

Duquesne University

Duquesne Scholarship Collection

CSSP Newsletter

CSSP Newsletter and Spiritan News

5-20-1974

CSSP Newsletter-No.46 (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.46 (1974). Retrieved from <https://dsc.duq.edu/cssp-news/46>

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

MAY 1974

27A-52-14

No. 46

CONTENTS

	<u>pages</u>
<u>NEWS FROM ROME:</u> Honours List	1
Pope Paul's Message to the UN	1-2
Plenary Assembly of the SCEP	2-3
VIIIth World Communications Day	4-5
<u>WORKS AND MISSIONS:</u> France, Germany, Luxembourg, Guinea, Nigeria, Tchad, Angola, Kenya, Martinique, Africa, Latin America	5-12
<u>OUR DEAD:</u>	12

NEWS FROM ROME

HONOURS LIST

Among the list of new "Chevaliers de la Légion d'Honneur", cited in the French Gazette of 16th April, figures the name of Father Joseph LECUYER, Superior General, on the panel "Foreign Affairs". We also note in the "Information" panel, the name of Mgr. BONNERIC, formerly secretary of the Apostolic Delegation in Dakar and presently director of the French edition of the "OSSERVATORE ROMANO".

POPE PAUL'S MESSAGE TO THE UNITED NATIONS ORGANIZATION

For the Extraordinary Session of the General Assembly of the United Nations in New York, on the 9th April, the Holy Father sent a message to the Secretary General of the Organization from which we quote the following:

"... It is evident that none of the problems of Raw Materials and Development" can be solved by policies that serve only national self-interest... but rather through dialogue undertaken in an international forum in which all work together...

"The developing nations must continue in their efforts to promote the true welfare of their peoples, utilizing all their own energies, working together and sharing among themselves. But international justice demands equally that the wealthy and privileged nations should match that effort by removing any obstacles of economic or political domination, by sharing more equitably economic power with the weaker nations, by allowing developing nations to be the agents of their own development and to exercise their true role in the decision-making that affects

the very lives of their peoples. Only when the developing nations will have the means to reach their destiny will they in turn be able to discharge the full measure of their responsibility within the brotherhood of nations..

"We appeal to the developed nations to make greater efforts to forgo their own immediate advantages, and to adopt a new life style that will exclude both excessive consumption and those superfluous needs that are often artificially engendered through the use of the mass media by a limited segment of society in search of riches. Likewise, one should not forget that a life style based on ever greater consumption has deleterious effects on nature and the environment and finally on the moral fibre of man himself especially the youth..

"Just and equitable relations between all nations can only be promoted if all will agree within an international context to take the necessary measures for revising certain policies heretofore followed. If this is not done despair will ensue on the part of the poor and powerless, a despair that will spur them to aggressive search of methods - other than international cooperation - to gain what they consider to be their economic rights...

"In this regard we feel constrained to state once again that the giving of aid - however laudable and necessary - is not sufficient to promote the full measure of human dignity required by the solidarity of mankind under the fatherhood of God. The nations must succeed in creating new, more just, and hence more effective international structures in such spheres as economics, trade, industrial development, finance and the transfer of technology.. Despite the efforts necessarily involved in such a demanding programme, we are confident in the good will of all. Moreover we are convinced that all those who believe in God will realize more and more that the exigencies of their faith include justice and fraternal love for every man.."

PLENARY ASSEMBLY OF "PROPAGANDA FIDE"

The sixth Plenary Assembly of the Sacred Congregation for Evangelization opened on March 25th. There were 48 participants and the theme for discussion was "EVANGELIZATION TODAY, UNDER ITS THEOLOGICAL AND SPIRITUAL ASPECTS". Cardinal James KNOX, new Prefect of the Sacred Congregations for the discipline of the Sacraments and for Divine Worship, read a position paper dealing with the theological aspect, while Cardinal DOEPFNER, Archbishop of Munich, spoke on the spiritual aspect. The study and discussion on the two reports led to the following conclusions:

A - THEOLOGICAL ASPECT

(a) It is necessary to clarify what is meant by missionary work and a missionary vocation. There is a difference between proselytism which does not respect the views of others and preaching the Gospel. We must keep up our efforts to preach the truth; co-operation with other religions should be of help in this.

