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Congregation of the Holy Ghost Fathers

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Principal Superior of Makurdi: Father John GROVES, with effect from 4th November 1973. (16/11/73).

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### VISIT OF SUPERIOR GENERAL TO MADAGASCAR, REUNION, MAURITIUS

Rev. Father Lécuyer visited our missions in Madagascar from 25th August to 28th September. He met most of the confreres - not an easy task, as roads are few and in poor condition. It is for this reason that visitation by the District Superior, and area meetings are so difficult and expensive. From the East to the West coast, air travel is often the only possibility; several missions cannot be reached by any other way, especially in the rainy season.

Some confreres suffer from this isolation. Our missions give a general impression of great poverty from all points of view - accomodation, facilities, food. Meals, as is the local practice, usually consist of rice as a basis, served with a variety of saucès. There are few cars, and these are of the cheapest kind; some missions have none at all.

The ministry presents the same problems as in other mission countries: a variety of races, though all have the same language; persistent survival of pagan customs; apathy among some church communities; marriage and family problems; long and difficult treks; problems in combining urban and rural ministry. There are also difficulties concerning the missionaries themselves: conflicting viewpoints and methods among the older and younger confreres; in some cases, poor relations with the local clergy; lack of funds etc. In spite of all that, our confreres are doing excellent work. A great effort is being put into the training of catechists and the laity.

Since the two dioceses of Diego Suarez and Majunga are the largest in Madagascar, a further division seems advisable.

From Madagascar, the Superior General went on to Reunion. He found the confreres, in general, very devoted to their island and to their work. On the 1st October, about sixty priests met for reflection in common on the priesthood, with Fr. Lécuyer to lead the discussions. The latter spoke on the life and renewal of the Church as a continuing evolution; the difference between the priesthood of all the faithful and that of the ordained minister; the various types of ministry; the ordination of married men; and in conclusion, on unity among priests.

Many confreres are living on their own, doing pastoral work in a christian setting. This raises the problem of community life, and the problem of missionary activity strictly so called. A certain amount has been achieved in the field of catechetics, but much still remains to be done. A "Spiritian House" is being built on the mountain-side overlooking the bay of Saint Denis.

On the 5th October, the Superior General moved on to Mauritius, which is very different from Reunion, not only in its physical aspect, but also in its people, three-quarters of whom are non-christians of Indian origin. There are Chinese, of whom many are christians. The clergy is, in practice, fully occupied with work for the white and creole population. There is, however, an Indian mission confided to the Jesuits; but also involved in it, and doing good work are Fathers PERRIER and GUILLEMOT (cf. Newsletter no. 23, Dec. 1971). The College of the Holy Spirit at Quatre Bornes takes pupils of all races, religion, and social class. In this way, it carries out a real missionary work, and it has supplied 80% of the Mauritian priests.

Distances are so short, and communications so easy that nobody is really isolated. There is, however, a real danger that

those who live alone may become complacent, and so neglect the poor, the lapsed catholics, the non-christians among whom there is much scope for missionary activity. There is still great devotion to the memory of Father LAVAL.

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### PROVINCES & DISTRICTS

#### England: Provincial Chapter

The 1973 Chapter of the Province of England took place at the Passionist Retreat House in Ilkley, Yorkshire from August 6th to August 24th. Sixteen members were present, nine from the home works, and seven from the foreign missions. There were three observers: Fr. Jenkinson, Irish Provincial, Fr. Eon, Principal Superior of Mauritius, and Fr. O'Sullivan from the Generalate, who preached the opening retreat.

The English parliamentary procedure was adopted in regard to "modi" or amendments, i.e. each one debated and voted separately. The agenda was decided upon by the Chapter itself when it met, and was confined mainly to a review of E.P.D. (the English Province Decisions, elaborated by the 1970 Chapter) - eliminating some elements, modifying others, and introducing new propositions.

Worthy of note was the attention paid by the Chapter to continuing formation. Father Eon addressed the Chapter on this question, giving an account of the recent French Chapter decisions on the matter. It was decided to set up a permanent commission to make arrangements for the updating and continuous training of the members of the Province. This commission is to envisage a renewal course of three months duration, and also make provision both at home and abroad for shorter refresher courses.

