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2-20-1973

### CSSP Newsletter-No.34 (1973)

Congregation of the Holy Ghost Fathers

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year period "ad experimentum". The aim of this Committee is to emphasize the value of the spiritual, moral and social realities of the family, and to promote and safeguard them. The Committee, conceived as a body for pastoral study and research at the service of the mission of the Church and of the Holy See in particular, is composed of representatives of the pontifical Offices concerned, of pastors and lay people.

It will be the forum of concerted action needed by the Offices which, in the field of their competence, deal with questions concerning the family, for the purpose of working out in the best possible way a common line of pastoral action. The Committee is linked with the Council for the Laity, without however being dependent upon it. It will be run by a coordinating group, which shall include the President - Cardinal Maurice ROY; a First Vice-President, a Bishop; a Second Vice-President, a married layman; a Theologian Assessor, an ecclesiastic; a Jurist Assessor, a married layman; a Councillor, a married laywoman; a Secretary, a married layman. There will also be 18 committee members and 9 'consultative' members, chosen by the Pope for their competency and experience matters concerning the family.

GERMANY

### New History of the Congregation

A few years ago, Father Josef Theodor RATH, of the German Province, decided to edit a History of the Congregation. In all there will be three volumes of which the first has just been published and is subtitled 'Le Séminaire parisien du Saint-Esprit pour les pauvres clercs, 1703-1800' -The Paris Seminary of the Holy Ghost

This publication is 15 x 21 cm in size, contains XII and 386 pages. The text is typewritten and reproduced on offset on a reduced scale.

The author has consulted many sources, in particular the Mother House Archives, in which he researched thoroughly, as well as using the "classics" of Spiritan History (Le Floch, Koren and Michel), not wishing to employ half measures.

In the 75 page introduction he retraces the historical background of the Congregation, forms a synthesis on the History of the French Church of the 17th and 18th centuries, during the Absolute Monarchy; ... Gallicism, the Catholic Counter-reformation, the Reform of the Secular Clergy and the institution of Seminaries, Jansenism, the missionary movement of Capuchins and the Seminary of Foreign Missionaries. This synthesis is directed towards German readers, and enables us to appreciate the circumstances which gave birth to our Congregation.

The opening chapter is dedicated to Claude François POUILLART DES PLACES: firstly his youth is described, followed by his friendship with GRIGNION DE MONFORT, his law studies and his decision to become a priest, then his studies in Paris, the foundation of the Seminary, the primitive rule and finally his early death.

For over 50 years - from 1710 to 1763 - the Congregation was guided by the work of Fr BOUIC, which is studied in two chapters. The first deals with the strengthening of the foundation of the Seminary, and all the difficulties which had to be surmounted in order to obtain legal recognition after the approval of the rule in 1734. The following chapter tells us about the Seminaries at Meaux and Verdun and about the Spiritan struggle against Jansenism, and particularly about the first students from the Seminary sent to Canada.

Fr. BECQUET, Superior from 1763 to 1788, augmented the missionary commitment of the Seminary by taking charge of the areas of

Guyana, St.Louis and Sénégal. During his term of office our construction at Rue Lhomond was completed.

The final chapter describes the destruction of the Seminary during the revolutionary upheaval, despite Fr.Dufflo's efforts to save it. The book ends with the sale of the Seminary and the dispersal of the Spiritans.

This is a very interesting and easily read work. The author arouses our curiosity by using original sub-titles, for example: The Jesuits of the Holy Spirit, The bold Archbishop, The Superior's disgrace, Two steps from the abyss etc., but this does not detract from the serious nature of the work. Full references are given for all authorities quoted. We look forward to the speedy publication of the second volume, which will recount the steps taken to restore the Seminary. (P.H.LITTNER)

FRANCE

CHEVILLY CONSORTIUM

The Consortium (common Formation programme for a number of different missionary institutes) at Chevilly now operates a three-year programme instead of a four-year one. This has naturally led to a decrease in the number of C.S.Sp. following the course. On the other hand, the over-all number of students has increased because of the number of missionary Sisters who are now taking advantage of these courses in Chevilly. In addition, a community of twelve Brothers and postulants, under the direction of Father Uzel, helped by two Fathers on up-dating courses, has been organized in such a way that these young religious can avail of the Consortium courses either for up-dating themselves or, in the case of those getting ready to go on the missions, to deepen their theological formation while also doing their technical and other studies.