(b) Some of the causes of the falling-off in missionary vocations were mentioned: a tendency to feel that for salvation it is not all that necessary to be a Christian; a spirit of independence and liberty among young people; a reluctance to undertake obligations that are binding for life; a preference for social work rather than supernatural work.

(c) Among the obstacles to conversion in mission countries were mentioned: the fact that the Church is often identified with the wealthy Western countries, which are seen as oppressors of the poorer, developing countries; the missionary efforts of other denominations and religions; the post-conciliar crisis in the Church with its ferment of new ideas. Among the remedies and hopes: a firmer stand by the Church on the side of truth, justice, and human dignity, to be shown through preaching and concrete witness; more suitable training for missionaries; awareness on the part of the Young Churches of their missionary responsibilities.

(d) It was pointed out that the "signs of the times" must always be scrutinized in the light of the Gospel, and new ideas are not necessarily better simply because they are new.

(e) The SCEP should take a more active interest in the local Churches: by the promotion and adaptation of local culture in the Church's liturgy and life; by educating towards a "universalistic" outlook; by organizing exchange of equipment and personnel between the communities of the Young Churches in order to foster the missionary spirit and promote mutual enrichment.

(f) With a view to greater creativity on the part of the local Hierarchy in the work of evangelization it was proposed that the Young Churches should be gradually directed towards self-sufficiency and solidarity and that better use should be made of modern means of social communication.

(g) It was also stressed that Sisters and catechists should be used to their full potential in the missionary apostolate and given proper training.

(h) The serious consequences resulting from the various experiments where priests have been either wholly or partly engaged in professional work indicate that priests should be made fully aware of their mission as teachers and should leave to lay-people the temporal work for which they are qualified.

B - SPIRITUAL ASPECT

(a) The missionary spirituality common to all the faithful is not enough for the missionary strictly so called; he needs a special spirituality in accordance with his vocation; the circumstances under which he must work call for greater exercise on his part of certain virtues: faith, hope and charity must shine forth in him.

(b) The missionary's spirituality should be a genuine living of the Gospel and should have a universal character. It should be based on the model of Christ's inner life and lived in union with Him, nourished by personal as

well as community prayer.

(c) The missionary should not allow any dualism between his prayer life and his ministerial activity: he must always appear as a man of God and of the Church. His loyalty to the Church must be unshakeable as his loyalty also to the Holy Father who is a symbol of the relationship which should exist between the local Churches and the Universal Church. Religious Congregations should set an example of community prayer.

(d) The missionary should collaborate in temporal works but in a different way from lay-people and ordinary organizations: he should bring to social work the spiritual and eschatological orientation which it needs. More important than the service he renders is the way in which he renders it: he must be the visible sign of God's love for men. He is an educator of consciences but he cannot lay down any rules of action in the temporal sphere except where faith and morals are directly involved.

(e) With regard to the practical aspects of this spirituality, an attitude of attentiveness and availability towards the Holy Spirit was recommended as well as devotion to the Eucharist and to the Blessed Virgin.

(f) The abandonment of prayer has caused many a missionary to give up when things became difficult. Prayer is not an escape from the world and action but a source of grace and strength. There are signs of a new fervour in prayer: meditation on the Word, charismatic movements, prayer groups, genuine christian basic communities..

(g) To be recommended: study of the conciliar decree on the priesthood; training for missionary spirituality in the seminaries; a fostering of spirituality through retreats and meetings; the establishment of more Institutes of Spirituality, as has been done for pastoral work; spiritual books should be sent to missionaries.....

In his closing address to the Assembly, Cardinal ROSSI said that the above-mentioned observations, modified and improved, would be included in a basic document to be sent to the Secretariat of the Synod of Bishops, to the Bishops' Conferences, Major Superiors, National Directors of Mission Aid and theological experts, for further comment. Only after the Synod would a final text be drawn up and submitted for the approval of the next Plenary Assembly. As the main topic for the next assembly the Cardinal proposed "MISSIONARY CO-OPERATION" and this was accepted by the Assembly.

In addition to the above, communications were read on: the Pontifical Mission-Aid societies; Islam; the religious situation of the Chinese; tribalism and nationalism in Africa. A final point: Cardinal ROSSI stated that the SCEP does not take for itself a single penny of the money collected for the missions...

