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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

NOVEMBER 1974

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NEWS FROM ROME

HOLY SEE Establishment of a new Diocese in Gabon

The "Osservatore Romano" of 13th November announces that the Holy Father

- has set up the diocese of Franceville in Gabon. The new diocese was formerly part of the diocese of Mouila and it has now been made suffragan to the metropolitan see of Libreville;
- has appointed as Bishop of Franceville, Father Félicien Patrice MAKOUAKA, a member of the diocesan clergy of Mouila and Director of Catholic Schools.

O O O O O

THE GENERALATE The Superior General in Ghana

Rev. Father F. TIMMERMANS, Superior General, is to leave shortly for Accra (Ghana) where he will represent the Union of Superiors General at a meeting of RCA (Rencontre Collaboration Africaine) or MAC (Meeting on African Collaboration). This organization owes its origin to the Symposium of the Episcopal Conferences of Africa and Madagascar (SCEAM) which was anxious

to collaborate more closely with those in charge of Religious Institutes, through dialogue and an examination of common problems. There are five members from SCEAM and five from the Unions of Superiors General (USG and UISG).

The Superior General will take the opportunity of his stay in Ghana to visit the Irish Spiritans - about fifteen - who are working in the diocese of Kumasi.

E S S

Synod Secretariat Council

The Synod Fathers have formed the following Synod Secretariat Council whose mandate will have effect until the next session:

AFRICA: Archbishop ZOA of Yaoundé, Archbishop THIANDOUM of Dakar, Archbishop HURLEY of Durban;

AMERICA: Archbishop BERNARDIN of Cincinnati, Archbishop LORSCHIEDER of Fortaleza, Bishop PIRONIO of Mar del Plata;

ASIA, OCEANIA, AUSTRALIA: Cardinal CORDEIRO, Archbishop of Karachi, Cardinal KIM, Bishop of Séoul, Bishop D'SOUZA of Varanasi;

EUROPE: Cardinal WOJTYLA, Archbishop of Cracow, Cardinal DOPFNER, Archbishop of Munich, Archbishop ETCHEGARAY of Marseille.

In addition, the Holy Father has appointed: Cardinal SEPER, Prefect of the Sacred Congregation for the Doctrine of the Faith, Archbishop BARTOLETTI, Secretary of the Italian Episcopal Conference, and Bishop DOUMITH of Sarba (Maronite rite).

Creation of two new Commissions

Relations between the Catholic Church and Islam and Judaism are becoming more and more frequent. Consequently, in line with the Vatican Council Declaration "Nostra Aetate", the Holy Father has decided to set up two commissions for relations with these two religious confessions. They are attached respectively to the Secretariat for the Unity of Christians and the Secretariat for Non-Christians. Each commission has eight advisers. The positions of vice-president and president are held respectively by the Secretary and the Cardinal president of each Secretariat. The two commissions will have their own secretary who is a member of the corresponding Secretariat. (OR.1-XI-74)

Towards the Jubilee....

In preparation for the Holy Year in Rome, the Vatican Polyglot Press has recently published the "Pilgrim's Book", an illustrated volume of 421 pages, in German, English, Spanish, French, Italian and Portuguese. The liturgical part is in Latin with translation into the different languages. The first part contains a catechesis of the Holy Year aimed at explaining its meaning and purpose. The second part is devoted to the liturgy: Office of St. Peter, masses in the basilicas, prayers and hymns of the faithful. The distinctive emblem of the Holy Year, the work of the engraver Rudelli, is also ready. Book and emblem will be part of the "busta" distributed to pilgrims on their arrival in Rome.

The huge influx of pilgrims during the Holy Year will present accommodation problems. The Generalate will be able to receive confreres in relation to the number - somewhat limited - of rooms available, provided that they give sufficient notice in advance. Groups or even individuals are advised to contact Peregrinatio Romana ad Petri Sedem, 10 via della Conciliazione, 00193 ROMA. Tel.: 565.090 and 654.0912.

