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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

APRIL 1973

C O N T E N T S

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No.36

pages

<u>NEWS FROM ROME:</u>	Generalate, SCEP	
<u>PROVINCES AND DISTRICTS:</u>	Sénégal, Sierra Leone, Cameroons, Gabon, Ethiopia, Tanzania, Brazil, Haiti.	
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## Death of two Spiritan Archbishops.

Since the death of Mgr. Prosper Dodds, on January 12th, 1973, two other Spiritan Archbishops have been called to God, both on the same day - April 7th.

1) Mgr. John Charles McQuaid, previous Archbishop of Dublin, was born on July 28th, 1895 in Cootehill, in the diocese of Kilmore (Ireland). He was ordained priest on June 29th, 1924. He was professor, then Dean of studies and finally Superior of Blackrock College. On November 4th, 1940, he was appointed Archbishop of Dublin, and was consecrated Bishop on December 27th. Because of ill-health he offered his resignation which the Holy Father accepted on December 29th, 1971. (Cf. Newsletter No.26, p.2)

2) Mgr. Pompeu de Sa Leao Y Seabra, Bishop of Malanje, was born on January 19th, 1908, at Sobreira Paredes, in the diocese of Porto, (Portugal). He was professed on September 8th, 1928. On October 4th, 1931, he was ordained priest. He was professor at the Seminary of the Holy Ghost at Fraiao-Braga until 1937. Then he left for Angola and was a missionary in the diocese of Malanje. In 1951, he was appointed Principal Superior of the District of Silva Porto, then of Luanda. He was appointed Archbishop of Malanje on December 20th, 1962, and was consecrated Bishop on March 10th, 1963.



ROME

### Visit of Fr. L. Ledit to Poland

Exactly two years after his first visit, Father L. Ledit, General Assistant, visited our Province of Poland, from March 30th to April 11th. In his report, he writes:

"Very little change since 1971. Our confreres, very much devoted to the Church, are working hard in the three parishes entrusted to them. Practice of religion has scarcely weakened at all in these parishes - it is still above average for the Church in Poland. The Archbishop of Posnan, Mgr. Antoine Baraniak, told me that according to the most recent estimates, the average is 65%. There are still many vocations to the diocesan priesthood;

religious congregations seem to be showing a slight decrease. One of the laity remarked to me: "As the standard of living improves, the number of vocations decreases."

Recruitment is the main problem for our Province. At the moment, it is a question of survival. Religious congregations which have been established in Poland for a long time, and which already had a good number of members before the second world war do not have this problem. They have been able to make the necessary adaptations in their structures and their works. However, this is not so for the religious congregations which started between 1930 and 1940. Still, our confreres are not discouraged. They are very attached to the Congregation and want to do all they can to help it flourish in their country, for the promotion of the missionary apostolate.

ROME THE HOLY FATHER RECEIVES SCEP PERSONNEL

On Saturday March 31st, His Holiness the Pope granted an audience to the staff of the Sacred Congregation for Evangelization. In presenting the group to the Holy Father, Cardinal Rossi, Prefect of the Congregation, thanked His Holiness for the interest he had shown during the previous year in the functions marking the 350th anniversary of the Congregation and the 150th anniversary of the Society for the Propagation of the Faith. He thanked him also for the recent creation of seven new Cardinals in the missions. In his reply, Pope Paul VI said that he was glad to be able to make the personal acquaintance of all his colleagues, to speak with them in all simplicity and cordiality, and to show them that, not only in the eye of God but also before the Vicar of Christ, none of them is anonymous; that all, even those doing the seemingly humble jobs, are in his eyes very valuable for the service of the Church, that they are people with whom he feels united on every level - human, spiritual and supernatural. He went on to say that reflection on the missionary duty of the Church, which concerns all those who work in SCEP, would revive the missionary spirit and encourage complete dedication in response to Christ's inviting love.....

(It may be well to note here, that among the SCEP personnel there are two Spiritans: Fathers Frederic Heudes and Roland Quesnel, editor of FIDES)

.....

SENEGAL Contribution to the study of the Flora of Senegal.