VIIIth WORLD COMMUNICATIONS DAY

World Communications Day will be on May 26th next. On this occasion, in conjunction with the Synod of Bishops, the Holy Father invites all Christians to reflect on the important role

which the mass media can play in the evangelization of the contemporary world and to pray that these means be used to the full by the clergy and the faithful. (Cf. CSSp DOCUMENTATION, 9, Nov. 1973). The mass media offers all kinds of new possibilities for spreading the Gospel Message, recalling it to those who know it already, explaining it and making it generally present everywhere. There are still many people, in particular the very isolated, the neglected, the poor, the uneducated, who never get the opportunity to hear the Gospel Message. World Communications Day invites all Christians to ask themselves what use they are making of the modern mass media in carrying out their responsibility to bring the Gospel to all peoples. This Day provides an occasion for serious reflection on this matter. The influence and range of the mass media is increasing every day and we must take into account now that tomorrow all evangelization - and all education - will be effected through the mass media, including no doubt the press and books, but with particular emphasis on audio-visual means.

WORKS AND MISSIONS

FRANCE

MEETING FOR THOSE IN CHARGE OF TRAINING

The annual meeting for those responsible for training in Apostolic Schools and Vocation Hostels was held at Chevilly on the 25th and 26th March last. All our houses but one were represented. The first day, after a brief introduction by Father LE GALL, there was an exchange of views on missionary animation in and by our Schools and Hostels. The discussion of initiatives and projects will surely lead to further developments in these establishments, for the good of the Universal Mission of the Church. In the evening, Father SCHAEFFER, head of the Missionary Information Centre in the Province, explained how his service operates and in what way he could help out in missionary training. On the following day, Father KIEFFER opened up many new horizons in the field of catechesis for children and adolescents. From among the techniques used, he picked out "photo-language" and discussed this in particular detail. Finally, the present and future situation in each of the various houses was examined.

On the 27th and 28th, it was the turn of the Directors of Senior Training. Particular attention was given to the First Cycle. There are some young people who wish to begin by doing their university studies, perhaps taking a job at the same time, maturing their project of missionary life in close contact with the Congregation. To cater for this trend, it was suggested that confreres should be chosen to keep in contact with these young people wherever they may happen to be throughout France. These confreres would at the same time be the permanent members of a community which such candidates as wish would join for a year or more. In this way, the community would gather the young people together instead of leaving them scattered around all over the place and it would also prepare them for the First Cycle as well as for their civil or military service before entering the novitiate. What is needed is a point of contact for young people of different backgrounds who wish to develop their missionary vocation outside the usual educational structures while at the same time keeping in touch with the Congregation to which they later intend to dedicate themselves. The future will show

whether or not such a project is realistic and viable.

With regard to the Novitiate, in spite of recent difficulties, the basic principles of present policy, approved by the Provincial Chapter, remain unquestioned.

Some applications have been received for the coming year. There will be few first-year students at Chevilly but no changes will be made in the operation of the Consortium. A new form of inter-institute collaboration as from 1975 is being studied, and this provides an opportunity to weigh the advantages and risks of the present system. (PROV. & MIS. No. 7)

- - - - -

GERMANY

FRIEND OF THE CHILDREN

In our issue No. 40 (Nov. 1973), we spoke of Father Paul KOPPELBERG, C.S.Sp., national director of the Holy Childhood for Federal Germany, and of the "Little Singers of the Epiphany". About ten years ago, Father KOPPELBERG saw the plight of the children of Cheung Chau island, Hongkong, and helped the local Bishop to build a recreation centre. Here, for the first time in their lives, more than 60,000 children were able to take holidays, with good meals and decent clothes - in other words, they were treated as human beings. Also, for 1973-74, Father KOPPELBERG has been able to open a school, "St. Paul's Prevocational School", thanks to a gift of DM 700,000, collected by the "Little Singers of the Epiphany". The children of Cheung Chau call Father KOPPELBERG "friend of the children" and "our good Father Paul". They have named a street after him and even a mountain! (AACHENER KIRCHENZEITUNG 5/74)

- - - - -

LUXEMBOURG

NON-CHRISTIANS IN EUROPE

A consultative meeting organized by the Secretariat for Non-Christians and presided over by Cardinal S. PIGNEDOLI, was held on the subject: "NON-CHRISTIANS IN EUROPE". During the last two decades, Europe has become a centre of attraction for millions of Asians and Africans belonging to the larger non-Christian religions. (Judaism is a case apart.) What is the Church doing for them? How do Christians behave towards them? In an effort to find an answer to these questions, the Secretariat turned to the European Episcopal Conferences. The latter chose experts to meet together at the John XXII Centre in the Luxembourg Seminary, to exchange and compare experiences in their respective countries.