International Centre for Missionary Animation

An International Centre for Missionary Animation has recently been opened under the direction of Father Juan ESQUERDA BIFET. Its aim is to train people to take charge of missionary animation and act as animators of people and institutions in their various countries. Central theme: missionary spirituality (qualities required for apostolic life, future trends, evangelical generosity, fraternity, contemplation..) The Centre has at its disposal a chapel, a lecture hall, a library with reading room, a studio for audio-visual equipment and special exhibitions, a refectory, about forty rooms with garden, terrace etc. Address: Centro Internazionale Animazione Missionaria, Viale Mura Aurelie 4, 00152 ROMA. Tel.: 53.22.24.

M M M M M M M M M M

New Superiors General

The Spiritans are not the only ones to have a new Superior General. The following Superiors General have been recently elected:- Congregation of the Holy Cross - Father Thomas BARROSSE (U.S.A.); Society of African Missions - Father Jean-Marie VASSEUR (France); Dominicans - Father Vincent DE COUESNONGLE (France); Society of Foreign Missions Paris - Father Léon RONCIN (France). This does not claim to be a complete list.....

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PROVINCES AND DISTRICTS

CAMEROONS

Book Promotion in Africa

The setting up of a regional book promotion centre in Africa was the subject of a meeting held in Yaoundé of representatives from the different African countries south of the Sahara. At the conclusion of the meeting (2-3 October), these representatives passed a resolution supporting the initiative of the Cameroons in establishing this centre. They also proposed that encouragement should be given in each country for the setting up of national book promotion councils and that the Cameroons should organize consultations in the States concerned with a view to the drawing up and signing of an agreement for the regionalization of the centre to be established at Yaoundé. The participants also invited these States, the African regional organizations, those of the United Nations, in particular UNESCO and PNUD, all interested international bodies, and the countries which bring aid to Africa, to take measures for the execution of the programme devised by the Yaoundé centre.

"This centre" writes Bernard ETOUNDI, "will help us to increase national book production and to make a workable

NIGERIA Golden Jubilee of the Holy Rosary Congregation

The Nigerian members of the Holy Rosary Congregation celebrated the Golden Jubilee of the Congregation with a concelebrated High Mass of Thanksgiving at Nsukka on October 7, the Feast of the Holy Rosary. Nigeria was the first mission field of the Congregation, and at present there are 15 professed Nigerian Sisters. The Holy Rosary Sisters, whose mother house is at Killeshandra, Ireland, were founded by Bishop Joseph Shanahan, C.S.Sp., in 1924, when he was Vicar Apostolic of a vast area of South-Eastern Nigeria and West Cameroon. The Sisters now work in seven African countries: Nigeria, Cameroon, Sierra Leone, Zambia, Kenya, Ethiopia and South Africa. Apart from Ireland, they also have houses in England, Scotland, the U.S.A. and Brazil. (FIDES 19-X-74).

The Nigerian Secretariat for Non-Christians has started publication of a review named "Nigerian Dialogue" to promote intellectual contact between the different religions in the country.

Speaking on the purpose of the new journal, Father V. CHUKWULOZIE of Nsukka University said: "The aim of all our studies is to bring about a meeting of the minds and hearts of the various peoples of our country who follow various religions. We should all be able to agree on certain basic fundamental points of religion and common sense, so that we can trust each other and live in peace with one another."

The main non-Christian religions in Nigeria are Islam and African Traditional Religions. The first issue of "Nigerian Dialogue" is devoted entirely to examining the relations between Christianity and Islam. It is important for Christians to understand the teachings and practice of Muslims, and it is also hoped that Muslims will try to understand Christianity, and thus a climate of trust and friendship will develop.

The African traditional religions are not all the same, but they have certain things in common. Subsequent issues of the journal will study what they have in common, how they differ among themselves, what they have in common with Christianity and how they can engage in fruitful dialogue with Christianity. The review may be ordered from the Claverianum Press, U.P.O. 4017, Ibadan, Nigeria. (FIDES, September 25, 1974).

ANGOLA The Future of the Church

Most Rev. Emilio DIAS NOGUEIRA, Bishop of Villa Cabral, Mozambique, has been transferred to the diocese of Sã da Bandeira in Angola. Questioned about the future of the Church in this country, after the events of April in Portugal, he replied:

"It should not be thought that the political changes in a country decide the life or death of the Church. With the exception of a few extreme cases, political fluctuations affect the Church only superficially. Divine in its origin and in its eternal doctrine, the Church is incarnate in men marked by the seal of the historical and geographical co-ordinates in which they live, and these marks are to be seen in its human aspect. The Church in Angola is no different in this respect.

