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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

CHRISTMAS 1974 - JAN. 1975.

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CONTENTS.

NEWS FROM ROME: Acta of the Holy See.	page 1
New Superior General for the OMI.	- 1
Declaration of the S. Congr. for the Doctrine of the Faith.	- 2
Assistance for needy Pilgrims.	- 2
News from the Generalate.	- 3
Letter from the Generalate to the Angola Confreres.	- 3
PROVINCES AND DISTRICTS: France - Spain - Portugal - Cabo Verde -	- 9
Nigeria - Cameroun - East Africa - Madagascar - Reunion	
Guadeloupe - New Guinea.	- 10
VARIA: The African Bishops at the Synod.	11
The Essential Purpose of Information.	- 11
Bible Translation in Africa.	- 12
OUR DEAD:	- 12

ACTA OF THE HOLY SEE.

ROME. His Holiness the Pope has appointed the Rev. Fr. Zacharias KAMUENHO as Titular Bishop of Tabla and Auxiliary of the Most Rev. Manuel NUNES GABRIEL, arch. of Luanda. Before being appointed, Bishop KAMUENHO was rector of the Seminary and Vicar General of Nova Lisboa. He is the second Angolan African to be named a Bishop, the other being Most Rev. Eduardo MUACA, who was named Bishop of Malanje in 1973.

The Holy See announced on November 23 that His Holiness the Pope has appointed Fr. Oscar Lino LOPES FERNANDES BRAGA, at present Chancellor the Diocesan Curia of Malanje, as Bishop of Benguela, Angola. Bishop LOPES FERNANDES BRAGA, 43, was born in Malanje of Portuguese parents who had settled in Angola. After serving as an agricultural specialist in Angola for a time, he entered a seminary in Lisbon and was ordained in July 1964. (FID.27-XI-74)

In the Consistory of Thursday, 12th December, the Holy Father solemnly appointed Father Jean-Baptiste AMA, of the diocesan clergy of Yaoundé, Cameroun, to the titular Episcopal See of Accia, at the same time making him Auxiliary to Archbishop ZOA of Yaoundé.

To the list of new Superiors General which we gave in our last issue must be added the name of Fr. Fernand JETTE, aged 53, from Canada. He was elected Superior General of the Oblates of Mary Immaculate (OMI) on the 5th ballot a fortnight after the opening of the Congregation's 29th General Chapter; Rev. Father JETTE succeeds Father Richard HANLEY who resigned last June.

MAY THE JOYS OF CHRISTMAS AND ITS SPIRIT REMAIN WITH YOU THROUGHOUT THE NEW YEAR

Declaration of the S. Congr. for the Doctrine of the Faith.

The reform of the liturgy, carried out in accordance with the Constitution of the Second Vatican Council, has also introduced certain modifications in the very essence of the sacramental rites. These new words, just as the others, were to be translated into the vernacular in such a way as to express the original meaning according to the characteristic genius of the various languages. From this certain difficulties have arisen which come to light when such translations are submitted by the Episcopal Conferences for the approval of the Apostolic See. In this situation the S. Congr. for the Doctrine of the Faith again reminds those concerned that the translation of the essential formulas in the rites of the Sacraments must render faithfully the original sense of the Latin typical text. Bearing this in mind it makes known:

The Apostolic See, after due examination of the translation into the vernacular of a Sacramental formula submitted to it, when it deems that it expresses exactly the sense intended by the Church, it approves and confirms it, while at the same time decreeing that the sense of the translation must be understood according to the mind of the Church expressed by the original Latin text.

With the approbation of the Holy Father granted in an Audience to the Cardinal Prefect on 25 January 1974. Francis Card. SEPEP, Prefect. Jerome HAMER, OP, Secretary. (OS.ROM.7-XI-74)

Assistance for needy Pilgrims during the Holy Year.

