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Congregation of the Holy Ghost Fathers

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# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

MARCH 1974

No. 44

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# NEWS FROM ROME

THE GENERALATE: Preparation for the Chapter

The Central Precapitular Commission, which is to meet in Rome on 1st April, will include, in addition to one or two members of the General Council, Fathers Paul COULON (France), Brian KELLY (Ireland), Martinus VAN DER DRIFT (Holland), John Gerald WALSH (USA East), Heinrich HACK (Germany), Francisco LOPES (Portugal). Fathers Athanase BALA and Mario CLEMENTE NETO will represent Africa and Brazil respectively.

A "technical" committee will meet on 20th March to review the Chapter regulation and suggest ways of simplifying the procedure. The members of this committee are Fathers THIBAULT. MAENEN and JENKINSON, Provincial Superiors, and Fathers J. PASQUIER, OMI, and M. TAGGI, SJ, who will work in conjunction with the General Council.

# The French Pontifical Seminary

The French Pontifical Seminary, known as "Santa Chiara", was founded on 2nd October 1853 by Father LANURIEN who thus realised an ambition of the Venerable LIBERMANN. The seminary was approved by PIUS IX on 14th July 1859 in an Apostolic Letter and its regulation was sanctioned by the Holy See on 24th May 1867. It was specified that the seminarians sent by the French Bishops would follow the courses at the Gregorian University and the Institutes attached to it. During the academic year 1970-71, two decisions were made which changed the traditional structures of the seminary.

While still retaining its character as Pontifical Seminary, the establishment has been attached to the French Episcopal Conference in the same way as the other French university

seminaries.

In addition, it has been authorized to receive foreign priests and seminarians, as well as up to ten scholarship holders from the French Foreign Ministry in accordance with agreements for mutual co-operation.

The degrees and diplomas are conferred by the Gregorian University, the Biblical Institute and other specialist Roman Institutes. The community has a more international character than is usually the case in French university seminaries.

than is usually the case in French university seminaries.
For the school year 1973-74 there is an enrolment of 71 (29 priests, 1 deacon, 2 Oriental rite catholics and 39 seminarians). Of these 71, 49 are French and 22 come from the following countries: Burundi, Cameroons, Congo, Spain, Greece, Italy, Portugal, Nigeria, Senegal, South Vietnam and Trinidad.

(ESPRIT ET VIE 17-1-74)

#### Lecture on the Venerable Father

On Tuesday, 12th February, at the Saint Louis French Circle, His Excellency, Most Rev. Jacques MARTIN, Prefect of the Pontifical House, gave a very interesting and edifying lecture on "The Daily Life of Father LIBERMANN during his stay in Rome". Bishop MARTIN gave an exact, vivid and at times humourous account of the Rome of Gregory XVI where the Venerable Father lived in humility, poverty, prayer and suffering from January 1840 to January 1841. During this time he wrote a memorandum for Propaganda Fide, the first Rule for his society and a commentary on the Gospel according to St. John, interrupting his work only to visit the churches and make a pilgrimage to Loretto. Bishop MARTIN'S lecture was followed by a visit, under the guidance of Rev. Mother MARIE-YVONNE, CSA, to the French Seminary and the neighbouring district through which the Venerable Father must have often passed.

# MISSION NEWS

LIBERIA

New Regional Seminary

Father James PETERS, of the Irish Province, who was formerly a missionary in Nigeria and has completed a course at the Alphonsianum in Rome, has recently set out for Liberia where he will be on the teaching staff of a senior seminary which has been opened at Monrovia for Liberia, Sierra Leone and Gambia. Previously, seminarians from these countries studied in Nigeria or Ghana.

St. Paul's Senior Seminary is entrusted to the SMA, but its Rector is a Liberian diocesan priest. It will collaborate with Cuttington College, where seminarians will take a B.A. in

philosophy.

In 1972-73 Sierra Leone had 17 senior seminarians. Liberia had 4 senior seminarians, studying in Nigeria, and Gambia had none. In the same year, Sierra Leone had about 50 junior seminarians, Liberia 32, and Gambia 24. The new regional senior seminary should provide an incentive for the development of local vocations.

