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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

JUNE - JULY 1973

No. 38

C O N T E N T S

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DECISIONS OF THE HOLY SEE.

On May 23rd 1973, the Holy Father appointed Most Rev. Jean JADOT, titular Archbishop of Zuri, to the post of Apostolic Delegate to Washington U.S.A. Archbishop JADOT had been pro-Apostolic Nuncio to the Cameroon and Gabon, and also Apostolic Delegate for Equatorial Guinea. Previously, he had been chaplain to the Armed Forces in the Belgian Congo, and President of the PMW in Belgium.

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On March 1st 1973, Father J.LECUYER, Superior General, and Father C.DE LA MARE were appointed for five more years as Consultors to the S.Congr. for the Evangelisation of the Peoples (SCEP). Furthermore, at the General Assembly of the Union of Superiors General (USG), Father LECUYER was appointed a member of the committee which represents the USG in its dealings with the SCEP.

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The OSSERVATORE ROMANO of June 10th announced that the Holy Father:

- 1) had accepted the resignation, for reasons of health and age, of Most Rev. Alfred MARIE, from the direction of the diocese of Cayenne (French Guiana).

Bishop MARIE was born on 4 October 1899 in Vimoutiers (Diocese of Séez). He was professed on 28 Oct. 1922, ordained priest on 28 Oct. 1925, and made his consecration to the apostolate on 11 June 1926. He first worked in Guadeloupe; later he was Parish Priest of the Cathedral of Fort-de-France (Martinique). In 1945, he was appointed titular Bishop of Mundinizza and Vicar Apostolic of Guiana. In 1956, he became Bishop of Cayenne.

- 2) had appointed Father Francis MORVAN, of the province of

France to be Bishop of Cayenne.

Mgr. MORVAN was born on 11 February 1922 in Saint (Diocese of Vannes). He was professed on 2 October 1942, ordained priest in Rome on 26 June 1949, and made his consecration to the apostolate on 18 June 1950. Appointed to Senegal he was professor and director of the Senior Seminary, first at Popoguine, then at Sébikotane, from 1950 to 1962. Recalled to France, he was director and Superior of the scholasticate in Mortain from 1962 to 1966; and from 1966 to 1970, he was Provincial Superior of France. He then returned to Senegal, where since 1971 he has been chaplain to the Brothers of the Sacred Heart at Naining. Mgr. MORVAN will be one of those who will receive episcopal ordination from the hands of the Holy Father in Rome on June 29th.

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NEWS FROM ROME:

Pope Paul VI to the Superiors General

On 25 May, the Holy Father addressed the General Assembly of the Superiors General of Religious Institutes of Men. He referred to the Apostolic Exhortation "Evangelica testificatio" published two years ago, which called on religious institutes to renew their life in accordance with the directives of Vatican II. The Council declared the charismatic nature of religious life, declaring that the evangelical counsels are a divine gift which the Church received from Our Lord. Religious are thus joined in a special manner to the Church and its mystery, Whence it follows that, by reason of this intimate bond, they are dependant on the authority of the Church which gives authentic approval to their rules, receives the vows of those who make profession, raises that profession to the dignity of canonical status, and makes religious to be participants in the carrying out of its salvific mission. The Holy Spirit who bestows the charisms and is at the same time the life-giving spring of the Church, brings about the fitting mutual accord between the charismatic inspiration and the juridical structure of the Church.

The Church cannot do without religious, that is to say, without those witnesses of the love which Christ bore towards men, nor can the world be deprived of this light without loss to itself. For that same reason, the Church declares the high esteem it has for religious, and also expects much from them. The Church, through the magisterium of the Ecumenical Council, has summoned religious to renewal, especially spiritual renewal. The Pope realises that some have not paid heed to this call or have not interpreted it correctly. This is the reason why he now reminds religious of their duty to effect the aforesaid renewal to which priority is to be given also in promoting the external works of the apostolate.

