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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

NOVEMBER 1973

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DECISIONS OF THE HOLY SEE:

Cardinal Ildebrando ANTONIUTTI, on reaching the age of 75, has asked the Holy Father to be relieved of his duties as Prefect of the Sacred Congregation for Religious over which he has presided for the past 10 years. The Holy Father has given his approval and appointed Cardinal ANTONIUTTI to the suburbican See of Velletri, thereby transferring him from the rank of cardinal-priest to that of cardinal-bishop. The new Prefect of the Sacred Congregation is Cardinal Arturo TABERA ARAOZ of Spain who was Bishop of Pamplona before being made Prefect of the Sacred Congregation for divine Worship. Aged 69 he is a member of the Congregation of Claretians.

Most Rev. Thomas MONGO, whose resignation was announced last month, is succeeded ipso facto by his Coadjutor Most Rev. Simon TONYE, formerly Titular Bishop of Tamascani. Born in 1922, ordained priest in 1955 and Bishop in 1970, Bishop TONYE is fully acquainted with the diocesan administration and the religious problems of the country.

The Holy Father has transferred Most Rev. Eduardo MUACA from the Titular See of Isola to the See of Malanje (Angola) /O.R. 4-X-73/

The Holy Father has appointed Most Rev. Girolamo PRIGIONE, Titular Archbishop of Lauriaco to be Apostolic Delegate for Central East Africa (Lagos). /O.R. 5-X-73/

The Holy Father has appointed Most Rev. André-Marie DESKUR President of the Pontifical Commission for Social Communications and Father Robert TUCCI, S.J. as Director General of Vatican Radio.

GERMANY New Vice-President of the Holy Childhood

At the annual general meeting of the Pontifical Work of the Holy Childhood which was held in Paris last June and presided over for the first time by the Cardinal Prefect of the SCEP, Father Paul KOPPELBERG C.S.Sp., national director for Federal Germany, was appointed Vice-President of the Work. It is interesting to note that it is no longer the children of the United States who contribute most to the missions but those of Federal Germany. On the 1st August this year, the money collected by the latter already exceeded the total sum for the whole of the previous year. Worthy of special mention among the contributors are "The Little Singers of the Epiphany" who, dressed as the Three Kings go carol-singing in the streets and donate to the missions the money they receive.

BELGIUM Provincial Chapter (23.7 - 4.8 1973)

On 23rd July, the Belgian Provincial Chapter began at Gentinnes with 19 members present (12 from the Province and 7 from the District of Kongolo). Father R. VERLAINE, Principal Superior of Kongolo, was represented by Father Maurice LEMAHIEU. The representatives from the Generalate were Father J. LECUYER, Superior General, and Father K. HOUDIJK, Assistant General. Father J. BIEMANS, Provincial Superior of Holland, was invited to the Chapter and attended the meetings on the first two days. At the beginning of the Chapter, a scholastic - Robert MARECHAL - was added to the capitulants to represent the younger members of the Congregation.

Before the actual Chapter work was begun, two days were devoted to a Spiritan meeting for the Chapter members, guest confreres and missionaries on leave. This proved very useful for the exchange of ideas and experiences and provided an excellent introduction to the Chapter itself.

One of the first items on the agenda was the election of the 3 moderators: Fathers Raymond MAENEN, Remi PEETERS and Louis TISON. A good deal of the discussion was done in small groups so as to encourage general participation.

Various documents, some particularly thought-provoking, were distributed to all on arrival. It soon became obvious that there was a general wish to go ahead with what were considered the most important matters: general policy in the Province, and in connection with that, the question of a new Provincial Superior and the structure of the administration.

The Chapter pronounced itself clearly in favour of an election for Provincial Superior. In order to simplify matters, the General Council had authorized its representative in advance to allow an election and to publish the 5 names of those who had obtained the highest number of votes in the preliminary consultation.

A second difficulty arose: the election of Father MAENEN for a fourth mandate. The representative of the General Council had also the authority to approve this as an exceptional measure.

