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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

MARCH 1973

C O N T E N T S

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	pages:
<u>NEWS FROM ROME:</u>	1 & 4
<u>GENERALATE</u>	2.
<u>PROVINCES & DISTRICTS:</u> Sénégal, Cameroons, Tanzania	2 - 4
<u>MISSIONARY NEWS:</u> Latin-America, African Press, West Africa, Sénégal, Cameroons, Congo, Gabon, Zaire, Kenya, East Africa, Mauritius, Brazil, Tanzania.	4 - 11
<u>VARIA:</u> Statistics of Catholic Church	10
Summer course in France.	11
<u>OUR DEAD:</u>	12.

ROME

DECISIONS OF THE HOLY SEE

On Monday March 5th, the new audience hall at the Vatican was packed with people during a much simplified but impressive ceremony. The 30 newly named cardinals received their papers of appointment from Cardinal Villot, Secretary of State, then the Holy Father himself gave them their red birettas and assigned each his Titular Church. The two African Cardinals, Cardinal Otunga, from Nairobi and Cardinal Biayenda from Brazzaville were given a particularly warm reception. The following lines are taken from the address made by the Holy Father:

"The view that you, Venerable Brothers, offer together with the distinguished representatives of your Churches is above all that of unity in the Church and of which the Church is the visible sign in the world....You today offer this view to us, to the entire believing community and to all mankind, just as you also offer a splendid and moving picture of the universality of the Church.....There are the ancient Churches of a venerable tradition; the mere mention of their names recalls illustrious events of religious and civil history. Alongside these, the Churches of the New World, of Japan and Australia. But it is most especially the young Churches, brought forth by contemporary missionary labours with such hidden energies, which in this Consistory become more completely represented....There is here present therefore the Church of the vanguard, the missionary Church, summoned with special urgency to save and renew every creature. In this way all things can be restored in Christ, and in him mankind can compose one family and one people (Ad Gentes, 1). And in the pastors whom we see here, surrounded by the faithful of their diocese, come from so far away, we have wished to honour all of the other pastors, all the indigenous priests and the admirable missionaries, all the faithful of these dear peoples, in order that there might shine forth ever more brilliantly in the world the beauty of their mission, the example of their faith and the genuine ardour of their apostolic charity."

TWO NEW SECRETARIES AT SCEP

As successor to Mgr.S.Pignedoli, who recently became a Cardinal and was appointed as President of the Secretariat for Non-Christians, the Holy Father appointed two prelates as Secretaries for SCEP, who since 1971 had been Assistant Secretaries: Most Rev. Bernadin Gantin, Archbishop of Cotonou (Dahomey) and Most Rev.

Simon D.Loudusamy, Archbishop of Bangalore (Inde). On February 17th, Pope Paul VI appointed Mgr.G.B.Reghezza as under-secretary of SCEP. The latter had been a missionary in Venezuela, and since 1968 has been the National Director of the Pontifical Mission Aid Societies, in Italy.

APOSTOLIC ADMINISTRATOR OF ZANZIBAR

The Sacred Congregation for Evangelization, in a decree dated January 26, 1973, has appointed the Rev.Fr.Bernard M.Ngaviliu, C.S.Sp., as Apostolic Administrator of the Apostolic Administration of Zanzibar and Pemba (Tanzania).

Fr.Ngaviliu was born at Marangu, in the Diocese of Moshi, on March 1, 1917. He was ordained priest on April 2, 1949, and after a few years of pastoral ministry as a diocesan priest he joined the Holy Ghost Congregation, making his religious profession at Kilshane, Ireland, in 1957. On his return to Tanzania he worked in the parish of Mashati, Moshi, was secretary to Bishop Kilasara, C.S.Sp., then chaplain to the motherhouse of the Sisters of Our Lady of Kilimanjaro, then parish priest of Mkuu. At present he is spiritual director at the Senior Seminary of Kipalapala (Tabora), and is also a parish priest.