The research was carried out under three main headings:

- 1) Sociological analysis of the situation from the data available in each country;
- 2) Responsibility and awareness of Christians with regard to these new problems;
- 3) Ways and means to render assistance and set about pastoral work.

From beginning to end, it stood out clearly that the Christian Churches in Europe (a representative of the Ecumenical

Council of Churches was present at the meeting) should take advantage of this privileged moment in their history to give their brothers a true example of faith, and show active love and appreciation for their religious and human values.

... This study-session proved fruitful and constructive and at the end, the possibility was considered of meeting again shortly. In the meantime, the results of this first meeting will be communicated to the heads of the Episcopal Conferences concerned. (OS. ROM. 12/4/74)

^ ^ ^ ^ ^ ^ ^ ^ ^

GUINEA

DEATH OF THE FIRST GUINEAN PRIEST

Mgr. Louis BARRY, Apostolic Administrator of the archdiocese of Conakry, has announced the death of Mgr. Guillaume PATHE, which occurred on 5th April. Mgr. PATHE was the first Guinean priest: he was ordained in 1940. His Holiness Pope Paul recently appointed him Prelate of honour. This death is an occasion for us to pray, not only for the repose of the soul of the deceased, but also for the archdiocese of Conakry and its archbishop, Most Rev. TCHIDIMBO, who is still in prison...

^ ^ ^ ^ ^ ^ ^ ^ ^

NIGERIA

"THE "BLOCK ROSARY MOVEMENT" IN IGBO COUNTRY

While all concerned are worried about the inadequacy of Church personnel to the task of religious instruction and the loss of the School as an instrument of evangelization, a great movement is taking place amongst the masses of the faithful, particularly amongst the children, a movement that is all the more remarkable for its spontaneity and for the phenomenal rate at which it is spreading. It is called the "Block Rosary movement", so called because it consists in groupings of people or families by blocks of houses, meeting together to recite the Rosary in common each evening. Essentially a prayer movement, including hymns and other prayers besides the Rosary, it often however includes bible-reading and religious instruction. Group leaders emerge who undertake to lead the prayers, instructions, and singing.

This movement was so conspicuous as to excite suspicions that the Catholic Church in Igboland was organizing the people in a campaign against the Government take-over of schools. The leading national daily newspaper investigated the phenomenon. Its spontaneity is testified to by the clergy and hierarchy themselves, some of whom tend to look askance at the movement because of similarities it bears to the explosion amongst non-Catholics of prayer-houses, healing centres, and independent churches. In an effort to guide the movement, the metropolitan See of Onitsha has recently given official recognition to the Block-Rosary groups by integrating them into the parish and diocesan structures, by creating zones and councils, and by drawing up Constitutions for the organization of these new units.

The Block-Rosary movement might well become a new instrument of evangelization. If the spirit and enthusiasm is not stifled by over-organization, and if the emerging leaders are well trained, these small units within the parishes may

prove favourable to a deepening of the faith that is scarcely possible in the very large congregations of the faithful, instructed directly by the priest for a few minutes weekly or monthly. Perhaps the Holy Spirit, stirring in the body of the faithful, is pointing out a new road to the Church in Igboland..
(Father D. O'SULLIVAN)

.. . . .