The regional Episcopal Conference consists of the three bishops of Sierra Leone, the two of Liberia and the one of Gambia, namely: Sierra Leone: Archbishop Thomas BROSNAHAN, C.S.Sp., of Freetown and Bo (President); Bishop Augustus AZZOLINI, SX, of Makeni; Bishop Joseph GANDA of Kenema; Liberia: Archbishop Francis CARROLL, SMA, Vicar Apostolic of Monrovia; Bishop-elect Boniface DALIEH, Vicar Apostolic of Cape Palmas; Gambia: Bishop Michael MOLONEY, C.S.Sp., of Banjul (formerly Bathurst).

It will be remembered that it was in Liberia at Cap des Palmes that the first missionaries of the Sacred Heart of Mary landed on 29th November 1843. Of the 7 Fathers and 3 Brothers, Fathers DE REGNIER and ROUSSEL died shortly afterwards, four others died later, either at sea or further along the coast, two were able to return to France and two - Father BESSIEUX and Brother GREGOIRE - succeeded in reaching Gabon.

#### NIGERIA

### The language problem

There are over 200 tribes in Nigeria each with its own language. The three main languages, each spoken by several millions, are Hausa, Yoruba and Ibo and English can be added as a fourth since it is the all-important lingua-franca of the

country and taught in all the schools.

In the Benue Province, where the English Holy Ghost Fathers are, Tiv and Idoma are the main tribes and so the effort is made to translate the Mass and the Liturgy into these two languages. It is not easy. The vocabularies are often inadequate to express the exact meanings, and, Idoma, since it is very much a tonal language, is almost impossible to transcribe into the written word. Even an educated man of Idoma has to read a sentence two or three times before making a pronouncement! In addition the dialects differ so greatly that an Idoma from one end of the country has difficulty in understanding his brother from the other end. Finally, Idomaland contains two tribes who have languages of their own - the Utonkenese and the Egedde. Al for 800,000 people of whom only about 3% are Catholic.

Tiv is a little better. There are about one and a half million Tivs to start with and the dialects do not vary so much. Besides, our English alphabet is more in line with the sounds of their speech so the language can be written and read with far more facility than Idoma. But the defects in vocabulary are still there. Towards the East of the Benue, in the Wukari district, the Jukuns are the predominant tribe. Towards the North, Hausa is the predominant language but the area also includes tribes of the Gwarri, Migli and Aragu... On top of all this there is a certain admixture of tribes, especially in the larger towns. At Makurdi on Sunday the attempt is now made to have one Mass for the Tiv, one for the Idoma, and one in English for anyone else. This is inconvenient for everyone and a headache for any priest unless he is a born linguist!..

Father Dennis Cartwright has translated into Tiv the sacramental rites, some prayers and the Sunday readings. He is also giving a language initiation course to new-comers, Fathers and Sisters and, from time to time, to veteran missionaries who can spare the time. (AFRICA CALLING, Winter 1973)

#### REPUBLIC OF CENTRAL AFRICA

# Expulsion of missionary

Father Adrien LEPERDRIEL, who is 76 years of age, was expelled from Bangui on 20th January 1974. He himself does not know the motives behind this measure. We sympathize with him in his great sorrow, since he worked and suffered so much - both physically and mentally - during his 46 years of missionary life in the Republic of Central Africa. (BUL. PROV. FRANCE)

#### Ecumenical ceremony

On 24th January, during Church Unity Octave, an ecumenical ceremony was held on the square in front of the Church of Our Lady of Fatima at Luanda. This ceremony which drew thousands of faithful of various christian persuasions was jointly presided over by Most Rev. Manuel NUNES GABRIEL, Archbishop of Luanda, and by Dr. Emilio DE CARVALHO, Bishop of the Methodist Church. Also present were Most Rev. Enrico DIAS NOGUEIRA, Bishop of Så da Bandeira, who has encouraged the ecumenical movement, first in Mozambique and then in Angola, Rev. Luis CRESPO, of the Portuguese Protestant Church, Rev. MARQUES DA SILVÁ, of the Evangelical Church, and several ministers of the Methodist Church.

Through Bible readings, the ceremony inspired common reflection on the necessity for furthering closer relations between the different christian persuasions in Angola and promoting collaboration through dialogue, in order to prepare the way for unity of

faith.

