

Duquesne University

## Duquesne Scholarship Collection

---

CSSP Newsletter

CSSP Newsletter and Spiritan News

---

4-20-1974

### CSSP Newsletter-No.45 (1974)

Congregation of the Holy Ghost Fathers

Follow this and additional works at: <https://dsc.duq.edu/cssp-news>

---

#### Repository Citation

Congregation of the Holy Ghost Fathers. (1974). CSSP Newsletter-No.45 (1974). Retrieved from <https://dsc.duq.edu/cssp-news/45>

This Article is brought to you for free and open access by the CSSP Newsletter and Spiritan News at Duquesne Scholarship Collection. It has been accepted for inclusion in CSSP Newsletter by an authorized administrator of Duquesne Scholarship Collection.

# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

APRIL 1974

No. 45

## CONTENTS

27A-52-13

<u>News from Rome:</u>	Pope Paul on Devotion to the Blessed Virgin	1-2
	Message to Missionaries from Propaganda Fide	..... 2-3
<u>Works and Missions:</u>	Brazil, Nigeria, East Africa, Reunion, Mauritius, Bahamas, Puerto Rico, Camerouns, R.C.A.	..... 4-11
<u>Varia:</u>	Summer Courses in Belgium and France Bibliography	..... 12
<u>Our dead:</u>	.....	12

---

## NEWS FROM ROME

### Apostolic Exhortation on Devotion to the Blessed Virgin

His Holiness Pope Paul has recently published an Apostolic Exhortation on devotion to the Blessed Virgin Mary. This important document continues the work that has been done in the years since the Council to make the necessary adaptations in the various forms of Christian prayer. In recent years, however, certain ways of expressing devotion to the Mother of the Lord have come to appear unsuited, insufficient, and not always in conformity with the basic lines of the liturgical reform. This has given rise to an inconsistency between the richness of conciliar doctrine on the Virgin Mary and an apparent decline in devotional practice. In this situation, the Pope has considered it opportune to dispel all doubts in the minds of the faithful, so that devotion to the Virgin Mary may develop in harmony not only with tradition but also with the liturgical reform, the development of doctrine and with the religious sensibilities of the people of today.

The first part of the document deals with devotion to the Virgin Mary in the reformed liturgy and is divided into two sections. In the first section the Marian aspect of the reformed liturgical books is examined. These books, far from weakening devotion to the Virgin Mary rather favour its development. The document passes in rapid review the main books of the Renewed Roman liturgy: the Calendar, Missal, Lectionary, Liturgy of the Hours, Rituals... In the second section, the document considers the exemplary value of Mary for the entire Church. Like Mary, the Church listens to the word of God, unceasingly praises the Lord, intercedes for the salvation of the world; by its sacraments it gives life; in the Eucharist it offers Jesus to the Father.

The second part gives orientations for the renewal of Marian devotion. Side-by-side with liturgical worship other forms of

devotion should flourish but they sometimes need revising. This revision should respect tradition and be open to receive the legitimate aspirations of the people of today. The christological, pneumatological and ecclesiological aspects of devotion to the Blessed Virgin should be clearly brought out and such devotion should reinforce the biblical, liturgical and ecumenical movements, taking into account present social conditions, particularly as regards the status of women. In this way, devotion to the Blessed Virgin will be more solid and pure. The figure of Mary can thus be presented more convincingly for imitation by the people of the present time, notwithstanding the changed socio-cultural conditions, because the essential reasons for which the Blessed Virgin constitutes a valid model for the Christian people - acceptance of the word of God, fidelity to her mission, helpful charity and practical collaboration in the work of salvation - have a universal and permanent character. These positive directives will be accompanied by an effort to wipe out defects, such as vain credulity, sterile sentimentality, narrowmindedness, exaggeration of the content of the devotion.

In the third part, the Sovereign Pontiff dwells on two Marian devotions: the Angelus and the Rosary.