Within the Central Committee for the Holy Year, a Commission for solidarity among pilgrims has been set up. Its aim is to find material aid to allow a certain number of needy faithful to make the Jubilee Pilgrimage. The Episcopal Conferences for the Holy Year have been given the responsibility of collecting funds for this purpose. Two ways of assisting these pilgrims have been adopted: accommodation grants for six days in Rome, consisting of 50 dollars per person, and travel grants of 150 to 1800 dollars per person according to the distance covered. It is hoped to be able to guarantee 10.000 accommodation grants and 2.000 travel grants; of these last, 500 are to go to Africa and 500 to Latin America. At the moment, demand far exceeds supply. For this reason, a selection will have to be made according to certain criteria: genuine poverty, certified by the local ecclesiastical authorities; preference to be given to people involved in pastoral work, groups belonging to other Christian confessions or other religions who may wish to come to Rome. To this organized aid, must be added the aid given discreetly and silently by all those Catholics who, in a community spirit, are willing to help their less fortunate brothers.

Moreover, the SCEP, through the PMAS, intends to bring to Rome 500 catechists from all parts of the world, 12 catechumens who will be baptised on Holy Saturday, and a group of candidates for the diaconate to be ordained in St. Peter's.

News from the Generalate..

The work of the General Chapter was not completely finished when the Chapter closed. There was need to revise and edit the Chapter Documents in their French, English and Portuguese versions. This work has now been finished, thanks to the Post-Capitular Text Commission and the General Council. The finished versions are now being printed in France, Ireland and Portugal. The English

title chosen is GUIDELINES FOR ANIMATION (Fr. *Directives d'Animation*). English speaking confreres may be puzzled by the word "animation", which the Chapter delegates define as *the science and the art of infusing a spirit and an orientation towards action, so as to arouse and develop the vitality of a group*. The Capitulants stressed the importance of 'animation' and assigned it to the General Council as its principal rôle. The Superior General and his Assistants are reflecting on their rôle of animation and are studying how to express it and fulfil it in practical terms. They went to Assisi for some days before Christmas so as to obtain from God some enlightenment on their work.

ANGOLA. - Letter from the Generalate Team.

The Generalate Team sent a letter of sympathy and encouragement to the Confreres working in Angola, in view of the problems which have arisen since the country accesses to independence. Experience has shown that such a political evolution sometimes bring with it trials and sufferings for the Church and its mission. Consequently, the Team is following carefully the sequences of events and as far as lies within its power it will make every effort to ensure that this evolution takes place with justice, harmony and peace.

In february next, the Superior General intends to visit Angola with the Portuguese Assistant, Fr. TOPRES NEIVA. For his part, Fr. HOUDIJK, former Assistant General, is to do a tour of the country as representative of the Province of Holland, visiting the many Dutch missionaries who are working there.

In Rome itself, the Generalate Team is keeping in touch with Cardinal MAZZONI who visited Angola recently as representative of the Holy Father; with the Bishop of São da Bandeira, who was a delegate at the Synod, through the Episcopal Conference; and with Bishop KHAURI who is in charge of Angolan affairs at the Secretariate of State. Let us hope that the imminent independence will be a decisive step towards the progress of the Angolan Church, consolidating the missionary work carried out by the Congregation with so much zeal and generosity, for over a hundred years.

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PROVINCES AND DISTRICTS.

FRANCE. DIAM and Higher Training Conferences.

The annual conference of Delegates for Missionary Information and Missionary Animation (DIAM) from France and Switzerland was held at Chevilly from the 4th to the 9th November, with 37 participants. The first day was given to reflection on the theme: Prayer and Missionary Animation; during the afternoon, Fr. DUCHENE gave a talk on Christ's active commitment to the struggle for justice. The second day dealt with the theme Mission as seen by the recent General Chapter and the Synod of Bishops in Rome. It was marked by interventions on the Synod from Archbishop ZOA of Yaoundé, and on the Chapter from Fr. YOU, Vice-Provincial. Slide illustrations were given by Fathers MAINDRON and COULON. The last day was devoted to regional meetings and to practical matters, particularly financial organization. The Provincial Council was asked to set up a special fund for missionary animation. The next conference, for which no precise date has yet been fixed, will take as its theme: Dialogue with unbelievers:

SPAIN.

The Spiritans on Radio.

Every week Intercontinental Radio broadcasts a programme called "*Quince Minutos Misionales*" in collaboration with the Spiritan missionaries. On November 30th the programme was devoted to the Missionary Vocation: its nature; the crisis it is undergoing at the present time, the causes behind this crisis and the remedies for it; the importance of Missionary Vocations Day on December 3rd; the example set by great missionaries such as St. Francis Xavier and the Ven. Libermann. The programme closed with an account of the life and customs of the Massa in North Cameroon given by Fr. COLIN Y ESTEBAN, a young secular priest who has joined the Spiritan team working in that country.

