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# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

JUNE-JULY 1974

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## NEWS FROM ROME

### TOWARDS THE SPREAD OF MISSIONARY SPIRIT

On the 9th May last, the first World Conference of Pastoral Missionary Reflection opened at the philosophy seminary of Propaganda Fide. It was presided over by the Cardinal Prefect and the Secretaries of the SCEP; 70 directors and counsellors of the Pontifical Missionary Works, from 49 countries, took part. At the opening session, Cardinal ROSSI stressed the importance of missionary cooperation which will be the main topic at the next Plenary Assembly. He then mentioned the fact that 4 Pontifical Works were taking part: Propaganda Fide, St. Peter the Apostle, the Pontifical Missionary Union and the Holy Childhood, all of which are in the process of being reorganized and redeveloped in 57 countries. "The SCEP" he said, "wishes to celebrate the Holy Year by promoting a large-scale and effective diffusion of the missionary spirit and by commemorating the 10th anniversary of the promulgation of the Decree AD GENTES. This occasion will present an opportunity not only for finding out how the Decree has been applied, but also for noting any defects and gauging the progress which has been achieved. This celebration will also reinvigorate missionary animation, which is an integral part of the spirit of renewal and reconciliation so earnestly wished for by the Holy Father during the Holy Year." Finally, the Cardinal announced that an International Centre of Missionary Animation will soon be in operation at the College of St. Peter the Apostle in Rome.

Bishop GANTIN, who will shortly be leaving for Rwanda and Burundi in an attempt to reconcile Tutsi and Hutu, emphasized the spirit and aim of the conference. Mutual giving and taking should be the guideline in cooperation between the Churches. He brought out the need for reflection on the value of Faith and on the importance of brotherly communion which follows from this.

Bishop LOURDUSAMY spoke of the family spirit and cooperation which should exist between the SCEP and the Pontifical Missionary Works. He pointed out that the Dicastery's purpose is to coordinate and that it is intended to be a service at the disposal of the Directors. To conclude, he appealed to the latter to show the vitality of the Pontifical Missionary Works through their initiatives under the protection and following the example of St. Francis Xavier and St. Teresa of the Child Jesus, patrons of the missions.

### POPE PAUL'S ADDRESS TO MISSION-AID SOCIETIES

On May 17th, at the end of the annual general meeting of the Pontifical Missionary Works, the national Directors were received in a special audience by Pope Paul whose address to the group included the following: "The missionary task that is the duty of every Christian individual and community is all the more imperative in the movement of conversion and reconciliation that is going on in the local Churches in preparation for the Holy Year, which will soon be celebrated here in Rome. If during the Holy Year we are to discover the deep meaning of "reconciliation" without being bounded by the narrow confines of our own immediate neighbourhood, if "reconciliation" is to mean a real contribution to the reconstruction of the unity of God's family and people in the whole human race, then taking part in missionary activity is what will make the faithful sincere with themselves in giving up empty words and adopting the works of truth and effective solidarity. Only a Christian who has a true missionary spirit will be able to grasp the full meaning of this problem and will feel himself engaged and committed with ever deeper humility and charity. The Council said: 'Since the whole Church is missionary, and the work of evangelization is a basic duty of the People of God, this sacred Synod summons all to a deep interior renewal... The grace of renewal cannot flourish in communities unless each of them extends the range of its charity to the ends of the earth..' " (Ad Gentes 35, 37 - FIDES 2580)

This audience with the Holy Father brought to a close the work of the annual general meeting of the Pontifical Missionary Works during which the new statutes drawn up for the Works were examined. It was stressed that the Works should be dependent on the SCEP and on the Episcopate as is required by AD GENTES (29,38). Two other points were also brought out: the advantages to be had from a simplification of the structures of the Pontifical Missionary Works at direction level, and the need to ensure a renewal of the vitality and effectiveness of the Supreme Committee which directs the Works. Even though the new project is not without some imperfections, the statutes should be finally drafted without further delay so as to ensure clarity and unity in the field of missionary orientation and animation.

### ECUMENISM AND THE HOLY YEAR

In order to safeguard the ecumenical character of the Holy Year, the Central Committee has set up an Ecumenical Commission,

one of whose first tasks was to send out a circular to all the Episcopal Commissions in the world. The following are the main points contained in this circular:

- How best can the local ecumenical commission and the Holy Year committee collaborate so that all possible ecumenical aspects of the Jubilee Year may clearly emerge and that prayer services in common inspired by the Holy Year themes may be encouraged?