This ceremony took place at a privileged hour in the history of the Church Angola. The winds of change are blowing there and the second Vatican Council is beginning to exercise a beneficial influence by bringing new life not only to crumbling structures but also to minds and hearts.

Angola is a mission country and many christian persuasions are active in missionary work there. In the past, they vied with one another for prestige and even waged war! Today it is realized that mutual aid and collaboration are necessary and that Angola is large enough to provide work for all! The Churches must promote dialogue which will lead to peace, for peace among the Churches is possible. By doing this, they are giving the world a good example of the doctrine they preach and making an important contribution to the achievement of peace among men.

The ceremony of 24th January was such an example and contribution. It was not merely a formal or diplomatic event, but a witness before God, a door opened, a means of guidance. The road is long and there will be many stages in the journey,

but the destination is sure. (APOSTOLADO 2-II-74)

#### EAST AFRICA

#### Bible Translations

Since 1815, the Bible Society has been making remarkable efforts to translate the text of the Sacred Scripture into every language, while at the same time trying to by-pass the doctrinal differences which still divide the Churches. The results of this work are astonishing: the Bible is at present translated into almost 1500 languages, 600 of which are African. On this continent alone there are at the moment 200 projects for translation or revision of translation and 80 of these are being jointly under-

taken by protestants and catholics.
Dr. PEACOCK, who lives in Nairobi and is co-ordinator of Bible translations in África, recently gave a talk on all these activities during a conference in Bujumbura at which there were representatives from the catholic church and eight protestant churches. The aim of this meeting was to examine the possibility of an ecumenical translation of the Bible in the Kirundi language. This is just one project among many but it is a good illustration of the complex procedure involved in such an enterprise. First of all, 2 to 4 native translators from Burundi have to be found. Their work which may be done in collaboration with a translation adviser must then be revised by a committee of 8 to 10 people, whose job it is to offer criticism of language and style. Finally,

a more representative advisory committee (30-50 people) must meet to ensure that the language used can be understood at all social and cultural levels. It is then up to the translators concerned to decide on the final text for the printers taking all these comments into account.

Two years of full-time work are needed for the translation of the New Testament. The Old Testament takes the most of four years. The Bible Society is able to provide the main financing for these projects, thanks to gifts received from christians all over the world, with the aim of putting these publications within the reach of all. (FR. CATH. 15-II-74)

# MADAGASCAR "The Church and good citizenship"

Contrary to what one might think, the most important national event since May '72 may well be the recent appearance of a letter signed by all the bishops of the island and entitled "The Church and good citizenship"; this is a closely written booklet of 40 pages. There is no doubt but that other episcopal interventions (including that of Most Rev. ROLLAND, recently deceased, on independence in 1956) have made their mark on Malagasy history before now. Up to the present time, however, no document went so far as to discuss in detail the complex question of Church-State relations, with reference to both general doctrinal elements and the touchy subject of current local events. The bishops first of all define the word "political", so as to get away from the pejorative meaning which is often attached to the term. They then go on to examine the personal attitude of each christian towards his political duty, and the collective responsibility of the christian people as a Church towards the State. To end, the bishops speak clearly and without reserve on the present situation on the island, in attempt to give a constructive illustration as to how their teaching should be put into practice.

The christian living in Madagascar today may see the main political goal as the achievement of independence, truth, liberty and dialogue. He should therefore realize that democracy, which constitutes the Malagasy political framework, is the system which makes most demand on the personal qualities and responsible attitudes of its citizens. Assuming political responsibilities means making an active contribution to the well-being of all one's brothers and so furthering God's great plan for humanity.

The bishops have spoken out clearly and openly. Is theirs a voice crying in the wilderness? It is up to the people of Madagascar to reply with equal courage and it will perhaps be the beginning of another revolution... (LUMIERE 17-II-74)

#### REUNION

#### Community Retreats

Every year there used to be separate retreats for priests, Brothers and Sisters. This year there were community retreats bringing together priests, religious men and women, and also, in the spirit of Vatican II, lay-people. They were directed by a team whose leader was Father Massimo TAGGI, SJ, one of the people in charge of the "Better World Movement" which was founded by an Italian Jesuit, Father LOMBARDI. One three-day retreat and three week-long retreats were held at La Montagne, in the retreathouse of the Sisters of St. Joseph of Cluny.