"If one excludes the first missionary contacts in the XVth century, the systematic and intensive evangelization of the country began only a century ago. In many regions, missionary activity goes back two or three decades and there are still many peoples awaiting first evangelization.

"In spite of its youth, the Church in Angola can consider itself half adult. Its two and a half million catholics, which represent more than 40% of the total population, its 500 priests of whom 112 are natives, its 100 religious and 800 sisters (129 of these last being African), give it the right to make this claim.

"The Angolan Church is still strongly supported by non-Portuguese missionaries who make up the majority in certain dioceses. Fortunately, the local clergy constitutes almost 25% of the number of priests.

"It cannot be denied that sometimes men in high places in the Church or its institutions became too closely associated with the regime in force a few months ago. This may have been due to personal convictions or to a mistaken sense of gratitude. On the other hand, friction was frequent, particularly during recent years, between a large number of missionaries, including Bishops, and the representatives of the regime. This often resulted in police harassment, threats, searches, opening of correspondence, expulsions and refusal to grant visas to foreign personal. All this contributed to an atmosphere of growing discontent....

"I feel that from now on the position will be clearer and more open.

"I do not expect that there will be any far-reaching changes during the term of office of the provisional government until Angola obtains complete independence.

"I think that the obstacles hindering plans for the establishment of several dioceses will soon be removed and that we will be able to go ahead with the appointment of Angolan Bishops.

"Whatever happens, it will still be possible for Christians to cultivate a greater awareness and sense of responsibility. In this way, the Church will be seen by all to be free from compromise, more adult, in other words: it will be truer to itself...."

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EAST AFRICA Elimination of illiteracy in Tanzania

Out of the 3 billion 600 million men in the world, 783 million are still illiterate, i.e. one man out of four cannot read. This situation continues to keep the Third World in its state of underdevelopment. While it can be claimed that ten years after the launching by UNESCO of a world programme for the elimination of illiteracy the percentage of illiterate has fallen from 39.3% to 34%, the numbers have in fact increased from 735 million in 1960 to 783 million in 1970. It is clear that in

Africa particularly, the situation is most serious, with 73.7% illiterate, and obviously it will not be possible to eliminate illiteracy here before the end of the XXth century.

If there can be no development where there is illiteracy, then clearly the fight against the latter should not be isolated from the general campaign for economic and social development and the betterment of conditions of life and work in the world. Economic development calls not only for machines and capital but above all a large number of better educated men and women. On the other hand, while the elimination of illiteracy can and must change structures, help to modernize methods and contribute to development, it should not be instrumental in destroying the traditional culture and should therefore be carried out in the national languages so that the transmission of this culture will not be limited to just the spoken word. The linguistic question in Africa is a major one. In fact, in the majority of African countries, the language of the old colonial power is still the official language. French and English are compulsory in countries where three-quarters of the population do not speak them.

Tanzania could serve as a model. The government's objective is to do away with illiteracy before the end of 1975. The entire country is at present active in this campaign. 10% of the educational budget is given over to it while the average figure for African countries is between 1 and 3 per cent and many countries do not give any place at all to the elimination of illiteracy in their budget. The campaign, which started off with a pilot-experiment in 1968, was launched at national level in 1972. A positive evaluation was made this summer by the ministry for education: nearly 4 million people are doing reading and writing courses and more than 100,000 teachers have been trained and are now at work. Swahili, the official language of the country, was chosen from the beginning as the language to be used in education. When the first classes were started there was no specific text to work on. The drawing up of syllabuses and work material was therefore the first task for the team of Tanzanians and foreign experts. However, the effectiveness of the reading book depends also to a large extent on the way in which reading is taught. Techniques for the teaching of reading and writing are included in the training for teachers, text books have been prepared for them, periodic instruction is given to them by means of liaison bulletins, and most important of all, they can keep in touch all the time with those in charge of the programme at regional level.

Two important projects are foreseen after literacy has been achieved. Plans for the establishment of rural libraries have been put into operation and a monthly regional publication, backed up by radio transmissions, is available everywhere to further progress.