The Pope then went on to speak of the Jubilee. The Church depends very much on the pastoral help of religious to effect an interior renewal by conversion and by penance. Superiors General should see to it that their religious Families promote the celebration of the Jubilee, cooperating with the initiatives of the hierarchy. The religious themselves should take this God-given opportunity to reflect on their way of life, and compare it with what is asked of them by "Evangelica testificatio".

The Holy Father went on to indicate certain points which ensure that the testimony of religious be truly efficacious.

He wished to extol first and foremost the power and necessity of prayer, without which one cannot savour the intimate and true knowledge of God, nor find strength to pursue the path of perfection.

It can well be observed of those religious whose spiritual life is flourishing and fruitful for others, that they are "praying" religious, following Christ to the carrying of the Cross. This cross is not only a singular instrument for the purification of the soul and a special form of apostolate; it is also a manifest proof of love, not something oppressive but rather uplifting. Finally, community life is one of the more powerful elements in the renewal of religious life, Truly evangelical brotherhood is also a firm safeguard for the members, especially for those who may be discouraged, passing through a crisis, suffering from sickness or old age. Today, when so many things are being called in question, the religious life too, is the subject of not a few difficulties. As Superiors General know well, there are those who anxiously seek to know how religious life is likely to shape in the years to come, whether it will progress or decline. In fact, this future destiny depends on the fidelity with which each institute follows out its vocation, that is to say, on the extent to which it expresses in its conduct of life the consecration which it has vowed to God. The youth of today more readily join those institutes in which there thrives and flourishes that "kind of virginal and poverty-stricken life which Christ Our Lord chose for Himself, and which His Virgin Mother embraced" (L.G. 46).

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FRANCE

Preparing for the provincial chapter

On the occasion of the provincial chapter, the province of France has organised a First Spiritan Congress 1973 on 18, 19 and 20 July for the confreres of the province, and a Second Spiritan Congress from 22 to 25 August for all the missionaries on holidays. The provincial chapter will be held from 27 June to 20 July.

The provincial council has decided that as from the beginning of the 1973 Academic Year, the students in the First Cycle will no longer go to Lyons, but will live in Paris and follow courses as external students at the seminary of Issy - les - Moulinaux. Ten students, of whom seven from Alex, have already been accepted. Those who have begun their First Cycle last year, will continue their studies in Lyons. The Second Cycle in Chevilly has proved itself, but a new development is being considered, on which the chapter will decide. The success of the novitiate, since the chapter of 1970, has shown the importance of the policy decisions taken at that chapter. It has also highlighted the lofty aspirations of youth, their demand for prayer, for sharing and for community life.

At a meeting of the Superiors and Directors of communities, held from 12 to 17 May, the following declaration was issued. "The first provincial chapter improved relations between the province and the districts. This was due to the fact that representatives of the districts were present at the chapter; it is also due to the concrete steps which have since been taken - the welcome service at Rue Lhomond, the appointment of a provincial vicar, meetings for missionaries, the new form of the Recollection, information service etc. So much so that some have asserted - wrongly - that this was all the chapter did, or at least, that this was its most important achievement.

It has happened that many confreres in the province have scarcely felt involved at all in the first chapter, which, according to them, was more concerned with the problems of the Districts than with the communities of the province. This is to ignore completely that practically all the chapter documents are concerned with the situation in the province. It also proves that the chapter documents have not been much read; that they are unknown, that they are not appreciated.

The Superiors of the communities of France desire that:

- 1) the 1973 chapter be an experience in community living;
- 2) that the confreres of the province be invited to participate in this fraternal life for a few days;
- 3) that a Spiritan Congress lasting two or three days be held towards the end of the Chapter, assembling as many as possible of the members of the province.

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BELGIUM The Spiritan Sisters and the Gentinnes Memorial

Since Gentinnes was made a "Centre of Spiritual and Missionary Animation" in 1969, it has had the collaboration of Spiritan Sisters. One of these, Sister Michèle LIVACHE, describes her activities.