These retreats brought together three-quarters of the priests of the island, about one hundred Brothers and Sisters, and around

sixty lay-people. For those who were not free to come several days in succession, a one-week retreat was organized for the evenings and this brought together lay-people from different social backgrounds and of various political opinions.

During these short days, the participants experienced what our fraternal unity in the Church really means. It is this experience which should be extended in time and place to include

the whole People of God.

On the 11th February, a meeting was held at La Montagne for the 27 priests of the sector of Saint-Denis. With the help of Father TAGGI, they discussed how they should live the Holy Year as priests and how they could best carry out comprehensive pastoral work in their sector. This was a very successful meeting which looks like the beginning of a series . (CROIX+SUD 17-II-74)

#### ONTARIO

### Mission Workshop

Father Dermot DORAN is organizing a workshop from 3rd to 26th July 1974, on the subject: "Mission in the 70's". It will consist of a series of lectures and seminars designed to give missionaries and others interested in the missions an opportunity to reflect on modern theological, economic, social and cultural developments. A highly qualified international staff will direct the work. Topics will include: Mission of the Church in the 1970's, Role and Relevancy of the Church in the 3rd World, Development of Local Churches, Theology of Liberation, Scripture and Mission, Political Economy of Development, Problems of Cultural Adaptation, Agents of Change - their Role, Education in Underdeveloped Areas, Canada and the Third World. (Mission Workshop, Station "O", Box 158, Toronto, Ontario M4A 2N3, Canada.)

# WEST INDIES Meeting of Bishops of West Indies-Guyana

Following the annual General Meeting of the Episcopal Conference of the Caribbean which began at Willemstad (Curaçao) on 25th November last, the meeting of the Bishops of the Ecclesiastical Province of West Indies-Guyana was held from 28th January to 2nd February at Basse-Terre, (Guadeloupe). The Bishops were received by Most Rev. S. OUALLI and included: Most Rev. M. MARIE-SAINTE of Martinique, Most Rev. F. MORVAN, C.S.Sp, of Guyana, accompanied by several members of their clergy as well as Dom Gérard DAUTREMER, Prior of the Benedictines at Terreville. The English-speaking Episcopal Conference was represented by Most Rev. A. PANTIN, C.S.Sp., Archbishop of Trinidad. Father GODARD, C.S.Sp., Provincial Vicar of France, who was passing through Guadeloupe, was invited to take part in the meeting. A new development at this Provincial Meeting was the presence of delegates of the Sisters who work in the three dioceses. Lay-people did not participate in the meeting, mainly because circumstances (particularly the absence of the Bishops from their dioceses) had made it impossible for them to take sufficient part in the preparations for the meeting.

The following subjects were discussed among others: Revaluation of Baptism, ongoing training of clergy, Sisters and laity, deepening of the christian vocation of every baptized person and of the special vocations for the service of all which emerge from

this. (AUJ.DIM. 10-II-74)

Opening of the Gabel Centre

Called the "Gabel Centre", in memory of Father GABEL, AA, former editor of the newspaper "La Croix de Paris", who died in an air accident on 6th March 1968 at Guadeloupe, an information and

communications Bureau was opened at Pointe-à-Pitre (Guadeloupe) at Christmas 1973. This centre is intended to serve the whole archipelago of the Caribbean, the West Indies of all traditions - French, Spanish, British and Dutch. A newsletter called "ICAR-Martinique" is already in existence. Another bulletin, "Caribbean Newsletter" in three editions (French, English and Spanish) is to be issued. Finally, a bookshop will complete the organization of the Centre, the secretary of which is Father FERTIN, founder of "L'Effort Camerounais" and formerly chief editor of the magazine "Peuples du Monde". ADDRESS: B.P. 956, Pointe-à-Pitre 97158, Guadeloupe.

BRAZIL

# Superior General's Visit

From 8th January to 25th February, Rev. Father Joseph LECUYER, Superior General, visited the Spiritan Districts of Brazil. Only a brief account is possible of his stay in such a large country where he was continually on the move and met so many people.

I - CENTRAL AND SOUTHERN BRAZIL

On his arrival in Rio de Janeiro on the morning of 8th January, Father LECUYER was received at the house of the Principal Superior of our Dutch confreres, by Father VAN DE ZANDT, national director of the Holy Childhood. One of the big problems of Brazil was already plainly to be seen: the contrast between the luxury residences and the "favellas" of the poor.