Tanzania, one of the poorest countries in the world; will paradoxically, if it achieves its goal, be one of the first in the Third World to conquer this enemy of development and freedom: illiteracy. As President NYERERE declared "education is the principal means of obtaining that freedom of mind without which all other freedom is precarious." (CRJN 152).

KENYA

New Catholic Secretariat

On August 10th last, in the presence of the Vice-President of Kenya, Mr. Daniel ARAP MOI, several Bishops and representatives of the various dioceses in the country, a fund-raising day was held for the new Catholic Centre at Westlands in the outskirts of

Nairobi. The five storey building will house the seven departments of the Kenya Catholic Secretariat, directed by Father Joachim GETONGA, which comprises the following departments: schools, medicine, socio-economic development, religious education, lay apostolate, social communications and pastoral work. Other Church organizations will also be accommodated there, such as: the Association of Sisterhoods, the Religious Superiors' Association, the JEC and the Catholic Relief Services. The building will also include a chapel, a radio studio, lecture hall, library and canteen. The remaining space will be rented to private firms and individuals in order to supplement the 200,000 shillings collected in the dioceses of Kenya towards the cost of the building. (AMECEA DOC. 10-VIII-74)

ETHIOPIA

Congratulations and Encouragement

Having devoted several years of his life first in Nigeria and now in Ethiopia to the relief of the abandoned, Father Kevin DOHENY C.S.Sp. received the following letter from Cardinal VILLOT, secretary of State to His Holiness Pope Paul: "The Holy Father has learned of the excellent work which you and your associates have accomplished and continue to accomplish by your participation in the famine relief programme in Ethiopia. His Holiness has asked me to convey to you and to your generous collaborators his warm congratulations for all that has been achieved through your efforts. It is a source of great joy to him to know that in you the Church is truly and effectively present to help the suffering victims of drought and famine in Ethiopia. While he prays that the tragic loss of life and suffering among the people of Ethiopia may soon come to an end, His Holiness invokes God's rewarding graces upon you and all those associated with you in the relief operation." (PARACLETE, October 1974).

MADAGASCAR

The Archdiocese of Diégo-Suarez

The archdiocese of Diégo-Suarez is one of the two territories in Madagascar where the Spiritans are working. Suffragan to it are the dioceses of Majunga - also staffed by Spiritans - and Ambanja. It is divided into three sectors, each of which comprise six missionary centres. For the evangelization of this huge diocese where communication is difficult, there are about fifty priests, 12 of whom are Malagasy. The Archbishop, Most Rev. Albert TSIAHONA, is currently President of the Episcopal Conference of Madagascar. Seven congregations of sisters are working in the diocese and one of these is local, that of the Sisters of the Immaculate Heart of Mary which has about 30 sisters working in the diocese and others in the diocese of Fianarantsoa. The Marist Brothers and the De La Salle Brothers are in charge of the schools at Diégo and Antalaha. The TAK movement (Christian Working Youth) which has now become a national movement had its beginnings in the diocese of Diégo-Suarez. Father Michel TRISOKA, a local priest from this diocese is the present superior of the Ambatoroka senior seminary in Tanarive. The former Archbishop, Most Rev. WOLFF, C.S.Sp., has continued to work in the diocese and is now parish priest of île Sainte-Marie. (O.R. 6-IX-74).

LATIN AMERICA

CELAM Assembly

A concelebrated Mass by the Pope in the Sistine Chapel with about fifty Cardinals, Archbishops and Bishops belonging to the Latin-American Episcopal Council, marked the closing on Sunday, 3rd November of the XVth Assembly of CELAM which was held in Rome

on the occasion of the 25th anniversary of the institution. During the ceremony which was attended by 200 priests, sisters and South-American seminarians, Pope Paul VI, speaking in Spanish, stressed the importance of this meeting of CELAM to which the communities of Latin America are looking anxiously for a solution to their problems and assistance for their difficulties. He warned the prelates against excess in either of two directions. On the one hand, Christians cannot ignore situations of blatant injustice; on the other hand, it would be wrong to adopt ideologies of violence, foreign to the Christian spirit, which generally only make matters worse. He made special reference to young people who represent the majority of the South American population. "Young people" he said "hope to be offered, not the utopia of a world which they will never know, but the living reality of the kingdom of Christ, with its call for justice, love and peace."