With regard to the Angelus, the document contains an earnest exhortation to continue its recitation, even in the altered social conditions and surroundings:

On the subject of the Rosary, the Pope recalls the research in recent years from which the primary characteristics of the Rosary have emerged more clearly: its Evangelical and Christological nature, its elements of praise, petition and contemplation. The Rosary should not be like a body without a soul, a mechanical repetition of formulas. Other pious exercises can take their inspiration from the Rosary and develop one or other of its elements. The Rosary harmonizes very well with the liturgy but must not be confused with it nor must it supplant it. The Rosary must in fact keep its nature as a pious exercise, and one which can help to make the Liturgy better understood and lived. Finally, the Pope explains the value of the recitation of the Rosary in the family. Being a sort of "domestic Church", the family takes on, when it prays together, its essential function as a praying community. The Rosary is an excellent prayer but any tendency to exaggerate its importance should be avoided.

In conclusion, the Pope emphasises the theological value and apostolic effectiveness of devotion to the Blessed Virgin which is solidly based on Revelation. The greatest justification for this devotion is to be found in the free and unfathomable will of God who showed his love for Mary by doing for her and through her so many great things. While the one way towards the Father is through Christ, Mary's mission among the people of God is a supernatural and fruitful reality within the framework of the Church. Devotion to the Mother of God provides a means for growing in divine grace which is the ultimate goal of all pastoral activity.

---

#### Message to Missionaries from Propaganda Fide

The sixth Plenary Assembly of the Sacred Congregation for Evangelization opened on March 25th last. Forty-eight participants were present and the main theme for discussion was "Evangelization today, under its theological and spiritual aspects". During the Assembly, the following message was sent to missionaries:

"The Sacred Congregation for the Evangelization of Peoples, gathered together in its Plenary Assembly to study the theological and pastoral principles that should guide the Church's missionary evangelization today, would like to address to you, dear missionaries, a grateful and affectionate greeting. His Holiness Pope Paul has referred to missionaries as "the pupil of our eye". This Sacred Congregation proclaims you as its most direct and efficacious cooperators.

"Without your activity, dear missionaries, without your presence in the mission territories, without your total consecration to the announcing of the Gospel in order to establish the Church, our Congregation would not be able to fulfil its grave responsibility for promoting and directing the Church's missionary activity in all parts of the world.

"Just yesterday, as a mystical prelude to our meeting, we ordained in the Propaganda Fide College a large group of new priests from various countries of Asia, Africa, America and Oceania. Is this not perhaps the most precious fruit of your missionary apostolate? These consoling results are often to be found in the 850 ecclesiastical circumscriptions that depend on this Sacred Congregation - young Churches that owe their birth and a great part of their development to your untiring zeal and to that of the missionaries who preceded you and who, in their tombs ignored by the world, await the day of resurrection.

"How can we fail to express our gratitude, in the name of the whole Church, to you missionaries who, through your faith, your prayer, and the testimony of an entire life consecrated to the service of God and the poor, are bearing witness to the Church's catholicity?

"We are well aware of the difficulty of missionary work, which, today more than ever, requires prudence, humility and a spirit of service and dialogue. But, today like yesterday, the missionary vocation is necessary to the Church, both to open up new fields of apostolate among non-Christians and to help the young Churches to grow and develop. We cannot forget that two-thirds of mankind are still in ignorance of the Gospel, two thousand years after it was first announced.

"We very much hope that the example of Catholic missionaries, who go out to preach to people the Gospel of God's love, will stimulate Christians towards that true reconciliation with God that the Holy Father desires on the occasion of the Holy Year. The realization that the missionary goes out, not in his own name but in that of the entire Church, inspires him to ever greater generosity. This Sacred Congregation, therefore, urges all the faithful to take an interest in the missions, to pray for them, to offer sacrifices for them, and to give generous material support to missionaries and their institutes. To help in this effort, the Pontifical Missionary Works, which depend directly on our Congregation, will be strengthened and renewed, so that they may become, as the Council wishes, the principal instrument of the People of God for a deeper, more conscious, more universal aid, that will be better able to meet the spiritual and material requirements of missionary work.