Father Jean Berhaut, C.S.Sp., has just published the first volume of his 'Flore illustrée du Senegal', the result of many years of patient and persevering research. Already in 1954, he had published a similar work of less importance, presented as "a practical key to easy and rapid classification of plants", of which a new edition was published in 1967. This, however, was just an introduction to the present volume, which is the first on the Flora itself and will be succeeded - D.V. - by eleven others, each dealing with from 200 to 250 species. It is a large volume of 625 pages, with a drawing of each plant. Throughout its history, our Congregation has always had distinguished botanists, and Father Berhaut is continuing this tradition.

This work was published by the Government of Senegal.

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SIERRA LEONE A Sample Disengagement

For thirty years the Catholic Teacher Training College in Bo, Sierra Leone, was the provincial pride of the Catholic mission

in the educational field. It helped, it was said, to make the mission known and respected.

For two years back governmental rumblings were heard that the department of education wanted to amalgamate the Catholic College with a Protestant one, more recently established, and form an inter-denominational state institution. The Catholic mind was divided. Should we fight to the bitter end for 'our' institution or should we welcome the proposal. Eventually we had no choice. No one has with governments.

In September 1972, the amalgamation took place. Both Catholic and Protestant Colleges ceased to exist as moral bodies and a new thing was born: Bo Teachers College. An excellent Protestant layman is principal and an Irish Holy Ghost Father is vice-principal, Fr Seamus Owens. The College is housed in the two original buildings. Religious services take place for both groups individually with occasional ecumenical encounters. Muslims may attend either service or neither. It is clear so far that nothing has been lost to the Catholic Church in the transaction except a theologically doubtful acquisitiveness, and the gain has been her visible service within the new institution for the good of the country.

In these days when panic arises in some quarters about the government take-over of schools we in Sierra Leone hope to have provided a modest headline. (Father Myles Fay)

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NIGERIA

STATISTICS

At a launching ceremony in Lagos on February 28th for the new Nigerian Catholic Directory, Bishop Anthony Sanusi, Bishop of Ijebu Ode and Apostolic Administrator of Lagos, gave the following present figures for Church personnel, as compared with those of the previous Directory, published in 1967:

	<u>Bishops</u>		<u>Priests</u>		<u>Sisters</u>	
	Expatriate	Indigenous	Exp.	Ind.	Exp.	Ind.
1967	14	8	904	108	493	188
1973	14	17	554	306	349	252

Remarking that the Catholic Church, by its very name, was universal and that thus there was Church personnel in Nigeria from various parts of the world, Bishop Sanusi said that the pace of Nigerianisation of the Church in this country during the past five years was very consoling and ought to be highlighted. He pointed out that the Church was intensifying her training programmes and that in Nigeria there were over 600 students in major seminaries studying for the priesthood, and over 1,000 young women preparing for religious profession.

However, he continued, missionaries are still necessary, as the Church in Nigeria is under-staffed. While it is normal for a priest to take pastoral care of 1,000 Catholics, many priests in Nigeria have 5,000 Catholics or more under their care.

The new Directory gives a total of 3,146,969 Catholics in the country. This includes catechumens, though the catechumen figures for a number of the dioceses were not available. However, the influence of the Church is greater than the above figure suggests. There are a large number, especially of young people, who attend Mass without having been baptized, and many others are Catholic 'sympathizers' without formally belonging to the Church. (FIDES)

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CAMEROON

Progress in the Northern Region

On January 29th, 1973, the Holy Father elevated to the rank of dioceses the Prefecture Apostolic of Maroua-Mokolo and of Yagoua.

He appointed as Bishop of Maroua-Mokolo the Very Reverend Father J.J.de Bernon, OMI., and as Bishop of Yagoua, the Very Reverend Father Louis Charpenet, OMI. Although these areas are entrusted to the Oblate Fathers, there are also seven Spiritans working there.