FOURTH GENERAL ASSEMBLY OF THE SYNOD OF BISHOPS

On February 3rd, Cardinal Villot, Secretary of State, informed Most Rev.Ladislas Rubin, Secretary General of the Synod of Bishops, that the Holy Father has decided to convoke the Synod of Bishops in a General Assembly in 1974. Furthermore, taking account of the desire expressed by many Episcopal Conferences and especially of the proposals submitted by the Council of the General Secretariat of the Synod, the Pope has chosen as the theme for discussion:- "The Evangelization of the contemporary World".

CONGREGATION NEWS

Generalate - Rev.Fr Lecuyer, Superior General, returned from his visit to East Africa on February 12th. Rev.Fr Verdieu, General Assistant was allowed into Haiti to be present at his mother's funeral: we would like to express to him here our fraternal sympathy on his bereavement. Rev.Fr Donal O'Sullivan, First Assistant, left on March 3rd, to represent the General Council at the Provincial Chapter of Ontario; he will then go on to Ireland, returning to Rome in April.

APPOINTMENTS: Rev.Fr Joseph Cross has been appointed Principal Superior of the Congo District, with effect from June 1st, 1973.

Father Clement Piers will continue to act as Principal Superior until June 1st.

SENEGAL

DISTRICT CHAPTER AND COUNCIL

The first session of the District Chapter was held at Dakar from the 7th to 12th February, 1972. The texts elaborated here were then revised at the beginning of March by a commission. On April 11th, almost all of the Capitulants met at Cap des Biches and these texts were ratified by a large majority. An editorial committee made some final adjustments, then these texts were approved by the General Council on June 19th, 1972. They will be published in the near future.

On December the 7th and 8th, 1972, the members of the District Council met at the Spiritan House of SPEM. They agreed in

principle to the acquisition of this house, which is at present the property of the French Province, and discussed certain details of the transaction.

The Council asked the Principal Superior to approach the Bishops concerning the contracts which the Congregation wishes to draw up between itself and the Diocese in which it is working. (Cf. DD 422). Then the Council studied the role of the Spiritan missionary in the Dioceses of Sénégal and Mauritanie, and their relationship with those in charge in these dioceses.

Each member of the District must come to accept an evolution in the situations which we have known up to this, and endeavour to make a still greater effort to fit into the structures which are now being set up.

We must agree to share loyally in the common destiny of the Churches in which we are working, and we must help to build them up without trying to insist on running the mission our way, while at the same time ensuring that active participation which the Bishops of these Churches are entitled to expect from us.

Our Spiritan Communities must open up more and more to those with whom we are living - diocesan clergy, the laity, both christian and non-christian.

Concerning regional communities, the Council simply pointed to the decision of the General Chapter and asked that it be put into practice. A regional community is everybody's responsibility, and does not depend simply on the good will of the Principal Superior.

Finally the Council discussed the setting up of an Historical Commission as requested at the Chapter. All confreres interested in this matter are asked to inform the Principal Superior, who, for his part, will try to stimulate interest among the confreres on the occasion of his visits. All confreres are requested to send immediately to the District archives, all the documents in their possession which concern the history of the Congregation up to 1962, a year which is seen as a mile-stone in our missionary history. Too often in the past (not only in Sénégal) historical treasures have been lost for ever through negligence.

CAMEROONS

MEETING OF PRINCIPAL SUPERIORS

From January 9th to 11th last, the Principal Superiors of Doumé, Yaoundé, Bangui, Gabon and the Congo met at Bertoua, in the diocese of Doumé (East Cameroons). Also present at the meeting were Father Biemans, Provincial of Holland, and Father K. Houdijk, who represented the General Council. The French Province was unable to send a representative. The Bishop of Doumé, Mgr. Van Heijgen, who is also responsible for matters concerning Religious in the whole Cameroons, attended some of the sessions. In order to improve dialogue between the local churches and the Hierarchy, it was decided that in future the Ordinary of the area, and the Bishop in charge of Religious would be invited to those meetings and that they would be sent a copy of the minutes of the meeting. It was also decided that the Principal Superiors of Senegal and of Kongolo would be invited to the next meeting.

