the Province, and especially the Houses of Formation.

Father Louis Ledit, Second Assistant, left Rome after Christmas to visit the communities in the Eastern section of France. He expects to be back before the end of January.

Father Quirinus Houdijk attended a Provincial Council meeting in Holland, and then set out for Doumé where he will represent the General Council at the annual meeting of the French-speaking Principal Superiors of Equatorial Africa. This year the meeting is being held at Bertoua (Cameroons) from the 9th to the 11th January. After this meeting, Father Houdijk has business in Libreville (Gabon). On his return from Africa, he will have discussions with the Provincial of Belgium and then he will visit the Dutch confreres who are working in Germany. He will be back in Rome by the end of January.

Father Ernst Verdieu has been to the Bahamas to study the possibility of a foundation in Nassau for Haitian immigrants. On the way, he visited the Provincialates of Canada and the United States East. He returned to Rome on the 16th January.

Among recent visitors to the Generalate were two young American Fathers - Father Robert Butt and Father Christopher Promis. Recently ordained, these two Fathers will complete their theological formation and especially their pastoral training in Africa, the former in Addis Abeba, the latter at Kipalapala seminary in Tanzania.

International Scholasticate sold

Our International Scholasticate situated at Via Machiavelli, Rome, has been closed for over a year, because there were so few students. This building has now been sold. There are still a few young Fathers from different Provinces doing higher studies at Roman Universities. These live in one or other of the two communities we still have in Rome - the Generalate or the French Seminary.

The Beginnings of our Congregation

January 31st, 1973, will be the tercentenary of the birth of Saint Louis-Marie Grignon de Montfort. We are all familiar with the connections between this famous Breton missionary and Claude Poullart des Places, as well as the part he played in the foundation of the Congregation of the Holy Ghost. This would be a suitable occasion to re-read the interesting account of the friendship and collaboration between these two founders in Father Koren's book The Spiritans (Pittsburgh 1958), and in Fr. Joseph Michel's biography entitled Claude François Poullart des Places (Paris 1962).

FRANCE

New Director of the Work of Auteuil

At its meeting of December 7th, 1972, the Administrative Council of the Work of Orphan Apprentices of Auteuil, on the proposal of the General Council of the Congregation of the Holy Ghost, and with the approval of the Archbishop of Paris, appointed Father Jean Le Gall as Director of the Work, in succession to Father Joseph Boegley who has retired. The latter has been engaged in the Work of Auteuil since 1944, and was appointed Director in 1962. For the past two years Father Jean Le Gall worked with marked success in the French section of the Secretariat of State at the Vatican.

SENEGAL

Centenary of a Presbytery

From the time of their foundation by Mgr. Kobes in 1858, the Daughters of the Holy Heart of Mary had been living in Dakar in rented houses. In 1870, Mgr. Kobes decided to end this state of affairs, and on March 1st of that year, he arranged for Father Lossedat, the Diocesan Procurator and Parish Priest of the town of Dakar, to buy a property situated at the junction of Rue Sandiniéry and the present Rue Malenfant. A large building was constructed which was blessed by Mgr. Kobes on November 30th, and finally the Sisters had a home of their own. But not for long! In 1868 when the government bought over the mission buildings which had been erected by Father Warlop in 1846, the missionaries, in their turn, had to live in a rented house, but this house was too small to lodge the numerous confreres passing through Dakar. The Bishop already began to regret handing over the new building to the Sisters, and so.....at the beginning of 1872, the deed was done. In spite of their scruples, which are recorded in the minutes of the Council, the Fathers took over the Sisters' building!

Once installed in the new building, Father Lossedat had now only one desire - to have a Church as well. With this in view, on November 20th, 1872, he bought another piece of land close to the mission; the present site was completed by another acquisition on October 26th, 1877. (Horizons Africains, No. 254. This review also publishes a biography of Mgr. Kobes written by Father J. Delcourt.)