PORTUGAL.

News from the Province.

After consultation with those in charge of LIAM (League for the Intensification of Missionary Activity), the Provincial Council has decided to suspend publication of the magazine *Portugal em Africa*. This is a matter of regret for us here and we will miss the fine articles on missiology which it often contained as well as the statistics it gave concerning African territories such as Angola which do not fall under the jurisdiction of the SCEP.

While recommending study of the documents of the recent General Chapter, the Provincial Council also asked confreres to consider the life of the Province in the light of the political situation both within Portugal itself and overseas. A meeting for this purpose will be held from the 10th to the 12th Febr. Both the Superior General and Fr. A. TORRES NEIVA, Assistant General are expected to attend.

The Provincial Council has declared itself favourable to the setting up of a Vice-Province in Angola. The matter has been submitted to the Generalate.

The Council has also agreed that immediate study should be given to the question of a new field of apostolate in Brazil, where we have been offered a parish in the diocese of Belém.

CAPO VERDE.

By way of clarification...

The Spiritans engaged in pastoral work in the parishes of the Island of Santiago, feeling that they are being challenged by present political events and wronged also by malicious and groundless insinuations, have decided to publicly clear up any doubts which may arise and assure the Christian population that the Church is on its side at this critical moment in its history.

They remind people that while it is the Church's mission to announce the Gospel Message to all, it has no allegiance to any political party and leaves freedom of choice to each citizen in this matter, provided that this choice is compatible with the demands of a Christian conscience. Christians should not dissociate themselves from the building of the new Cabo Verde, but should work towards a more worthy, more progressive and more just society.

The Spiritans declare themselves willing to continue to serve the people as they have always done, in spite of the difficulties created for them by the previous regime. They disclaim any connection with the "demonstration of the silent" on the 1st November, without however denying the right of minorities, like majorities, to manifest their opinion.

They regret that a patrol of the Armed Forces should have judged it necessary on that day to prevent the parish priest of S. Domingos from going to a neighbouring chapel to celebrate Mass, as if he were a dangerous reactionary.

In conclusion, they express the wish - towards which they are ready to collaborate - that there may be peace, tranquillity and understanding in Cabo Verde for the future, in the interests of the people of Cabo Verde and what is the most precious to them: their religious faith.

NIGERIA. The Bigard Seminary after 50 years.

The Seminary was founded on June 29, 1924, by Bishop SHANAHAN at Igbariam. In 1929 it was moved to Onitsha, in 1938 to Eke, in 1939 to Enugu, in 1942 to Okpala, and in 1950 to its present site in Enugu. It is in 1951 that it took the name of *Bigard Memorial Seminary*, after Jeanna BIGARD and her mother, Stéphanie, who together founded the Society of St. Peter Apostle for the training of local clergy in the missions.

The Seminary was run by the Holy Ghost Fathers up to 1970. During the trying years of the Nigerian civil war, the seminarians had to move further from the fighting lines. In spite of broken time-schedules, food shortage and lack of books, the seminary not only continued to function, but continued to grow. When peace came, the Irish Spiritans were expelled from Iboland and the Ibo clergy were left to run the seminary on their own. The rector, Mgr John OGBONNA, has with him a staff of 13 Nigerian priests, all holding doctorates. Affiliation to the Pont. Urban University in Rome was granted in 1970.

Of a total of 1,038 students who entered the seminary during its life of 50 years, 361 were ordained to the priesthood; of these, 12 have become bishops, among whom there are 2 Spiritans: Bishop Anthony NWEDO, of Umuahia, and Bishop Godfrey OKOYE, of Enugu.

The students in the seminary are 448. There are two other regional major seminaries in Nigeria: Ibadan, in the West, with 173 students; Jos, in the North, with 140 students. (FID.7-XII-74)

The first Idoma priest.

Father Innocent EJAH was ordained to the priesthood on Sunday 18th August. He is the first priest from the Idoma tribe in the Benue Plateau State of Nigeria, under the care of the Holy Ghost Fathers of the English Province.