About the mission of Yagoua, Father J.P. Badet writes: "For the past while, twice a week, I have been visiting one of our little christian communities. There are about twenty of them on the banks of the Logone. During the past year, most of them have constructed a little chapel with mud-brick walls and a straw roof. When we arrive, the whole community is already gathered singing or praying. Usually these chapels are too small to hold the whole group of baptised and catechumens comfortably, so everybody is squashed, perspiring and putting up the temperature a few more degrees. The odour of perspiration, the swarms of flies, crying babies are all part and parcel of these meetings and of the celebration of Mass. Clothed in alb and stole, perspiring freely, the missionary must have some suffering in his life. Despite the discomfort of the heat, the little group is always recollected and attentive. I am sure that you would all be struck, just as I am each time, by the simplicity, the faith, and the attention to God's word and to the mystery of God. They have received much less than we, and are less advanced technically, but surely they are nearer to God than we are with our complicated life?...."

In the past few days, four of my young catechists, three of whom are married; went off two by two to the Mousgoums, a people whom they do not know and where there has been no evangelisation as yet. They set off with their Gospel and their catechism, and with no other luggage, putting their confidence in the Lord. I asked them: "What about blankets?" "We have left them with wife and children." "Nevertheless, I gave them what was necessary - a blanket, T-shirt, a pullover, soap, millet to eat, some money, line and hooks to fish in the river. In their own way and in spite of their limited resources, with a good heart and their good will, they are contributing to the development of their brothers ....."

(Pentecôte sur le Monde)

### Difficulties of the Catholic Press

Among the difficulties encountered by the African Press, must be mentioned those which concern Publicity Agencies and the Distribution Services with whom they have to deal. The case of the "Effort Camerounais" is typical. Its director, Father Rayemi writes: "The printing of one copy costs a minimum of 14 francs (CEA); other expenses for one copy come to at least 14 francs, and wages come to 21 francs. At an absolute minimum a copy of the paper costs us 49 francs to produce, and we sell it for 50 francs, giving 5 francs to the seller. This is to say that we sell at a loss. It would be laughable if it were not so sad, to think that the distribution service claims 40% of each copy sold! In the case of "L'Effort Camerounais" this means we give them 20 francs out of the 50 francs paid for each copy. In other words, we get back 30 francs for a product which costs us 49 fr.. We intend therefore, to appeal to the government of our country, to ask them to do something. In certain African countries, foreign organisations have become national Agencies and distribution services. Our government will surely not abandon us into the hands of colonial enterprises of exploitation, ill-adapted to an independent Cameroon. We pray that our cry will be answered before it is too late....."

GABON

Meeting of the Episcopal Conference.

From January 25th to 27th, 1973, the Episcopal Conference of Gabon held a meeting at Libreville, presided over by Mgr.A.F. Anguile, Archbishop of Libreville, and attended by Mgr.J.Jadot, Apostolic Pro-nuncio, Mgr.R.de la Moureyre, Bishop of Mouila, Mgr. F.Ndong, Bishop of Oyem, and by priests and educators. The meeting considered the Church in Gabon, its priests and laity. The following passage is taken from the account which appeared in the "Diocèse du Gabon", No.30:

In order to be heard, how should we speak? Nothing is worse than being misunderstood. Now there has been misunderstanding, which is causing suffering. This misunderstanding concerns the Church, which is seen historically as an import from the West, characterised by a western mentality. It has been accused of failing to recognise the traditional values of the African culture.

Let us examine this for a moment. The People of God, the People of the New Alliance, the Church, this is the whole of humanity. There can be no question of importing this into any country. God is everywhere to be known and loved there. Our ancestors knew this perfectly.

We readily admit that there were limits, hesitations about the form in which christian evangelisation was to be carried out. We admit also that there was not sufficient recognition and stock-taking of the divine deposit in the African heritage. African ways of expression should have been used much more. Time was definitely needed there, even for Africans themselves to study and appreciate Vatican II's pronouncements on the values of other religions. (Cf."Nostra Aetate", 2b). The Episcopal Conference asks therefore, that the christian laity note exactly everything in the Gabonese tradition which affirms the greatness and bounty of God, of his commandments and how to address and honour him; to appreciate the stress native custom lays on the proper education of children, on family unity, on harmony in the village and among the tribe, as also on distributive justice for the well-being of all, respect for life, and the affectionate ceremonies for the dead. The Conference also affirms that our modern society has a lot to learn from this ancestral wisdom. It is very pleased that so much has been collected and published by researchers, historians, sociologists, priests and also bishops, in this wonderfully wealthy field. The Conference hopes that this intense research will continue in the same respectful manner, with the same spirit of admiration and love and that the evangelical message will be presented in such a way as to complement the Gabonese mentality of today.