The exact requirements for the task of first assistant were considered in some detail and it was decided that in order to be able to deputize adequately for the Provincial, he should be released from other duties.

Much emphasis was placed on the direction missionary work should take. The present situation being what it is, absolute priority should be given to the formation of basic christian communities and of those who are to take charge of these

with or without diplomas. These are sometimes little more than troublemakers who, after receiving their education at a high cost to the community, in no way contribute to the development of the country. Educational policy must therefore be re-examined and methods revised. In this connection, it is worth mentioning an experiment tried out in Senegal, in a small village community about 100 kilometres east of Dakar. The experiment aims at providing an essentially practical instruction suited to the environment, and therefore orientated towards agriculture. A research team of 8 people - 5 from Senegal and 3 French technical assistants - works in an experimental area of 12 villages comprising approximately 6,000 inhabitants. It is hoped that the pupils who have received this practical education will not only be able to apply the knowledge they have acquired but also encourage other children, - the 60% or so young Senegalese who could not have attended elementary school - to follow their example.

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CAMEROONS Bringing the Gospel to the Pygmies

The tenth issue (July-August) of "Echanges", the newsletter of the diocese of Doumé, contains an interesting article on the Pygmies who live in this territory. For about twelve years, efforts have been made to merge and settle these small nomads of the forest. This policy, which has presented a number of problems, seems in fact to have been of far less benefit to the Pygmies themselves than to the civil authorities and the villagers among whom they live. The original aim was to make the Pygmies the same as everyone else, capable of making positive contribution to the development of the country, and give them equality with their fellow-countrymen of the Cameroons. What has happened in fact is that although they are now more interested in the life of the country, more outgoing and keen to assert themselves, they have become mere servants to the villagers and are therefore even more exploited than they were before.

For the Mission, communication with the Pygmies has become much easier than hitherto. How should we now go about bringing Christ to these people? First of all, we must become acquainted with their way of life, what they are and the problems they have to face, all of which presupposes the forming of friendly relations. This preliminary work of research and acquaintance is already a form of evangelization. For the work of evangelization, the fullest possible use must be made of their environment and way of life. The Gospel is best brought to the adults in the context of village life, rather than through school which is not for them a normal part of life. It is important too, to make them aware of their own traditional values, particularly religious ones such as the dance, the sense of festivity, while at the same time adding new ones. In order to make use of these values for catechesis, it would need to be shown that they are God's will and that it is man's duty to develop and broaden them. The popular folklore would seem to be most appropriate for this task as it clearly illustrates many bible teachings. As for the training of those who are to bring the Gospel message, that will be seen to in due time.

Editor's note - Much has been written on the Pygmies since the works of Bishop LE ROY and Father TRILLES, e.g. "The Boka Pygmies of the Doumé region", by Father A. DE TERNAY, C.S.Sp. (1940), and "The Ba-Ngombe Pygmies of Ngoko-Sangha", by Father E. VERHILLE CSSp (1948-1949).

Pastoral objectives of the diocese of Yaoundé

On 12th September, Most Rev. J. ZOA, archbishop of Yaoundé presided at a planning session for pastoral work during the

period 1973 - 1974. He thus summed up the pastoral objectives of the diocese.

- 1) Priority to be given to founding local communities capable of assuming responsibility and of being completely self-sufficient. This would involve splitting up large missions, not in order to start new ones but to give more scope to the Central Stations which can serve as centres for animation of all kinds: liturgical, pastoral, spiritual, socio-economical, medical...
- 2) Priority to be given to recruiting and training animators for these communities. "We must no longer say: there isn't anyone suitable. There is always someone and if he is not on our level it is up to us to meet him on his own ground and progress with him."
- 3) Methods of teaching religion to be revised. "Up to now, education of the faithful and communities tended to be rather paternalistic, thus encouraging passivity and creating a division between life and Faith. Priority should be given therefore to the Word of God: to do this, spiritual experience and evangelical life must come before catechism and juridical prescriptions, emphasis being placed rather on the formation of conscience to true christian liberty.." Training is also extremely important, and for this there are courses of all kinds made available through the help of teams formed by the Bishop... We must work with the helpers to be found on the spot and train them with the prospect of requesting permission from the Holy See within the next two or three years to allow the leaders of these communities to celebrate the Eucharist....