NIGERIA Chapter of the District of Eastern Nigeria

After a rather eventful journey - a strike at Rome Airport on departure, heavy fog at Lagos on arrival - Father Verdieu arrived in Nigeria to represent the General Administration at the Chapter of the District of Eastern Nigeria.

The proceedings opened at Awomama on Wednesday November 22nd, in the presence of Most Rev. Anthony Nwedo, Bishop of Umuahia, with 19 capitulants. Bishop Nwedo explained his views on the following points:

- With regard to the Bigard Seminary, where they follow the courses, the Spiritans should aim at being independent; they should be able to form their scholastics in the spirit of the Congregation.
- Negotiations with the Bishops should be actively pursued in the matter of contracts: these should be identical for all the dioceses. The Bishops have agreed on certain points of a common policy and are now ready to discuss.
- Since the dioceses are very poor, financial help should be asked from the Generalate.
- The Spiritans should be ready to go anywhere they may be needed and not only to Sierra Leone.

On Thursday the 23rd, Bishop Okoye C.S.Sp. of Enugu spoke to the Chapter, and this intervention provided the occasion of examining more closely the relations between the District and the General Council. For Bishop Okoye, the religious congregations, though united to the rest of the local church, form an independent body which the diocese can spare for special work.

On the other hand, Bishop Unegbu of Owerri, on the following day, stressed the fact that the Spiritans do not form an island in the diocese, but are an integral part of it.

Among the questions discussed at the Chapter or on this occasion, we note the following:

- collaboration: Exchanges of personnel with other Provinces or Districts is difficult for political reasons, especially because of the need for visas. The District requires, for example, professors of philosophy.
- contracts: An attempt will be made to draw up propositions concerning financial matters. In Eastern Nigeria, since the Spiritans are themselves Nigerians, they cannot draw up the same kind of contract as foreign missionaries would make. In Makurdi, a doubt has been expressed - if the confreres should make a contract now with the Bishop who is a Spiritan and a foreigner, since it is to be expected that there will shortly be a Nigerian Bishop from among the secular clergy.
- nigerianisation: The confreres are conscious of the fact that the Spiritan way of life must be adapted to the Nigerian reality. However, for the present, they consider that they are still at the "assimilation" stage. In the face of the multiplicity of contradictory tendencies in the West, they prefer to take the necessary time to assimilate the "traditions" of the religious and spiritan life.
- finance: The principal problem is the burden of expense for the training of aspirants over the next ten years. It is likely that within a short time, the Bishops themselves with their secular clergy will be able to look after all the Parishes; and the schools have been taken over by the State. The only sources of revenue available then, would be to have some Fathers collecting funds in the United States, or to engage in commercial enterprises. The post-war recession is not

yet finished either for the Bishops or the faithful, and the latter even seem to believe that the Church is rich.

On the occasion of his visit to Nigeria, Father Verdieu also met the four Irish Fathers who still remain in the Eastern District.

CAMEROONS

In the diocese of Bafia

When sending greetings to his family and friends for Christmas and the New Year, the Most Rev. A. Loucheur C.S.Sp., Bishop of Bafia gave a brief report on his diocese from which we have culled the following:

"We are making an effort to renew our apostolate, which in the past was hampered by mistakes or even by objective impossibilities, seeing the enormous divergence between the two concepts of life. And yet, there have been "miracles": Faith has been born; the Church has awakened men and women to real human and spiritual values which are now enriching the young generation. Our Christians have now to make an effort on two fronts: a) to rediscover the values of their own civilisation which have been somewhat ignored, and b) to enrich themselves with the universal values contained in the message of salvation brought to all men by Christ".

In practice, the laity have shown themselves eager to assume many responsibilities: getting their communities to live and to pray according to the Gospel and according to their actual situation; looking after the catechumenate and the frequentation of the sacraments; giving a lead in family and social life; accepting civic responsibility; attending to the needs of the poor, the problems of the youth, the promotion of women; promoting a right attitude to leisure, to the administration of property; fostering vocations to the witness of consecrated life from among their own people.