In this whole domain we have much to learn from the "grass-roots" researchers to be found in every village, the wise men who have inherited the secrets of our ancestors. We can help them to a greater respect for the human person by showing ourselves this same respect for them. We must avoid accusations of malevolence and evil-doing.....We must help these people to respect and honour God who has enabled them to understand something of the wonderful force with which He has endowed Nature. We should be grateful to them for looking after and healing our sick.....We can give them an even better idea of how and why we should honour the dead.....

AN UNFORTUNATE INCIDENT

On February 22nd, two of our confreres, Fathers Paul Jehel and Joseph Koerber, has to leave Gabon. During the election campaign for the Presidency of the Republic, demonstrations of solidarity were held in Makokoa for Father Paul Mba-Abessole, who had been

accused, unjustly it seems, of being involved in the internal affairs of the country. Our two confreres were arrested on the grounds of complicity with their Gabonese confrere, who had to flee the country and they spent a few days in prison before being repatriated to France. Protestant missionaries were also expelled under the same circumstances. We can make our own the following sentiments quoted from the protestant bulletin DEFAP:-  
"Such sad incidents help us to appreciate better just how strongly we are attached to distant churches in bearing with them the responsibility of the message of Jesus Christ, the hope and salvation of the whole world."

ANGOLA                      Problems in the Church

The following quotations are taken from an interview given by Mgr. Eduardo A. Muaca, Auxiliary Bishop of Luanda, which appeared in "Portugal em Africa" (No. 174):-

- My Lord, what is your opinion on the Church in Angola?
- Any opinion on the Church in Angola must take into account the three inseparable periods - past, present and future. Unfortunately, among certain people, there is a tendency to have a one-sided view of the Church's presence. The progressists minimise the past. Conservatives see the past as an unchangeable experience which should serve as a norm for the present and future. In actual fact, the truth lies somewhere in the middle. The church's mission is to save the men of its age, with the grace of God, certainly, but also with the human means available. With this in view, the Church in Angola seeks to overcome immobility and to struggle against idealism, knowing that without a solid present, and a certain form of connection to the past, there is no hope for the future.
- What are the main problems which the Church in Angola faces today?
- Angola is a whole world in itself because of the variety of its geographical, human and cultural structures, and the abundance of its material wealth. Evangelisation, being a reply of faith to the problems of man according to time and place, it is clear that Angola does not just have one single problem, but a number of them which have a common denominator. This is why the reply to your question requires certain distinctions. Some of the problems of Angola refer to the message of salvation, while others concern the messengers and finally the people to whom the message is addressed.  
Concerning the message, the main problem is to find a language of the faith for each culture and sub-culture. It is not hard to imagine the problems there are in transmitting the word of God in a country which has 15 different ethnic groups, including white people. Certain expressions, familiar to the latter mean nothing to people who were born and grew up in Angola. Therefore there is much work to be done - not destructive work, but revision of catechetical methods, and this requires the collaboration of psychologists, sociologists and ethnologists. As for the messengers, they are unfortunately too few in number - there are about 600 priests and 850 men and women religious to minister to about 5 million souls, who are hungry for God and for human promotion.
- What about the local clergy?
- The problem of the local clergy in Angola must be seen unemotionally, carefully avoiding exaggerated optimism or sterile pessimism.

The priestly vocation involves both God and man. In a country as varied as Angola, which is being evangelised by missionaries from different countries and of different origins, the human situation plays an important role in the discovery and consolidation of vocations. It is recognised that there are more vocations in Angola among the black race than the white. In fact, the Bundus have most vocations of all the ethnic groups, and alone they make up half of the local clergy of Angola. The methods of evangelisation used also exercise an influence, as also the zeal and perseverance of the missionary himself.