CAMEROONS

LOCAL COMMUNITIES

The Bishops of the five dioceses which make up the South-Central pastoral region met recently in Bertoua to study certain common problems, mainly that of local communities. Noting that each diocese has a definite policy of trying to form this type of community and train animators, they went on to make the following observations:

- 1) Many people have only a very remote idea as to what exactly a local community is. It is understood by some almost exclusively in relation to traditional values and structures; by others, as referring specifically to the christian community; and by others again, as involving all relationships in general, be they of a traditional, socio-economic or christian origin. Besides, too casual an identification is made between village and local community. In fact, the social life of the village has very often been seriously upset by modern developments and one of the urgent tasks today is to make the village a better and more friendly place to live in, i.e. to make the village or group of villages (or sections of a town) into a genuine human community.
- 2) There is a considerable gap between the official aim (to start with the people as they are, their local community and its leaders) and what is actually possible. The people tend to limit our role to what they have become accustomed to expect of us. On our side, while we may speak of community pastoral work, in practice, we tend to deal with individual cases which are too narrowly evaluated in terms of Canon Law.
- 3) There is very little reference to the Person of Christ, His Word and His Spirit. The Bible is not adequately presented nor perceived as a message of life, a message of freedom for today but is seen rather as a collection of pious formulas, of moral or ritualistic laws.
- 4) Too often we have occasion to notice the passive and irresponsible attitude of many lay-people, their lack of training, their failure to persevere. Could this be because, in fact, in spite of our intentions to the contrary, we do not start out from their interests but bring them instead what is already fixed (doctrine, sacraments, christian way of family life) leaving them with nothing to do but accept? Could yet another reason be that we are too secretive about how our Churches are run; that some subjects are taboo on which discussion still continues to be avoided.
- 5) We note also a certain amount of vagueness with regard to relations between Society and Church, local community and christian community, citizen and christian, civil and ecclesiastical structures. What is the special function of the existence and involvement of the christian community and of the

II

"KENYA CHURCHES HANDBOOK"

When facts and figures are put together like this they usually reveal some outstanding trends and impressions. So the first thing that hits you from this book is the truly phenomenal growth of Christianity. The other striking thing is the extraordinary diversity in Kenyan Christianity. 224 churches or denominations are mentioned in the Handbook but this is not an exhaustive list. This process of division is continuing with an estimate of one new denomination or sect per month. To some extent this can be seen as a genuine effort to Africanise Christianity but all too often these divisions are pointless and based on bad theology or some minor point concerning interpreting the scriptures. The Handbook concludes with an appeal to end these divisions and to make a sincere effort to understand one another and to work together in the spirit of Harambee (i.e. to pull together).

(Father Brian CONIN, CSSp. Nairobi)

[illegible]

MEETING OF THE CLERGY

In order to avoid attitudes of suspicion and to prevent groups closing in on themselves it was necessary to provide an opportunity for all opinions to be aired. In fact, it was in an atmosphere of complete sincerity that we came to listen to each other and even appreciate each other. Together with our Archbishop we felt responsible for one another and ready to share

in the blame for any mistakes which might occur here and there.

While barriers may have come down, the priests remain nonetheless poor men, sinners like others. However, if all remain open to the Spirit of Truth and Light, who alone is capable of putting into its true perspective what each individual holds to be the sole form of truth, then there will be no more than a healthy diversion of opinions, and the Spirit through his servants will be able to reach and purify the creative instinct which is present in all men. In this context, it was possible to revive or restore two diocesan structures which are basically intended to be a means of communication in and for the Church: the Pastoral Council and the Priests' Council.

(EGL, EN MART. 13)

.

AFRICA

ISLAM AND AFRICAN AUTHENTICITY

Pierre LIMAGNE writes in "LA CROIX" of 13th April:

"It was while staying in an Islamic country that I heard of Moamar el Kadhafi's declaration concerning an "anti-christian-cultural revolution" which had been proposed to the Africans. Since then, the situation of the Libyan head of State has changed somewhat but not, it would seem, so as to affect in any way his ideological activities. No doubt, the hot-headed colonel's speech contained some "irritating truths". It cannot be denied that a religion introduced to the Blacks by Whites could not but change many features of the African personality. This, however, is a far cry from saying that the priests, under the Pope, want to exercise their power over the African world! "Prophet of the Desert", Kadhafi would do well to remember that Islam established itself at sword-point between the Sahara and the Mediterranean, sometimes in very thickly populated areas, nor did it leave untouched the customs of the North African natives; that on its way South it was stopped in its tracks by the huge forest which colonization itself, in spite of its faults, later had the merit of making more accessible.