"Be assured, dear missionaries, that you are not alone in your arduous apostolate. The Church accompanies you with her admiration, her love, her prayers. Your worries, your sufferings and your joys are hers, and are shared by all of us, members of this Congregation for the Evangelization of Peoples. May God bless you all!" (FIDES 2566)

## THE SUPERIOR GENERAL'S VISIT TO BRAZIL (Part 2)

### The States of Acre and Amazonas

Leaving Sao Paulo on the morning of February 5th, Father LECUYER called at Rio Branco, where he met Father R. MOURA DE SOUZA, who is in charge of a parish at Feijo, and arrived at Cruzeiro do Sul on the 7th. The mission consists of an impressive group of simple, practical buildings and a leper hospital. A number of Fathers had gathered for a pastoral meeting. Others had been unable to come because of very long distances and the rains which were particularly heavy. On the following day, visit to the nearest mission-station, Colonia (formerly Japiim), three and a quarter hours away by motor-boat. Besides the neighbouring mission, the Fathers minister to several chapels which can only be reached by boat. The population numbers about 10 to 12,000 people, most of whom are farmers, and these live mainly on what they produce themselves or get from shooting and fishing. There is a school run by the mission. The Fathers, who are very poor, are in very close contact with their people. In the evening, conversation with a young Father who, with another confrere, ministers to an immense territory which stretches out as far as Peru. The 9th February was spent at Cruzeiro do Sul. Visit to the different centres of activity, especially the workshops where young craftsmen are trained. The buildings are all the more remarkable in that neither cement, stone or iron is available locally. All these materials have to be brought from Manaus at great expense, but bricks are made locally.

Sunday, 10th February, departure for Manaus, stopping on the way at the mission-stations of Eirunepe and Caranari. At Manaus, visit to the Archbishop, the Franciscan Missionaries of Mary and the town. On the 12th, departure by taxi-plane for Tefé. On the 13th, visit to the mission of Boca de Tefé. On the following day, interview on the radio and message to our confreres. On Saturday 17th, return to Manaus. On the following day, visit to the leper hospital of A. ALEIXO, a remarkable work for which Father J. DE VRIES is mainly responsible. On Tuesday, the 19th, attended opening of District Council Meetings (cf. Father HOUDIJK'S report infra). Went to see Father Th. JASPERS, parish priest of a very large parish (30,000 inhabitants) at Belem; his confrere, Father J. DERICKS, is the regional executive secretary of the Brazilian Conference of Religious. A considerable amount of work is being done at Belem: training of real communities in an ever-growing urban area. On Wednesday, the Superior General attended the District Council meeting. In the afternoon, departure for Brasilia. Visit to the capital and its satellite town, Cailândia, which still consists largely of "favellas". We have two parishes: one of the Holy Spirit, the other of the Resurrection.

General Impressions: The Fathers and Brothers are glad to be there, in spite of the material poverty and isolation. Because of the long distances to be covered, there are few opportunities for contacts and regular meetings for common discussion, prayer and reflection. The local clergy is virtually non-existent. It is a pity that up to now our foundations in the South have been unable to provide missionaries (apart from one Brother) for our Prelatures in the North. We cannot very well appeal to other congregations. We could perhaps encourage other Provinces - Portugal, for instance - to send out additional men. In the meantime, all are aware of the necessity for training lay "lideres" (leaders). Several Prelatures have managed to get help from dioceses in the South by a system of "twinning". This has the advantage of making Brazil mission conscious, of providing

for the evangelization of Brazilians by Brazilians, and of manifesting the solidarity of the whole Brazilian Episcopal Conference.

The Superior General arrived back in Rio from Brasilia on February 22nd. On the 'plane, he happened to be with Father Ivo LORSCHWEITER, secretary general of the CNBB, to whom he gave an account of his impressions of the tour. On the 24th, he met the Superiors of the three Districts of Southern Brazil, and discussed with them the possibility of greater unity between their Districts and of collaboration with the two Districts in the North. He reminded them that basically the mission of the Congregation is directed more towards the North and that the foundations in the South were established in the hope of finding vocations for the North. We should encourage Spiritan vocations, even if opinions differ about the best type of training to provide.

After a brief look at the Carnival of Rio, Father LECUYER left by 'plane for Rome on February 25th.

---

#### FATHER HOUDIJK'S VISIT TO BRAZIL (30th Dec. 1973 - 30th Jan. 74)

Father HOUDIJK, Assistant General, was invited by Father J. VAN ROY, the new Principal Superior, to take part in a study of the problems concerning personnel and pastoral orientation in Amazonas today. These problems were discussed at Manaus, Belem and in particular Tefé, where the annual meeting was held from the 5th to the 9th January. There were 28 participants, comprising 17 Fathers, 4 Brothers, one Sister who is a member of a co-ordination team, and 6 lay-people who are catechists or instructors at the Basic Education Centre (MEB) which has also been doing evangelization work for some time now. Regret was expressed at the fact that more women did not take part and that the other movements for promotion were not represented.