The Eucharist is celebrated every Sunday in 15 parishes, 2 quasi-parishes, and in from 10 to 20 centres. There are 25 priests engaged in parochial work, 4 in the seminary of St. Andrew, 2 in general services (chancellery, teaching), 1 is a specialist in audio-visual methods, and 3 are engaged in development and social promotion work. The Brothers are technical advisers, directors of building and other activities, and also look after the diocesan accounts; some, too, are engaged in teaching. All show in practice what is meant by serving the Lord. Thirty-five Sisters, and a number of lay-women missionaries both from Europe and the Cameroons, devote themselves assiduously to the task of evangelising both youth and adults. In addition to their catechetical work, they have undertaken an important educational work for those mothers and young girls who have been able to attend their classes in domestic economy. Another activity is to train child-care attendants and medical nurses to serve in the villages. Ten from this group provide technical education, 15 look after dispensaries, maternity clinics, leprosiuums, dental clinics etc. At the leprosiuum of Nyamcong, 443 patients have been declared cured since 1954. In the year 1972, 50 cases were admitted, all with a benign form of the disease. At the end of the year, there were 1,011 lepers being treated and 309 under observation. There are signs that victory over this dreaded evil may not be too far distant!

In October 1972, the Sisters of the Holy Family of Deliverance opened a hostel for girls who attend the secondary schools and other establishments of the town. The purpose is to provide these girls, in addition to the best possible conditions for work, with a human and spiritual training to prepare them for their future

responsibilities. The diocese has 69 aspirants to the priesthood in the First Cycle, 9 in the second, and 3 in the Senior Seminary. The Bishops of French-speaking Central Africa have asked the Holy See to envisage the possibility of ordaining married men. Many think that this would be a witness to our christian communities, to show them that the Gospel and the Eucharist belong to them as much as to us, and should be confided to those men whom they themselves consider as outstanding and capable of being leaders of the community of Faith.

CENTRAL AFRICAN REPUBLIC Upgrading the Status of Women

The successful mini-projects of the Secours Catholique Organisation in R.C.A. are two-third concerned with work for the promotion of women. This gives a special character to the work; it is mostly in the realm of inspiration and has less exterior success to show.

This success is connected with the fact that for many years now, the missionaries in this country have occupied themselves with the education of women. Now the State has become involved and has set up in each of the more important villages a "Social Centre for the training of Women". Very often it has a Sister in charge, since local personnel is not yet available. As a result of these initiatives, the women here are better dressed, the girls are more willing to learn, the children are better cared for.

Another possible explanation is that the term "Promotion of Women" covers a much wider range of activities than is usually connoted by this term. This is particularly true where an actual team sets about a "global effort" for social development. Thus, at Bossangoa, at Bambari, and especially at Bangassou, a team consisting of a Father a Sister, 3 or 4 laypeople - men and women, African and European, - may be at work in a whole series of villages. Their work is "global" in the sense that it is concerned with the whole population, men and women, young and old. It is global also in the sense that it deals with all sectors of life, - hygiene, health services, agriculture, living conditions, housekeeping, family life, the education of the children, civics etc. It is easy to imagine how exacting this work is for both trainers and trainees, since, in every village there must be certain people responsible for digging wells, literacy, cooking, sewing, making cement blocks etc. They are asked to do everything themselves, even to collect the necessary money without any external help. In some cases, success comes as quite a surprise!

ZAIRE Suppression of religious organisations of Youth

The Popular Movement of the Revolution (MPR) resumed its weekly meetings on 29th November, 1972, under the presidency of General MOBUTU, Head of the State, and Founder-President of the Movement. Having examined the proposals concerning youth, the political commissaires decided to prohibit in the whole extent of the country of Zaire, to so-called "confessional" organisations for youth. Explaining this measure, citizen Madrandele Tanzi, director of the political bureau of the MPR declared that, since Zaire is primarily a lay state, its youth should be one and indivisible, and their training must be directed, primarily, to producing good citizens, with a knowledge of the institutions, the laws and the centres of authority in the country; consequently, the Youth Section of the MPR was ordered to include all the youth within its organisation. The spokesman for the Political Bureau hastened to add that these measures are in no way directed against religion.