In regard to members in training, the Chapter decided to retain Castlehead as a Juniorate; not to re-establish an English Novitiate (three English province novices were professed in the Irish Novitiate in September 1973, and three others began their novitiate there in the same month); it approved the continued attendance of Holy Ghost students at the M.I.L. (Missionary Institute, London - a consortium for 7 missionary societies: C.S.Sp., W.F., S.M.A., S.V.D., Mill Hill, Verona, and Consolata; affiliated to Louvain University, and offering degree and diploma courses).

The 1970 Chapter Directive that the Provincial and his Council consider the possibility of accepting new works, was modified to include explicit reference to the care of immigrants. One Father had already been assigned to this work in London.

The Acts of the English Chapter were approved by the General Council on October 16th.

### NATIONAL MISSIONARY ASSEMBLY

An important missionary event took place in Nottingham from the 25th to the 27th September, when the National Missionary Council of England and Wales held its General Assembly for 1973, entitled: "THE WAY FORWARD". The 89 participants (3 Bishops, 53 Priests, 23 Sisters, 1 Brother, and 9 lay-people) represented the principal missionary organisations in the country, such as the missionary commission of the Episcopal Conference, the Pontifical Missionary Works, the Lay Missionary Committee, and the Missionary Institute, London. 7 Superiors General, and 10 Provincials of missionary institutes were present. Rev. Father Lécuyer was represented by Father Donal O'Sullivan, First Assistant.

The latter spoke on the re-employment of missionaries who have been expelled from the area where they were working, as was

the case in Nigeria after the Biafran war. There are several possible solutions to this problem. Such missionaries could be placed in other missions which would be prepared to take them, and there is no shortage of these. Alternatively, they could do missionary animation work in their own country; or apostolic work among students or immigrants from mission countries; or even among the numerous non-believers in their own country which, in many cases, has regressed to the state of being a mission country. The problem is to make the right choice. This needs great care, and the case of each missionary must be considered separately. In particular, provision should be made for re-adaptation courses. It is also part of the missionary responsibility of the home church, to make provision for missionaries who have to return home.

Father O'Sullivan also spoke of the role of the missionary in the context of the present day. Should we wait until circumstances force us to withdraw, and then re-allocate missionaries? or should we sometimes take the initiative ourselves? This depends on the stage each particular mission has reached. Some still need missionaries, while others can now manage without them. The ideal is to have a local church which is self-sufficient. This means that it must be able to supply the necessary apostolic workers from its own resources - priests, catechists, and community leaders. In this connection, Fr. O'Sullivan suggested that the Church revise its traditional policy of admitting to the priesthood only intellectuals and unmarried people, because this policy means that the possibility of self-sufficiency for many local churches must be relegated to the far-distant future.

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France: Varia

In view of the date fixed for the General Chapter, the Annual Congress, or meeting for missionaries on leave at Chevilly, will be held from the 10th to the 13th July; and the retreat for missionaries and confreres of the province from the 14th to the 20th July.

- Following a consultation of the members of the Province, Fathers Michel KIEFFER (East), Emile JACQUOT (West), Martin GROFF (South), and Francois NICOLAS (North), have been appointed Regional Superiors. Brother Jean-Pierre DELSARTE has been elected Provincial Delegate of the Brothers.

- The updating courses for 1974 will be held at Mortain. They will be organised by Fathers CREAC'H and HIRTZ, who will probably be joined by another Father and a Spiritan Sister.

- AUTEUIL. At the HQ of the Works of Auteuil ( of which Father Lucien ROZO is still Religious Superior) Father Jean LE GALL, outgoing General Director, has been replaced by a team of three members: Mr.GOSSELIN with the title of General Director, Mr.MOLLET and Father Antoine JACQUART as Vice General-Directors.

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United States: University of Duquesne

On the 3rd August last, President Albert BONGO, of the Republic of Gabon, was made an honorary Doctor of the University of Duquesne. He is the fourth African Head of State to receive this distinction, the others being: President NYERERE(Tanzania), President AHIDJO (Cameroon), and President MOBUTO (Zaire).

It was rumoured that after a visit to Libya, President BONGO had decided to become a convert to Islam, but this has

since been denied. During a recent visit to Italy, the President was received in a Papal Audience on Monday, 26th November.

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Ontario: News of the District

The organisation VICS (Volunteer International Christian Service), whose director is Father Desmond F. McGoldrick, has announced that 13 new volunteers are leaving to help spiritual missionaries in West Africa and New Guinea.