We have over a hundred priests in Angola, of all races. There are devoted and pious workers who are faithful to the church. Neither their spiritual formation nor their human promotion has been neglected. There are two bishops, one seminary rector, three diocesan chancellors and others who are founders or directors of missions. Nine have university degrees and one is an assistant lecturer in a Portuguese Catholic University. Even though there is still a lot to be done, we must not underestimate what has already been achieved.

- What are the main points of an enlightened evangelisation in Angola?

- In my opinion, the following points must be insisted upon - respect for the cultural values of different groups; an intense and progressive campaign for literacy; dialogue and charity among different ethnic groups; liturgical adaptation which avoids both immobility and the exotic; finally, Europeans should give the example of a life of faith.

- My Lord, we would like to tell our readers something about your life as a priest and bishop.

- This is an almost embarrassing choice. Each page in the religious history of Angola is a world of moving or edifying incidents. I could tell about the old catechist I met in the forest of Mayombe, last year, who wore a cross around his neck which a missionary had given to him in 1916 telling him to go and preach the word of the gospel to his brothers. Today, this area is one of the most flourishing in Mayombe. Or I could speak of Fr. Eugène Bisch, C.S.Sp., though he has been dead for over 60 years; he lived in a community which he founded in Lucula, in the District of Cabinda. There was also Sister Stanislas Garnier, who, when she had been over 70 years in Africa, became blind in her last years and had to recognise her spiritual children and grandchildren by their voices. But I would be happier not to single out any one person or any one achievement for special mention so as to avoid any injustice, particularly nowadays when there is such a great need for justice in the world. I will be content to render homage to the pioneers of the past.

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TANZANIA

Spiritual presence in America.

The two dioceses in Tanzania are a perfect illustration of what the government expects of the missionaries. The diocese of Moshi is no longer considered a missionary area. It is a complete African Church. The diocese is administered by an African Bishop, and most of its parishes are under the direction of African priests. In addition, missionaries are no longer being assigned to the diocese of Moshi. When those who are there leave for any reason, reassignment, retirement, etc., they are not replaced. Ecclesiastically, Moshi is following the African pattern President Nyerere hopes to see develop throughout the country at all levels.



The Diocese of Arusha is at the opposite end of the missionary's work. It is a comparatively new diocese with missions rather than parishes and with 17 Holy Ghost missionaries bringing Christianity to the predominantly pagan population. I am confident the diocese will continue to grow at a pace comparable to the development of the country. A program of evangelization, education and social works is being undertaken in cooperation with the government and its agencies.

The future, where the church and missionary are concerned, is one of developing an indigenous African Church. This premise has always been the prime objective of missionary work and I am optimistic about the advent of a complete African church in Tanzania. The reason is that more Africans are entering the priesthood. In Arusha, for example, there will be about 90 African aspirants in the junior seminary next term. The African has the desire to administer his own diocese and serve his people. Africans are eager to accept this responsibility.

In addition, they do not want a western church. This is indicated by their attitude toward many things, including a married clergy, but the African is carefully measuring its implication. In the liturgy, the African wants his own hymns and prefers his own musical instruments to the western organ or guitar. In summary, the African church wants to be as much African as the French church is French or the American church is American.

As far as the country itself is concerned, I feel that it is under the leadership of a brilliant man, President Nyere. His government faces many problems which he is attacking with the energy of a true nationalist. He has instituted programs which will increase the income level of the individual and encourage education at all levels. He supports the recognition of women, especially in the area of education, and has employed as many programs as possible to lift the economic level of the nation.

The next decade will show an even more rapid growth rate economically, socially and intellectually. Within this context, the future contains extraordinary opportunities for the American Holy Ghost Fathers as we enter our second century of service.

(Fr. Edward Kelly in 'Our Province' V. 42 No.1)

Editor's note: The dioceses of Moshi and Arusha are part of the District of Kilimanjaro. This District also includes the Prefecture apostolic of Same, where some Dutch Spiritans are working under the direction of Mgr. Winkelmolen.