Students at the Consortium

	I	II	III	TOTAL
French Spiritans	13	11	13	37
Swiss Spiritans	1			1
English Spiritans			1	1
Belgian Spiritans			1	1
Spiritans Sisters			2	2
Foreign Missions of Paris	1	4	8	13
Fathers of St.Jacques.	1	1	1	3
African Missions of Lyons.	3	2	2	7
Sisters of Our Lady of the apostles.	5			5
Marist Sisters.	2			2
St.Méon Sisters	1			1
Kermaria Sisters	1			1
TOTAL:	28	18	28	74

Fire in the Orphanage of Saint-Michel

Fire broke out on January 5th in one of the buildings of the Orphanage of St.Michel in Priziac, which is one of the Auteuil group. Four dormitories were destroyed, containing beds for 120 orphans. Fortunately no one was injured. With some tightening-up it has been found possible to accomodate all the 340 orphans in the buildings which are left, Although this is not strictly in accord 'with the book', it looks as if this emergency situation will have to last till the end of the school year.

The flu chose this moment to strike, just when all the infirm-ary dormitories were occupied by healthy children. The poor

infirmiry Sister spends her days running from dormitory to dormitory with aspros and hot drinks. Deputy IHUEL has succeeded in getting an allocation from his colleagues on the General Council of Morbihan. The cost of re-building will be very expensive and as is usual with the works of Auteuil, Father JEZO, the Director of St.Michel will have to count on the generosity of benefactors, whom no doubt the Little Flower and Father BROTTIER will send to his assistance.



IRELAND

MISSIONARY NEWS

The 1972 January-February edition of the Irish Newsletter not only gives us news of the Province, but also of many missions where Irish Spiritans are involved. We now take a look at some of these:

ALASKA: Fr.Ed STERLING, until now in charge of the parish of Palmer, has now been appointed Rector of the Cathedral of Anchorage. This reinforces our hopes that Spiritans are will-in with the local Church and are being appreciated.

CANADA: Our first missionaries left for Malawi at the beginning of the year, Father T.Colleton will take part in the National Missionary Council organized by the Hierarchy, to promote interest in the missions.

BRAZIL: Having spent some time in a parish run by the Scheut Fathers, Fr.D.KEEGAN tells us about the parish of Sao Joao de Meriti, which is in our charge. It is part of greater Rio de Janeiro and is rapidly growing. It belongs to the diocese of Nova Iguacu, which has a population of a million and a half, and is served by only 70 priests. And while the population is rocketing up, the number of priests is falling. This situation is driving us to concentrate on the training ('conscientization') of the laity, in small communities, in the hope that they will eventually be responsible for their own pastoral affairs.

ETHIOPIA: In connection with the new mission founded in Ethiopia, Fr.H.Mullin talks of "ethiopianization" of the liturgy. Actually, the Catholics in Ethiopia are either of Latin rite or of an Ethiopian rite which is similar to that practiced in the monophysite Church. In the words of the Pro-Nuncio of Addis Abeba: "Even if we accept ethiopianization of the liturgy, there will still be need for adaptation. You could not just take over their rite as it stands and impose on the faithful all those rigid rules of the traditional orthodox rite, with the severe fasts, long offices and Masses etc.. Ideally we look for a liturgy that will be authentically oriental, but revised, simplified, and not unwilling to incorporate into its composition suitable elements of the Latin rite. For missionaries, it looks as if the future will demand a gradual preparing for ethiopianization of the liturgy - studying it, informing oneself about its spirit, its symbolism etc. And of course, it adds another reason for trying to acquire a good knowledge of Amharic.(though not Gu'ez).

NEW GUINEA: We regret that owing to a shortage of space, we will not be able to describe the picturesque details given by our missionaries working under conditions equally 'primitive' as those of the population they are evangelizing. We will just quote these words of Fr.T.CREAN:

"The confreres have been well received by the Bishop. He is very appreciative of their fine work and is unstinted in his praise. He has tried to keep them as close together as possible and has treated them well in parishes allocated. Sometimes they feel that had they got their own area in the diocese they would be involved in a work of the Congregation and could work in some of the ideas garnered from their previous missionary work. However, they are quite

content to work as they are at the moment and feel that they can do a good day's work, which is all that any missionary wants."