Father Dermot Doran, has recently done a five weeks' tour of the countries affected by drought and famine in Africa south of the Sahara. He was asked by the American Broadcasting Corporation to co-ordinate the work of a team which was making a film on the effects of the disaster in the stricken areas.

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Senegal: Expulsion of a missionary

Father Antoine GISLER, professor of Social Morality to the senior classes in two private institutions, was the subject of an expulsion order made on 8th October last, and has been obliged to leave Senegal. As a result of complaints made by parents of some pupils, the Minister of the Interior accused Fr. Gisler of stirring up subversion among his pupils, of having incited them to go on strike, and of being an unsuitable person to educate the young because he has already been expelled from Haiti. Father Gisler denied these accusations but the ministerial order was irrevocable. The Archbishop of Dakar, after consultation with the religious superiors, agreed to the departure of Fr. Gisler, in order to preserve peace, and avoid any repercussions that would affect the missionaries and their apostolate. The "Informations Catholiques Internationales" of 1/11/73 comments: "This expulsion is typical of the difficulties encountered in the missionary apostolate today. It brings up the whole question of relations between Church and State, and the role of the Church in the developing countries; as also, the question of the collaboration between foreign priests and native clergy & hierarchy. These are delicate problems for which it is difficult to find any long-term solution".

Re-publication of "Afrique Nouvelle"

We have already announced that "Afrique Nouvelle" - whose loss was greatly felt when it ceased publication - is to reappear shortly, probably at the end of December. "Afrique Nouvelle" will now, however, take the form of a magazine, with paper, text, and illustrations of far superior quality than those of the newspaper. It will also incorporate high-grade advertising which will contribute to the financing of the enterprise. The magazine is thus intended for a certain élite rather than for the ordinary people. Is this good policy? ... Only time will tell. The sponsors of the new publication are the Archbishops of Dakar, Abidjan, and Ouagadougou, the former being also the Director.

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Guinea: News of Mgr. TCHIDIMBO

At the beginning of September, Most Rev. Raymond M. TCHIDIMBO, Archbishop of Conakry, who is still a political prisoner, wrote a moving letter to the Holy Father, in which he expressed his fidelity to his vocation, and the hope that he may soon be freed.

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Cameroons: L'"Effort Camerounais" - 20 years of age.

Replacing the "Cameroun Catholique" established in Douala in 1937, the Catholic newspaper "L'Effort Camerounais", published in Yaoundé, has now been in existence for 20 years. "It is unusual" writes the editor, "to find in Africa a national weekly newspaper that is at once so "old" and so "young". We are convinced that being twenty means above all being young and at the same time mature. In this context, the campaign "EFCA-20" was launched with a view to improving the presentation of the newspaper. After a certain period of eclipse, the "Effort Camerounais" seems to be full of life..... for which reason, it sometimes gets into trouble with the censors!

Golden Jubilee of the Junior Seminary at Akono

On Monday, 10th December, all the Cameroon clergy, and indeed all the past pupils, were invited to Akono to celebrate the Golden Jubilee of the foundation of the junior seminary.

Before the 1914-1918 War, the Pallotine Fathers had established a junior seminary near their school for catechists. For various reasons, this venture was not a success. The idea was, however, taken up by their successors. In 1920, Father MALLESSARD C.S.Sp. Apostolic Administrator made a start with 4 junior seminarists, but his death brought this work to a halt. The seminary was begun once more by Bishop VOGT in June 1923 with 5 day-pupils. As these boys were proving satisfactory, and there were more applications, it was decided to open the seminary in the following September at Mvolyé near Yaoundé, for boarders. The number of students rose very quickly, too quickly for the liking of the Vicar Apostolic who had no teachers available, and was obliged himself to take on both the teaching and the administration of the school. He was soon joined by a teacher, and he found two more a year later in October 1924, so that at last, a permanent, though small staff was established. Forty pupils were following the courses, and were divided into four classes. The two senior classes were taken in charge by two Fathers, while the two remaining ones used the services of the more advanced pupils.

The opening of the Senior Seminary in the buildings occupied by the junior seminary at Mvolyé necessitated the transfer of the latter, first to Nlong, and then to Akono, where it has remained until now. Many priests have graduated from the junior seminary of Akono; even more numerous are those who did not go on for the priesthood, but who received an education which has helped them to make their way in life.