The primary objective of our pastoral work must be to help our Church take root and become really part of the local life, taking into account our needs and possibilities. If africanisation does not necessarily have to be numerical and quantitative it must at least be strategical. As it is our wish to serve the local communities, we must consider the local situation when defining the objectives, priorities and missionary strategy of our diocese. (EF. CAM. 9 - 16.IX.73)

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NIGERIA Episcopal Conference of Nigeria

From the 3rd to the 8th of September all the Bishops of Nigeria met at Jos to discuss the problems of the Church in the country. At the end of their meeting they issued a communique, extracts of which we are giving here:

Education. - The Conference reiterated its willingness to continue to cooperate with the Federal and State Military Governments in the education of our people with strong emphasis on the provision of adequate time and periods for moral and religious instruction and the proper training of teachers for imparting this important education to our children. It, however, regrets that in the Governments' take-over of schools it was not duly consulted. It would appreciate any fruitful dialogue with the Governments in this regard. The Conference wishes to point out that the acquisition of private property without consultation and compensation is contrary to National Justice and the fundamental Human Rights of the Nigerian Constitution.

The inauguration of the Holy Year Religious Services in Nigeria is on the first Sunday of Advent, 1973 (December 2nd). A Holy Year Committee with Bishop Godfrey OKOYE, C.S.Sp. as President has been set up to work out details of the Holy Year programmes and pilgrimages to places in Nigeria and abroad. As in 1950, a National Pilgrimage Committee comprising men of all Faiths will take charge of plans for pilgrimages which are to be organised on Parish, Diocesan and National Levels during the Holy Year. The Conference appeals to Governments in their usual

MAURITIUS Meeting of Church leaders in Mauritius

On Sunday, 15th July last, an important Church Conference was held in Mauritius. It dealt with many problems, difficulties, and suggestions but in particular it created a real awareness that it is all of us together, Bishop, priests, religious, nuns, lay men and women who must tackle the job that lies before us.

At the beginning of the day the Bishop of Port-Louis defined the spirit in which the work should be approached: a spirit of dialogue between brothers. At that point, penitential preparation for the Eucharist was held so that the meeting and the Mass which would end it formed a single whole.

The reading of the reports and the answers to the preparatory questionnaire was followed with interest by the audience. A large number of participants spoke on a wide variety of subjects and those in charge of the proceedings did great work in ensuring that everything ran smoothly and everyone had his say.

At the end of the day, the Bishop spoke on "Church and Politics". He expressed the hope that all the institutions of the Church should finance themselves instead of being dependent on outside aid. "If we want religion, we must pay for it!" To end, he spoke about his clergy: "Nothing would persuade me to exchange the clergy which the Lord has given me for the clergy of any other diocese in the world." This was greeted with tumultuous applause. The day's proceeding were brought to an end by a magnificent Mass in the Church of Ste Thérèse. It is not often that one has the opportunity of being present at an assembly where there is such an atmosphere of prayer and song.

The conference has already had positive results. Some important ideas came clearly to the fore: present requirements for evangelization and development, the need for profound education in the Faith, the lack of vocations, financial problems, improvement of the weekly "La Vie Catholique". Small groups were formed in order to study each of these problems and to propose solutions to the Bishop. Committees will also examine the major issues concerning the direction the Mauritian Church should take, with particular regard to the missions. In fact, the conference is not over! One could say that it has now really only begun because it has marked a new beginning for the Church in Mauritius. (Vie Cath. 8 & 15.7.73).

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SOUTH AFRICA

Winds of Change?...