The work of CELAM had been completed on the previous evening with the vote for the 60 articles of the new statutes. Among the innovations: mandates will have effect for 4 instead of 2 years, without the possibility of successive re-election, and the transfer of all departments to Bogota (Colombia). The following were elected: Bishop PIRONIO (Argentina) President; Archbishops LORSCHIEDER (Brazil) and MANRESA (Guatemala) Vice-Presidents.

During a press conference, Bishop E. PIRONIO confirmed CELAM'S intention to continue working with humble and confident dedication for the service of all the episcopal conferences of the continent so that the risen Christ may find ever greater expression in the Latin-American Church. (AVV.5-XI-74)

FRANCE

Centre for Missionary Studies and Research

On the 16th October 1974, the Major Superiors in charge of the Chevilly Consortium held a meeting with the lecturers to discuss the future of inter-institutional collaboration in the field of higher training. The following were represented: the Paris Foreign Missions, the African Missions, the Sisters of Our Lady of the Apostles, the Spiritans; a White Father was present as an observer. Father JUGUET, MEP, rector of the Consortium, first of all presented a document prepared by the lecturers on the future of the Consortium; this set out concrete solutions to the problems which have arisen in view of the decrease in the number of students and the consequent material and financial repercussions. This document received unanimous approval. Among the solutions it offers is: the establishment of a Centre for Missionary Studies and Research (CERM) in Paris which while keeping on the present programme of missionary training over a period of three years for the various ministries would also be open to lay people who wish to receive missionary training. If the project comes to fruition, the scholastics will receive their tuition in the premises of the Foreign Missions, Rue du Bac, as from October 1975, and each Institute will be responsible for the accommodation and community life of its own students. It is interesting to note that according to present estimates, the 2nd cycle C.S.Sp. scholastics will number about fifteen at the beginning of the 1975 academic year. At its meeting in Paris on 23rd October, the Spiritan council approved the plan to establish the CERM in Paris as from October 1975. The matter of accommodation for the students will be studied at a later date.

A project for inter-Institute collaboration in the domain of Ongoing Training is also being examined at present with a view to organizing and animating summer courses as well as lengthy renewal courses for missionaries. Nine Institutes are involved.

BELGIUM

Louvain Missiology Week

Ninety priests, brothers and sisters attended the Week which is now held at Namur. Lectures were given on the following subjects: "Local Catechists as Powerful Co-Workers of the Priestly Order" (Bishop VAN CAUWELAERT), "Do Young Churches want and wish foreign auxiliaries - an enquiry" (Father F.J. FOX), "Attitudes towards Missionaries in Africa" (Father S. BOKA), "Latin American Point of View" (Prof. M. SCHOOYANS), "The Role of Foreign Missionaries in the Church of Asia Today and Tomorrow" (Sr. N. MURATA).

The general topic for the week was: "Who will bring the Gospel to Nations in the future?" In discussion on this subject, stress was laid on the importance of the role of local communities, the need to train them and give them a sense of the universal Church. The pressing need for local leaders and new ministries was also examined, along with the role of the priest and that of missionary institutes. The priest can no longer be the sole carrier of the Gospel message but must share his ministry with the laity, ordained or otherwise, while still remaining the "shepherd of his flock". Missionaries must be ready to answer the call of the local Churches and they must be willing to serve, be available for any work, adapt themselves to the culture of the country, be patient and follow the pace of the country.

A Report of the Week's work can be obtained from the Secretariat, 95 St. Jansbergssteenweg, 3030 HEVERLE, Belgium.

From Belgium we have received an interesting document on "Evangelization today in Zaïre", sent out by the Episcopal Commission for Evangelization (Secretariat: B.P. 3258, Kinshasa-Gomba) and dated 13th September 1974. It examines successively a) the clashes arising from the movement for African identity b) methods of evangelization c) future prospects. The relevance of many of the observations contained in this text is not limited to Zaïre alone.

Missionaries and local Clergy

In a positive effort towards priestly brotherhood, the Church Council of the diocese of Abidjan has published a document dated 26th March last, from which we have taken the following extracts:

I Temptations...