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ANGOLA

Pastoral Letter of the Bishops

At a meeting in Luanda last November, the Bishops of the dioceses of Angola and St. Tomé published a Pastoral Letter which, under the title of Justice in the World analyses the social situation in Angola.

The document begins by defining the position of the Church with regard to Justice: "The Church cannot shirk its duty when truth and justice call on her to make a stand, but she does not claim to be able to pass judgement on every situation nor to provide the technical solutions for all existing problems. She forms men's consciences, thus training them to assume their christian responsibilities. This is her proper sphere of action where she claims the right to act and speak out frankly, but without trespassing on what belongs to the domain of others.....The Church does not propose to secure peace by having one group dominate another, but she desires a peace that is founded on justice, and consequently, on a distribution of goods, work, and of social and economic responsibility, without the exclusion of any one social class. This is a doctrine which is easily understood in theory but difficult to put into actual practice, because one comes up against enormous obstacles arising from a selfish attitude on the part of individuals, vested interests, and prejudices that have become deep-rooted over many generations."

The document praises the work of social development that has been accomplished in the dioceses of Angola, but at the same time criticises those christians who control the greater part of the world's economic resources and enrich themselves at the expense of the under-developed peoples. "The reform of this unjust state of affairs demands an effort for the education of all social categories, so that each one, realising the situation of the other, can transcend this individualism which glorifies the possession of wealth and is responsible for the oppression of a large part of the human family."

With regard to education, the pastoral letter advocates the right of all to attend primary school freely and without discrimination; but goes on to say that higher education is scarcely suitable for pupils from the rural areas, who first and foremost must provide for their own subsistence.

Other important points from this pastoral letter: the need to improve social assistance facilities for the more needy among the population; a vigorous appeal in favour of public morality; and certain considerations on the social function of wealth. The document concludes: "The attitude of the Church will always be to promote justice and to collaborate with all those organisations which work for the good of the people, without regard to political affiliation".

FAST AFRICA

Development Surveys

As a follow-up to the recommendations of the AMECEA-MISEREOR Seminar on "The Church and Development" held in Limuru, Kenya in December, 1970, Development Surveys have been carried out by Fr. Tony Byrne, C.S.Sp. (Cf C.S.Sp. Newsletter No.30) In 1973 and '74 he hopes to accept invitations to visit the following dioceses: in Kenya - Kisii, Kisumu, Nakuru; in Malawi - all the dioceses; in Tanzania - Mbulu diocese. Although his surveys are subsidised by Misereor, Father Byrne does not represent any particular society or organisation. After the survey in each diocese, on the basis of Father Byrne's recommendations, it is left to the diocesan coordinator for development to compile the dossiers and to present the request for subsidies to the various International Aid Agencies. Already many of these requests have been favourably received, and

the funds have been forthcoming. In each diocese, it is suggested that a coordinating committee be set up in order to do what is necessary for drawing up a Five Year Plan of Development.

UGANDA

Gaba Pastoral Institute

Bishop Raphael Ndingi of Nakuru, Kenya, called for a greater effort to make the Church African when he closed the fifth annual course in pastoral and catechetical studies at the Pastoral Institute of Eastern Africa, Gaba, Kampala, at the beginning of November. A total of 47 students received diplomas at the ceremony - 21 Sisters and one lay woman, 23 priests and 2 lay men - bringing the total of graduates from the Institute since it started in 1967 to 244, from 15 countries in Africa.

Presenting the diplomas, Bishop Ndingi said it was up to the new graduates to keep the Church young and reformed, renewed and rejuvenated. But they should not rush to change everything that is old in the Church. Bishop Ndingi said the Pastoral Institute was still, in a way, experimental. But he congratulated the graduates on completing an arduous and demanding course.