On the first day, having studied the replies to a questionnaire on the state of personnel and works in each District, the important topic of updating and of permanent formation was considered. On the second day the topic discussed was that of the collaboration with other religious and nuns in all that concerns the life of faith and in team work. Then the outlook for Spiritans in the five Districts was discussed. In this connection, the efforts to found an institute of Brothers in Bafia were reviewed, and the project of having a vocation centre in Yaoundé was discussed. Finally, the

question of the community was dealt with and especially certain experiments in connection with group-work and research in common. The last day of the meeting was given over to youth, especially to those who are spending a period on the missions trying to see how they can fit in as sociologists, missiologists or as social assistants. Religious life and the new status of Brothers were given serious attention. An initial exchange of opinions took place concerning the function of the Principal Superior, but this question will come up again on the programme of the next meeting.

Sessions lasted from 8.30 to 12.30 and from 14.30 to 18.00 hrs. These were very full days. Each morning began with a concelebrated Mass. A very pleasant interlude, at least for the Dutch confreres, was the visit to Bertoua of the Princess Royal Beatrice and her husband Prince Claus, who were touring Cameroons.

TANZANIA

OPENING OF NOVITIATE

"The Novices arrived at Usa River on January 6th. So far there are only six - the seventh is not yet definite. These aspirants did their Philosophy at the Seminary in Ntungamo, Bukoba or the Seminary of St. Thomas in Nairobi. The six make up an excellent group: they have shown responsibility and maturity which inspire great hopes for the future. They were received officially into the novitiate on January 10th, after a three day retreat. The Superior General was very impressed on his recent visit." The period of novitiate is one year, after which the Professed will go to do their Theology at the Seminary of Kipalapala, in Tabora. (Taken from a letter by Father Patrick Ryan, Master of Novices.)

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NEW MISSIONARIES

ROME

THE CHURCH AND TRADITIONAL RELIGIONS

In conformity with the wish expressed in Paris last year, the Secretariat for Non-Christians has now opened a new section to deal with traditional religions. From this it can be seen that the Secretariat is expanding its aim and at the same time clarifying it: it is no longer concerned solely with religions which have a connection with the Catholic faith, as for example Islam and Judaism, nor with the great religious currents of Asia - like Buddhism and Hinduism. It is now concerned with the traditional animistic religions of Africa, Oceania and Latin America. Indeed, these religions merit our interest and attention for their authentic religious values, their profound human aspirations and their community implications. To be able to recognise in each people the right to preserve their religious inheritance, to be able to present the Christian message in a loyal perspective of cooperation rather than opposition, these are some of the ideas generated by Vatican II. In forming this new department to deal with traditional spiritual religions, the Secretariat for Non-Christians has taken a step forward in recognizing their right to exist.

(PEUPLES DU MONDE)

SECRETARIAT FOR NON-BELIEVERS -- AND AFRICA

It has often been said that Africa is essentially a religious continent, so it is not surprising that the Secretariat for Non-Christians has shown an interest in Africa, although, the Secretariat for Non-believers has been less involved. However, on the occasion of its plenary assembly in 1971, the Secretariat for Non-believers decided to organise a seminar on secularisation, that is to say, on the impact of modern civilization on religion in Africa.

The inspiration for this move came from the first Panafrican Meeting of the Laity and the second Synod. Two sessions were organised: one in Kampala for English-speaking Africans, the other in Abidjan for the French-speakers. In preparation, contact was made with the Episcopal Conferences of various countries, and these delegated an expert to one or other of the sessions, which took place during the summer of 1972. The Kampala session was presided over by Cardinal F.König, Prsident of the Secretariat, and the Abidjan session by Father Vincenzo Milano, SDB. Besides, it was suggested that a national secretariat be formed in each country for dialogue with non-believers and for contact with the Roman Secretariat. These national African secretariats are concerned with the safeguard of the authentic spiritual values of the African tradition, in order to cater for the aspirations of Africans of all ideologies. If the African situation is still not alarming, it may now begin to be as a result of the secularisation process, of the growing rationalism, of the diffusion of the scientific and technical mentality, of urbanisation, of the development of universities, or even of the cultural and ideological pluralism. (OSS.ROM.)