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ETHIOPIA      A good beginning for the Gemu Gofa mission

The foundation of Irish Spiritans in Ethiopia seems to have got off to a good start. A letter from Father H. Mullin, written on the feast day of Saint Patrick (March 17th) mentions that on that day, the official engineer of the Province of Gemu Gofa, an Ethiopian Catholic, came to survey the 60,000 sq. metres of land for the catholic mission near Arba Minch. The land is to be fenced in and plans are being made to get the water supply from the town. Initially there will be a lot of expense, but if installation is well-done, we will be saving in the long run. Fr. Mullin is hoping to have the help of a community of Franciscan Sisters soon. He is ready to accept Brothers immediately. Meanwhile, he is making out with the assistance of a Jesuit Brother who teaches in a technical school in Addis Ababa. He has also received much encouragement from all sides.

"The most amazing thing is that the civil authorities want Catholics like us! What more could we ask for?"

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SOUTH AFRICA

Some figures

The 1970 census shows that out of a population of 21,402,470, 15,796,590 classify themselves as Christian. Among these, there are 1,844,270 Catholics (304,840 White people, 195,630 Coloureds, 13,820 Asiatics and 1,329,980 Black people.) African animists probably constitute the largest non-Christian group, numbering approximately four-and-a-half million. Hindus number 423,300. The total number of Africans in the Independent Churches rose from 2,313,365 in 1960 to 2,761,120 in 1970 - a growth rate of 19.7%. During the same period, the number of African Catholics rose from 755,073 to 1,329,980 (76%). Among the Whites, the number of African Catholics rose from 129,234 to 304,840 (58.5%). The most spectacular growth rate was in the "Pentecostal Churches" - 82.8% - the numbers rising from 60,691 in 1960 to 110,960 in 1970. These figures are usually higher than those given by the churches themselves. This is principally due to the fact that some people put themselves down as belonging to a particular church, although they rarely practice, if at all.

(Southern Cross, April 4th)

Decrease in the number of Catholic Schools

Towards the end of February, at the plenary session in Pretoria of the South African Catholic Bishops, a statement was issued saying that it was with great regret that the Bishops found themselves obliged to close down some of their schools or to hand them over to the Government. The reasons for this decision are:- the diminution of religious personnel, the unequal distribution of this personnel between self-supporting schools and schools for the less privileged, and the growing financial burden of remunerating lay staff and of providing and maintaining modern school premises with all the amenities required.

In regard to schools conducted by religious congregations, it is necessary both in the interest of Catholic education and of the religious personnel involved, to provide for a re-adjustment of school commitments by such means as the inter-congregational staffing of some schools, even if this means that some others have to be closed down. Besides, many Sisters feel that the time has come to take up a more diversified apostolate. The Episcopal Conference welcomes this development wholeheartedly and looks forward to a systematic involvement of such religious in parish and home catechetics, adult education, literacy and development programmes, and similar activities. This will obviously require a specialised formation, also that official recognition be given to this life and provision must be made for the expenses incurred by this work. Measures will be taken to this effect.

"The Catholic School" writes the Bishop, "has also been the living and illuminating centre of much missionary effort. Countless communities of dedicated religious have given their spiritual energies and religious generosity to the work of the Catholic school, and parents, conscious of their religious responsibilities, have regarded the Catholic school as their most highly prized and inseparable ally in the education of their children. It is no wonder, therefore, that the reduction of our school effort causes us to give expression to our deep distress."

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MAURITIUS

POPULATION CONTROL

The review "Vivant Univers" dedicated its edition No.285 (March-April, 1973) to the island of Mauritius. There is a very interesting panorama of the island with superb illustrations. It is well known that Mauritius has a very real problem of demographical expansion. In order to solve this problem by morally

lawful means, an organisation was set up in 1961 called "L'Action Familiale". This organisation was helped greatly by Dr.F.Guy and his wife - both doctors. (Cf.their books: "Ile Maurice: Regulation des naissances et Action Familiale" Ed.Mappus, 1968). In "Vivant Univers" the results of ten years of perseverent and well-understood work are summarised.