"What am I doing here? First of all, for almost three years, I have been living in a very fraternal spiritan community. I am a member of the "Animation Team" which directs retreats for youth. We try, in the first place, to understand these young people, their problems and their difficulties. Living in 1973 is not easy for a young person! What can bring us happiness? We try to discover that really it is Jesus Christ. These young people help me a lot; they oblige me to account for myself. It is comparatively easy to talk, but one must try to live more and more in conformity with the real truth.

In addition to the retreats, there is the welcome service. There is no lack of visitors to the Memorial, especially in the fine weather. Personally, I like to come into contact with these visitors; one can always learn from others. It may be a group of old people who are brought by bus, and who remain here for a few hours. It may be the handicapped.... surely they have a message for us? Or it may be a group of young people; or simply a family out for a drive.

Whenever a bus comes, the visitors are invited to a slide show on Kongolo. This brings home to people what Gentinnes is about, that it has a message to preach. The show begins with a brief history of Gentinnes; then, a flash-back to the happenings in the Congo - 217 people gave their lives for Africa.... that is something to think about! Then the slides return to Gentinnes for the ceremony of the opening of the chapel, graced by the presence of the King and Queen, who had the kindness to show their affectionate sympathy for the bereaved families.

Those who do a retreat see a slide-show on the Cameroon. For half-an-hour, we live in another world. This pleasant country with its striking contrasts, welcomes us - towns, bush, rich and poor..... Special attention is given to what is being done to upgrade women, who have not yet their rightful place in society.

Several times a year, sessions are held which are attended by boys and girls who are intensely conscious of the problems of the Third World and of the Mission. These sessions are held during the school holidays, and the subject-matter is very varied. The following are some of the themes with which we have dealt - the Islands of Peace of Father Pire; Taizé;

the Eastern countries; commitment; communitarian life. Our next session will deal with the subject of Prayer.

Have I the impression that by my activities I am passing on a missionary message? It is hard to reply, for only God can read what goes on in the inmost heart. But I would say, yes. I find that the experience which I am living in Gentinnes is enriching for myself, and it is the same line we are following in our dealings with others. I am happy that I have helped to make this a reality..... "

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SWITZERLAND

Missionary Animation

In the Newsletter of the Swiss province, Father J. BAUDIN writes as follows:-

"The 'propaganda-man' as formerly understood is now completely out of date. There are now missionary animators, whose function it is to remind Christians of the Universal Mission, so that they may be better informed and assume fuller responsibility for the Churches of the Third World. Emphasis is laid on the need to be better informed so as to understand better and be more receptive. The financial aspect is not lost to view, but it comes as a normal consequence of fuller information.

Since my appointment, I have made contact with the Fathers assigned to missionary animation by the other missionary institutes. We have agreed to meet every three weeks to exchange ideas about our work, reflect on the direction our activity should take, and seek means to arrange together exhibitions and suchlike for use in the parishes and colleges. Our aim is to destroy the "parish-pump" mentality, and give witness to the unity of the Church, and to its mission. This has led to the formation of an "animation team" in French-speaking Switzerland. The feminine element was at first lacking, until we were joined by Sr. Myriam, a Spiritan Sister, who is very happy working with us.

Our first step was to present ourselves to the Committee of the Superiors of Religious Congregations, who were very pleased with our initiative. After a day of reflexion, we received a mandate in the name of all the Superiors, for our missionary work. Sister Myriam, on her side made a similar approach to the Major Superiors of Sisters, and received the same mandate.

Seeing the immensity of the task, we decided not to try to do all the work ourselves, but to meet the directors of the various works and organisations and discuss with them how to carry out our missionsry work together. Our first meeting was with the provisional committee of the PMW in Switzerland, whose President is Mgr MAILLAT, one of the missionaries expelled from Guinea. Since we were working for the same cause, we sought means of collaboration; Father Gaboud of the White Fathers and myself undertook to work part-time with the PMW and the Missionary Service of Youth.