The main obstacle to his vocation came from his relatives, chiefly from his uncle who, his father being deceased, had promised to arrange his marriage and help him to raise a family. Fr. EJAH writes: *"Each time I went on holidays, my uncle kept on asking me if I was still keen on becoming a priest. He even stopped paying my school fees. When I was taking my G.C.E. he came with his wife and my sister to take me away from the seminary. He even quarrelled with the Bishop. But Bishop MURRAY promised to pay my fees. My class mates tried to persuade my uncle to go back home, but he stayed for three days and brought many Idoma people from the town. At last he left but told me never enter to his house again. After about a year he accepted the situation and permitted me to go to his house. From then he decided to help me. The reason for this was because he felt there was an invisible power helping me. He has even been advising others not to stand in the way of their children if they wish to enter the seminary."* (AFR.CALL.Winter 1974).

CAMEROON. The Reopening of the Senior Seminary.

The ceremony for the beginning of the academic year at the Senior Seminary of Nkol Bisson, near Yaoundé, took place recently presided by Fr. Barthélémy NYOM, rector of the Institute. The reopening was preceded by two days devoted to 'information', which were intended to give new students the opportunity of getting used to the seminary and to allow old students to acquaint themselves with changes brought about in various aspects of their community life. In his speech, Fr. NYOM appealed to students and lecturers to take a new and realistic view of things and events within the community. He laid particular emphasis on discipline and the need to adapt the internal structures of the seminary to present-day realities so that it will be possible for each student to achieve his ideal through the development of his African personality. For his part, the Prefect of Studies stressed that the senior seminary studies should lead to greater knowledge of the traditions of the Church and the realities of the world by integrating them into the particular context of Africa.

EAST AFRICA. Message to Missionaries in Eastern Africa

From the AMECEA Bishops Who Attended the 1974 Synod of Bishops in Rome.

Greetings to all of you - priests, religious, layman and women - engaged in evangelisation. The scope of your divine mission is the total liberation of man from spiritual and material misery. All men, rich or poor, powerful or voiceless, are terribly in need of divine liberation from sin and its consequences of pride, egoism and greed, which lead to exploitation and terrorism.

The Synod Fathers have tried to examine the problem of evangelisation in the modern world in the light of the decree *Ad Gentes* of the Second Vatican Council; The decree brings to light the conviction that "*Evangelisation involves the whole Church.*" (Ad Gentes, 41)

All baptised Christians evangelise the world by giving witness to the Gospel through their Christian lives. Their lives must enlighten others to become disciples of Our Lord through a life of charity and Christian joy. In this sense every baptised person is a missionary. Christians also help the work of evangelisation through their prayers and offerings and by communicating the Gospel message.

The Synod Fathers are convinced that in order to evangelise the modern world which is facing serious moral and social problems, the following points should be kept in mind:

1. Those engaged in evangelisation must be convinced that the work of evangelisation is to be done with the help of the Holy Spirit.
2. The life of one delivering the message must be exemplary so that the people will be led by his example to become disciples of Jesus Christ.
3. The evangelical counsel of Christian poverty and simplicity of life needs be stressed in a special way today.

In the same way the Sacred Congregation for the Evangelisation of Peoples in its message of last March exhorts the faithful saying: "*Pray that the example of missionaries offering the Gospel and commandments of love to mankind may inspire all Christians towards a sense of reconciliation with God so much desired by the Holy Father during this Holy Year.*"

The Synod expressed a great desire of solidarity between well established Churches and those which have been just started.

Missionaries should not pay attention to those misleading voices that proclaim "*the missionary era is over*", nor to those speakers who state that missionaries should be treated as foreigners. Wherever missionaries are sent, let them present themselves as messengers of God. God has sent His Church to all peoples and has decided to call his messengers from all peoples. Indeed, the presence of so-called "foreign" missionaries in the various local Churches throughout the world is a living sign of the universal character of the Church. The love of Christ is capable of uniting people of different cultures and mentalities to form this one big family which we call the Church, the People of God. The missionary activity of the Church is still necessary today. Two-thirds of mankind have not heard the Good News about Jesus Christ.