- The theological aspects of these themes should be clearly defined: a) the biblical and theological conception of the Jubilee Year; b) various ways of expressing reconciliation, in particular through practical collaboration between christians in the field of social justice.

- Is there a relationship between the theme of reconciliation and the theme of the meeting of the World Council of Churches to be held at Jakarta: "Jesus Christ frees and unites"? (Cf. CSSp Newsletter No. 44 p. 12). How should the doctrines of merit and indulgences be presented to protestants?

- Would christians of other denominations be interested in joining catholic groups for the pilgrimage to Rome in 1975? If so, these groups would need to be spiritually prepared in such a way that they would be open to the ecumenical spirit. In addition, the ecumenical commission would like to be informed of plans being made for these ecumenical pilgrimages and so be in a position to make suggestions which would harmonize the programmes.

- The local ecumenical commissions have also been asked to communicate the text of this circular to ecumenical organizations for comment. (OS. ROM. 10-V-74)

### CICIAMS Congress

CICIAMS, which has its headquarters in Brussels, owes its existence to the Comité International d'Etude des Associations Catholiques d'Infirmières formed in Lourdes in 1933. In 1954, the World Health Organization (WHO) made it a consultative body and gave it the right to act as the official voice of catholic nurses and social workers in the United Nations' agencies. At present, CICIAMS consists of 65 national associations which are connected through numerous regional secretariats. In April 1972, at the Congress in Madrid, the Committee drew up a "code of medical ethics" which expresses the basic moral and christian values of the profession. This code consists of a universal "charter" for all members. It contains principles which are not always easy to apply today when the right to life is so casually questioned.

An African midwife, Eugénie BAHINTCHIE, is the new President of CICIAMS which concluded its 10th Congress in Rome on 25th May. She was the representative of the nurses of the Ivory Coast. She is a member of the Pontifical Commission for the Family and of the Commission for Woman in the Church. In her address to the 4,000 members of the Congress, after her appointment, she stressed the importance of the Congress for the African continent where a vast field of apostolate is open to catholic nurses. In recent years, the Committee has held some very interesting and well attended seminars in Africa for woman leaders. Among the vice-presidents of CICIAMS is another African, Miss BALOGUN of Nigeria.

## PROVINCES AND MISSIONS

### FRANCE:

### EVANGELIZATION AND DEVELOPMENT

A "fidei donum" priest working in Africa writes in "La Croix" of 4th April last:

What is being done with the money and gifts which are sent to the missions?

It should be made clear that not all the money collected in European Churches is used for evangelization. In fact, it is being so used more and more rarely, not through any fault of the people on the spot, but because of the organizations which are responsible for centralizing and distributing the money. These organizations make a sharp distinction between evangelization and development. They adopt an authoritarian, almost colonial attitude towards the young Churches: "You will not get assistance from us if you do not play a part in the development of your country. In your applications for aid, you must present in detail the development aspect of your project instead of talking about evangelization".

In fact, this distinction between evangelization and development, which does not make any sense in Africa, is having disastrous consequences. Experience has shown that evangelization in itself leads to lasting spiritual and material development. It is in the christian sectors that the new agricultural techniques are most used, that there is the highest school attendance, and the largest number of clinics and hospitals. The majority of the development organizations rely on the parishes for staff, premises, information. In spite of this, a parish or diocese will be refused the money to buy a car for use in the bush, or to repair a priests' house which is falling to bits, or to build a chapel or hall, or indeed get itself any facilities for direct apostolate. All that comes under the heading "evangelization". In contrast to this, European social workers are to be seen going around in new cars, are provided with air-conditioning from generating sets, are fully equipped with material and buildings and are, in other words, getting help from all sides - embassies, United Nations, catholic organizations ... A joke which has been going the round of the priests' meetings is significant: If we ask a catholic organization for money to build a piggery and feed pigs, we will get it, because that is development; but if we want the money to repair the walls of our house or get food for ourselves we will ask in vain, because that is considered aid for the direct apostolate which, according to the organization, does not fall into its province...

This is not all. Some parishes and dioceses find themselves forced by these same organizations to stand surety for certain projects which have nothing to do with them i.e. to help others who are better off than themselves when they have not even enough to provide for their own personnel.