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Zaire: Impressions of Zaire

At a meeting for capitulants and missionaries-on-leave of the province of Belgium, which was held at Gentinnes on 23rd July last, Father A. BROEKAERT, Provincial of the Scheutists gave his impressions of a recent visit to Zaire. We give here a summary of his talk.

President MOBUTU is making all out effort to establish unity in the nation. The means he is using to achieve this are not, perhaps, always the best, but the idea in itself is good. The General is acting as a dictator, but he has too few convinced disinterested nationalists to support him.

The Church looks on critically, remaining aloof from the effort towards national development, and this attitude sometimes leads to conflict with the State. The latter fears the Church, and is afraid of its power, though at the same time, it esteems



the Church very highly. As is generally the case in Africa, there is in Zaire a very religious, even supernatural mentality. It would be difficult for the people to lose this altogether, and the priest still holds a privileged position, with the result that he encounters few difficulties. Has the Church always done her best for the promotion of the development of the country? Has she not flaunted her power too much? Compare the State and the Church buildings. There is a marked difference between them and the Church could have made do with less. The Church in Zaire is also criticised because its Bishops receive their instructions from Rome, (and Rome is not regarded too highly in Zaire!).

The new effort towards cultural independence will make life very difficult for the missionaries, at least for some time. It is from the intellectuals, in particular, that such troubles will come, but it is to be expected that after a while things will settle down.

What will very soon present great difficulty is the training of the clergy; it seems likely that the young local priests will hold more "advanced" views than the missionaries. The nationalisation of the schools is imminent, and in itself is not a cause for alarm. However, it becomes all the more urgent that we train church leaders and catechists, and that we give them as much responsibility as possible.

The missionary will have to accept to be more tolerated than loved; to be less efficient; to live in uncertainty and insecurity; to change his methods; to carry on without being able to plan and organise his work. There are certain tasks in particular which will continue to be confided to us - for example, teaching and administration.

Our young aspirants must be allowed to do a probation period before making a long-term commitment. In any case, temporary commitment will become more usual; and the service required of each one will be more on an individual basis, and will be more circumscribed. All this will lead to a diversification of the clergy in any one place e.g. Spiritans and Scheutists will be working together in the same dioceses.

We must stick it out at all costs, whatever the difficulties. We must stay as long as it is psychologically possible for us to do so. The doctrinal contribution of the missionary is important.

(Prov. Bull. Belgium no. 28, Oct. 1973)

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## Angola

### Decoration for Spiritan Missionary

On October 3rd last, Father Charles ESTERMANN received the insignia of the Order of St James of the Sword, which was granted to him by the President of the Republic of Portugal. This is an honour well-deserved by one who has carried out the activities of both missionary and ethnologist with talent and success in Angola for fifty years. Among the many distinguished people who attended the ceremony was the former Archbishop of Luanda, Most Rev. Moisés ALVES DE PINHO C.S.Sp. who travelled specially from Lisbon. Placing on Father ESTERMANN the chain and medal of his new honour, the Governor-General of Angola declared:- "Your Excellency belongs to a glorious generation of missionaries who, during many long years and in circumstances much more difficult than those of today, gave to Angola everything they had, and without asking anything in exchange. In addition to this, Your Excellency has devoted himself to an untiring study of the life and culture of Angola, producing works of the highest merit. For all this, we are grateful to you....."

In his reply, Father ESTERMANN emphasised the fact that



missionary activity can never harm the common good, and that the spiritual inheritance of christianity forms an integral part of social progress.

Father ESTERMANN is not resting on his laurels! His untiring pen has recently produced another new work "Etnografia e Turismo na região do Cunene". The volume is illustrated with fine photographs, which are preceded by an ethno-historical commentary in Portugese, French and English. The author's thorough knowledge of this region has enabled him to say a great deal in a very brief text which makes most pleasant reading. Congratulations!

Accidental death of the Bishop of Benguela

Most Rev. AMARAL DOS SANTOS, Bishop of Benguela, died on 14th October following a car accident which had occurred seven days earlier when he was on a pastoral visit, driving himself. Aged 44 years, he had been Bishop of Benguela since 2nd August 1970.