The European or American missionary may be tempted:

- to remain aloof and behave as if he wanted the past, when he was in a position of power, to last as long as possible..
- to adopt a sceptical attitude which results in mere destructive criticism..
- to refuse to take part in long-term projects because of the uncertainty of the future..
- to try to get "a private reserve" for himself out of the reaches of authority..

For his part, the African priest may be tempted in other ways:

- to take advantage of the reversal of the situation and behave towards the missionary as the white man behaved towards him..
- to adopt anticolonial attitudes which are nothing but a new form of racism..
- to automatically reject all suggestions from his white confreres simply because he is white..

- to be too ready to judge certain problems raised by his white confrere as being relevant only to the West and not to give him the consideration he deserves, so depriving himself of the opportunity for comparing situations..
- to dissociate himself from what is being done when there are setbacks and leave all the responsibility to his African confreres who are in positions of authority..

II Qualities of a missionary vocation

A. For the missionary:

- to adopt an attitude of openness and genuine willingness to understand the people to whom he is sent, in the conviction that he has as much to receive as to give..
- to recognize and accept the fact that he will never be completely "African"..
- to be willing to share and therefore to avoid imposing his own ideas, opinions, methods on others..
- not to make hasty judgements but to be conscientious in ensuring that he is aware of all the aspects of a problem so that he can consider it carefully.

B. For the African Priest :

- to recognize that the missionary has a worthwhile contribution to make to the common task..
- to accept the fact that the missionary is different and that as such, his reactions will be different..
- to aim at having a thorough knowledge of his environment, people, situations and traditional values so as to be able to carry out an intelligent apostolate and engage in genuine dialogue with the missionaries..
- to be willing to help the missionaries in their effort to know and understand people, situations, traditions and problems.

III Conditions for genuine collaboration:

- ability on both sides to participate in community life (prayer, apostolic exchanges, common desire for general culture and a knowledge of current problems, sharing of goods to some extent, an exchange of joys and difficulties).
- willingness to create mixed communities while being fully aware of what they demand: friendship, trust, thoughtfulness, understanding, openness, simplicity.
- willingness to work together in all important affairs concerning the life of the Church or the country.

IV Conclusion. The whole question of relations and brotherly cooperation requires that each one of us should take a good look at himself and make whatever adjustments are necessary to his way of thinking and acting. The time has come for us to move forward from the stage of discussion, arguments, convictions, to that of real achievement. (DOC. CATH. 17, 6-X-74)

African Traditional Religions

The Secretariat for Non-Christians has an interest not only in the larger religions of the world but also in the African traditional religions. It organized two meetings in connection with the latter, one in Abidjan, Ivory Coast, and the other in Gaba, Uganda. The following are extracts from the final statement, giving Conclusions and Recommendations:

Conclusions: The participants strongly reject the claim that there are no interlocutors for dialogue with African Traditional Religions. This claim is often made as a reason for not attempting

to initiate dialogue. The onus lies on us Christians to find interlocutors. The participants identified five types of interlocutors:

- 1) Spokesmen for an authentic and living religious tradition, e.g. priests, shrine-keepers, spirit-mediums, diviners, doctors and other religious specialists.
- 2) Great religious personalities of the past, whose memory is well documented in oral tradition and cherished by people today.
- 3) Christians who feel an unresolved duality within themselves between their Christian and Traditional allegiances. Internal dialogue will enable them to integrate these outlooks or, at least, to confront them consciously.
- 4) Members of independent Christian movements and neo-traditional movements that are non-Christian. The participants noted that the origin of many of these movements lay in an absence or failure of dialogue. In this case dialogue will constitute a mutual service, both to the bodies concerned and to ourselves.
- 5) Persons with submerged traditional values and attitudes in modern socio-political situations. In this case dialogue is a stage in the creation of a "situational theology" which represents a realistic approach to modern problems.

The participants noted a widespread tension due to a fear of dialogue with African religions. Dialogue with the African Traditional Religions does not mean an abandonment or a dilution of our Christianity, but it does mean a test of our humility, our endurance and our living faith. It does not advocate a "return" to the non-Christian practices of the past. It is more concerned with values and meanings than with practices and rituals, many of which are disappearing or becoming attenuated today.