There is a lot to be said for the catholic organizations' policy of bringing aid to the countries in the Third World. The missions or the young Churches should not have to defend the part they play in development. It is obvious that although they may not be responsible for organization, their role is a major one. However, it should be understood that helping the young Churches in their specific mission of evangelization means at the same time giving direct help towards development whereas the



opposite is far from being true, i.e. promoting development doesn't automatically mean preparing the way for evangelization.

African life in its full reality needs to be studied in depth. One is not in a position to make valid judgements or serious criticisms after spending just a few days there or even a few months. Yet, most of the writings, studies or statements on Africa come from people who have the time to write, speak, or take photographs but cannot spare enough to stay and experience the real life of the people.

## GHANA

### A NEW FIELD OF APOSTOLATE

Eleven Spiritans, who were formerly in Nigeria, are at present working in Ghana: 9 in the diocese of Kumasi and 2 in Sunyani. Many more are needed as there is a great deal of work to be done and in addition most of the missionaries live on their own which is not an ideal situation.

At the end of the 15th century, christianity was introduced to what used to be called the Gold Coast, by the Portuguese. It did not make much headway towards the interior but spread along the sea coast. In 1637, the Dutch took the place of the Portuguese, expelled the missionaries and destroyed the places of worship. Catholicism did not disappear at once and French Capuchins did some apostolic work along the coast. It had however petered out completely when in 1880 evangelization was started again by the Fathers of the African Missions of Lyons and the Sisters of Our Lady of the Apostles. There are now about a million catholics in Ghana out of a population of eight and a half million. English colonization, which came to an end in 1957, favoured the establishment of a large number of protestant missions.

## CAMEROONS

### MARRIAGE AND THE FAMILY

For the past two years, the Church in the Cameroons has been giving special attention to the situation of the "dramatic break-up" of the family and marriage in this country. In order to get a clear idea of the situation and to take a stand in the matter, the National Episcopal Conference called together all grades and ranks of the Church in the Cameroons. A final document was published recently which we are summarizing here.

Observing that the present evolution of society in the Cameroons is progressing gradually from the patriarchal family to the married couple and their children and that this evolution, while it has some good points, has caused a certain amount of unbalance, distortion of traditional values and conflict between different laws, the National Episcopal Conference (CENC) states that while evolution and the problems of the contemporary world should not be ignored, traditional values should be considered with their due importance in the struggle of everyday modern life. In order to achieve this balance between "nova" and "vetera", movements and groups already in existence will be of help in forming teams for reflection and animation, providing adequate catechesis and preparation for marriage.

The CENC acknowledges the positive outlook of civil legislation on marriage but feels that this legislation is neither sufficiently well known or enforced. It lists the values which such legislation should embody: freedom of consent between the

parties, a return to the symbolic character of the "dowry" seen as a free gift that closes the bargain, the rightful authority of parents over their children, the dignity of woman, the freedom of the widow... Legislation must be made known and explained and assistance should be given in seeing that it is enforced. To achieve this, a judicial commission would need to be formed and a civil code drawn up.

The CENC took the following decisions, having studied theological and pastoral reasons which are necessary to understand marriage and family problems:

1) To drop the legalist attitude which takes no account of the true spirit of Canon Law and to adopt instead the charitable approach of the pastor who "walks alongside his brother" setting him an example of charity and the christian life and helping him to live accordingly. One cannot expect charity of one's brother without showing charity oneself.

2) To counteract ignorance in the use of the sacraments by showing their true value in relation to the Word of God, Faith, the life of individuals and communities.

3) To promote courses, sessions or seminars at all levels on these different subjects for the clergy and lay people.

4) To form a "Theological and Pastoral Commission" for the study of outstanding questions. On this Commission are Father B. NYOM and the Senior Seminary who work in collaboration with representatives appointed by the Apostolic Regions or the Dioceses. (EF. CAM. 907)

## GABON

### 125th ANNIVERSARY OF THE "BLUE SISTERS"

The nuns of the Congregation of the Immaculate Conception of Castres called "Blue Sisters" because of the colour of their habit, have recently celebrated the 125th anniversary of their arrival in Gabon. It was in fact in 1849 that the first 4 Sisters landed in this country. They had been recruited by Father BESSIEUX who was later to become the first bishop of Libreville.