On the following day, departure for Belo Horizonte where there was a meeting attended by 42 confreres of the District of Central Brazil. On 11th January, there was concelebrated Mass with the Archbishop of the area and the Bishops of Governador Valadares and Sete Lagoas. In the afternoon, departure for Ituana where the college which replaced our junior scholasticate is situated. All the teachers are lay, even those responsible for spiritual and catechetical training. On the 12th, visit to the Bishop of Divinopolis, where we have three parishes, and back to Belo Horizonte. Visit to the huge parish of Don Bosco, in a rapidly developing area, with a population which is very neglected from the religious point of view. 14th January. Nova Iguaçu. Our parish has a population of about

60,000, and of these, 1,000 are practising. There are many different sects and spiritualism is common. Material conditions are very poor. There is too little family life: the men leave home very carly in the morning to go to work in Rio and don't return until evening. The Fathers are very concerned about the problems of pastoral work. On the following day, visit to the Archbishop of Rio, Cardinal Eugenio DE ARAUJO SALES, who said he was very satisfied with the work being done by our Fathers. One of these is in charge of the "Campaign of Brotherhood" throughout the whole of Brazil. On Wednesday, visit to Dom Ivo LORSHEITER, Secretary of the Brazilian Episcopal Conference. Thursday, 17th January. Sao Paulo. Visit to the parish of

Sainte-Croix: 40,000 inhabitants, very few of whom have been evangelized. Efforts are being made to train groups of responsible lay-people who take charge of their district. Visit to the community of Sao Bonifacio, Vila Mariana, which is the religious centre of the German C.S.Sp. This is a very well organized centre, frequented by rich families, where the aim is to give a missionary orientation and cultivate an awareness of responsibility towards the poor. Visit to Cardinal P.A. ARNS, Archbishop of Sao Paulo, then to the Bishop of Mogiedas Cruzes, in the diocese where 4 confreres of the District of Brazil -S.W. work in the very large parish of Suzano.

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Sunday, 20th January. Day spent at Vila Mangalot, which is our scholasticate of philosophy and theology and is called the Poullart des Places Seminary. Our philosophy students, of whom there are 21 this year, follow the courses at the Anchiata Faculty of the Jesuits which is 10 kms. away. In addition to their studies, the scholastics do a lot of pustoral work in the parish and in several centres entrusted to us. Mention must be made of the great effort to form living communities, in this poor suburb where there are sects of all kinds.

Monday, 21st January. Departure for Salete. On the way through

Rio do Sul, visit to the Bishop of the diocese where 19 Fathers are working, most of them at Salete where in fact they have their seminary-college. In 1973 there were 80 boarders (seminarians) and 180 day-pupils, both boys and girls. The establishment is very well equipped and is in contact with the people; the staff consists of 7 Fathers and 1 Brother. The pupils were on holiday but the scholastics of Vila Mangalot were there for a month of spiritual exercises. The Brothers of the Libermann Institute live in the old junior seminary on a neighbouring hill, the Morro. Here there is an excellent brotherly spirit, the aim being to form living communities. The State of Santa Catarina gives most vocations both to the secular clergy and to religious orders. The people are very attached to the Spiritans who are responsible for 4 parishes in Salete, plus two in the diocese of Assis and one in Florianopolis. Several of these parishes are very remote and isolated. Friday, 25th January. Profession of the first novice-cleric

TWASHITA. He is Japanese and his parents have not yet been baptized. Three new aspirants have begun the novitiate: two as clerics and the third as a Brother. One of the two Brothers who was professed last year is now working in the prelature of Cruzeiro do Sul. The Superior General was struck by the qualities of these young Brothers who are unassuming, outgoing and aware of their religious life as lay-people at the service of the Congregation. Morro, where the Brothers' residence is situated, is often visited by pilgrims on their way to Our Lady of Salete. The Brothers are on excellent terms with the people whom they assist greatly through their technical expertise.

#### II - SOUTH-WEST BRAZIL

26th January. Return to Sao Paulo. Visit to our parishes at Vila Alpina, where the Principal Superior lives, and in the suburbs of the city. These parishes have centres of worship among very large and often very primitive populations. There is much co-operation from the laity.