At present, the whole of Switzerland is occupied with the Synod, and Christians in small groups are studying the documents which have been submitted for the reflexion of all. Along with Mgr. CAMMENZING, we asked ourselves how we could participate in this Synod. We are going to present two papers to the commission for the document on the "Proclamation of the Faith today", because this proclamation seems to have little to do with our little country. The missionary dimension is not sufficiently presented. Another paper will be presented to Commission 10, which deals with Mission and with the Third World. Similarly, we are trying to see how we can share in the work of the

"Cooperation Romande" which coordinates the work of all the missionary groups in the region.

Missionary animation is not a monopoly of the Catholics. We have made contact with the Protestant Missionary Department in Lausanne, and we are arranging a meeting with the directors of their information service. Along with them, we are preparing an ecumenical congress on Racism, and we do some propaganda for an Ecumenical Week which will be held in a parish in Geneva, and which two of us are helping to prepare along with the Pastor and the Parish Priest.

The problem of vocations and of finding successors for today's missionaries is one of our main preoccupations. We regularly spend a day with those in charge of the Centre for Vocations in Lausanne, exchanging information, and reflecting together on the subject; we speak of the Universality of the Church and our responsibility to the churches of the Third World. It was suggested that it would be well if one of our team was active in this work for vocations; and I have been appointed a member of the French-speaking team at the Centre for Vocations.

Since the Bishop is the one chiefly responsible for missionary animation in his diocese, we are asking that an episcopal delegate be appointed for missions, who will be responsible to the Bishop for all that concerns missionary activities; we are also trying to have someone in charge for each Canton, and we would like him to be a diocesan priest. We are tackling the financial question too, along the lines that the dioceses could do more to help their missionaries financially."

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SENEGAL

Drought and Famine

Senegal, like the other countries of the Sahel, and even Ethiopia, is suffering from famine. For a number of years, there has not been a normal rainy season. Practically everywhere, there has been no harvest, the barns are empty, and the wells have run dry. The price of maize has tripled, and rice cannot be had except on the black market. The next harvest is five and a half months away, but already a million and a half people are without food or the means to get it. In the face of this situation, many countries and organisations in Europe and America have offered help, and a real campaign of solidarity has yielded astonishing results. The Senegal branch of "Secours Catholique" has opened a special account with the Société Générale de Banque du Sénégal - Caritas Sénégal Sécheresse No. 48.311. Contributions may also be sent to Father Michel LUNARDINI C.S.Sp., who is in charge of Caritas Senegal: C.C.P. PARIS 14.72713.

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CAMEROON

Centre for Education & Cooperative Development

Father F.AZEGUE C.S.Sp. who passed through Rome recently, spoke to us about the C.E.P.C. in Yaoundé of which he has been director since 1970.

The Training School of St.Laurent, in Yaoundé was operating up to 1968, when it was closed by Mgr.Zoa because he did not consider it sufficiently efficient. To replace it, he founded in 1970 the "Education Centre for Cooperative Development"(CEPC), for the updating of the teachers and the training of the natural leaders of the christian basic communities. The latter are delegated by the groups to which they belong. At the CEPC about 50% are teachers and the others not. This variety is rendered necessary by the finality of the CEPC, which

can be summarised thus: as a medium-term policy, the CEPC aims at integrating the school into its immediate milieu. Meanwhile, the short-term goal is to "sensitise" and train the teachers and other community leaders by a series of courses.

In practice, there is a four-fold division:-

1) CEPC Centre. The aim is to change the mentality and develop an attitude of "awareness" by the slow process of absorption of knowledge of the environment and conditions of living. The structure of this course is "non-directive"; the students alternate between the school, and the village or group which has delegated them. During the 8 weeks..... 4 visits to the village.