PARIS

SERVING LATIN AMERICA

The representatives of various European organisations, which send Diocesan Priests on temporary service to Latin America, met in Paris to study the situation concerning this service and the problems to which it can give rise. Of the 1626 diocesan priests serving in Latin America there are 730 from Spain, 453 from Italy, 150 from France, 133 from Belgium, 80 from Germany and 24 from Holland. The appeal launched by Pope Pius XII in 1958 met with a very generous response, but also with some obstacles: the difficulty for European priests to adapt to Latin-American milieu, the difference between the foreign and local clergy, the shortness of their stay, and the problem of readapting to their ministry when they return to their country of origin.

AFRICA

THE PRESS

The French review of Political African Studies has begun the publication of a series of articles on the Press in Africa (No.84). Hervé Bourges writes: "Africa is the region with the poorest information service in the whole world: including South Africa, in 1960 there were about 220 daily newspapers, including polycopied bulletins, issuing about three million copies, for a population of about 250 million people; only in South Africa, the island of Mauritius and Madagascar is there a press with more than 5 daily copies for every hundred persons. 15 countries have no daily publications at all, and 7 others have to make do with a polycopied bulletin."

This deficiency is compensated to some extent by the fact that European daily newspapers are available in the main centres, that there is an African press with fairly regular weekly publications, and that radio broadcasts reach the most remote villages. In 1968, Africa had reached the figure - 5 radio-stations per hundred people. In certain countries, the radio-listening population reaches or exceeds 50%, while the newspaper readership does not even amount to 5%.

WEST AFRICA

MEETING OF BISHOPS

The Assembly of West African French-speaking Bishops held its 5th plenary meeting at Abidjan (Ivory Coast), which ended on March 1st. Most Rev. Dossek, Archbishop of Lomé (Togo), is the new President, with Most Rev. Adimou, Archbishop of Cotonou (Dahomey) as Vice-President. A new permanent committee was elected. During the course of their work, the Bishops decided that the Senior Institute of Religious Culture in Abidjan should include, henceforth, a Catholic Faculty of Theology, a Training School for Catechists and a Pastoral Centre to which the french-speaking West African priests should come for up-dating courses. The Bishops also decided to resume the publication of the weekly 'Afrique Nouvelle' which was suspended last year for financial reasons.



SENEGAL

DROUGHT AND FAMINE

At the moment all the countries of Sahel are suffering a period of drought and with it, famine. According to the Ministry for Rural Development, there has been a 50% decrease in the production of peanuts, millet and sugar-cane, and one and a half million people have been affected. An appeal for aid was launched by Most Rev. Thiandoum, Archbishop of Dakar. The pastoral commission 'Justice in the World' drew attention to the position of the children attending catholic schools in rural areas:

"Many of the children coming from distant villages, used to bring a meagre snack with them, but this is no longer possible. The boarders used to contribute food for their upkeep. Now that this is no longer possible, they have had to be sent back to their families. The parents, who have a smaller income now, are no longer able to pay for their children's tuition, - hence the impossibility of keeping them at school. Food supplies are being organised for the children in the state schools, but in the circumstances, our children cannot be included. Therefore, it is requested that urgent measures be taken to provide the help necessary for the country children, so that they can return to school."

The call for immediate solidarity is an occasion for the Directors of the Christian community to make the Christians aware of their long-term responsibilities - a typical problem of what could be called 'pastoral work for Development in the African Churches'. Most Rev. Thiandoum wrote:

"This action also implies sustained attention to everything which depends on us for help in the improvement of agriculture and irrigation methods in the country: the influence of forests on rainfall, the need for diversity in agricultural products, etc.."