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East Africa

In the diocese of Moshi

Recently, the Bishop of Moshi, Most Rev. Joseph SIPENDI, has written as follows:- "Some time ago, we ordained six new priests for our Diocese, bringing the number of the diocesan priests up to 72. Any outsider will think now that the diocese of Moshi has many more priests than she needs. In fact, under this impression, we have been receiving a number of requests for our priests to help elsewhere outside the Diocese. As much as we would have liked to help others in spirit of the universality of the Church, we have never been selfish. We have sent diocesan priests outside the Diocese of Moshi, A number are working at National level in the Office of the Episcopal Conference and in the regional seminary.

The fact is that the Diocese of Moshi does not have enough priests for its present and expanding needs. By ratio, it is one of the most (if not the most) understaffed dioceses in Tanzania, as regards number of the faithful per priest. Presently, only 50 diocesan priests are doing full-time pastoral ministry in care of more than 300,000 catholics out of a population of over 600,000 in the diocese. Together with some missionaries doing pastoral work in the diocese, we have 60 priests doing full pastoral ministry, making a ratio of 5,000 catholics per priest, which is about the highest ratio in Tanzania.

Besides, the diocese has to cope with the expansion. The normal increase of the catholic population is about 15,000 each year, equal to a full parish. At present we have 30 established parishes with one or two priests in each. Each parish has a number of outstations, many of which must soon be separated and established into full parishes. Out of the 30 big outstations, at least 8 should be developed now into full parishes with resident pastors.

The truth is that the diocese of Moshi does not have and shall not have enough priests in the foreseeable future. Missionaries are still needed today as ever before in the diocese to work together and hand in hand with the local clergy and thus even to render it easier for some local priests to help elsewhere outside the diocese where a balance of the African priests with expatriate missionaries needs to be raised for obvious reasons."

(Jimboni, Sept. 1973)

A new proof of the fact that the African Church is deeply aware of the problems of poverty is the success which the Society of St. Vincent de Paul is having in the various dioceses

where it carries out its charitable apostolate. Already at the end of last year, it was learned from a survey made by the society that there were some very active groups in several African countries, such as Ghana, Nigeria, Burundi, Zaire, while in others it was making a promising start. More recently, on the occasion of a meeting of the National Committee of the Society which was held at Moshi with a view to increasing and expanding the Society's activity, it was observed that in the dioceses of Tanzanis, there are some very dynamic groups, which will, no doubt, expand at the parochial level. (AIMIS)

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Madagascar: Meeting of the CSSp District Council

At a meeting of the District Council held at Majunga on October 23-24th, the question of "regional communities" was examined. This experiment, which began after the last Chapter, now seems to be fading out. However, it would seem that there is now a greater need than ever for such groupings, if we are to be able to face up to the problems of our apostolic work, and of our missionary identity. A certain "stock-taking" is called for now, when the Synod of the church of Madagascar is being prepared, when our christians are caught up in the process of change, when the country is evolving so rapidly, when we ourselves are in doubt as to what we are and what we will be.

The essential role of the regional community is to promote exchange and sharing. In this way we can influence one another, seek a meaning for our activity, deepen our faith, compare our lives as they are with what is asked of us by God, draw strength from prayer, bear collective witness to unity in the service of the people of God and with them. There is no set way of achieving all this. It is up to each regional community to find the way best suited to itself, by making an effort to really live this sharing with those among whom we work. Similarly, prayer life must be "incarnate" in the local situation.

Are there any experiments of a new style of presence and activity which we could propose to one or other of our Bishops? The Council clearly expressed the need to associate any proposed new experiment with the effort at renewal which is required at the present time of the church of Madagascar as a whole, and of our missionary communities in particular. It would seem that these experiments if they are to be tried out should be the result of ... reflection with the christian community, and should be accepted by it. Furthermore, there must always be the complete approval of the Bishop.

A milestone in the history of publishing in Madagascar

The Latin Missal for the greater feasts and for weekdays has been translated in full into the Malagasy language. The new work is printed in Madagascar itself by the Editions Saint-Paul, on fine paper manufactured in the country. The translators avoided any compromise so as to ensure that this basic work would be presented in its full authenticity. The translation is in the pure language of Tananarive, but care has been taken to avoid expressions that have other connotations in different regions. A need for speed on the part of the translators and publishers, and the desire to have as literal a translation as possible, has resulted in some small defects but those using the new missal will easily be able to remedy this.