2) CEPC Basic. The local school is called in question by those for whom it is intended, through a process of mutual interrogation. The teachers of the region and the community leaders take part. The exercise is carried out on the spot and is "non-directive". The people of the village are present to bear witness and support the efforts at adaptation being made by the school. The course lasts one week.

3) CEPC Professional. This is the professional adaptation course for teachers and their introduction to the programme of "on-going" training. The course which is directive and intensive is on the technical level and is confined to teachers. It lasts twelve weeks.

4) CEPC On-going training. Personal re-adjustment on the personal and social levels, by social, economic, and religious considerations, for teachers who have already done the CEPC Centre course the preceding year. The course is directive and intensive, without any return to the village; it lasts 4 weeks.

Over the past three years, hundreds of people have been involved in these courses, including many schoolteachers, many villages or city areas, and practically all the parishes of the Archdiocese. On the level of concrete results, there has been a slow awakening of awareness to the global problems of development. These problems are many and varied; solutions are sought in accordance with the circumstances and possibilities.

NIGERIA In the diocese of Makurdi

The "Northern Cross", newspaper of the diocese of Makurdi, will be known in future as "The Catholic Post". It is hoped that by this change of name, more people will realise that the newspaper is that of the catholic diocese of Makurdi, and will subscribe regularly to it. It has a circulation of 8,000 copies and is printed by the "Spiritans Printing Press".

The issue of Oct. 1972 traces the history of the junior seminary of St. James, which was opened at Gboko in 1935 by Fr. E. Oliver and Fr. T. Harrison. The seminary was transferred to Oturkpo by Fr. H. Leonard in 1955, and took over the buildings of the former training college. Then in 1956, it moved to Keffi where Fr. McGovern was Rector; finally, the transfer to Kanshio about 4 miles from Makurdi, was made by Fr. B. O'Reilly in 1971. The present Rector is Father J. V. Taylor, and the seminarians number about a hundred.

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ZAIRE The replacements for today's missionaries

From a letter by Father J. DARMONT in the Bulletin of the Belgian Province, No. 26.

"..... I am an itinerant missionary in a district as big as one-third of Belgium, meeting people who have been spirit-

-ually abandoned since the events of 1960.... I have my HQ at Katea, the geographical centre about 108 kms from Kongolo, but it is not a fixed dwelling-place. I am on safari most of the time, and I can regularly contact the people of the villages, living with them and trying to know them better so as to establish links of friendship and mutual confidence.

My aim is not to reestablish the apostolate as it was. I simply try to help a christian community, wherever it exists, to go outside and start another christian community in a neighbouring village.... I already knew that certain villages had established themselves as living christian communities, conscious of the role they have to play in the church, - and this, without having been told of the new spirit of Vatican II. These christian communities choose leaders, who are called "presidents" and this choice is taken very seriously. Up to now, the presidents thus chosen have been outstanding men, and really witnesses to Christ in their daily living. I have therefore encouraged this system; over the past year and a half, other communities have been formed, which I have helped to identify themselves and get organised. I want to insist that this movement did not have to wait for my arrival to get started.

These communities are still at their beginnings. Their activities consist in ensuring Sunday Service, visitation of the sick, help to the poor, instruction of catechumens, the ceremonies of mourning and burial, house visitation etc.. Those in charge of these communities take their responsibilities very seriously, and are convinced of the need to go out from their village to create new christian communities elsewhere.

Almost everywhere, they have undertaken the construction of small chapels in the material locally available, and these are maintained free of charge by the people themselves. The work is done in common, after the day's work in the fields. The leaders are chosen from the inhabitants of the village, and must have been born there in order to have a profound influence on the other inhabitants. They may be farmers, artisans, teachers. I require that they have a steady job, because they should not be cut off from their brethren by a career that would remove them from the way of ordinary men, as has been our own case in the past.

These leaders must be given a solid training. This is how I see it. Over two years, by means of sessions held every two months, they receive a catechetical and scriptural training, to which is added a general initiation into the big human problems in their region, in order to "sensitise" them to everything that could help their people to attain a less primitive standard of living. Now, it has become obvious that this training should be organised at diocesan level, so that it will be uniform over a particular region. We are still at the stage of research.