SENEGAL

DEATH OF MONSIGNOR PROSPER DODDS

The Most Rev. Prosper Dodds, C.S.Sp., Bishop of Saint-Louis, Senegal, died in Saint-Louis of a pulmonary embolism on January 12. Though his health had not been good recently and he had gone to a Dakar hospital for a ten-day check-up before Christmas, his death came unexpectedly. He was 57 years old, and had been a Bishop for 20 years. He was born in Saint-Louis on February 17, 1915. He joined the Holy Ghost Congregation and after studies in France and Switzerland, was ordained priest on July 23, 1939. He returned to Senegal that year and taught at the minor seminary at Ngazobil, while helping in various mission stations. In 1947 he was named Prefect Apostolic of Ziguinchor, and when this became a Vicariate in 1952 he was consecrated (as Titular Bishop of Bennefa) on October 26, 1952. On September 14, 1955, Ziguinchor became a Diocese, with Mgr. Dodds as Bishop. He brought in several new Congregations of missionaries and did a great deal for the spiritual and social development of the area before he was transferred to Saint-Louis on February 15, 1966, where he served as Bishop for 7 years. In November 1972, he was brought to Dakar for hospital treatment but insisted on returning to Saint-Louis for Christmas. However, he had to return again to Dakar and it is there that he died on January 12th after he had received the Sacrament of Extremeunction.

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The Session on the Means of Social Communication

Following its plenary session in Dakar from the 15th to the 19th December 1972, the Commission for the Means of Social Communication of the Episcopal Conference of West Frenchspeaking Africa, approved of several resolutions from which we note the following points:

- The Commission feels the great need that there is for thorough technical training for all apostolic workers who make use of the mass media. It proposes that training sessions be organized for each medium on a national, regional or international basis.
- For proper training there must be good technical equipment and a qualified staff. This requires financing on a scale beyond the capacity of the different countries, and so it asks the competent international organizations to sponsor projects for training, equipment and research, and also the financing of the Commission's Secretariat.
- The Commission asks the West African Episcopal Conference to take steps to resume publication of 'Afrique Nouvelle', in a form based on the findings of a serious study by press experts and in conformity with the pastoral needs of the Episcopal Conference.
- The Commission recognizes the growing importance of radio in all the countries, and the effort to make this means of social communication a real instrument of dialogue with the people for their full development. It recommends that the media used for proclaiming the Christian message, especially the radio and the press, should also seek greater dialogue with the people and should make greater use of local languages.
- The Commission draws attention to the need for Catholics to take part in television programmes. It draws our attention to the African film festival at Ougadougou, where Catholics can help in the full development of Africans through the cinema.
- It is suggested that each country see to the training of Catholic television professionals, conscious of their mission as Catholics.

- The Commission asks the Catholic international organizations to make use of their status with the United Nations' organizations, so as to get put into effect the resolutions and recommendations adopted.

- The Commission expressed to the Episcopal Conference its concern on the use of satellites for social communications, and hopes that these new means will be used for promoting the integral development of Africans.

- The achievement of these resolutions in West Frenchspeaking Africa will depend on the successful establishment of a Secretariat of Social Communications, attached to CELAM.

- Finally the Commission is glad that a first All-Africa meeting of Episcopal Commissions on Social Communications will be held in 1973. It wishes to contribute to its work in presenting these conclusions and in sending a delegation to the meeting.

We must also add that the Commission stresses the importance of the World Day of Social Communications in awakening the interest of Catholics in the mass media and in getting the professionals to be more fully conscious of their duties as Christians in their work.

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### THE GAMBIA MISSION

This mission dates back to 1849, when the first French Spiritans were sent by our Venerable Father Libermann. 1905 saw the arrival of the first Irish Spiritan - Fr. John MEEHAN, who died in 1954, but whose memory is still living. In 1931 the Gambia was established as a mission separate from Dakar. It then gradually became the responsibility of the Irish Province of the Holy Ghost Fathers. Then in 1951 it became a Prefecture Apostolic. Finally, in 1957 it became a Diocese (Bathurst in Gambia), under the present Bishop, the Most Rev. Michael Moloney, C.S.Sp.. He is helped by a team of some 20 Irish Spiritan priests and 3 or 4 Brothers. These are spread out over three parishes and eight mission stations. There are eight Sisters of St. Joseph of Cluny who play an important role in the field of education, and the eight Presentation Sisters of Mary from Canada are involved in catechetical, pastoral and social work.