In a lecture given at the Convocation of the University of Natal, Most Rev. Denis HURLEY, Archbishop of Durban, showed how three factors seem to suggest that changes are on the way in South Africa.

First there is the Black consciousness of their identity, dignity and power. This consciousness is putting together an explosive mixture, the resources of western education, the explicitation of western political ideas, and the deep dynamics of African community power and resentment. Here is a force that must be reckoned with, one which has already liquidated colonialism in many countries of the world. The last remaining area of any significance is South Africa, Rhodesia and the Portuguese territories. The Whites of these countries would be blind indeed to maintain that they could hold out for long against this force.

Secondly, there is the growth of the Black worker movement which has become aware of its indispensable role in the South African economy. Progress in industry and commerce makes it imperative to improve the Black worker's efficiency by promoting him up the labour scale and giving him better training. Trade unionism and all it has to offer will soon be at his disposal. It can hardly be withheld from him because both industrial peace and industrial progress demand it.

Finally, there is the emergence of the homeland leaders with

Chief Gatsha BUTHELEZI at their head. During the recent strikes at Durban, this man declared: "I have been condemned as an alarmist because of my prophetic role in the struggle for the rights of my people and the future of South Africa. However, I consider that this is the greatest service I can do for South Africa and her people at this time. I shall continue to voice the wishes and aspirations of the Black people, not in order to stir up trouble but to avoid it. As a leader committed to a certain policy, it is my duty to enlighten my people as to what are their rights in their own country. This is not provocation on my part, but a call to my people and to South Africa to move with the times and catch up with the rest of the Western World which South Africa claims to be part of. South Africa cannot remain at a standstill, keeping her workers in a state of virtual slavery. She must move on with the rest of humanity..."

"Although", continued Archbishop HURLEY, "Chief BUTHELEZI is disowned by extremists because he still speaks with the white man, he has given a new vision, a new hope, a sense of national dignity not only to the Zulu people but to all black South Africans and to many white ones as well. One understands those who withdraw within themselves and strive to win their place in the South African sun on Black power alone. But commonsense, reason, humanity and Christianity are on the side of BUTHELEZI, if these things still mean anything in South Africa. Be that as it may, change is on the way and the initiative has passed to the Black man. (TABLET).

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WEST INDIES Third Meeting of the Pastoral Institute

The Antilles Pastoral Institute is not an institute that functions all the year round. So far it has served more as a sort of symposium of local English-speaking Churches. The recent meeting at Mont St Benoit, in Trinidad, brought together 76 participants from 16 countries. The sessions were inaugurated in the Port-of-Spain cathedral with a "Mass of the Drums", so called because the songs were accompanied by drums. The Mass was also called "Missa Ujamaa", a Swahili word meaning community or family, and was intended to stress the community of different races and cultures in the Caribbean.

During the first week, lectures and workshops covered the subjects "Signs of the Times in the Caribbean" and "Jesus Christ". The second week was devoted to studies on "The Sacraments, Events of Christ's Freeing Power" and to various other subjects. On the last day, discussions were held on the direction the Pastoral Institute must take if it is to develop a truly Caribbean Church. A book entitled "Issues in Caribbean Theology" prepared by the Trinidad group was studied and discussed. Experiments in Caribbean liturgy were carried on throughout the two weeks. (FIDES NE 401)

TRINIDAD Activities of SERVOL

In our issues no. 13 (Dec. 1970) and 16 (March 1971), we spoke of the social and charitable works of Father G. PANTIN C.S.Sp. and his committee: SERVOL. This activity has broadened considerably with remarkable results. We have chosen to mention from among others two new experiments in the 1972 report.

The experience of three years' work in depressed urban areas has led to certain conclusions: The majority of the unemployed are to be found among young people between the ages of 14 and 17 or 18. This results in the production of a type of youth who has very vague ideas of what really hard work is. Should such an individual be given a job it is very likely that he will leave it; there are various contributing factors which are responsible for this: a) he has to get up early, travel some distance to work, work 8 hours a day, while his friends are able to sit around comfortably idle; b) he is jeered by many of his friends who

consider work is for "squares"; c) in the area, there are no small industries or workshops to speak of; d) above all, by working in a full time job, he has less money in his pocket than if he were to "hustle" for a living.