Our hopes for the church of tomorrow is based on the sense of responsibility that is already functioning. Many more still can be trained to take over, so that when the Church grants the authorisation to ordain married men, we shall have suitable candidates to present. That is how I see our role.

There is talk of "disengagement". Some wish to let the young churches find their own way in perfect liberty, and believe - much too readily - that our departure will compel them to this authenticity. For me, disengagement does not necessarily mean departure. My role will progressively become that of a help to the young church, which will then have a "new style" clergy to take over responsibility for the apostolate. I shall be with them, not as Director, nor with any special responsibility, but, like any other christian, contributing my work, and especially the witness of my christian life among them.

This will be a life of renouncement for which, perhaps, the "old style" priests have not been prepared; but for me, it will be my way of being a missionary and a member of the church in a mission country.

Some, no doubt, will find this a utopian idea and will be unwilling to work along these lines. In that case, they had simply better go away. We can help the young churches, not by accepting positions of authority - in conscience we must refuse them - but by living with them, and by devoting ourselves to the service of the "new-style" priests.

Furthermore, I am convinced that the handing over to the African laity will redound to the honour of all, since our people are no longer what they were in 1960. These 12 years of independence have changed the spirit of our christians for the better. The infantile stage is well and truly passed, and they have entered on their adulthood without difficulty. Even in the bush, where one would have expected the people to remain more backward, a definite openness of spirit is noticeable, and especially a willingness to take in hand the destiny of the church. That is my great consolation. For me, the future is not sombre at all. It will come about by a process of change by which Christ will be vindicated....."

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EAST AFRICA

Catechetical Congress

The compilation of a catechetical source-book and the appointment of a regional catechetical secretary for the five AMECEA countries (Tanzania, Kenya, Uganda, Malawi & Zambia), were two of the main recommendations of the AMECEA congress held in Nairobi from April 3 to 13.

It was recommended that the catechetical source-book be composed by a team of experts headed by an African editor and should be African-orientated. The team should be predominantly African, should maintain close contacts with pastoral workers in the 5 countries, and should aim at adult catechesis rather than children. The regional secretary is intended to ensure a unified pastoral approach in the 5 countries.

Other recommendations concerned the catechumenate, training of catechists, the task of the christian communities in teaching the faith, the problems and tasks of school-leavers and parents.

Among the speakers Cardinal OTUNGA stressed that catechesis, while being African-orientated, should "portray clearly strongly and exactly the divine message of Christ. (FIDES)

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MASCAREIGNES

Towards a new apostolic region

From May 5 to 12, a meeting was held at Port Victoria between the Bishop of Reunion (Most Rev.G.Guibert C.S.Sp.), the Bishop of Mauritius (Most Rev.J.Margéot) and the Apostolic Administrator of Seychelles (V.R.G.Aeby O.F.M.Cap.)

Mgr.Guibert writes: "Already we foresee the possibility of a common plan for training and work in the domain of catechetics, catholic action, the pastoral care of youth, vocation work and "Family Action". We have decided, firstly, to meet regularly once a year to continue our collaboration; and secondly, to begin immediately our work in common in the domain of catechetics. Within the next few days, there will be a meeting in Mauritius of the priests in charge of catechetics in the three dioceses.

Since the dioceses of Reunion and Seychelles belong to different Episcopal Conferences, and Mauritius to none, we can only work towards the establishment of an apostolic region in

the Indian Ocean. We are glad to have reached this understanding, which corresponds to a "felt need" among the clergy and people of our dioceses" (from "CROIX SUD").