"According to the Mauritian office of Statistics, between 1960 and 1970, the birth rate fell from 39.3 to 26.7 per thousand, while the growth rate of the population fell from 21.8 to 18.9 per thousand. Credit for this welcome trend in the demographic evolution is due to Action Familiale as well as to the Mauritius Family Planning Association and the National Campaign to influence public opinion. It now looks as if the tide has begun to turn."

As for "l'Action Familiale" each month it publishes a balance-sheet which shows the regular progression in the number of couples helped : 13.8% increase between 1970 and 1971 (The drop-out figure is constant : one fifth or one sixth of the couples registered). Moreover, the number of independent couples (and this is one of the essential points of the system) has also increased at the same regular rate. These couples, after suitable instruction, no longer need any technical aid, and an enquiry undertaken among 7,000 of them showed that more than 80% have remained faithful to the way of life taught by "l'Action Familiale" (some for more than 8 years). Finally an enquiry carried out in 5 countries - including Mauritius - on the efficacy of the method, gives a projected concrete "failure-rate" in the region of 3%.

Between January 1965 and 1972, "l'Action Familiale", arranged 6,602 information courses for the young, which involved 60,069 boys and girls. During these meetings in schools and clubs, a special method including both information and reflexion is used, not as a sexual initiation, but as a form of education and preparation for married life and family responsibility.

"L'Action Familiale" has attracted the attention of many international congresses on population. Experiments elsewhere have been inspired by its methods. Its dossiers and bulletins are sent to more than 30 countries. It has certainly proved its demographic effectiveness, its educative value and influence. Despite the modesty of this movement in both its development and its resources, in the eyes of many it holds a position of capital importance. It is a strong argument for a certain approach to the problem of family planning, which respects the essential values of the couple and the family, and it is the beginning of a form of education and human promotion. (Dr.F.Guy)

HAITI

### Revival and Expansion of a District

Father E.Verdieu, Assistant General writes: "During a journey to the Bahamas last year, I met Bishop L.Hagarty, as well as the Montfortian Fathers and many Haitians who were in the country. As a follow up, a meeting of the members of the future Spiritan team (Fathers Max Dominique, René Soler, Eugène Brisson) with Father Adrien and myself was held in Montreal, at which various pastoral problems posed by this mission were discussed. One of the greatest initial obstacles - finance - was overcome thanks to the generosity of the three Provinces of France, Canada and U.S.East, each of whom agreed to subsidise the needs of one member of the team during the first three years, if necessary. Having studied the results of these preliminary negotiations, the General Council at its meeting of February 1st, 1973, decided, in principle, on the foundation of a mission in the Bahamas.

"After three years in Africa, Father Serge Leandre has requested to be allowed return to Haiti. Mgr.Constant, Bishop of

Gonaives, when informed of this request, expressed his willingness to accept Fr. Leandre and even appointed him Curate of the Cathedral parish. However, it was not possible to take any decision in this matter without also considering the whole question of the return of the Spiritans to Haiti.

"Father Alphonse Gilbert, Superior of Chevilly, was invited towards the end of 1972 by Mgr. Cousineau, Bishop of the Cape of Haiti to give the retreat to his priests. We felt that this was an unofficial move to resume contact with us. During his stay, Father Gilbert met several of the Bishops as well as the Nuncio, some of the past pupils of St. Martial and many other people. Besides the fact that practically everybody wanted us to come back, this visit also revealed two rather unexpected details: an almost unanimous agreement that the Spiritans be engaged in essentially pastoral work instead of teaching in St. Martial; - some Seminararians asked to be allowed enter the Congregation.

"On the occasion of the death of my mother, I returned to Haiti in the second week of February. My reception by the religious authorities was very fraternal. The government received me correctly and with discretion, being represented at the airport by a member of the Protocol service who obtained for me a courtesy visa without any difficulty. Despite the circumstances, there was an enthusiastic welcome from my friends, the clergy and the Sisters. I was able to meet the Bishops and the Nuncio and to receive confirmation of their desire to see us back in Haiti as soon as possible.