They opened their first school in 1852 near the Church of Sainte-Marie which is the oldest in Gabon. By degrees, they reached the interior of the country, opening new schools, boarding schools for girls, domestic science schools, clinics, kindergartens, mainly in Lambaréné, Mouila, Port-Gentil, Fougamou, Oyem. Several generations of Gabonese women have benefited from their teaching and care. At present, there are about 50 Blue Sisters working Gabon. At Libreville, they are continuing their work in St. Peter's school and in particular at the school of the Immaculate Conception which is directed by Mother Jean-Gabriel, "Gabonese by adoption" for the past 30 years. The school has 570 pupils.

Around 1850, at the suggestion of Bishop BESSIEUX and Bishop KOBES, an amalgamation was considered between the Sisters of the Immaculate Conception and the Congregation of the Holy Heart of Mary, on the same lines as the one between the Vincentians and the Sisters of Charity. However, difficulties arose and both Father LIBERMANN and Mother DE VILLENEUVE, the foundress, gave up the idea. This has not prevented there being very good relations between the two institutes. Since that time, the Blue Sisters have been working with us in Senegal and Gabon.

CONGO

CHRISTIAN COMMUNITIES

The Missionary Information Centre (CIM) of the Province of France has recently published "Letters from Christian Communities in the Congo", a document drawn up by Father Paul COULON, in collaboration with missionaries and lay people in the dioceses of Brazzaville and Pointe-Noire. This document was compiled for an audio-visual production on Missions today. It contains a concrete and detailed account of the life and problems of Congolese communities in both rural (Kindamba sector) and urban areas (parish of St. Francis at Pointe-Noire). This document is of wide interest and is relevant not only to the Congo but to the African missionary apostolate in general.

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ZAIRE

AN EXAMINATION OF CONSCIENCE . . .

A missionary from Zaïre makes the following observations in the Belgian Provincial Newsletter (INFOPRO):

"It is exactly 28 years ago today, my birthday (55th), since I first came to Zaïre. I spent 14 years here before independence and 14 years since. Today was an appropriate occasion for taking stock of things and I asked myself: what progress have I made towards my missionary ideal?

"I have spent 14 years of plenty here and 14 lean years. I could not help thinking of Job: 'The Lord gave, the Lord has taken away. Blessed be the name of the Lord!' Why should I speak any differently? Job did not give up and he was rewarded for it. Why should it not be the same for me?... We should look to the future rather than the past. There is always work to be done here and it is not our place to complain about the people for whom we work. With this in mind, I feel I ought to carry on and not give up half way. Should the missionary be "ad tempus"? Should he ask to be released or give in his notice? I do not think so. I prefer to stay on whether I am expelled or whether the situation becomes really impossible in the end.

"The situation? It inevitably strikes the European as being sensational. If one can manage to look at it from the African viewpoint, it seems less so. I try to see things from the African angle, otherwise I would never make out. "Make yourself African with the Africans", Father Libermann used to say (only he never had to put this into practice himself!). It is not always easy for us Europeans.. It cannot be denied though that we tried to get the African to follow our European way as if there were no other. We did not succeed: the African has not followed us and he never will. It is absolutely essential that we should try to carry out the Venerable Father's advice and it is in the light of this advice that we should view concrete facts and situations.."

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TANZANIA

THE CHURCH AND UJAMAA

Under the Presidency of Julius NYERERE, Tanzania is a one-party democracy. Its policy is a type of African socialism known as Ujamaa which promotes the forming of villages where people have common ownership of the land and means of production. Cardinal Laurian RUGAMBWA, Archbishop of Dar es Salaam, in an interview with the government-owned newspaper, "Sunday News", of 24th March 1974, spoke on the subject as follows:



"The role of the priest is to serve the Christian community. If that Christian community lives in an Ujamaa village, obviously the priest will serve them in that Ujamaa village. As a matter of fact, in Dodoma Diocese alone, priests are at present serving the Christian community in 260 Ujamaa villages. In many other parts of the country priests are giving like service. In Rulenge Diocese, the Bishop actually lives in an Ujamaa village. In various parts of the country some priests and some Sisters live in Ujamaa villages... It has been the tradition of the Church in Tanzania for Church personnel to live where their people are. Of course all priests cannot live in Ujamaa villages because many other people who must be served live elsewhere. Then, too, not every Ujamaa village can have a resident priest. The latest figures I have seen indicate there are 5,628 Ujamaa villages in Tanzania and 568 local clergy. Where a Christian community cannot have a resident priest, it is served by a resident Catechist. This is being done in many Ujamaa villages.