The central theme of the meeting and of all the discussions was: the community approach in pastoral work and the formation of "christian core communities". The evolution of this pastoral work in Amazonas was described with particular reference to the 4th Pastoral Meeting of Santarem in 1972. Father A. VAN DER BERG, director and professor at the Pastoral Institute of Manaus (CENESC), treated in depth of community pastoral action and urged that the liturgy, catechesis and administration of the sacraments should be directed towards the christian community. The ministry of the word was proposed as an area to concentrate on in this context so as to ensure a christian outlook.

Collaboration with lay-people, and in particular with the MEB, will be necessary in working for the whole development of man and for the liberation of man from all kinds of servitude including religious, social and economic individualism. The following objectives were considered to be of major importance: to give confidence to the local leaders; to sensitize the people and entrust them with responsibilities; to form councils, co-operatives and work and study groups.

The training of leaders is the basic problem in all community pastoral work. This was shown again and again during the sessions, especially where there was question of handing over responsibilities to local people. A concrete plan was drawn up during the meeting of the Council of the Prelature. For the ordinary catechists there are to be annual courses and monthly area meetings, while for the catechist-leaders, courses lasting



3 to 4 weeks will be held twice a year in addition to annual courses in several Prelatures.

With regard to the "pastoral agents", these will do full-time pastoral work and it is hoped that from their ranks will come priestly and religious vocations. Consideration is also being given to young people, both boys and girls, who show aptitude and interest for the ministry. At Tefé, the Institute for Pastoral Training, formerly the seminary, will give them the opportunity of studying while at the same time they can follow special courses in pastoral work, community creativity and human development. In this way, it is hoped to contribute to the incarnation of the Church in everyday Amazonian life.

All the work of training leaders will depend to a large extent on the co-ordination team, which up to now has consisted of two people: Father Th. VAN ZOOGEEL, SSCC, and Sister SAENZ, FMM. During the meeting, the value and necessity of such a team and its work was assessed. It was requested that the various experiments should be taken note of and reported.

The most difficult question to be solved was the matter of policy on personnel because staff is in short supply everywhere. With this situation in view, there was a discussion as to whether the CSSp District should give priority to the needs of Tefé itself or Belém or Manaus, and also whether the relegation of responsibilities should begin in the poorer or in the better-equipped parishes. The possibility of getting extra personnel from outside was considered but many confreres stressed that where at all possible, responsibilities should be entrusted to local people.

The meeting marked the return to work of the Principal Superior after a year's treatment in Holland. He now has the assistance of a team of 4 counsellors who will co-operate with him on matters of administration and animation. A finance committee has been set up to study how to organise the Procure and cater for the material needs of the parishes.

With such a heavy agenda, there was little time for discussion of matters directly concerning the Congregation, such as the Chapter of 1974. The confreres decided that the report of the meeting should be presented as the Amazonas contribution to the General Chapter.

The January meeting was a true get-together of confreres, including non-Spiritans. The atmosphere was excellent thanks to the co-ordination team and the MEB techniques. Each session began with a meditation on the Gospel and in the evening, there was concelebrated mass which provided the faithful with an opportunity of taking some part in the meeting. On the Sunday evening, the annual meeting ended with solemn mass in the cathedral, presided over by the Bishop, Most Rev. J. DE LANGE, attended by all the participants. The church was packed and the magnificent ceremony was broadcast by radio all along the rivers. In this way, the 1974 meeting brought a message of hope to the whole of the Prelature of Tefé.