The Principal of the Institute, Fr. John Lemay, recalled that this establishment aimed at fostering the study of religion and at developing, by means of practical research, ways of communicating the riches of Christianity to the people of Africa. It trained catechetical and pastoral specialists on a one-year residential course, enabling them to go and spread their knowledge in their own regions. "In doing so, it places emphasis on African values, desirous to contribute to the growth of a genuine Christianity that is at the same time truly African in its appreciation and its expression." Expressing his admiration for the work of the graduates once again, he said: "As long as the Church can call on men and women of your quality, we can look forward with sound optimism to the future of the Church in Africa." (FIDES 2473)

MADAGASCAR

Letter from the Bishops to all the Catholics

The Bishops of Madagascar held a meeting from November 28th to December 6th, during which they composed a common letter to all the Catholics of the island. After the political troubles which disturbed the country in 1971 and 1972, they wished to analyse these events and express their opinion on the present situation.

First of all, they dealt with the fundamental aspirations of Malagasy man: his aspirations to national independence, to justice, to liberty and dialogue. They did not hesitate to speak of certain exaggerations, unfortunate statements, mistakes, errors of judgement which have been made, and may well be made again.

Then the Bishops wished to confirm the Christians in their Faith. God speaks to us and calls us through events, but it is not easy to hear his Word, and we must make an effort to discern it in the "signs of the times", which, however, are sometimes ambiguous and confused. All the more so, since we have other calls too: our selfishness, an exaggerated loyalty to our peer group, the force of habit, self-interest, immoderate self-esteem, the temptations of the devil. We need a christian spirit and a christian heart ever engaged in freeing itself from these snares. The Spirit too is at work in each one of us, and so we are confident that God will help us in a special way to fulfil our obligations to our country.

The Bishops went on to express their point of view on the Catholic School. Some have accused the fee-paying schools of being schools for capitalists and of practising discrimination. Others have called on the Government to take over all the schools, and

even to establish a single type of school in which religion would not be taught. The Bishops reply to these criticisms and recall the teaching of the Church on the freedom of the schools. They are ready to admit the shortcomings of their schools, but that does not diminish their attachment to them. They proclaim the need for a healthy pluralism in educational matters, leaving the necessary liberty and encouraging all available skills, in a spirit of praiseworthy emulation and profitable collaboration.

In conclusion, the Bishops declare to the Government the present anxiety of School Administrators and teachers: in many cases, it has been found necessary to close down schools for financial reasons. The Bishops then call on the Catholics to face up to their responsibilities in this domain better than they have done in the past. (Lumiere)-----

SOUTH AFRICA

Meeting of Major Superiors

Thirty-four orders and congregations were represented at the three-day meeting of the major religious clerical superiors, which was held at La Verna Retreat Centre from November 29 to December 2, presided over by Fr. Fergus Barrett, OFM. Guests were present from South Africa, Namibia, Lesotho, Botswana and even from Rhodesia. A special guest was the Apostolic Delegate, Archbishop A. Polidrini. Two Brothers and two Sisters were invited as observers. The conference was opened with a talk on "Unity in Pluriformity", which was given by Archbishop J.C. Garner, chairman of the Commission for Clergy and Religious. The Delegate, in his talk on "The Religious To-day," emphasized the supreme importance of maintaining the spirit of the institute; the interpretation of God's will by the superiors, and the importance of close co-operation between conferences of religious and the hierarchy. The main subjects of discussion during the meeting were prayer, liturgical and personal; world consultation of religious with the Sacred Congregation in Rome; sociological prognosis of the role of the priest in society and its consequences. It was decided to have a special two-day meeting in mid-October of next year to deal solely with practical problems of the religious and pastoral life. Usually the group meets only once in three years, to discuss certain practical problems connected with priestly and religious life in the countries concerned.

U.S.A.