(I.C. I 1-III-73)



CAMEROONS

EPISCOPAL CONFERENCE OF THE SOUTH AND CENTRAL

From January 23rd to 25th, the Episcopal Conference of the Central/Southern region - which covers the dioceses of Bafia, Doumé, Mbalmayo, Sangmelima and Yaoundé - held a meeting in Bafia. Seeing that important efforts are being made for the formation of a responsible laity, despite the obstacles which still exist and are a hinderance to true dialogue between the clergy and laity, the meeting decided to speed up the diffusion of information concerning the texts of Kampala and Accra, and those of the National Conference of the Cameroons, elaborating the main points, with a view to applying the resolutions and setting up structures for dialogue and collaboration at all levels. All arrangements will

take into account the natural groupings: an effort will be made to find community 'leaders', the general objective being the collective promotion of the Christian and non-Christian masses. For the moment, the pastoral animation team of Yaoundé will work on this project, but eventually it is hoped that a team representing the various interests will be established and put at the disposal of the Regional Conference. (EFF.CAM. 21-28 Feb..)

BRAZZAVILLE

CARDINAL EMILE BIAYENDA

As soon as he learned the news that he had been made Cardinal, the Archbishop of Brazzaville immediately informed the President of the Popular Republic of the Congo, Commander Marien Ngouari, who later received official notification. On the same evening, the President of the Republic, accompanied by almost all the members of the Political Bureau, held a reception for the new Cardinal. The dignity of cardinal is intended primarily to honour personally the individual on whom it is conferred, but there is no doubt that when it is conferred on the Head of the Church of a nation, it is surely also showing recognition for the Catholic community which he directs, and the Holy See is showing a definite interest in the national community, which surrounds the newly elected cardinal. We can also appreciate the very genuine pride which this honour inspires among all Congolese, be they Catholic or members of another Church, believers or non-believers.

(SEMAINE, 11.II.73)

GABON

TORTURE OF TRANSLATION

This title was already used by Father Briault, C.S.Sp., some years ago. He was speaking of the missionaries' efforts, right from the beginning, to compose a catechism in each of the many African languages. When we think that in Gabon alone there are no less than 15 languages, we can appreciate the extent of this work, in the midst of all sorts of difficulties. Whereas certain languages, like fang or myéné, have been well studied, it is not so with most of the others, in particular the languages which concern me - nzébi, which is spoken in 5 missions in Southern Gabon and 3 in the Congo, not to mention those towns to which the Anzébis have emigrated. Already great work has been done by Father Dussouet, C.S.Sp., who wrote a religious history and an excellent catechism. The liturgical reforms of Vatican II caused even more translation work. African languages are rich in concrete words, but have a poor vocabulary of abstracts. Concerning specifically biblical, catechetical, liturgical and theological vocabulary, like Word, Person, Providence, Angel, etc., the easy way out is to put the European term as such, perhaps with an explanatory note. Indeed, it is difficult to find a more or less adequate paraphrase, and the result is often an amusing if unfortunate misinterpretation, as for example, when "the nuptials of the Lamb" becomes "the sheep's wedding"! In so many instances, the meaning of words has to be forced, and sometimes one has to make do with a solution which is not necessarily the best. This is the greatest problem faced by the translator, but also his greatest challenge: to be able to communicate the Word of God better, so as to implant it in the souls of his listeners.

(Taken from a letter by Father Ph.Delegue.)

ZAIRE

TENSION BETWEEN THE GOVERNMENT AND THE CHURCH

Once again relations between the Government and the Church are tense, and the position of the clergy and missionaries is delicate.

On February 8th, the Government radio announced the suspension of 31 periodicals with religious affiliation, adding that: "in order to preserve freedom of conscience and of expression, the citizens who expressed their views in the suspended publications are now invited to continue to do so in the national press". The Union of the International Catholic Press (UCIP) lodged its protest immediately against this move.

On February 9th, speaking on the reports coming from the Permanent Episcopal Committee, General Mobutu did not hesitate to qualify these "diabolical inventions". The document concerned - a 200 page brochure published in Brussels - gives a resumé of the talks organised by the Bishops in April, October and November 1972. The church in Zaire is seen to be confronted with serious problems, in particular with the attempt to set up a "lay-state". The Bishops are all the more worried because this policy seems to them to be responsible for the lowering of moral standards and the young people's dissatisfaction with the priesthood. The solutions envisaged are not in keeping with General Mobutu's wishes. They are seen by him as "the most crafty techniques for infiltration and gaining a foothold". On February 10th, Cardinal Malula and Most Rev. Moke, one of his auxiliaries, requested an audience with President Mobutu to give him an explanation of the documents in question. This interview was carried out in an "atmosphere of mutual understanding".