Monday, 28th January. Departure for Adamantina. That evening

began the preparatory session for the District Chapter which was to last until the Friday afternoon. The house was originally intended as a junior seminary for the District but is now used as a retreat house and meeting place for our confreres and other groups of priests and religious. At the end of the session, there was concelebrated Mass and dinner with the Bishop of Marilia, who expressed great satisfaction with the work of our Fathers. Visit to the parishes of Adamantina and Pacembu. Saturday, 2nd February. Special celebration in memory of the

Venerable LIBERMANN, then departure for Lins. Meeting with the Bishop, a Dutchman, who is very pleased with the work of our confreres who have three parishes in his diocese. He has founded an Institute for Human Development and is now founding another for the theological training of lay leaders. Visit to the parishes of Mirandopolis, Guaraçai, Valparaiso, then to the basic community of Saint Paul at Areçatuba, which has been guided by one of our Fathers for several years, but

which is directed by a layman whom the Bishop intends to ordain deacon. This community consists of a number of families of modest means, some of them quite poor, who meet to meditate on the Gospel and discuss their problems. These people have come to the conclusion that the community can continue to exist without the priest so that he may be released to assist those more needy.

In conclusion, the Superior General emphasizes the unity and the apostolic spirit which characterize this District. (In our next issue, we will include a brief account of the visit

to Amazonas)

OCEANIA The Spiritans in New-Guinea

On 1st December 1973, the Eastern half of New Guinea, together with the Solomon islands, the islands of New-Britain, New-Ireland and the district of Milne Bay, up to then under Australian mandate, were given their independence under the name of "Papua-New Guinea" or "Niugini". In 1970, our Irish Province was asked to take charge of a territory in the archdiocese of Port-Moresby, but was unable do so, However, Father W. BUTLER agreed to teach for two years in an Australian government secondary school at Mount Hagen in the Western Highlands. He met the Bishop of the region, Most Rev. BERNARDINGS, SVD, who expressed willingness to accept ex-Nigerian C.S.Sp. missionaries and to give them missions. In Spring 1971, the Irish Provincial Council agreed that confreres who were interested would be allowed go and six Fathers volunteered for the new field of apostolate. Father D. RODGERS is in Mount Hagen itself; Fathers W. MAHER, M. McHUGH and M. WALLACE are each in charge of a mission. Father P. FITZGIBBON is in a valley separated from these which is very difficult to reach and Father D. COYLE is further away again. These last two are in very primitive surroundings and travel over mountain on foot to reach the people. Because of the high altitude the climate is cool except at midday hours. entered Mount Hagen only in 1934 but they had to withdraw during the last war when the Japanese occupied the country. There are several protestant missions in existence alongside the catholic ones of the SVD. All missions undertook the opening of trade stores both to serve the people who are very poor and for profit to support personnel. This has given rise to a problem now as the people are not trained to support the Church. The level of evolution of the people is quite low. They live in small concentrations in inaccessible places since only one generation ago war was constant. Languages are a great mission problem - there are 50 languages altogether with 700 dialects. The common language is a variety of Pidgin English which is what the Fathers use for The confreres are content and stress that the work is still the pioneer stage of mission. All hope that peace will not be jeopardized by the new political situation ...

ANGOLA Rev. Father ESTERMANN, Doctor "Honoris causa"
Like troubles, honours never come singly! After receiving the distinction we mentioned in issue no.41 (Dec. 1973, p.7), Father Charles ESTERMANN has just been named Doctor "honoris causa" of the University of Lisbon. The ceremony took place with much solemnity on the 15th February at Sa da Bandeira, in the presence of numerous important personalities, including a delegate of the Chancellor of the University of Lisbon and the Chancellor of the University of Luanda. The Church was represented by the Archbishop of Luanda and the Bishops of Malanje, Nova Lisboa and Sa da Bandeira. After the panegyrics in which the merits of the recipient were extolled - at the expense of his modesty - the ritual ceremony of the conferring took place. The new doctor, with beside him his "sponsor" Doctor VIEGAS GUERREIRO, replied

with a short speech of thanks, embellished with anecdotes about his experiences as an ethnologist and missionary. That night there was a reception organized by the Universities of Lisbon and Luanda and by the Corporation of Sa da Bandeira. Messages of congratulation were read from Dr. Marcello CAETANO, President of the Council, and Dr. VEIGA SIMAO, Minister for National Education. In addition, the cultural services of the Corporation of Sa da Bandeira had organized an exhibition of the works of Father ESTERMANN.