Priests living in an Ujamaa village will be able to take part in manual production work in the same way that doctors will be able to take part in such work, but like doctors, the priests will be more needed for their professional work for which they were trained. This will be especially true in view of the fact that one priest will have to serve ten or more Ujamaa villages.

"Then, too, we should remember that not all our priests will be able to remain in Tanzania. Some will have to go as missionaries to other countries, just like missionaries from other countries have come to Tanzania. This is the sharing element of Ujamaa on an international basis..

"Over the years, people have moved into the general area of the Missions so that they could more easily benefit from all the services offered at the Mission: dispensaries, schools, etc. ... In effect, the Missions have thus been centres of development. In the earlier days, these services were necessarily run by missionaries. In recent times they have come more and more under the Christians themselves through their Parish Council. Thus they have joined together to work together on a voluntary basis to provide for their common needs; and as I understand it, this is Ujamaa. According to our Tanzanian traditions, they plan and work together. First of all, the land was used to provide the means for common services. Then, if the father or grandfather could not provide the family or extended family with food, he was helped by his clan or neighbours, because it was our tradition that no one went hungry as long as any food remained. But the family food itself was generally obtained through personal responsibility for one's family.

"This same system is being followed in many Ujamaa villages today in Tanzania. Many people still call them Ujamaa villages, but in fact they are Development villages. Like the villages around the Missions, the villagers make a common effort for their common needs and personal efforts for personal needs of their family or extended family..

"Whether or not this will change should depend on the voluntary wishes of the people, since the Arusha Declaration states: "there cannot be true Socialism without Democracy". If, for example, the vast majority of the people of Tanzania want common ownership over the means for production to extend down to the last coffee tree or to the last cow, as it does in monasteries where monks are not married and do not have personal responsibilities, they should voluntarily express their wishes. These wishes cannot be presumed, even when people vote for a man whom they like for other reasons..."

REUNION ANNIVERSARY OF THE FOUNDATION OF THE FILLES DE MARIE

The Reunion Congregation of the Filles de Marie celebrated the 125th anniversary of its foundation on Sunday, 26th May. It was founded on the 19th May 1849 by two natives of Reunion, Mlle Aimée PIGNOLET DE FRESNES and Father Frédéric LE VAVASSEUR, one of the first members of the Congregation of the Holy Heart of Mary, with some candidates from Mauritius and Bourbon. The wide membership of the new Congregation was a challenge to public opinion: how could whites, half-castes and blacks - the two last categories sometimes being former slaves of the first - possibly live on equal terms? The challenge was however taken up and though there was no shortage of difficulties, these were overcome one by one. The Congregation held its own and its good works spread not only in Reunion and Mauritius, but even went further afield to East Africa and Madagascar .... and Chevilly! On 31st March last, seven new Sisters were professed during a concelebrated Mass presided over by Bishop GUIBERT. (CROIX+SUD)

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UNITED STATES

ACADEMIC DISTINCTION

The degree of Doctor of Humanitarian Service, Honoris Causa, has been conferred upon Brother Marie Gerard KEATING for 50 years of dedicated service to the University of Duquesne. In 1924, eight years after his profession, he was assigned as chef to Duquesne. Twenty years or so later, he left the kitchen for the garden, and his flowers, lawns and trees have played a major part in making the university more beautiful. The citation which accompanied the presentation of the diploma, included the following observation: "All too frequently do we and our sister institutions of higher learning range far in search of famed strangers upon whom to bestow our accolades; seldom has this university proffered her highest honour to one more worthy and beloved."

. . . . .

MEXICO

ORDINATION OF AN INDIAN PRIEST

Ordination to the priesthood of a Mexican tribal Indian is very rare. However, such an event took place on March 23rd last in the parish of Santa Ana which is staffed by American Holy Ghost Fathers. The bishop of the diocese of Ciudad Valles came to the mountain village of Tanlajas to ordain Antonio ABAD, the first member of his tribe to become a priest. Thirty priests, including 10 Holy Ghost Fathers, and 1500 Indians, members of the ordinee's family and many of the local townspeople attended the ceremony which took place in the village church built in 1772. Prior to the Holy Ghost Fathers' arrival at Santa Ana, the parish had been without a resident pastor for 150 years....