In a country where Islam predominates, progress is slow and almost imperceptible from the 'conversion' point of view, as one could expect. Nonetheless, the Church in its 'pre-evangelization' work has an important task to fulfil. Education, for example is still at a very backward stage, as also are the medical, agricultural and technical fields. There is, besides, the ever pressing problem of harmonizing the Christian ideal of marriage with African custom and tradition.

Perhaps the most urgent concern of the Church in the Gambia today is the absence of a native clergy. But the Catholic population is not fully conscious of this need. It has not yet understood that to be a Church in the full sense it must have its own native clergy. Very few of our Catholic boys have the chance of even getting a place in a secondary school. In addition, one must remember that in most cases parents make a great sacrifice when they provide their sons with a secondary education, and so they expect them to help them in return when they do obtain their 'O-level'. Earlier in this century there were one or two Gambian priests, but the tradition did not gather sufficient momentum. There is very little example for young people, there is not even one senior seminarian. In the case of the native sisterhood, the problem is basically the same, but not as pronounced. There are at present two Gambian Sisters, and it seems as if these are already giving the incentive so necessary for those contemplating such a vocation.

Hence, the Church in the Gambia has a twofold aspect attached to its work. There is, first of all, its duty and concern to feed this

tiny chosen flock of Christ from the table of the Word and the Eucharist, to ensure that they become truly the vital 'pars pro toto', the leaven in the mass. Secondly, it must continue to bear witness to the love of Christ among its non-Christian brothers. And even if dialogue is not possible, "silence, patience and especially love become in such conditions the witness that the Church can still offer and which not even death itself can silence" (Pope Paul VI, 'Ecclesiam Suam', No. 207). It is not just the work of a lifetime, but perhaps of many generations of missionaries. And so, ever mindful of the divine command to preach the Gospel to all peoples, we must always bear in mind at the same time that it is not for us "to know times or dates which the Father has decided by his own authority" (Acts 1:7) (FIDES, article by Fr. ELLISON)

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### CAMEROON INTER-CONGREGATIONAL SEMINARS

During the year 1972, the Union of Religious Sisters in Cameroon organized six seminars, mainly on the Bible. They were attended by 288 Sisters, and 43 priests and Brothers also took part. The Union also organized five retreats during the school holidays. These were followed by a total of 214 persons, including 41 priests and a Protestant deaconess.

Since October 1971, a small group of African and European Novices are following courses on liturgy and traditional African religions at the Senior Seminary of Yaoundé. They have been well received by the Seminarians. The presence of Sisters gives them an opportunity to discover the deep meaning of consecrated life within a religious institute. (FIDES 2485)

### GABON TWO JUBILEES

Two jubilees were celebrated in the closing months of 1972 - the Silver Jubilee of the Episcopal Ordination of Mgr. Jérôme ADAM (former Archbishop of Libreville) and also the Golden Jubilee of the arrival of Brother Odilon FEUERSTOSS in Gabon.

Mgr. ADAM came to Franceville in 1929 and spent 18 years working in the Haut-Ogooué region. In 1947 he was appointed Vicar Apostolic of Gabon, then Archbishop of Libreville in 1955. He has now been replaced by Mgr. ANGUILE and has retired to Okoja, where he is continuing active apostolic work, and can also devote himself to his favourite studies - linguistics and ethnography.

Brother ODILON came to Libreville in 1922 at the early age of 19. After a short stay at Sainte-Marie in Libreville and in Donguila, he moved to the mission of Haute-Ngounié. Ever since that time he has been in charge of the workshops and achieved remarkable results, all the time giving an example of religious regularity.

As both jubilarians are just 70 years old and still in full activity, we can well wish them "Ad multos annos"!

### SESSION FOR CATECHISTS

The first general assembly of Catechists of Estuaire and Ndjolé took place from the 16th to the 18th November last, in the parish of St. André de Gué-Gué. The main theme was 'Lay involvement in the Church'. Fr. EUZEN spoke about the Church in a clear and precise manner. Then a biblical exposé was given by Fr. BREYNAERT on the theme of 'Mission'. Fr. Michael LE COUTOUT presented the new Catechism and explained how to teach it to adults. Fr. LEGAGNEUR showed how to conduct the Sunday office, in the absence of a priest. Fr. GERARD spoke on lay involvement in the Church. A practical catechism lesson in two groups - one in the French language and the other in Fang - was supervised by Fathers PLEYBERT and MBENG-DONG.