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GUADELOUPE

Suppression of religious broadcasts

Up to April 1973, the Catholic Church had two religious radio programmes: on Sundays, "L'Emission Catholique" in the style of a homily, and on Fridays, "L'Actualité Catholique" which dealt more specifically with religious news. On 2 April the French Television and Radio Authority (ORTF) notified the producer of "L'actualité Catholique" that there would be no more of these programmes. The reasons given were: the political and even subversive character of some of these broadcasts for example, concerning Latin America; the exclusive right of the ORTF to broadcast news, even religious news; the need for uniformity with metropolitan France where there are no religious broadcasts on week-days; the equivalent radio time that could be claimed by other religious groups.

In "Eglise de Guadeloupe" No. 137, we read: "The term 'subversive' appears very severe. If it signifies informing listeners about the life of the Church and the witness she gives for justice and respect for liberty, it is undeserved. If it implies that the domain of faith should be limited to cult or that it is wrong to see the proclamation of the Gospel as a force for the future of mankind, it is undeserved. In a sense, the Gospel is a subversive force, because it is a call to liberty, a call to involve oneself in working for a better world.

The decision of the ORTF is surprising and one cannot but ask certain questions. Is the ORTF the only one responsible for this decision? Can it be asserted that there are no pressure groups working behind the scenes? Can the continuation of any religious programme on "Guadeloupe-Inter" be guaranteed?

It is not just a case of the suppression or not of a radio programme. Laypeople from different professions have accepted to give their services free of charge for this programme. This disinterested contribution to the service of culture has been brutally rejected, in the most arbitrary manner. It is in the name of free expression and of culture that we condemn this decision of the ORTF".

TRINIDAD

African Liturgy

With the ending of the colonial era in the West Indies, the numerous people of African descent in the islands have been making greater efforts to resume links with the culture of the African continent, and this is being felt in the liturgical sphere also.

An example of this was the first Swahili Mass ever celebrated in Trinidad. It was held on the evening of Sunday March 25, in Mount Lambert parish church, and the interest it aroused was evidenced by the large crowd of about 1,000 who filled the church, and also by the fact that the entire ceremony was broadcast on the radio throughout the Caribbean, and about 20 minutes of it was televised. The entire ceremony was also filmed in colour by the Trinidad Government Film Unit. (Jimboni)

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PUERTO RICO

Challenge

For the past two years the province of the U.S.A. East has been sending some scholastics to Puerto Rico to prepare themselves for later work on the missions. One of these gives

his impressions:-

"Unquestionably, the weeks I have spent here are and will be invaluable. I have had tremendous opportunities for both personal spiritual growth and for getting accustomed to living and working in a foreign country. Because of its accessibility and close ties with the U.S., Puerto Rico seems to be an ideal place to send seminarians preparing for the missions... It is a good way to get acquainted with the work our Fathers are doing and to live for relatively long periods in houses where the apostolate, rather than studies, characterises the life of the community.....

While we are not doing First Evangelisation here, we are definitely working among poor and uneducated people who would be abandoned, at least from a religious point of view, without us, and whose perceptive awareness of what it means to be a christian is minimal.... Many of our Fathers here, past and present, have acquired tremendous and well-deserved reputations for all the truly evangelical work they have done among these poor people. I have found, however, that after a while, if one is perceptive and especially if one supplements his experience with reading and study, one realises that what we are doing can and must be only a stop-gap solution to a much deeper problem.

Right now, Puerto Rico has a minimal number of priests, mostly non-natives, who are doing their best to provide the sacraments and a liturgical life to those who are already practising Catholics and committed christians; and I would rate the Holy Ghost Fathers high on the list of those who are making an all-out effort..... But continued efforts at staffing as many poorer parishes as we can, especially with our projected limitations of personnel, can only forestall the day when the situation is squarely faced: a native clergy is desperately needed and this will entail massive changes in existing laws, theology, and in the concepts people have of themselves and of the ministry.