"These concrete moves on the part of the Bishops, I feel, open the way for a practical solution. Given that the political problems do not concern non-Haitian Fathers directly, that a Haitian Father, Father Leandre would be the first to return, and that on all sides the solution to return "en masse" is rejected by everyone, it would seem that we should go back in small groups, in response to specific requests by particular Bishops. Thus the Spiritan communities concerned would be ready to receive the Haitian Fathers as soon as, in one way or another, they are allowed to return.

"Consequently, on March 13th, 1973, the General Council agreed:-  
(1) to resume 'de facto' the functioning of the District of Haiti, which in fact has never been suppressed;  
(2) that Father Verdieu, for the present, act as Superior of the District (which has members working in Brooklyn, the Bahamas and Haiti) while waiting till circumstances permit the normal consultation and appointment."

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CENTRAL BRAZIL District News

Regional meetings, as foreseen in a circular dated November 1972, took place as follows:- four in January and February, and the last one in March. Attendance was very good, nearly all the confreres being present, and those who came from more distant places were in the least hurry to leave! The atmosphere was frank and open and each one felt really involved. It remains true, however, that future meetings should be arranged better, and not be left to the inspiration of the moment. The five regions are: Rio de Janeiro, Belo Horizonte, Divinopolis, Governador Valadares and Brasilia.

At the District Council Meeting on March 14th, presided over by Father Van Sonsbeek, Principal Superior, and attended by the 5 co-ordinators from the above-mentioned regions, several interesting decisions were made. One was the decision concerning the ordination of Brother Cleophas Bakker. While continuing his work in the parish of Vila Isa, he will do a holiday course in Theology in January over the next three years.

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- Father Adolphe Malejac, of the Province of France, died in Chevilly on March 12th, 1973, aged 76 years. He had been professed 50 years.
- Father Michael Platt, of the Province of Germany, died in Knechtsteden on March 13th, 1973, aged 70 years. He had been professed 51 years.
- Father Pierre Retailleau, of the District of Guadeloupe, died in Chevilly on March 21st, 1973, aged 63 years. He had been professed 40 years.
- Father John Francis Reardon, of the Province of U.S.A.-East, died in Sharon, on March 23rd, 1973, aged 69 years. He had been professed 24 years.
- Father Hoseph Hubsch, of the Province of France, died in Saverne on March 24th, 1973, aged 67 years. He had been professed 46 yrs.
- Father Antoine Stoll, of the Province of France, died in Wolxheim, on March 26th, 1973, aged 83 years. He had been professed 60 years.
- Most Rev. Dr. Pompeu Seabra, of the Province of Portugal, Bishop of Malanje, died in Malanje (District of Luanda) on April 7th, 1973, aged 65 years. He had been professed 44 years.
- Most Rev. Dr. J. McQuaid, of the Province of Ireland, former Archbishop of Dublin, died in Dublin on April 7th, 1973, aged 77 years. He had been professed 58 years.

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ctd. from p. 11.

The council has decided to give up three parishes. The team has decided to help the Bishop of Divinopolis by taking charge of the parish of Itatianicu for one year. The Libermann College in De conseilheiro Peno has been handed over to a lay commission from the parish. One Father has been freed for the training of rural leaders, along the lines of the diocesan plan.

At present the District numbers only 54 confreres, of whom 27 are over fifty years of age. Therefore we must make use of the time left to us to strengthen and develop the local Church. The suggestion has been put that we take up once again the work of training candidates for the priesthood. This will be gone into at the next Council meeting in September.

### Social Communications in Africa

This is a particularly important year for the promotion of the means of social communication in the African Church, because of the regional meetings which are taking place in this continent, leading up to a Pan-African meeting under the patronage of the Pontifical Commission for Social Communications. Already a first meeting (of French-speaking West Africa) has been held in Dakar last December. Three more are planned:- one in Accra (Ghana) from April 28th to May 2nd, for English speaking West Africa; one in Yaoundé (Cameroons) from May 31st to June 4th for Central French-speaking Africa and Madagascar; one in Blantyre (Malawi) for English-speaking Central Africa. There will also be another meeting for South Africa, but the date is not yet fixed. The meeting for the whole of Africa, which will sum up all previous meetings, will take place in November or December 1973; the venue has not yet been fixed.