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West Indies Seminar in Haiti

From the 9th to the 13th July, a seminar was organised in

Haiti on the subject of christian-participation in the development of the country. The following were the main subjects discussed: education and evangelisation; agriculture and industry; infrastructures; health. The participants came from three groups: delegates from the different churches of Haiti; observers from other churches in the Caribbean and from various Haitian and international organisations; guests invited to preside at the meetings and discussions. Each of the above-mentioned subjects was dealt with in one or more lectures given by an expert. These were followed by discussions in small groups after which various resolutions were passed, and then further discussed at a plenary session before being finally adopted. The meeting was very instructive in many ways.

The very fact that it took place at all is in itself worthy of note. The Haitian regime has a poor "image" in the Caribbean, though all realise the efforts that have been made by international organisations and by the Haitian government to develop the country. The visitor is surprised at the very large number of church bodies in Haiti, and the various mini-projects they have sponsored.

At the seminar, an effort was made to assess the achievements already accomplished, and to draw up plans for the future. These discussions in which public officials and christians with different viewpoints all participated mark an important step forward, and a new awareness of one another. The meeting was a real expression of ecumenism.

It is futile to try to hide the differences of opinion which exist between the churches and between individuals. While people may be in agreement in theory as to the need for the integral development of man, they may differ about how to achieve this in practice. There is no fixed way, no one course of action which must be taken. The state of underdevelopment in Haiti is a fact of life in the Caribbean.

The foreigner, at first sight, may be astonished at the way problems were treated in this seminar. Some would think that this should have been done in greater depth; others feel that a more scientific and critical approach, taking into account past experiments, would have been desirable. However, it is a mistake to force the pace; the situation must be gauged with reference to actual conditions in Haiti.

The churches have had to get involved in development because there was a void to be filled. The priority at the moment is actual spade-and-shovel work; but once an effort has been made to think things out, it would be wrong not to make use of the conclusions reached.

(Egl. Guadeloupe no. 145)

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### Latin America      Seventh Session of COGECAL

The 7th session of the General Council for Latin America (COGECAL) was held in Rome at the beginning of October. The chairman was Cardinal S. BAGGIO, President of the Commission for Latin America (L.A.). Many archbishops and bishops took part, as well as representatives of the bishops of various countries, members of different secretariats, delegates from Church aid institutions, experts and technicians. The subject for the session was: "Ecclesial responsibility in the face of the problems concerning the maintenance of the clergy doing diocesan pastoral work in Latin America". Cardinal BAGGIO emphasised the importance and relevance of these problems which the Sacred Congregation for the Clergy has already come up against at a world level, and he also stressed that such problems should receive priority in the pastoral planning of the national

episcopal conferences and of the dioceses.

Most Rev. Eduardo PERONIO, Bishop of Mar del Plata, stated that while the poverty of the priest includes actual detachment from material goods, he also has the right to be concerned about his maintenance, and consequently the People of God has the duty of providing adequately for him. "Only in the measure that the conscience of a dynamic, missionary community develops, can a solution be found for the general economic problem of the fair and adequate remuneration of the clergy. The criterion must not be merely sociological; neither can a solution be found in a superficial spirit of brotherhood; still less, in a clerical attitude which has no basis in theology or spirituality. Our standards of judging must be rooted in our ecclesial faith; the Church is essentially "communion".

Mgr. Franz HENGSBACH, President of Adveniat, reviewed rapidly the urgent pastoral and economic needs of the Church in Latin America, and then went on to describe the various means that exist in the Church to ensure the upkeep of the clergy. He made special mention of the work being done by Adveniat, the German episcopal organisation founded to help the Church in L.A. This organisation is prepared to collaborate in effecting a transformation of the existing means for supporting the clergy in L.A. into a more modern and efficient method.