On February 15th, the Auxiliary Bishop had an interview with the Commissary of State for National Orientation, and they discussed the suspension of the publications and also some insinuations in the national press, which were considered offensive to the Catholic Clergy. According to the Press Agency in Zaire, AZAP, the Commissary said that there was no room for bad feeling between public powers and the Catholic Church. When Bishops and Priests admit that they are first of all citizens of Zaire, before asserting their ecclesiastical dignity, only then would the dissension between the Zairist revolution and the evangelical mission cease. The priests and Bishops of Zaire are members of MPR and as such, they are allowed to take part in discussions and conferences which are organised regularly throughout the country, in such a way that they can explain their point of view on the administration of national affairs, along the lines of the objectives mentioned in the Sele Manifesto. The Catholic clergy in Zaire has no reason to oppose the revolution, since the work of africanisation and of national evaluation which is being carried out in the country, is for the good of all the people of Zaire, including those concerned with religious matters. Material and spiritual progress are complementary, and can be achieved by the civil powers and the Church, within the framework of the Popular Movement of the Revolution."

KENYA

CARDINAL MAURICE OTUNGA

Most of the new Cardinals were accompanied to Rome by delegations from their own countries. At an audience on March 10th, the Holy Father addressed the Kenyan group in the following words: "We are pleased to greet you, dear Cardinal Otunga, and to welcome those who have come with you to the Consistory. You have been chosen to be a Cardinal of the Church, not only to honour you as a person and a Pastor, but also to show our affection for the beloved people of Africa and of Kenya in particular. The honour which has come to you is a sign of the maturity of the Church in your country, a testimony to the labours of those who have brought the Gospel message to your people and a pledge of even greater strides to be made in the name of Christ among those who are your brothers, our brothers, brothers of Christ himself. We hope

that you will take back to Kenya many pleasant memories of these days. Even more, we hope that you will carry with you the message of unity and love which you have seen here at the See of Peter. To you, to those who have come with you, and to all in your pastoral care, we are happy to impart our special Apostolic Blessing.

(OSS.ROM.)

The Episcopal Conference of Kenya has approved the plans for a Catholic Centre in Nairobi, which will house the Catholic Secretariat of Kenya, the offices of AMECEA and other Catholic organisations.

(FIDES)

EAST AFRICA

CATECHETICAL CONGRESS

"Towards Adult Christian Community" is the theme of the first-ever AMECEA Catechetical (religious Education) Congress. The congress will take place at the Kenya Science Teachers' College, Nairobi from 3rd - 13th April, 1973. The congress theme stresses the primary objective of the meeting: How to provide on-going education in the formation of adult Christian communities in Africa.

Participants will spend most of the time in small groups. The 12 Task Groups will study such topics as "Forming Christian Communities", "School Leavers and Youth", "Marriage and Preparation for Marriage", "Parents and Family", "Catechists and Catechetical Training Centres" and "New Literature and Correspondence Courses". There will be a limited number of plenary sessions devoted to talks on such topics as "The Learning Church", "Process of Learning", "Revelation" and "Person and Community" and the preparation of general recommendations and resolutions. (AMECEA 11)

MAURITIUS

CARITAS AGRICULTURAL SCHOOL

One of the present problems which is threatening the future of the island of Mauritius, is unemployment among young people. Underdevelopment is one of the greatest causes of this situation. With the founding of an agricultural school, much interest has been aroused in the training of young farmers, who up to this have been the victims of routine and idleness. The donation of a site to the diocese of Port-Louis has facilitated Caritas in setting up such a school. Its location in the outskirts of Curepipe, makes it easily accessible. The pupils, young people between the ages of 15 and 20 who have no work, are given practical lessons in agriculture and the rearing of animals. Tuition here is provided on a voluntary basis by specialists. When the term is over, these young people go back home, and are now able to work on their own or rented land, while Caritas is continuing to support them. "These mini-projects have a certain factor of multiplication", notes one of the Directors. "Each person who succeeds is both an example and proof of what can be done".