... The Puerto Ricans are a very passive people... they often simply do not know how to take the initiative in anything because they have never been given the chance. It will definitely be a formidable task to try to help the Church of Puerto Rico become truly Puerto Rican in all ways after so many years. Often it is easier to just do something yourself than to drum up the ambition of people not used to taking charge. But this is the challenge offered us now. I hope that my Congregation will rise to meet this challenge as we have done many times in other cases in the past, and that I will be able to offer a positive contribution to our efforts.

(D.M.Haggerty in "OUR PROVINCE" 42, no. 2)

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BRAZIL "Operation Periphery" in Sao Paulo

"Immediately following the new Cardinal's return from the recent Consistory, the 7 pastoral regions into which Sao Paulo is divided, were a hive of activity preparing projects to be presented at the Archdiocesan Pastoral Session held some 15 days later at the Paul VI Institute. Teams of clergy, religious and lay-leaders put their heads together... to define objectives, fix stages for their execution, ...utilize available human and material resources... etc..

Twelve distinct and at the same time correlated lines of pastoral action emerged from the intense reflexion.....most important for Dom Paulo "Operation Periphery" - the Cardinal's plan to dynamise the more established parishes, religious communities, church movements and organisations of the inner-city and wealthy districts in a missionary sense. Sao Paulo is like "a rich painting framed in human misery" says Dom Paulo, with

+++++ O U R D E A D +++++

Brother CYRILLE VERMEIRE, of the Province of Belgium, died in Gennepe on 30 April 1973, at the age of 93 years. He had been professed 39 years. (28)

Father Francis P. CURTIN, of the Province of the U.S.A. East, died at Cornwells Heights on 9 May 1973 at the age of 56 years. He had been professed 35 years. (29)

Father Paul RIGAULT of the Province of France, died at Chevilly on 31 May 1973 at the age of 78 years. He had been professed 57 years. (30)

Brother CORENTIN MERRIEN, of the province of France, died in Langonnet, on 1st June 1973 at the age of 88 years. He had been professed 70 years. (31)

Father Auguste HUBER, of the Province of Germany, died in Offenburg on 6 June 1973 at the age of 69 years. He had been professed 39 years. (32)

Father Bernard SCHOLZ of the Province of Germany, died in Warsaw on 11 June 1973 at the age of 34 years. He had been professed 12 years. (33)

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

BRAZIL (contd).

reference to the ring of shanty-towns and slums which circle the affluent centre of the city. 250,000 immigrants yearly arrive in Sao Paulo from other parts of Brazil. The vast majority end up in the periphery, extending with a cancer-like growth the 20 sq. mile boundaries of what is the fastest growing but also one of the most disorganised and polluted cities in the world.

The objectives of "Operation Periphery" are these:

- 1) to form communities, for the promotion in an integral way, of the whole man and every man, through his own involvement and active participation.
- 2) to discover and train local leaders and community animators who will lead the people to be the subject of their own liberation and pastoral activity, and who, through christian lives will become a sign and ferment in the transformation of the reality in which they live
- 3) the building of community centres in the districts of the periphery so that the people may have some place in which to meet.

For 1973 the more proximate aims are: 1) the missionary "conscientisation" of pastoral agents (priests, nuns, laity); 2) to define & choose areas of action; 3) interchange of pastoral agents; 4) divulgation of objectives & experiments; 5) formation of regional teams.

Already some small fruits are beginning to appear; "Operation Periphery" promises to be an important stimulus in a Church pre-occupied with the problem of re-evangelisation".

(Father Ptk. PETERS C.S.Sp., Brazil S-W)

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LATE NEWS

Some recent appointments.

Provincial Superiors:

Districts

HOLLAND.....Fr.A.Biemans	Alto Jurua	Fr.K.Kunz
USA WEST.....Fr.G.Harcar	Cabo Verde ...	Fr.M.Santos Neves
USA EAST.....Fr.P.Haggerty	The Gambia.....	Fr.M.Flynn
POLAND.....Fr.J.Kolasny	Guyane.....	Fr.E.Rey
IRELAND.....Fr.W.Jenkinson		
ENGLAND.....Fr.F.Guthrie		