Finally, Mgr. R. ARRIETA of Costa Rica, referring to the work done at the Congress of Caracas, made concrete proposals concerning the technical and economic services COEGAL could render to establish a fund, preferably at the national level, so as to guarantee to priests in need, an allocation which, when added to the sources available according to the custom of the different ecclesiastical circumscriptions, would make up a reasonable income.  
(Oss. Rom. 26/10/73)

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### Islam Expansion in Africa

A group of experts on African affairs has recently declared that in the whole region south of the Sahare, muslim missionaries, financed by Libya, are engaged in preaching the Koran, and extending the political influence of the Arab world. This effort seems to be concentrated particularly on Tchad, Senegal, Sudan, Tanzania and Uganda. Of the 146 million inhabitants of these countries, 18 million are catholic. At the recent Islam World Congress in Tripoli, the delegates for Black Africa declared that the polygamy permitted by the Prophet corresponded better to African tradition than christian monogamy. It is well known that the President of Libya, Muhammar Qaddafi, has contributed millions of pounds sterling, out of the profits from the sale of petrol, towards financing muslim propaganda. A large amount of this money has been used to open Koran schools.  
(AJMIS)

(Conferees who may be in a position to supply precise information - backed up by statistics, if possible - concerning this muslim expansion, its causes and the consequences it may have for the Church and the mission, are requested to communicate without delay, in view of the forthcoming Plenary Assembly of the SCEP, with Father J. BOUCHAUD C.S.Sp., Clivo di Cinna 195, Roma 00136)

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### REFLEXIONS on a recent Survey

In order to keep its survey of 1972 up to date, the Vith Commission of the Union of Superiors General sent out a supplementary questionnaire in 1973 to all the missionary institutes. Its purpose was to check on a general impression that our personnel from the West is both ageing and diminishing. The replies to this questionnaire have inspired the following reflexions.

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

- Father Patrick CROSBIE, of the District of S.W.Brazil, died in New York, 1-11-73, aged 47, after 28 years of profession. (59)
- Father Theodor STRICK, of the District of South Brazil, died in Sao Paulo, 4-11-73, aged 68, after 46 years of profession. (60)
- Wilhelmus MEIJS, scholastic of the Dutch Province, died in an accident at Nimègue, 13-11-73 aged 30, after 11 years of profession. (61)

-Father Jean-Marie BOURGOING, of the District of Senegal, died in Chevilly, 20-11-73, aged 63, after 44 years of profession. (62)

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

(contd) The enquiry of 1972 and the complementary questionnaire of 1973 were both formulated from a Western point of view. At the outset, a distinction is made between Western and non-Western members, and the mission countries are identified as non-Western. The result of the survey, is in fact, to show the contribution from the West to the mission in non-Western countries, although the evolution of the concept of 'mission' today would seem to discount a mission that would be only "one-way" from West to non-West.

In future, this geographic division must be transcended. All those who work in a mission situation are missionaries "ad gentes", whether they be in a Western country or not, whether it be their own country of origin or not. Thus, for example, both Africans and Europeans could be missionaries to the immigrants and students who come to Europe from Africa and Asia. At the same time, it is true that a man's work will be affected by where he comes from. In a general way, missionaries who are themselves natives of a country will be more attuned to the culture, the economy and the social life of the country in which they work, while the expatriate will always have to feel his way. The latter will be better able to enter into contact with immigrants from his own country who have retained their national culture though residing abroad, e.g. a Congolese chaplain to Congolese students in Europe, or an American chaplain for Peace Corps workers in the Third World.

The survey on the missions shows clearly the accelerating diminution of Western personnel. Even if vocations had not decreased in recent years, it is scarcely desirable to have large numbers of foreign church personnel at a time when the local non-Western churches are seeking their own identity, and when a policy of indigenisation is being pursued by the governments of most of these countries.

On comparing the figures for 1972 and 1973, certain questions are inescapable. The non-Western churches which are still heavily dependent on foreign personnel must ask themselves how they are going to replace the Western missionaries whose numbers will be diminishing every year. The missionary institutes, on their side will have to re-examine their future role in the universal mission of the Church (in both Western and non-Western countries). Will those institutes with only Western members be able to survive in the face of the growing decline of vocations?

Rome

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J.B.

On Monday, October 15th, the Academic Year 1973-74 was solemnly inaugurated at the Urban University of Propaganda Fide by Cardinal Rossi, Prefect of the SCEP. On this occasion, a new library was opened with over 4,000 volumes on its catalogues.

It has been decided, in agreement with the Bishops of the mission countries, that the students will return to their home country for their Fourth Year of Theology, even though they may later return to Rome for specialised studies. Thirteen higher institutes in mission countries are now affiliated to the Urban University.