WORKS AND MISSIONS

NIGERIA

First Meeting of African Spiritans

There are 102 professed African members of the Congregation from the following countries: Nigeria (61), Tanzania (9), Angola (8), Cameroons (6), Kenya (4), Senegal (4), Sierra Leone (2), Madagascar (2), Congo (2), Gabon (1), R.C.A. (1), Zaïre (1), and Guinea (1). Due to communication difficulties mainly, only 12

of these could attend the meeting which was held from the 4th to the 8th March at the novitiate of Awomama in Nigeria. The Generalate was represented by Father D. O'SULLIVAN. Four questions were dealt with:

1) The place of the African Spiritan within the local Church

Most of the delegates noted that tensions existed between themselves and the indigenous diocesan clergy, due to the fact of their membership of a "foreign" Congregation. Consequently, the African Spiritan feels himself marginalized in his own local Church. It was recognized that all in the Church have a missionary role to play, but the African Spiritan is a professional missionary. His presence in the local Church fosters in that Church its awareness of its missionary obligations. Disposed by his training to go outside his own local Church to spread the Gospel abroad, he can become instrumental in that Church's answer to the call of Vatican II to participate in the universal missionary activity of the Church. It is important therefore that a) the number of African Spiritans be increased; b) the African Spiritan should present the image of one who is available for any work assigned to him by the local hierarchy; c) contracts with local Bishops be signed in order to avoid friction and misunderstandings.

2) The place of the African Spiritan within the Congregation

The meeting also noted tensions between the African Spiritans and their foreign confreres, due to racial and cultural differences, and due to the fact that the structures of the Congregation evolved in a non-African society. To a certain extent, the African Spiritan feels he is the scapegoat of the grievances between the local Church and the Congregation, in spite of the fact that he is a full member of the Congregation, a true son of Poullart des Places and of Libermann, and not just an adopted son in a religious family of Western members. Cultural differences, far from creating divisions and oppositions, can be a source of discovery and mutual enrichment. This will call for originality and creativity in the practice of community life and of the vows. The attachment of the African Spiritan to his religious family should be made to harmonise with his attachment to his community of origin (extended family).

3) The formation of African Spiritan candidates

Efforts in recruitment and formation are being made in Nigeria, Tanzania and the Cameroons. The Conference was unanimous on the desirability of formation on a regional basis, but leaves the question open to further study.

4) Organization for continuing contact between African CSSp

The delegates of this first meeting between African Spiritans were so pleased with the experience, that they readily agreed that they should organize for continuing contact. They decided to set up a secretariat in the Cameroons, the secretary there to keep in contact with a coordinating secretary in each country. He will circulate to all the results of research into the adaptation of Spiritan religious life to the African cultures. He will also organize similar conferences, to be held every two years. The Conference expressed the desire to be represented at the forthcoming General Chapter by a special delegate, and passed a resolution to ask the General Chapter to consider the possibility of an African Spiritan in the General Administration.



EAST AFRICA

The Usa River Novitiate

Father P. RYAN, master of novices at Usa River Spiritan novitiate, has appealed to confreres for any spiritual books that would be suitable for the novices, especially those by CSSp authors. (Address: Holy Ghost Fathers, P.O.Box 9, Usa River, Tanzania.) Father RYAN reminds us that the Usa River project is aimed at all East Africa and is not confined to Tanzania. The group for 1974 is 9, including Father John MONTEIRO. 5 of these have completed 2 years philosophy and 3 have completed 1st year theology at Ntungamo Seminary, Bukoba. This year 9 are starting 1st Philosophy at Kibosho Seminary where there are two Holy Ghost Fathers on the staff. This group had a six week "crash" course at Usa River in preparation for philosophy. The course included a distinctive Spiritan orientation suitable for future members.



REUNION

Church and Politics

In view of the worsening economic and social situation, Most Rev. G. GUIBERT, CSSp, Bishop of Saint-Denis, issued a communiqué to the press, at the beginning of February, in which he condemned injustice, recalling christian principles and appealing to all responsible people, both politicians and others, to work together "in an effort to find solutions to existing problems and to prevent extreme measures which could not produce anything constructive".

When questioned about the communiqué, the Secretary General for Overseas Departments, who was making a short stay on the island, intimated in his reply that the Bishop would do well to take care of the affairs of God rather than interfere in economic and political matters. He undertook for his part to leave religion alone if the clergy in turn would stop interfering in problems which don't concern them!...