Recommendations:

- 1) Promotion of study of African Traditional Religions. Training of experts. Full use to be made of existing documentation and of the work already carried out in the field by professionals. Comparative analysis of religions, linguistics and the history of African religions.
- 2) Massive catechetical re-education. The attempt must be made to inculcate a sincere respect for genuine religion as found in African Tradition. All pejorative terms referring to traditional religion must be deleted from Catholic catechetical literature. The tension already referred to above must be eradicated.
- 3) A ministry of dialogue must be created, consisting of a number of specialists in religion who possess the necessary training and experience. This ministry requires official support at the level of Episcopal Conferences and dioceses and financial aid from the authorities.. (FIDES 11-IX-74)

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Principal Centres for Supplementary Higher Training in Africa

CAMEROON. - Centre d'Education à la Promotion Collective (CEPC)
B.P. 995, Yaoundé, Cameroon.

CONGO. - Centre Catéchétique, B.P. 200, Brazzaville, Congo.

IVORY COAST. - Institut Supérieur de Culture Religieuse (ISCR)
B.P. 8022, Abidjan, Ivory Coast.
Institut Africain pour le Développement Economique
et Social,
B.P. 8008, Abidjan, Ivory Coast.

UPPER VOLTA.- Centre d'Etudes Economiques et Sociales d'Afrique
Occidentale (CESAO), B.P. 305, Bobo-Dioulasso,
Upper Volta.

- + + + + + OUR DEAD + + + + +
- Father Pierre COHAL, of the Province of France, died at Chevilly, 24-10-74, aged 74, after 50 years of profession. (51)
 - Brother CRISPINUS DEJONCKEERE, of the Province of Belgium, died at Lorbeek-Lo, 25-10-74, aged 64, after 36 years of profession. (52)
 - Brother LUCAS PEREIRA D'ASCENSAO, of the Province of Portugal, died at Braga, 5-11-74, aged 65, after 37 years of profession. (53)
 - Brother DELPHIN LE BOUAR, of the Province of France, died at Chevilly, 6-11-74, aged 65, after 44 years of profession. (54)
 - Most Rev. Alfred MARIE, former Bishop of Cayenne, died 8-11-74, aged 75, after 52 years of profession. (55)
 - Father James MACKEN, of the Province of Ireland, died at Dublin, 10-11-74, aged 69, after 51 years of profession. (56).

- + + + + + R. I. P. + + + + +
- GHANA.- Training Institute of the National Pastoral Centre,
P.O. Box 1989, Accra, Ghana.
- KENYA.- Kenya Catholic Secretariat,
P.O. Box 48062, Nairobi, Kenya.
Limuru Conference and Training Centre,
P.O. Box 212, Limuru, Kenya.
- MADAGASCAR.- Centre National de Formation Catéchistique (CNFC),
Antanimena, Tananarive, Madagascar.
- MALAWI.- Centre of On-going Formation,
Mtendere, P.A. Malinara, Dedza, Malawi.
- NIGERIA.- Christ the Servant National Formation Centre,
P.M.B. 5326, Ibadan, Nigeria.
The Pastoral Institute,
Bodija, P.O. Box 1784, Ibadan, Nigeria.
- RWANDA.- Centre International de Pastorale Liturgique et
Catéchétique, B.P. 49, Butare, Rwanda.
- TANZANIA.- Pastoral Centre,
Kipalapala, P.O. Box 379, Tabora, Tanzania.
Tanzania Pastoral and Research Institute,
P.O. Box 325, Tabora, Tanzania.
- UGANDA.- Pastoral Institute of Eastern Africa,
P.O. Box 4165, Kampala, Uganda.
- ZAIRE.- Centre Interdiocésain de pastorale et de Catéchèse,
B.P. 162, Bukavu, Zaïre.
Centre de Formation Socio-pastorale,
B.P. 215, Kinshasa XI, Zaïre.
Centre Interdiocésain,
B.P. 2774, Lubumbashi, Zaïre.
Institut des Sciences Religieuses,
B.P. 621, Limete, Kinshasa, Zaïre.

As this list is no doubt incomplete, we would be grateful for any further addresses from our readers.