Among the Haitians

SEL (Salt) is the title given to a new monthly magazine (38 to 40 pages, half in French, half in Creole) published by a group of Haitian expatriots - some of whom are Spiritans - who live in Brooklyn in a rather numerous settlement of Haitians. "In choosing the name SALT," the editors write, "we wish to manifest our desire to carry out the mission of being the salt in our society of men and women. We address ourselves to the multitude of Haitian men and women we meet everyday in the subways and the buses of Brooklyn, Queen's, Manhattan, and the Bronx. For all of these, we would like to be a means of communication, of information, of dialogue. We wish to provide them with common themes of reflection, help them to face up to the grave problems of the Haitian today, which are also the problems of the other racial minorities in the United States, and all of the oppressed peoples of Latin America and the Third World in general.

(Address: SEL, 915 Putnam Ave, Brooklyn, N.Y. 11221)

MARTINIQUE

Installation of new Archbishop

On Saturday, December 2nd 1972, in the presence of Most Rev. VARIN DE LA BRUNELIERE C.S.Sp., the diocesan consultors, delegations of the Sisters and of the Catholic Action movements, Most Rev. Maurice MARIE SAINTE, the new Archbishop of Fort-de-France and St. Pierre, took canonical possession of his See. The ceremony opened with the reading of a letter, by Mgr. BARBARITO, Apostolic Delegate, addressed to Mgr. DE LA BRUNELIERE, thanking him warmly for his loyalty to the Holy See, and for the great services rendered to the diocese during the 28 years of his episcopacy.

In a short address, Mgr. DE LA BRUNELIERE explained the meaning of the ceremony, and stressed the significance of the presence not only of the diocesan consultors, but also of the Sisters and laity, all of whom are called on to collaborate with the new Archbishop.

Then, Father DE REYNAL read the Pontifical Bull appointing Mgr. MARIE SAINTE Archbishop of Fort-de-France and St. Pierre, with all the rights and privileges attached to this title. The ceremony concluded with a fervent Eucharistic celebration, simple but rich in its symbolism of unity. The official Enthronement took place on January 7th, 1973 in the Cathedral of Fort-de-France.

GUYANE

Bibliographical Notes

Esprit et Vie (formerly Ami du Clergé) in its issue of 21st December 1972, publishes a summary bibliography on the origins of christianity in French Guiana, one of our most ancient fields of apostolate, and perhaps the one of which we speak least! Specially recommended are the four volumes of Father Joseph JANIN C.S.Sp. on the "Colonial Dioceses", and scholars are advised to consult the archives of the Holy Ghost Congregation, of the Sisters of St. Joseph of Cluny, and of Propaganda Fide. Those in search of further information should consult the Bibliotheca Missionum published by the archivists of Propaganda Fide, and completed by the Bibliografia Missionaria which is published each year by this same Congregation.

In the same issue of Esprit & Vie there is an interesting conference by Father M. QUEGUINER Superior General of the M.E.P. on "Pontifical Works and Missionary Institutes: their respective roles and collaboration in the Missionary Movement".

ROME

In Honour of St. Francis Xavier

On Sunday, December 3, Feast of St. Francis Xavier, a solemn missionary Mass was concelebrated in the Jesuit church of the Gesù in Rome. Cardinal Rossi was the chief concelebrant at the Mass, and the Superiors General of all mission-sending institutes were invited to take part, to mark the 350th anniversary of the Sacred Congregation 'de Propoganda Fide'. The Spiritans were represented by Very Rev. Fr. J. Lecuyer, Superior General.

In a talk on Vatican Radio, Archbishop Lourdusamy, Associate Secretary of Propoganda Fide, said: "Thinking of St. Francis Xavier we think also of the ranks of missionaries from every country and in every age. We think of them with the greatest respect and we profoundly acknowledge the work they have accomplished. They have worked faithfully, generously and heroically. Just as St. Francis was sent out by his Father and Master, St. Ignatius, so our beloved missionaries are first of all chosen, then formed and sent out by their Superiors. Propoganda Fide is, therefore, deeply grateful

to the Missionary Institutes whose collaboration is so important to our work of evangelization, which is essential to the life and activity of the Church..... "It would be unthinkable that, this year, we should forget this gesture which is an expression of the recognition owed by the Sacred Congregation to these highly-esteemed collaborators...."