In reply to this, the representative of the Catholic newspaper "Croix+sud" said that the interpretation of the Gospels, which is the business of the clergy, makes it their duty to comment on the various situations in which men are involved. The text of the Bishop's communiqué clearly shows that the Church does not intend to take sides in politics against one party or another. She merely asks that a more humane economic situation should be achieved by fair means and she calls on all political parties to make a united effort towards this end.(Croix+Sud 24-II)



MAURITIUS

The Spiritans at Cassis

Mgr. Amédée NAGAPEN, Vicar General, has recently published an interesting brochure on the district of Cassis which, formerly a suburb of Port-Louis, is now an integral part of the city. The Venerable Father J.D. LAVAL ministered there, - at the beginning, out of a disused storehouse, and later in an oratory dedicated to Our Lady of Peace which he himself blessed in 1848. The Spiritans worked in Cassis from 1848 to 1885 and one of them, Father BEAUD, built a fine church there. They ministered there again from 1903 to 1940 in which year Cassis and the parish of the Immaculate Conception were handed over to the diocesan clergy. We are grateful to Mgr. NAGAPEN for the recognition he has given to Spiritan achievement in this part of Mauritius.



BAHAMAS

Spiritans Community

For almost a year now there has been a Spiritan community in the Bahamas, formed by Fathers Eugène BRISSON and René SOLER, with the recent addition of Father Max DOMINIQUE. In

collaboration with the bishop of the region they work among several thousand Haitian emigrants who live in very precarious conditions. They also minister to the neighbouring islands over an area of more than 100 miles. Their ministry, which is very close to the Gospel, is extremely difficult but they find it very satisfying. Their address is: Box F. 1954, Freeport, Bahamas. (Bul. Prov. France)

The archipelago of the Bahamas, in the Caribbean, includes about 700 islands (30 of which are inhabited) and 2,400 islets. There is a population of about 177,000, 84% of whom are Black. The bishop's See is in Nassau, the capital, which is a suffragan See of the archdiocese of Kingston (Jamaica). Catholics number 36,040. Formerly a British colony, the Bahamas were given their independence in 1964 but as part of the Commonwealth they still have a British Governor.

-----  
PUERTO RICO    Community on the island of Vieques

In November 1973, Most Rev. Rafael GROVAS, Bishop of Caguas, asked the Spiritans in Puerto Rico to see if they could help him out by taking on the island of Vieques which is 9 miles off the northeast end of Puerto Rico. With a population of 8,000, the island has had no priest since September 1973. The biggest problem from the spiritual point of view is indifference, partly due to the lack of continuity in the personnel engaged in the apostolate. The Carmelites were there, then the Redemptorists, and later the Jesuits; since the beginning of this year, two Sisters have been running the parish. Another problem is the activity of various Protestant groups.

After a visit by Father CONNORS to the island, the Principal Superior of the District and the District Council have decided to undertake the mission, and the General Council has given its approval for the erection of a new community, that of the Immaculate Conception of Vieques.

-----  
NIGERIA        Entry of Foreign Missionaries

In response to an article in the "Daily Times" which called for the refusal of entry visas to foreign missionaries so that the Church would indigenise her personnel, Mgr. G.G. GANAKA, of the Nigerian Catholic Secretariat, showed the progress which has recently been made in the country through the Africanisation of Bishops and clergy and went on to make the following observations:

"There is the fact that there are about 4 million Catholics in Nigeria. There are only about 900 priests of whom 370 are indigenous - in 1960 there were only 72 Nigerian priests! The ratio of priests to Catholics if they were serving the needs of the Catholic community alone is 1:4500. It is recognised that the ratio of 1:1000 is the ideal. Consequently the priests now engaged in their various duties in Nigeria are overworked. Catholics believe that it is their right to have enough priests to serve their spiritual needs so that they can enjoy the right of religious freedom as proclaimed in the Nigerian Constitution.

"We are not aware of any Federal Government official policy placing an embargo on the entry of missionaries into Nigeria. However, we must concede that as far as our knowledge goes, for the past three years, no priests seeking entry into Nigeria to take up purely pastoral or religious duties have been granted entry visa or permit. The shortage of priests has therefore assumed alarming proportions and unless something is done by all the authorities concerned in the Government and in the Church, Catholics will suffer spiritually and morally.

"On this point, it is important to note that:-

1) The Catholic missionary is not an exporter of capital from the country as an expatriate businessman is. As a matter of fact, in many cases, the expatriate missionary is an importer of capital and besides this, many graduate salary earners among them generally turn over their earnings into diocesan coffers for Church projects and for economically non-viable parishes.