(MESSAGES SOS 238)

INSTITUTE FOR DEVELOPMENT AND PROGRESS

Experience has shown that the training of those who can teach others is an efficient way to promote development. Supervised by Vicar General, Mgr. Nagapen, supported by Caritas and other Church groups, the I.D.P. is an organ for training and for social action. Its aim? By means of courses and sessions, it hopes to train agents of development, who will contribute within their various social milieu, to the development of the country. The

I.D.P. is an organisation both for research and for publication, in the socio-economic field. It is open to anyone, regardless of race or religion, who wishes to play an effective role in social engagement.

BRAZIL LETTER FROM POPE PAUL VI TO BRAZILIAN BISHOPS

The Local Missionary Council (CIMI), which was set up in Brazil some years ago, for a deeper and more relevant study of the problem of the Indians in the Amazon basin, organised a study course to clarify this problem. This course was held at Manaus, the capital of the State of Amazonas, from the 12th to the 15th Feb.. It was directed in particular to missionaries working among the Indians; these latter are estimated to number about 100,000. The 'Native' problem, as it is called in Brazil, comes at a very delicate moment, because in a few years time, Amazonas will be crossed from side to side and from north to south by the great "Trans-Amazonian Highways", some of which are already being constructed, while the rest are on the drawing-boards. What is the future for the Indians, in the face of these technical advances? Not an easy question to answer. We are apprehensive about their survival, as they can hardly resist the shock of colonisation, even when this is done in the most well-intentioned manner possible. The continued existence of these little ethnic groups, spread throughout the forest, will depend on a very deep study of the problem and of the validity of the solutions proposed. Missionaries who have lived for years in contact with the Indians, feel particularly interested in this study and the course organised at Manaus is only one of the many initiatives adopted to guarantee a proper solution to the problem of the Indians.

(AIMIS)

SOME FIGURES

The most recent statistics concerning the Catholic Church of the World are found in the Annuario Statisticum Ecclesiae MCMLXX published recently by the Vatican Library. Catholics make up 18.4% of the world population, that is 659 million out of a total of 3,589,725,000. The highest percentage is in America (59.0%), followed by Europe (23%), Africa (11.6%) and then Asia (2.6%).

Ecclesiastical circumscriptions (dioceses, vicariats, etc.,) number 2,298 (of which 2,166 are of the Latin rite and 132 of the Oriental rite). There are 191,398 parishes of which 39,431 (or 8.5%) have no resident priest.

The secular and regular clergy together in the service of the Church reach a total figure of 1,600,000 distributed as follows: 270,924 diocesan priests, 148,804 religious priests and 309 permanent deacons. The average number of diocesan priests is 6.4 to every 10,000 catholics or 1.2 to 10,000 inhabitants.

Between 1969 and 1970, the number of diocesan priests decreased by 1,638; the number of religious decreased by 2,882. This decrease is not so much due to an increase in the numbers leaving their Order as to a decrease in the number of ordinations. In 1970, 20,902 seminarians out of 161,542 left, that is 19.5 per 1,000. Taking both relative and absolute figures, the first place is held by Italy, where 3,494 seminarians left the seminary; followed by Spain with 2,049 and then France with 835.

The information given in this annual is very interesting. However, it must be remembered that figures are only figures, they only account for sociological factors. Where religious matters are concerned, this is far from being the whole story. Pope Paul VI recalled two days after the publication of the annual:

"Statistics only take account of man, they leave out God." But God "is not an inert being, nor is he absent from religious acts." As Mgr. Rodhain said about charity, there is some information which can be compiled in statistics and some which cannot. The mystery of suffering and praying souls, the grace, humility of those who are vowed to the service of God and of the Church, these matters cannot be assessed mathematically. Yet this is the most important aspect.

(FR.CATH.)