.. .. .

GUIANA

AN APOSTOLIC TOUR

Most Rev. F. M. MORVAN, the new Bishop of Cayenne, undertook a tour of his diocese. From his account of the journey, we quote the following extracts:

".. On Sunday, 17th March, I went to Roura, a small parish with a population of 7000, on the banks of the river Oyac. It is easy to get there: first, by car, as the road is tarred over a stretch of about 30 kilometres, and then about ten minutes by canoe. The village is very picturesque, with a beautiful old stone Church, a presbytery, a town hall, a school... Most of the

population is spread out over the banks of the river and particularly around the creeks or small tributaries of the river. After Mass, which was very well attended, I visited the village. This is undergoing a complete transformation, thanks to its mayor, Dr. HO-A-CHUK, the new president of the General Council of Guiana, who is of Chinese origin. Father BARBOTIN acts as parish priest here, and comes to say Mass every fortnight.

In the afternoon we went up the Gabrielle creek by canoe for about 10 kilometres in the midst of very luxuriant vegetation and visited the 4 or 5 small villages there. The mayor of Roura would like to redevelop and revitalize this area which has real agricultural potential but the difficulty is to find manpower for the job. The old people are past working while the young are either in Cayenne or Paris, and it is hard to imagine they would be willing to come back to the land even if they got it for nothing, as experience has already shown. This problem of the land is serious for the future of Guiana which has to import almost everything from Europe, Surinam or Brazil, though it has plenty of resources itself. Here, out of 50,000 inhabitants, 17,000 are attending school and after that, for the majority of these, there is the problem of their future...

The diocese has started a magazine on a small-scale, "The Church in Guiana". Even though this new publication will need time to establish itself, this is a move which deserves encouragement and should serve as an example.

## BRAZIL

### EVANGELIZATION THROUGH RADIO

The National Conference of the Bishops of Brazil has announced that the means of social communication used by the Church in this country now total 119 radio-transmitters and 152 magazines and periodicals. The South has the highest number, with 69 transmitters and 75 publications. The Centre has 24 radio stations and 59 publications. In the North and North-East are 36 transmitting stations and 18 periodicals. An official note from the Archbishop of Sao Paulo has revealed that the station "Radio 9 July", financed by the archdiocese, has been closed by the government which would not renew its licence. A note from the auxiliary bishop and vicar general who is responsible for the social communications media, adds that "there is every reason to hope that the government decision is not irreversible".

"Radio Sociedade" of Feira de Santana is today the most important station in the North-East and comes second among all Catholic radios in Brazil. It broadcasts continuously from 4 a.m. to 1 p.m. on medium and short waves; radio amateurs have been able to pick it up as far away as Poland and Finland. Its programmes, particularly religious and music, are very popular. Radio is a faceless missionary which makes its way into the most remote places to teach, as the people say, "o caminho do ceu" (the way to Heaven). (AIMIS 202)

### THE HOLY YEAR IN ACTION . . . . .

CAMEROONS - The initiatives taken by the diocese of Yaoundé include a programme of penitential acts, days of reconciliation at village level and appeals to carry out concrete works of charity and to hold preparatory sessions for the pilgrimage to the Cathedral.

In the diocese of Douala, the jubilee celebrations began with a pilgrimage to Ndog-Lituba, where there is a grotto with a statue of Our Lady. Bishop TONYE celebrated Mass in the presence of a large crowd. This was followed by a procession. Peace and reconciliation meetings have been organized and the Bishop has prepared a series of sermons.

CENTRAL AFRICA - The Central African Episcopal Conference has issued a joint Pastoral Letter explaining the spiritual significance and objective of the Jubilee Year, and inviting the faithful to attend penitential and eucharistic gatherings. Various prayer meetings are planned for 1975.

The Bishop of Bangassou has issued a circular inviting the faithful to an examination of conscience in order to bring the inner change of heart which is essential if there is to be reconciliation.

Most Rev. N'DAYEN, Archbishop of Bangui, has published a pastoral letter on the Holy Year. He has also formed a diocesan committee which will organize the jubilee ceremonies and has drawn up a programme of works of charity and pilgrimages to different churches.