2) The expatriate missionary is not coming to deprive Nigerians of jobs for which many Nigerians are available. He is coming to help the Nigerian Church for the time being as it lacks enough hands for its pastoral work. The Church meanwhile keeps intensifying its training programme."

"In the light of the above, the Government should grant entry permits and visas to expatriate missionaries to enable Catholics everywhere in the country practise their religion to the full. We therefore appeal to the Government not to refuse to grant entry visas to foreign missionaries when the Catholic Church authorities, acting through their National Secretariat, genuinely make requests to the Federal Government." (CONTACT Feb.'74)

## CAMEROONS

### Useful Reminders..

From the replies to questions asked by the Principal Superior of Yaoundé, during the Spiritan meeting held from the 4th to the 5th February last, we quote the following:

- We are Westerns and we think and act as such but those to whom we bring the Gospel are very close to Abraham... their way of thinking, feeling and living is Eastern. We have no right to impose our way of life on them... We have changed country, culture, way of life. We are no longer "at home". We have no right to say: "Let them take us as they find us!"

- The missionary is expected to found a Church which the Africans will recognize as their own. However, he must remember that he himself cannot give the Church its African character. The foreign missionary is only a temporary fixture (even if it is for a life-time!) but after he has gone, it is up to the Africans, in larger numbers, to announce the Gospel message. His particular role therefore is to seek out and train apostles..

- It is not the missionary's catechetical methods which will attract young people but rather the example of his life which should be simple and humble like that of the majority of the people. The ideal would be that when tempted to rebel against the demands of missionary life, missionaries would bear in mind the general life-style of the laity. So many families among the people we evangelize live in great poverty....

- The Diocese is not the Congregation. The Superiors send their religious to do evangelization work which they themselves do not direct. The work is shared by all the priests in the diocese. The support given to religious by religious life in general and by their Superiors is an advantage which Spiritans can bring to their collaboration with their fellow-priests and with the Bishop. The latter expects from them - as indeed from all his priests - well-informed and critical reflection which seeks not to impose the views of an individual or of any one particular group but rather to put into effect the wish to serve the Gospel through a common policy of priorities and methods leading to unity of action. There is a lot of talk about dialogue but it should be an everyday reality..

### SEMINAR ON ANTHROPOLOGY

A week-long seminar on Anthropology in the Senior Seminary of Yaoundé, came to an end on 1st March. The research was concerned with analyses and methods which would help to understand the Black

African; and an attempt was made to discover what exactly the coming of the Messiah means to the African. Such a study is all the more relevant and urgent in that the ways of salvation as presented by the Church do not answer the needs of men in either the cities or the towns. Customs which were forbidden by the missionaries are gradually beginning to reappear in the everyday life of the people. This is particularly true in the case of traditional medicine. Statistics show that in spite of the increase in the number of modern health clinics, only 20% of the sick have been going to the hospitals for treatment as against 80% who favour traditional medicine. The same can be said for witchcraft which offers a deeper meaning for sickness than medical causality. This is why the Seminar brought together specialists of all kinds: priests, herbalists, psychologists, sociologists, psychiatrists, healers and also ordinary people who spoke of their practical experience. The sessions were conducted in the form of conference-discussions which is particularly suited to a field where there are no established principles and from which something can be learned by anyone provided he has the "know-how". (ICI, 1-IV-74)

R.C.A.

Bishops' Conference

The General Secretariat of the dioceses of R.C.A. has recently published a report of the meeting of the Bishops of the country which took place from the 7th to the 10th January 1974, at Bangui, in the presence of the apostolic Pro-nuncio.

The Bishops issued their directives for the Holy Year, which was inaugurated on the first Sunday of Lent, in the form of a pastoral letter in which they stressed the importance of a common effort to achieve something positive such as the building of a chapel or social centre.

With a view to preparing for the forthcoming Synod of Bishops, the following questions will be studied: What can be done to promote evangelization in our country? What factors act as a hindrance to it? Are laypeople and future priests properly trained to play their particular role in evangelization?