1902, and ordained priest on October 28th, 1906. First he taught in Knechtsteden and Saverne. In 1910 he left for East Africa where he was to spend 62 years, except for 2 years when he was on holiday. He worked in different missions in the Districts of Bagamoyo and Morogoro, and besides French and German, he also spoke fluent English and Swahili. In October 1972, he celebrated the 70th year of his religious profession, something which does not happen very often! Since 1970, he was living at the Hospital of St. Francis de Turiani, near Mhonda, where he died after a long and fruitful life.

A RARE "FEAT"!

During the first week of last October, a "young" 80 year old bearded missionary, Fr. Adolphe GEYMANN, climbed Mt. Kilimanjaro and said Holy Mass on the "Altar of Africa", in fulfilment of a pledge made as a young priest. He set out from Marangu Hotel assisted by a young Swiss priest, Fr. Arthur HAUSER, himself a skilled mountaineer. When they reached Uhuru point, the two missionaries celebrated a Mass consecrating all Africa to Christ the King and Mary Queen of Peace. Fr. Geymann was ordained priest 52 years ago by Mgr. Le Roy who himself climbed Kilimanjaro and said Mass there almost 90 years ago. His book describing this historic safari was published in Paris in 1893 and subsequently translated into English. Fr. Geymann is at present chaplain to Huruma Hospital in the diocese of Moshi.

COR UNUM TO HELP TANZANIA

Tanzania has been chosen as one of the first countries for a pilot study on Church development aid by Cor Unum, the organization begun in 1971 by Pope Paul VI to co-ordinate Church aid projects throughout the world. (Cf No. 33 p. 10) The Tanzania Catholic Secretariat reported that Cor Unum said Tanzania was chosen because it was undergoing a peaceful social revolution, and because the Church was eager to take part in development. Tanzaniz's President Julius Nyerere, is a Catholic. To initiate its project, Cor Unum has proposed sending a team of experts to Tanzania to evaluate the development priorities in the country and study ways of supporting the self-help efforts of the people. At their November meeting the Bishops of Tanzania identified the following areas of concern: water and irrigation, agricultural improvements, small industries in rural areas, and vocational training opportunities for those who left school after the elementary grades. (N.C.)

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MADAGASCAR A special kind of retreat

There were seven of us, priests, one a Malagache, at Ambohitralanana to make what is commonly called "our retreat". No "retreat preacher" had been appointed to direct the exercises, so we took it in turn to preach. What was there to say except to announce Jesus Christ to one another? This Jesus Christ who is the meaning of our very life as a priest, whom too often we think we possess completely and in all His truth ..... each one of us for himself. To share Jesus Christ was something different, it was an affirmation that it is He who possesses us and that He does not allow Himself to be possessed in fullness and in truth, except in the Church that is to say in a group. Reciprocally, a genuine experience of the life of a "Team" implies a "Shared Faith in the Church". It is very common for us priests to discuss various matters, and we know how sterile these discussions often are. The experience of really listening to the other, especially when he is a priest, is very important in the life of a team. Moreover, on the part of the



GUADELOUPE Creole as a liturgical language?

The review 'Eglise de Guadeloupe' (No. 129 & 130) has published two interesting studies on the above subject. The language in question is the form of Creole that is spoken in the French West Indies, because other forms exist elsewhere. The Negroes who were brought to these regions as slaves evolved a type of 'pidgin' (pragmatic language), while the dominant class - the Whites - spoke a kind of 'bog French' called sabir. Little by little pidgen and sabir converged to become what we now call Creole. Today, the Creoles are no longer ashamed of their maternal language. They are no longer satisfied with speaking it, but wish it to be written down. There is a difficulty since there should be a uniform way of writing it which could thus become the 'lingua franca' between the English and French West Indies. This will eventually be done, no doubt, thanks to the work of eminent linguists, and the help of many learned Societies. Once official recognition has been gained with standardization, will Creole have the right to be admitted into the liturgy? If the liturgy is the expression of the Faith of the people, it is to be noticed that Creole is the language employed by the ordinary West Indian in his personal prayer. What objection is there to using the language of the majority for the public and collective prayer of the community? Of course, the authorities cannot leave this matter to individual well-wishers. The success of a Creole Liturgy is not impossible. It is already being tried in communities with a Creole outlook, where neither English nor French is properly spoken or understood. In the case of the other communities, it would appear that the moment has not yet come to solve this problem at the level of the West Indies as a whole. However, experiments are being carried out in Haiti and are planned for Sainte-Lucie and Dominica.