In his homily Cardinal Rossi said that the missions have developed enormously, "The faith and foresight of their founders, and the sense of responsibility of their Superiors General, with their assistants and counsellors, made possible the work of evangelization, which with the foundation of Propaganda Fide became more widespread and organized, as can be seen in the History of Propaganda Fide being published by our Congregation... The direct workers, of yesterday, today and tomorrow, who extend the frontiers of Catholicism, are our dear and faithful missionaries... We thank them for all their sufferings and sacrifices... We pray for them that they may be comforted and strengthened in their faith and in their work, so that the Word of God may be preached and all nations may come to know the true God. The Church is deeply indebted to the missionaries and indeed all mankind is indebted to them..." Cardinal Rossi recalled the missionaries' great contribution to social development... His Eminence told the Superiors General how the Bishops of the young Churches repeatedly expressed to him their admiration for the work of the missionary institutes and how indispensable they were to the growth of their Churches. (FIDES)

Missionary Ordinations on the Feast of the Epiphany

On the feast of the Epiphany, in the Basilica of St. Peter's, the Holy Father ordained to the priesthood 38 deacons of various nationalities from the Urban College of Propaganda. In doing this, he wished to highlight the continuing importance of missionary activity, and extol the priestly ministry as the vital source of the mission of bringing the Gospel and the Faith to all nations. Recalling the exhortation of Christ "Nolite Timere" he wished to inspire courage and obviate the danger of letting themselves be submerged by doubt or fear, at the risk of perverting the supernatural certainty which the priestly ordination brings. The whole homily merits reading and meditating by all missionary priests.

ROME

Pontifical Council "Cor Unum"

The participants in the Second Session of the Pontifical Council "Cor Unum" were received in audience by Paul VI on 1st December. The group was composed of some forty persons, and was led by the President of the Pontifical Council "Cor Unum", Cardinal Giovanni Villot, Secretary of State. Paul VI delivered the following address:

"Far from us the idea - the Holy See has been repeating incessantly in connection with the creation of Cor Unum - that the splendid diversity of initiatives and actions of Christian charity should be centralized, made uniform and even directed from above and from one place. But how much we wish that each of its manifestations, in their originality, their framework and their form, may always bear the mark of a commitment of the whole Church and full faithfulness to the whole evangelical Message. It was to mark effectively this presence of the Church that on three occasions, in the course of the past months, we wished a member of the Secretariat of Cor Unum to go to those places where great misfortunes had stricken our brothers.

In this context, we can repeat to you, too, what we said of missionary action in our recent letter on the occasion of the 150th anniversary of the Work of the Propagation of the Faith: "Deliberately to limit missionary action" - let us say here the Christian action of aid and assistance - "to the mere economic, social or cultural aspects of development would be a serious failure, not only in the vocation of the apostle, but also in the aspiration which arises from the depths of the human heart, and, in short, it would lead man towards a blind alley".

So, after having noted with interest that in the guide-lines for your work drawn up by your first session, you agreed that the general principle of all assistance was the development of the whole man, we congratulate you on having included in the plan of your work a pooling of your different conceptions of "complete development." We know that it is precisely the desire to act fully as Christians that led you to put this point on your agenda.

In the light of such consultations, you will gradually succeed in harmonizing without imposing, in coordinating without commanding, in uniting without unifying, a paradoxical task, possible only if, as sons of the one Church, members of the same body, you show one another mutual solicitude....We created and put at the disposal of the whole People of God this framework of the Council COR UNUM in order that the spirit of charity of everyone will make it possible to realize this brotherly coordination, the condition of the most manifest authenticity of the testimony by which the disciples of Christ are recognized, in the exercise of charity!"