The missionaries of the past did not succeed in discovering all the wealth of certain native traditions? That is obvious. For all that, these same missionaries loved the people well enough to go and live with them in conditions of such discomfort and danger that many of them died in the prime of life. If they opposed cannibalism, the use of poison, witchcraft, does Colonel Kadhafi think this is something they should be criticized for?

We cannot however make light of all this. The campaign for a return to an "authentic" African culture, in spite of its extremism, is making great headway. But what more have the Whites of Tripoli to contribute to this renewal than the Whites of Paris, Rome or anywhere else in the West?

Libya is in a position to supply petrol to those countries of Black Africa which need it, without imposing very stringent conditions. She seems to be prepared to do so and that is a good thing. To combine this with pressure in the religious sphere would be to fall into a type of colonialism as yet unheard of even in the most selfish of "christian" countries.

To judge from the crisis which catholicism has recently been going through, Islam too will have to face upheavals for which its leaders ought to prepare if they want to keep their co-religionists from falling into a most atheistic form of Marxism. This should be their first worry. As for ourselves, we would do best to leave to black christians, clergy and faithful, the task of clearing their religion of superfluous trappings, and avoid the syncretism which has already done so much harm in Africa. The Blacks alone can free the Blacks....

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

- Father Kevin DEVENISH, of the Province of Trinidad, died at Port-d'Espagne, 8-4-74, aged 67, after 48 years of profession. (14)
- Father Emile KERN, of the Province of Germany, died at Spire, 13-4-74, aged 81, after 61 years of profession. (15)
- Brother CLAUDE STRUBEL, of the Province of France, died at Wolxheim, 22-4-74, aged 81, after 50 years of profession. (16)
- Brother AMANDUS HUGI, of the Province of Germany, died at Wolxheim, 24-4-74, aged 89, after 71 years of profession. (17)
- Father Adrien LEPERDRIEL, of the District of Bangui, died at Saint-Lô, 29-4-74, aged 76, after 52 years of profession. (18)
- Father Jean-Marie MORVAN, of the Province of France, died at Langonnet, 30-4-74, aged 67, after 46 years of profession. (19)
- Father Marcel MARTIN-MARTINIERE, of the Prov. of France died at Grasse, 1-5-74, aged 76, after 48 years of profession. (20)

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

LATIN AMERICA FIVE YEARS AFTER MEDELLIN

Five years have passed since the second conference of the Latin-American Episcopate was held at Medellin from 26th August to 6th September 1968. Five years full of hope, expectation, positive commitment, dynamic action and discussion. However, the situation has remained virtually unchanged; indeed, if anything, it has deteriorated in too many sectors of both social and religious life. The first to suffer have been the churchmen who were expecting changes of a very different kind. They thought the situation was ripe for a speedy achievement of social justice and development for all citizens. Instead, they have seen progressive impoverishment - in sharp contrast with the scandalous accumulation of wealth by a few privileged - urbanization beyond all proportion and with it, all the problems of maladjustment, unemployment, delinquency, undernourishment, housing, which are part and parcel of the move towards the towns. The crisis and doubt of the clergy (as well as the sectarianism of some of them) in facing this situation has also contributed negatively to the turn things are taking...

There are similar problems on a religious level. Liturgical reforms and experiments have disturbed many people, who were strongly attached to the traditional faith. As a result, many have even left the Church. However, in the midst of this state of doubt, spontaneous groups have formed within the heart of the parishes, motivated by a sincere wish for a new christianity of the type put forward at Medellin which proposed the model of Christ as liberator to those who wished for freedom and were looking for something concrete to believe in. The best example of what is happening along these lines in Sth. America is without any doubt the formation of basic christian communities. I have great confidence in these small groups. The pessimism, passivity, indifference and selfishness which lead to the establishment of oppressive structures can gradually disappear, if individuals come to realise the true situation and get others to realise it too. It goes without saying, that such people need to be moved by sincere love of mankind. Otherwise nothing but a different form of oppression would follow. It cannot be denied that for these five years, Medellin has been little more than a point of reference. In spite of this, I am convinced that it is a mistake to be too pessimistic about the mark left by this meeting of Bishops. Five years is really too short a time to be able to judge its effects. Only after one or two generations will our successors be able to gauge the influence of Medellin and I feel sure they will be more optimistic than we are..(Fr.G.BUSATO, MONDO E MIS. Feb. 1974)