On a more humble note, but nometheless sincere, we offer the new Doctor our heartiest congratulations on receiving this welldeserved honour which reflects on the whole Congregation.

The Muslim expansion ISLAM -

There has been talk recently of a muslim expansion in Black Africa. It is a fact that Islam is spreading but the question is how. Is it, as in the past, on the principle of the "oil stain" or is it the result of a systematic calculated campaign organized in certain Arab quarters?.. One of our confreres working in Northern Nigeria where there is a large number of Muslims wrote as follows: "In this State (Benue Plateau) and especially in our Diocese, nearly all the educated are Christian and are adamant that they will never become Muslim, Of course, if there were a "djihad", these would all be wiped out. There has been a gradual removal of Muslims from high office. Of the eleven civil Commissioners, i.e. heads of Ministries, only one is a Muslim. The rest are Christian, mostly Protestant. The Tiv, who make up. more than a half of the population, are very anti-Muslim, and although they are about 3 million, I have only heard of two that became Muslim.. However, as a legacy of the Kaduna days (i.e. when all the North was ruled from there) there is a large number of Muslims in the Civil Service, there by prior possession, not by merit. They are usually very fair-minded..

"A few Arabic schools have opened here but the people do not think much of them and even the Muslims themselves send their children to Catholic schools: this never produces a convert but tends to break down the anti-Christian bias. There is only one Muslim owned secondary school in the whole State as compared with

about fifty Christian and private ones..
"I think that probably the biggest danger is one that I have only heard about on the world news i.e. that the Arab states are setting up development funds for the African countries to offset

the increase of the price of oil. This of course will not be without strings, of an apostolic kind.."

On the same subject, a specialist in Islamic affairs, Father J. LANFRY, PB, writes: "Many facts, and they could easily be multiplied, show that Islam is alive in our days. Muslim communities are actively engaged in joining the advancing progress of the modern world but with their own means: a return to the original Tradition, developing and cultivating Arabic as a tool for this rebirth, efforts at proselytizing and expansion, efforts which we have described as ambiguous, in which the means of power in the hands of Muslims are used first of all for politico- economic aims and only secondarily for religious aims.

"One feels able to state that overall, numerical expansion in Islam is taking place at the rate of demographical development and not at the speed of a tidal wave. Our research results in emphasizing a new vitality in the Muslim community which is ensuring within it its own revival, more than revealing an all-conquering proselytism. We prefer this assertion to that of an actual

resumption of Islamic expansion in Africa..

"In general, the attitude of Christians is dependent on insufficient or badly interpreted items of information, or too tendentious or too exclusively negative information. This leads nowhere, and is sterile. When the Press gives communiqués, political or economic in nature, why translate them into terms of religious expansion? This results in glaring errors and regrettable confusion. In the manner of Vatican II, and in an intention of real apostolic charity, would it not be more fitting to seek out and pick up positive signs of new possibilities for relations between and Muslims, between believers? Such signs and possibilities are not lacking. What is needed is the will to see them.." (PETIT ECHO 647)

Ten years after "Inter Mirifica" ROME

Ten years ago the Council Decree Inter Mirifica on Social Communications was published (4th December 1963), and it was followed on 23rd May 1971 by the Pastoral Instruction Communio et Progressio (cf.CSSp Documentation No.9, Nov. 1973). It is interesting to see what the results have been, according to an

article which appeared in La Civiltà Cattolica, No.2968.

There has been some progress. In Rome the Pontifical Commission which has been re-modelled both as regards its composition and its competence, has acquired a new spirit and a new dynamism. Practically all the Episcopal Conferences have formed a commission for the mass-media, or at least have appointed somebody to assume responsibility in this sector. Little by little national offices have expanded or come into being. The three catholic organisations - UCIP for the press, OCIC for the cinema and UNDA for radio and television - in agreement with the Director of the Council for the Laity, have re-written their Statutes, so as to increase their influence, not only within the church but also in their relations with other christians, adherents of other religions, atheists, and the large neutral International Organisations, such as UNESCO. A number of meetings have been held, including those in Africa which were concluded by the one at Ibadan last November (cf. CSSp Newsletter No. 42).