ROME

New Centre for Social Training

Since November 15th last, 41 students (34 priests, 5 seminarians, and 2 Sisters, representing 16 different countries) have been following courses at the Centre for Training and Social Action in the Third World (CESTA), which is attached to the Institute of Social Sciences of the Pontifical University of St. Thomas Aquinas (the Angelicum). The Director is Father Boavkda COUTINHO, an Indian. The Centre has been approved by the S. Congregation for Catholic Education and has the collaboration of the Gregorian University as well as of various religious institutes and Agrimissio (See our No.18). Furthermore, help in organising and arranging the programme of courses at the Centre is available from such International Organisations as FAO, the Commission for Justice and Peace, the African Association of Credit Cooperatives (ACOSCA) etc. The aim of the course is to give a training of a social and economic character, so that the participants may be able to fulfil their role in "animating" and promoting social development in the countries of the Third World, where they will go to work. In particular, the intention is that they be specially trained and qualified in all that concerns the organisation of cooperatives, and in promoting group-action within the local communities. At the same time, they are given some elementary ideas about the problems of agriculture, commerce, urbanisation, adult education, nutrition, domestic economy, community development etc. The lectures which began this year at the rate of three hours per week, will be complemented by practical study seminars at which experts of international class will participate. Besides, visits to Italian and foreign cooperatives are planned which should lead to a useful confrontation of theory and practice. (Oss. Rom.)

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- + - On December 2nd, 1972, Father Jean VAN KEMENADE of the District of Brazil Central, died at Sete Lagoas, aged 60 years. He had been professed 37 years. (63)
- + - On December 2nd, 1972, Father Wilhelm HERR, of the District of Bethlehem, died at Ladysmith, aged 54 years. He had been professed 33 years. (64)
- + - On December 4th, 1972, Father Jean-Baptiste BETTEMBOURG of the Province of France, died at Chevilly aged 79 years. He had been professed 51 years. (65)
- + - On December 17th, 1972, Father Gustavo ETIENNE, of the District of Kongola, died at Namur, aged 55 years. He had been professed 33 years. (66)
- + - On December 27th, 1972, Father Henri MARCOUX, of the Province of Canada, died following an accident at Ottawa. He was aged 36 years and had been professed 16 years. (67)
- + - On December 31st, 1972, Father Walter FINN, of the Province of Ireland, died in Dublin, aged 73 years. He was professed 52 years. (68)

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FRANCE The Vocation Crisis

In No.46 of the Cahiers de l'actualité religieuse et sociale, Father Manaranche S.J. writes as follows concerning the Report on the preparation for the priestly ministry, presented by Mgr. FRETILLIERE to the Plenary Assembly of the French Bishops at Lourdes.

".....Secularisation has been adduced as the cause of the crisis of the priesthood; or this crisis has also been blamed on celibacy and the clerical caste-system. The real problem, however, is the signification of the priestly ministry as compared with other possible ministries in the Church. Even up to recent times, the only solution envisaged was to speed up the production of priests of all kinds. What is at stake however, is the new relation of the priesthood to the diversity of tasks to be undertaken among the people of God. It is necessary not only to envisage a new type of priest, but also to show clearly what it is that is specific to such a vocation, if we are not to lead young people astray, along paths that for many lead nowhere.... What is most striking about youth is the priority it gives to an evangelical way of life and the places to which the young resort spontaneously to find their models... It is true that we should be wary of experiments that are too personal, and too little concerned with the overall perspective of the Church. However, we must not risk "extinguishing the Spirit", nor should we give the impression that we reserve prophecy for external use - political action, for example - rather than give it a hearing in the internal affairs of the Church itself.

Would St.Francis of Assisi get the 'Nihil Obstat' today, or would he rather be considered as a mischief-maker, upsetting a "project" which did not cater for such an appearance. The history of the Church demonstrates that the spiritual revivals of any age are an important symptom, even if they do not succeed. All innovations can be kept in perspective if we recall constantly the argument of Gamaliel (Acts.5. 38-39). If the undertaking is of God, it cannot fail; if it comes from man, it will destroy itself. Here again, history can enlighten us. It shows us that plans never get beyond the paper stage unless there is a strong personality to implement them. What could the Council of Trent have done with a St.Charles Borromeo, a St.Vincent de Paul, a Father Ollier!

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