TANZANIA

EXCHANGE OF PRIESTS

In Tanzania, some dioceses already have many local priests, whereas others have only very few. This fact prompted the idea of arranging exchanges between diocesan and missionary priests. This has been done between the diocese of Moshi, where there are 64 priests and 29 missionaries, and the Archdiocese of Dar-es-Salam, where there are only 4 priests and 25 missionaries. Already two Capuchins from Dar-es-Salam have taken charge of a parish in the diocese of Moshi and two priests from Moshi have gone to work in Dar-es-Salam.

(FIDES)

PARIS

UNIVERSITY SUMMER COURSE

As every year, this summer again, the Comité Catholique des Amitiés Françaises dans le Monde are organising a course (July 3rd - 31st) which will deal with language, literature and French civilisation for foreigners, teachers, students and generally for all those who wish to become familiar with French culture and life as well as with catholic thought in France. The programme includes various courses, as well as guided tours and excursions. At the end, the students who have passed the various tests will be given a diploma or certificate. These examinations are not obligatory.

(For further information, apply to M.le Directeur des Cours Universitaires d'Eté, 99 rue de Rennes, 75006 Paris. Enclose three international stamp coupons for the reply and details of the programme.)

LYONS

AUDIO-VISUAL COURSE

Following on the wish expressed by many delegates at the O.P.M. Congress in Lyons in November 1972, and the request by the Episcopal Commission for Social Communications Media in Latin America, A.V.E.X. 1973 is organising two courses:

- a) a short one (2-29th Sept., 1973) which will give a basic introduction to audio-visual vocabulary and an initiation to the techniques used.
- b) a longer course (2nd Sept., 1973, to the end of February 1974) to give a thorough training to those who are to act as Directors in the field of audio-visual Catechetics.

(For further information, write to Session AVEX, 19 rue de Chavril, 69110 Sainte-Foy-lès-Lyon, France.)

- + + + + + + + + O U R D E A D + + + + + + + + + +
- + - Father Johannes Pauls, of the Province of Germany, died at Knechtsteden on February 14th, 1973, aged 78 years. He had been professed 52 years. (9)
 - + - Father Michel Baret, of the District of Réunion, died in Tampon on February 15th, 1973, aged 70 years. He had been professed 51 years. (10)
 - + - Father James Simpson, of the Province of England, died in Liverpool on February 15th, 1973, aged 51 years. He had been professed 33 years. (11)
 - + - Father Christianus Fakkeldij, of the Province of Holland, died in Utrecht on February 16th, 1973, aged 54 years. He had been professed 34 years. (12)
 - + - Father Louis Anglade, of the District of Madagascar, died at Diego-Suarez on February 23rd, 1973, aged 71 years. He had been professed 51 years. (13)
 - + - Father Joseph Mamie, of the Province of Canada, died in Montreal on March 10th, 1973, aged 81 years. He had been professed 57 years. (14)
 - + - Father Mary-Jarlath Hughes, of the Province of Ireland, died in Rockwell on March 10th, 1973, aged 75 years. He had been professed 44 years. (15)
- + + + + + + + + + R.I.P. + + + + + + + + + +

Recently published

"FRONTIER SITUATION FOR EVANGELISATION IN AFRICA"

In February we received a document of particular interest to those who like to approach evangelisation (also) from the existential "situational" side. Indeed, to people who have dedicated their lives to respond to the Lord's call to "go and teach all nations", it looked very close to what many have been clamouring for: an agenda for today's missionaries, at least as far as Africa is concerned. The document, 36 closely packed pages and tables, also includes a coloured map of the state of evangelisation in Africa. It can be obtained for US\$3 surface mail (air mail extra) from Rev.D.B.Barrett, B.D., Box 40230, NAIROBI, Kenya.

This report describes the extent to which the Christian faith has penetrated across Africa, by means of an overall investigation concerning the situation in nearly half of the 860 tribes on the continent, together with more detailed case studies of 51 tribes representative of the whole range of peoples in Africa. It is based on field investigations and other enquiries over the period 1965-1972, which began with a 3-month field survey from Senegal to Central African Republic, leading up to the report 'The evangelisation of West Africa today' for the Yaoundé (Cameroon) consultation in June, 1965. Since then the project has evolved to cover the entire continent under the title 'The evangelisation of Africa today', sponsored by the All Africa Conference of Churches.....