SERVOL is at present experimenting with various ways of employing these youth gainfully. In the first place, it is felt that efforts should be made to establish small factories and industries in the area itself. Secondly, it is felt that the only practical way of keeping an unmotivated youth at his trade is to provide short term incentives in terms of money. Thirdly, every effort should be made to allow these young people to share in the ownership and profits of the business and not merely to work for someone else.

The unemployment problem is a crucial one for all developing countries and efforts to resolve this problem have not always been enlightened. For instance, the industrial expansion that has taken place in Trinidad over the past fifteen years has resulted in the production of several thousands of jobs. It has been shown by the Industrial Development Corporation that it takes approximately \$20,000.00 to produce one job in industry. Simple arithmetic will show that is utterly unrealistic to think that this type of industrialization could ever solve the unemployment problem in Trinidad where capital is scarce but manpower plentiful. It is obvious, that the answer lies in using some type of intermediate technology in which relatively simple, inexpensive machines can be used by large numbers of employees. In this context, the two following experiments have been tried:

A)- The "Lamorell Servol Twine Industry", which intends to utilize the banana plant, skin, fruit and stalk. Many products can in fact be derived from the banana plant. For a start, it has been decided to concentrate on the making of twine and cord from the fibres of the stalk. 13 persons can thus be employed. The raw material is in plentiful supply in the country, the tools required are simple and only one locally made machine is required, costing \$700.00 approximately. Depending on the market for the product, the number of employees and machines can be increased indefinitely.

B) - The "Alpagata Industry", which involves the manufacture of a type of sandal worn in Trinidad and elsewhere. A study has shown that there is a possible market in North America, in addition to local demand. A group of young businessmen is to handle all marketing arrangements and a production manager is being taught by an experienced craftsman while at the same time passing on what he has learnt to a group of unemployed young men and women. Efforts are being made to obtain a high quality product before the factory opens so as to be ready when the orders begin to arrive. All the initial work has been financed by Servol's limited funds and the group in question is using a part of Servol's cultural centre as temporary premises. The total budget of Servol for this project is \$4,000.00 and it will necessarily remain on a hand-to-mouth basis without additional capital.

GUADELOUPE

Faith and Politics

Two years ago, a session was held in the diocese of Guadeloupe on the subject of Pastoral Work. This time, another important problem in the life of the Church was tackled: the relation of the Church to Politics. Father Ch. BABOIN-JAUBERT, chaplain to several movements, professor of Sociology and Political Economy at Lyons, spoke on the subject. The venue for the conference, from the 10th to the 15th September, was Point-à-Pître. It was divided into three sections: Political analysis - The moral implications of Politics - The Theology of Politics. Between 80 and 90 people were present. The large attendance is explained by a) the interest and need for information felt by pastors and those

in charge of various types of Catholic action or social movements, b) the fact that difficult social and economic questions have to be faced daily. (AUJ. DIM. 3-9-73)

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BRAZIL The "prelatus nullius" of Tefé

An interview was given by Most Rev. J. DE LANGE C.S.Sp. in the Bulletin No.3 of the Prelacy, reports on which follow.

The Prelacy is part of the Universal Church and in particular of the Church of Amazonas. Thus it takes its place in the overall pastoral plan. Vatican II called for greater adaptation and for attention to the concrete facts of any particular situation. This is a very slow process which gives little short-term results. Certain changes in the liturgy and the administration of the sacraments have eliminated the mechanical aspect of these, demanding greater participation from the people, and this is a very good thing. Another important change: more emphasis is being placed on the Word of God which is proclaimed, thought about and applied to everyday life. As for processions, confraternities, novenas and other practices such as the Apostolate of Prayer, these traditional movements do not in any way compete with the Word of God. On the contrary, they can prove useful in that they lead to reflection on the Word of God: some of these traditional organizations are well adapted to dealing with present-day social problems. It is to be hoped that the idea of training for Church leaders, catechists and for basic communities will be accepted by all so that in the future there will always be people to preach the Word of God and administer the sacraments.