NIGERIA - In a communiqué on 6th March, the Bishops asked the faithful to celebrate the Jubilee Year at local level by showing deeper devotion, a greater spirit of penance and more generosity in performing works of charity.

On the 7th and 8th of December next, the Holy Year Congress will be held at Benin City. In a joint Pastoral Letter on the Holy Year the Bishops placed particular emphasis on the need for reconciliation.

### EVANGELIZATION AND COMMUNITY

There is a danger - not always avoided - of overrating "organization". Today, renewal in the Church and in the religious life places emphasis on real communion between persons rather than on structures. This tendency is to be seen particularly in the increase in the number of small groups. It is here in fact that we find the link between evangelization and community. The agent of evangelization is the community and not merely the individual. The methods used in evangelization should make the Message meaningful and visible at the level of human experience, in a concrete christian community, not one that is anonymous. The christian community evangelizes through what it is and does, through its very life as a community. The Community is the place where the individual can experience the meaning of the evangelical Message; interpersonal relationships are the earth in which the Word of God takes root. For those who have the faith, love-communion, which rises above all differences, is a revelation of the power of Jesus-Christ; for those who are without the faith, it raises certain questions. A witness of communion cannot leave one indifferent: it evangelizes.

The Acts of the Apostles show that the Apostles evangelized not only through preaching but also by the example they set, leading the pagans to comment: "See how they love one another", and so these pagans joined the christian community. (USG Com.VI)

### BIBLE AND MISSION

"...The biblical scholar is called upon to assist in the ecumenical and missionary task of the Church. Not only is the Bible the main meeting point with Churches and church communities

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

- Brother ARNALDO FONSECA, of the Province of Portugal, died at Carcavelos, 21-4-74, aged 96, after 74 years of profession. (21)
- Father Louis LE BRIS, of the Province of France, died at Langonnet, 4-5-74, aged 75, after 50 years of profession. (22)
- Father Wilhelm BRAUERS, of the Province of Germany, died at Eisennach, 5-5-74, aged 63, after 41 years of profession. (23)
- Father Raymond BRAUD, of the Province of France, died at Langonnet, 23-5-74, aged 60, after 39 years of profession. (24)

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which are not in perfect communion with the Catholic Church but drawing inspiration from the message and example of Christ, all Christians must learn to purify themselves and become reconciled in a way which will prepare the way for unity. And We wish to remind you once more that the Council, in the Decree on the missionary activity of the Church, made an urgent appeal that there should be a reexamination of the word and action of Revelation as contained in Holy Scripture, in the context of the cultures and religions of the world in order that, as far as possible these last may be seen in a christian light and made to harmonize with the style of life advocated by christian Revelation (AD GENTES, 22). Great tasks lie ahead of the exegete of the Bible in the life and future of the Church. To prepare himself for this, he will make it his daily duty to preserve and cultivate within himself a living relationship with the God of love who sent His son amongst us to make us His adoptive sons. This mystery and the divine works which accompany it are not easily seen by those who are preoccupied mainly with worldly values, however noble these might be in themselves, as for instance, the progress of culture or science. Did not Jesus Christ speak of wise and learned men from whom Revelation is hidden, even though it is within the reach of the small and humble? Without a positive existential openness to the mystery of the God of love, our interpretation of the Bible, however scholarly it might be, will of necessity remain obscure, and the only way to cultivate this openness is through the light of divine grace which we should humbly pray for ...." (PAUL VI to the members of the Biblical Commission, 14-3-74)

INTERNATIONAL CONGRESS OF SACRED MUSIC

The Praesidium of the Consociatio Internationalis Musicae Sacrae (CIMS) has announced that the VIth International Congress of Sacred Music will be held in Salzburg (Austria) from the 26th August to the 2nd September. It will deal mainly with the basic problems of contemporary sacred music. There will be a special study on the compiling of an international ecumenical hymn book, which will contain a selection of simple Gregorian hymns as well as non-Gregorian tunes or hymns common to various peoples. This book is intended for the use of international pilgrimages during the Holy Year 1975.

Taking Gregorian plain chant as the basis of Western musical culture, the Congress programmes will include in particular contemporary liturgical and religious music.

ADDRESS: Sekretariat des VI Internationalen Kongresses für Kirchenmusik, 2 Kapitelplatz, Postfach 62 A- 5010 Salzburg, Austria.