But there is also the debit side, for example, the chronic shortage of financial means and of qualified personnel, the lack of co-ordination. The result is that we find both overlapping and "wildcat" initiatives on the one hand, while on the other hand, essential services are forgotten or economically ill-provided for, or, what is even worse, are deficient in cultural and christian values. There are two other major defects. The first concerns the effort "..immediately and most energetically to use the instruments of social communication effectively in the many fields of the apostolate" (Int.Mir. 13). The other is the failure to adapt pastoral methods to a world psychologically and socially conditioned by the mass-media. Both points are insisted on at the very beginning of the Conciliar Decree.

It can be said that there has not been a change of mentality and that the great majority of the clergy, at every level, is very much out of touch with the mass-media. Worse still, there are some who distrust these techniques and, contrary to the Magisterium of the Church, judge them inapt to serve as means of spreading the Gospel Message. Considerable sums of money are sollicited and obtained for the construction of churches and other buildings which are often luxurious and sometimes deserted, but it is a different story when it comes to newspapers, radio or television. Certain projects are favoured such as schools which are certainly useful and in some places, even necessary, but much less so than the means of social communication especially in the Third World. This is an example of how often our pastoral practice is anachronistic. Similarly, people are ready to fight against famine and sickness but they are slow to help others in those needs which concern the spiritual faculties of man ("quae hominis animum potissimum respiciunt"), his hunger for truth, the void that can be filled only by the Good News.

To remedy this situation, it is indispensible to train the religious and clergy to an awareness of the cultural, social, moral and pastoral problems of the mass-media, through a thorough study of Inter Mirifica and Communio et Progressio. If we exclude exceptional cases, it is very rare that these texts are studied and explained as they should be by those who ought to give the lead in having them applied in practice by the whole People of God.

SWITZERLAND CWME Meeting at Basel

From 4th to 9th February, the members of the Commission on World Mission and Evangelism (CWME) of the World Council of Churches (WCC) met at Basel. In addition to the 23 members of the Commission, nearly 30 Consultants and Observers, including 6 Catholics, were present at the meeting. The main objective of the meeting was to evaluate the results of the Bangkok conference (cf.CSSp Documentation No.8, April 1973) and to prepare for the Jakarta Assembly (1975) in Indonesia which will have as theme "Jesus Christ frees and unites".

The significance of the Bangkok conference can hardly be exaggerated and evaluation and assimilation of the results are far from achieved. "We must repeat again and again that mission is the "raison d'être" of the church, and for that reason we cannot speak of a moratorium of mission but always of a moratorium as one possibility for mission" (Director's Report).

During the last years there is in the Churches an emphasis on the <u>local</u> and <u>particular</u>. One of the tasks of Jakarta will be to find ways for expressing the universal <u>fellowship</u>, and to define the goals of social action: what kind of Society are we seeking?

Dr. G. HOFFMANN spoke on evangelism, its contents, motivation and methods, which will be the issue of the 2nd World Congress for Evangelism in Lausanne, July 1974. The aim and function of the CWME was also discussed. The following text was accepted as a formulation of the aim: "Its aim shall be to assist the Christian community in the proclamation, by word and deed, to the whole world of the Gospel of Jesus Christ to the end that all may believe in Him and be saved". As to its function, it is obvious that the CWME should beware of becoming a "Super-missionary board", but be at the heart of the missionary movement of the church in a role of service, assisting through communication, sharing, reflection and inspiration, "by word and deed".

FRANCE. - A Summer School of African Linguistics, organized by Mr. M. HOUIS, will be held at the "Les Fontaines" Cultural Centre, Chantilly, from 1st to 20th July 1974. Applications for enrolment should be sent to AFRIQUE ET LANGAGE, 28 rue d'Assas, 75006 PARIS, not later than 31st May.

BELGIUM. - The International Federation of Institutes of Socio-Religious Research (FERES) is organizing a Summer Course in the Sociology of Religion to be held at the University of Louvain from 19th August to 6th September 1974. Applications should be sent to FERES, 116 Vlamingenstraat, B-3000 LOUVAIN, Belgium.