The Bishops gave their approval for the erection of a co-ordination centre for social and economic development which will operate under the patronage of the Federal German branch of "Caritas" and will serve as the official organ of the Episcopal Conference for the co-ordination of catholic work towards development.

The Bishops also took certain decisions:

- on how to arrange their meetings better; the Vicars General and the episcopal Vicars will be invited to participate in the ordinary assemblies of the Conference of Bishops;
- on the collections for the Pontifical Missionary Works;
- on the diocesan commissions e.g. the commission for vocations - a larger commission will be formed so as to allow the laity to play a more active part in the promotion of priestly and religious vocations;
- on the publication of biblical and liturgical texts in the "Sango" language.

Efforts will be made to organize urban animation in addition to rural animation.

The Bishops also dealt with the question of baptism administered by the clergy of certain protestant communities. Each individual case needs special examination. One should not rebaptize indiscriminately and in cases where it is thought necessary to administer a second baptism, the reasons for the decision should be given to the faithful.

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

- Father Francis Xav. WILLIAMS, of the Province of USA East, died in Philadelphia, 2-3-74, aged 83, after 62 years of profession. (7)
- Father Joseph E. LANDY, of the Province of USA East, died in Philadelphia, 2-3-74, aged 68, after 44 years of profession. (8)
- Father Irénée SIMON, of the District of Martinique, died in Fort-de-France, 11-3-74, aged 75, after 54 years of profession. (9)
- Father James MANNING, of the Province of USA East, died in Rhode Island, 13-3-74, aged 66, after 46 years of profession. (10)
- Father Pierre DE GOUY, of the District of Gabon, died at Libreville, 23-3-74, aged 42, after 12 years of profession. (11)
- Father Henry HALEY, of the Province of USA West, died on 29-3-74, aged 59, after 37 years of profession. (12)
- Brother PETRUS JACOBS, of the District of Auteuil, died at Veghel, 4-4-74, aged 57, after 32 years of profession.

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

BELGIUM. - The 44th International Missiology Week, open to christians of all denominations, will be held at Namur from 26-29 August next and will examine the question: Who will bring the Gospel and the Church to nations in the world of tomorrow? The participants will lead a community life during the week, all staying in the one place, and working and praying together. Taking as "Status Quaestionis" the insufficiency of many non-christian societies, two solutions will be proposed: - catechists and missionaries. Reports on various mission countries will be read. The number of places available is limited (about 135). The total fees will come to 1000 Belgian francs. Enquiries should be addressed to the Secretariat: 95 Jansbergssteenweg, 3030 HEVERLE, Belgium.

FRANCE - The Post-Conciliar Animation Service offers to all, missionaries and others, who are interested in forming a young Church that is alive and outgoing, a training course based on a genuine experience of christian life, in the spirit of the Council, and orientated towards personal conversion to the service of the community. This course will be held in the Abbaye-Blanche at Mortain 50140 (France) from 30th July to 30th August 1974. Applications for enrolment should be made to the Secretariat: Service d'Animation Post-conciliaire, 122 av. de Fontainebleau, 77310 Ponthierry (France).

BIBLIOGRAPHY

Most Rev. Jean GAY, CSSp, former Bishop of Guadeloupe, has recently published "Les Chemins de la Paix", (Ed. SOS, 106 rue du Bac, 75007 Paris) with an introduction by Father J. LECUYER, Superior General, and a Preface by Father J.M.R. TILLARD OP. In this work, Venerable Father Libermann is presented as a leader of souls who narrows down all spiritual life and external activity to the basic principle that we should be ready to listen in calm to the voice of the Holy Spirit. This should take priority over all dictates of convention or mechanical regularity of observances. Most Rev. GAY received the following letter from the Cardinal Secretary of State: "... The Holy Father was very pleased to receive the copy of your book which you so kindly presented to him. It is appropriate that the spirituality of the Venerable Libermann should be presented to the christians of today who are so often disturbed by the many rapid changes amidst which they have to live. Your work which is both clear and simple is an answer to deeply felt needs and shows that your pastoral zeal is ever alive..."

Father Paul GAY CSSp, younger brother of Bishop GAY, and Professor at the University of Ottawa, has also published recently two volumes of a work on French-Canadian literature: "Notre Roman" and "Notre Poésie" (Ed. Hurtubise, Montreal).