We must concentrate particularly on pastoral work for vocations so that all of us, both priests and laity, may at the same time renew ourselves in doing this pastoral work which is part of the pastoral work of the whole Church. In order to achieve this, individualism must be rejected in favour of the true Spirit of renewal. Renewal cannot be accomplished without us but only with the participation of all.

The prelacy comprises towns like Tefé, Fonte Boa and Carauari, and then there is the vast interior. In the last few years there has been large-scale emigration of people from the interior to the towns, seeking education and health. We have a duty to provide for these needs through hospitals and colleges. The prelacy has done pioneer work in this field. In recent times it has always co-operated with the government and the various official organizations for culture, health, agriculture, and literacy.

We have a special problem in trying to care for the people of the interior which extends over 256.422 kms. For them we have founded the Movement for Basic Education and this has our full support as also do its radio schools, our aim being to develop these people and help them to assume their responsibilities.

Today, Amazonas has top priority in the list of Government projects. It is to be hoped that the progress which is being made throughout the whole of Brazil will also spread to this area. We intend to co-operate fully in this development. We are here to serve the people and help them towards a better life. Religious life and human development are two aspects of God's plan for men. Let us hope that this will be more clearly recognized in the future.

Mutual help between Sister-Churches

Missionary spirit is beginning to influence Brazilian pastoral work. The movement of Sister-Churches is proof of this. Dioceses with a better supply of staff feel responsible towards less fortunate dioceses. In this way, the diocese of Divinópolis (65 priests, 8 of whom are Spiritans, and many nuns) is helping the diocese of Araçuaí (about thirty priests to double the

population).

For this purpose, a Campaign of Brotherhood was launched under the name of "mission of the valley of Jequitinhonha". Plans were made under the direction of Father Lidio MURTA, episcopal vicar of Araçuaí. The group numbered 9 priests, 3 nuns and about 80 lay people, totalling about 100 people in all. Having decided on the direction our action was to take and in agreement with the Bishop, we arranged that first of all Father Lidio should visit the 9 small towns where the newcomers were to work, in order to prepare for their arrival. A collection organized by the Campaign of Brotherhood had brought in 25.000 cruzeiros and a quantity of exercise books, medicines, soap etc. Three days were devoted to preparation through "christian dynamism" in order to foster friendship and team spirit, the prime movers being 3 members from the Pastoral Catechetics Centre of Nova Iguaçet, a priest and a laywoman from Belo-Horizonte.

Nine teams were formed, each composed of a priest and animators for catechesis, Bible meetings, liturgy, youth, family, and health problems; 5 teams also had a nurse. Among the parishes to be visited only 2 had a parish priest in residence; the 7 others only saw a priest every two or three months.

Father RUTTEN, C.S.Sp. writes: "In my team there were two school-mistresses, a member of the Society of St. Vincent de Paul and a rural leader. A marvellous combination! In the case of almost every town, the only public manifestation of religion was the celebration of Mass a few times a year. When the priest is not there, nothing is done. There is hardly any catechesis to speak of. For marriages, there is usually only the civil ceremony".

"In these towns", writes Father Mario Clemente NETO C.S.Sp., "we have tried to find leaders and train them. We have arranged meetings for young people, married couples, children, and even for the civil authorities. We have brought new life to the liturgy by explaining the meaning of the Mass, Baptism and Marriage and we have taught the people songs. We have left a team to take charge of Sunday worship and teachers for catechism."