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LATIN AMERICA MEETING OF CELAM

Last November, the Episcopal Council for Latin America (CELAM) held its 14th ordinary assembly at Sucre (Bolivia). This meeting was intended to indicate precisely and clearly the fundamental lines and the criterion for action which would guide CELAM from now on, since the organisation had been criticized for setting up a huge super-structure, with its departments, its institutions, its specialized bureaux, without much contact with the real situation at the base.

The President, Monsignor Eduardo PIRONIO, Bishop of Mar del Plata (Argentina) said:

"CELAM is not a governmental structure, nor a super-conference or service organism, it is not the Latin American Church, however, CELAM is the vehicle of expression of the Church in the originality of its research and the transforming force of its presence". Already, CELAM has achieved some notable successes, among which we might mention the following:

- 1) It has brought about a sentiment of Episcopal collegiality and communion among the individual Churches.
- 2) It has helped to reveal the particular character of the Latin American Church and its original vocation in the context of the communion of the Universal Church.
- 3) It has given dynamic impetus to the Church's presence in the contemporary transformation of the continent.
- 4) It has encouraged reflection, both on the technological and pastoral level, about the Latin-American reality.

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-On January 11th, 1973, Father Herbert FARRELL, of the Province of Ireland, died in Kimmage, aged 81 years. He had been professed 62 years. (1)

- On January 11th, 1973, Father Petrus SIMONS, of the Dutch Province, died in Cologne (German Province), aged 63 years. He had been professed 41 years. (2)

- On January 12th, 1973, Mgr. Prosper DODDS, Bishop of St. Louis du Sénégal, of the French Province, died at Dakar, aged 57 years. He had been professed 39 years. (3)

- On January 12th, 1973, Father Alphonse GEMBERLE, of the District of Bagamoyo, died in the District of Bagamoyo, aged 92 years. He had been professed 70 years. (4)

- On January 23rd, 1973, Father IVAN VAN ROOSMALEN, of the District of Bangui, died in Rotterdam (Dutch Province), aged 54 years. He had been professed 20 years. (5)

- On January 29th, 1973, Father Thomas WALSH, of the Province of Ireland, died in San Francisco (United States of America), aged 60 years. He had been professed 39 years. (6)

- On February 5th, 1973, Father Paul ALKER, of the Province of Germany, died in Menden, aged 86 years. He had been professed 63 years. (7)

- On February 10th, 1973, Father Anthony HACKETT, of the Province of Ireland, died at Lake Charles (Province of U.S.A. West), aged 84 years. He had been professed 60 years. (8)

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5) It has contributed much original thought and the fruits of its own experience to the diverse riches of the Universal Church.

BANGKOK WORLD MISSIONARY CONFERENCE

This conference, organized by the Ecumenical Council of Churches on the theme "Salvation today" was opened on December 29th, 1972, at Bangkok in Thailand. Two hundred and sixty two delegates from member Churches of COE attended, and there was also a delegation of catholics, led by Fr. HAMMER, General Secretary of the Secretariat for the Unity of Christians.

The report presented by Pastor POTTER was the subject of particular attention. Analysing the situation today, where the world is deeply divided according to race and according to political or economic system, he noted that in this context, the Christians of the old world, and those of the new Churches, find themselves in conflict, in spite of themselves. In the case of the missionaries, they are part and parcel of the structures of the society in which they live, and they cannot escape from this situation. The Church herself has need of salvation, from this point of view, and it can only be the result of a more deep missionary action on the part of the Churches themselves. Pluralism is inevitable today, and dialogue has become an essential element in the propagation of the Faith. Evangelization cannot be well done merely on the basis of certain theological and confessional declarations. To this there must be added action and reflection on the rôle of the christian in the evolution of institutions. The mission is not the work of the professional only, but of the whole people of God who should receive the necessary training for this. Fr. Hammer insisted on the important rôle which must always be played by "mission", and this can never be replaced merely by dialogue. As for salvation, it can never be considered merely from the personal angle, one must never forget the obligation it involves in the social, political and cultural fields.