The schools are in a bad way for lack of qualified teachers. The health situation is even worse. Few towns have a doctor; the people are under-nourished and have no way of getting medical treatment. "When we arrived in one town", writes Father RUTTEN, "we found there was a serious outbreak of measles. Children were dying like flies and no-one could do anything. We immediately called a meeting with the leaders and started a campaign which has helped greatly towards improving conditions of cleanliness and hygiene - which still leave a lot to be desired - as well as fostering community spirit."

The economic situation is very serious. The region is completely rural, with no industry as yet and electricity is only now being introduced for the first time in a few places. Quite often it happens that large farmers take over the land of small farmers who then have no alternative but to emigrate to the towns where in fact there is no work for them....

Conclusion: On the 12th August, we held a meeting for all those who had taken part in the mission to evaluate the work accomplished. Everyone was very satisfied and considered that the mission had been of great benefit not just to the people they had visited but to themselves as well. All said they were willing to continue the work next year.

"I have visited all the parishes", writes Don Cristiano, "and I have been greatly impressed by the dedication and work of all concerned. Everywhere people told me how much they admired the unity and friendship shown by the teams. We know that it is prayer which enabled us to carry out our activity. We have seen that we are the Church. We have learnt the meaning of

+++++ OUR DEAD +++++

- Father Thomas KENNEDY, of the Province of Trinidad, died in Limerick, 13-9-73, aged 69, after 51 years of profession. (55)
- Father Otto OSTERTAG, of the Province of France, died at Wolxheim, 14-9-73, aged 84, after 61 years of profession. (56)
- Father Cornelius McNAMARA, of the Province of Ireland, died at Dublin, 19-9-73, aged 86, after 64 years of profession. (57)
- Father Charles HARNIST, of the Province of France, died at Langonnet, 26-9-73, aged 89, after 64 years of profession. (58)

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

BRAZIL contd.

"co-responsibility." The mission has been an occasion of spiritual progress for all, for ourselves and for the diocese of Divinópolis. Divinópolis benefited more than Araçuaí for we received more than we gave."

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Towards the reform of Canon Law

The second International Congress of Canon Law which was held recently at the Catholic University of the Sacred Heart at Milan, studied the theme: Person and Organization in the Church. At the opening of the Congress on 10th September, Cardinal P. FELICI gave the inaugural address, part of which we quote here:

"Our Commission is working today in two related and complementary fields: first of all, it is concerned with the revision of the Code of 1918 and the formulation of a new set of regulations for the new institutions; secondly, it is collaborating with the organs of government in the Church, not only to help them in making the necessary laws and regulations at their level but also to have the benefit of their experience, in particular pastoral experience, which is extremely valuable for the formulation of new laws. In this way, the function of the Commission is not merely to carry out research; it also provides a real and often inconspicuous service for the administration of the Church..

"There is a long way to go yet and it is difficult to say when we shall finish. Thirteen years' work went into the first Code of Canon Law. The fact that the new code is being prepared after Vatican II at a time when there are so many doubts, problems and differences of opinion, leads one to suppose that this will take even longer to prepare. In the meantime, legislation is being brought out according as it is ready, though it has to be qualified by the phrase: donec novus Codex promulgetur. Moreover, the parts of the existing Code which have not been rescinded or changed still remain in force even though they must now be interpreted in the light of Vatican II and by analogy with the new legislation.

"However, the Commission is working very intensively. A few examples will illustrate this clearly: from May 1966 to June 1973, there have been 172 study sessions with 1,883 sittings which totalled altogether 4,783 hours of collegial work. The study groups number 14, not including the one which is responsible for the preparation of the "Lex Fundamentalis". At present, the Commission is made up of 48 cardinals of 25 nationalities; there are 25 Europeans, 13 Americans, 4 Asians, 3 Africans, 1 Australian. There 103 advisers, bishops, priests, religious and lay people. These numbers indicate not only the complexity of the work which is being accomplished but also the generosity and dedication on the part of Pastors and experts who thus assure the Church of a corpus legum which, in accordance with the spirit of Vatican II will be able to contribute to its vitality and its mission...."

(OSS.ROM. 21-9-73)