A new missionary era has begun: a new missionary spirit has been initiated between the older and younger Churches. It consists in a fraternal give and take. So let our local Churches in Africa learn to give just as the missionaries offered themselves for the Gospel. Also let the older Churches be ready to accept from the younger Churches their sincere but fraternal contribution to the evangelisation of the modern world. (AMECEA DS 11/74/10)

The Diocese of Machakos.

Bishop Urbano KICKO, of Machakos, Kenya, recently paid a visit to the Generalate. His diocese numbers about 700,000 inhabitants. Almost 100,000 of these are Catholics, while the rest are protestant or pagan with a few moslems. The diocese includes: about 30 missionaries, some of whom are Irish Spiritans: 7 Kamba priests; 22 senior seminarians and about 60 juniors; 40 Sisters and 6 Kamba Sisters. There is also a congregation of local Brothers who are mainly engaged in school or religious teaching. 20 parishes have one or two resident priests and each of these parishes has from 10 to 30 mission stations to minister to, with the result that many of the faithful only see a priest once every two or three months. The main difficulties in the diocese have arisen through shortage of personnel. The present political climate is favourable in that the Churches enjoy great freedom in Kenya. Their assistance is being continually sought by the civil authorities in efforts for the building up of the nation in unity and progress. A genuine ecumenical spirit exists between the various religious denominations. (ADMIS L-XII-74)

MADAGASCAR.

Assembly of Bishops.

The 17 Bishops of Madagascar held their annual general assembly from the 19th to the 27th November. For the first three days, they listened to spokesmen for the Committees for Seminaries and Clergy, the Committee for Religious and the Committee for Catholic Teachers. The Bishop went on to elect the Board of the Episcopal Conference (CEM), as well as to appoint the members of the standing Committee and the presidents of the Episcopal Commissions. Archbishop TSIAHOANA, of Diégo-Suarez, has been replaced as president of the CEM by Bishop Robert RAZAFIMAHATRARA, of Farafangana, but he represents the ecclesiastical province of Diégo-Suarez, Ambanja and Majunga within the standing Committee. Three problems were concentrated on: a) the localization of the Church in Madagascar, b) the life of priests and the training of future priests, c) the integration of religious in the *Fokontany* (village communities).

- a) An attitude of respect towards traditional rites and beliefs; perception of the positive aspects of these values; common research on this subject; no untimely innovations; necessity for a theological examination.
- b) A renewal in the attitude of priests; efforts to find a life style which will bring them closer to the people; upkeep of the parish by giving it a missionary spirit through the sharing out of responsibilities and through pastoral activity in the various districts; necessity for the presence of missionaries who should accept the fact that they are foreigners and be ready to meet the challenge of events; the responsibility of lay-people and the need for priests to train them and give them support; acceptance of a certain pluralism in the preparation for the priesthood; option for a celibate priesthood.
- c) Integration of religious in the *Fokontany*, which is already taking place; this does not in any way compromise their 'being' as religious or their particular activities; the responsibility of examining the individual commitment of its members is left to each religious community in collaboration with the Bishop.

The first Synod of the Church of Madagascar will be held in 1975, during the dry season, at Tananarive. It will last five days. Ten representatives will be sent from each diocese and the national movements will also have delegates.

REUNION.

The Church of Hope.

On November 20th, at the Maison des Oeuvres in Saint-Denis, Fr. Massimo TAGGI, SJ, gave a lecture on the *Church of Hope*. He had already visited Reunion at the beginning of this year when he animated several *community retreats*, whose aim was to inspire greater desire for unity, reconciliation and cooperation. Since then, this work has been continued, particularly at parish level, by a team which is experimenting and learning, and which is animated by a Sister. Fr. TAGGI for his part - as European coordinator for *The Movement for a Better World* - is still travelling round the world as a 'missionary for reconciliation'. At the end of his lecture, Fr. TAGGI expressed the wish that the Church of Reunion - where side by side are so many values and sufferings - should grow as a Sign of Hope with Christians whose hear is as big as the world.

GUADELOUPE.

Situation of the Clergy.

The *Eglise de Guadeloupe*, the religious bulletin of the diocese of Basse-Terre and Pointe-à-Pître, has published a special issue on priests, religious and sisters from/in Guadeloupe. Where the first group are concerned, at the beginning of 1974 there were 100 priests in the island and these were either exercising their ministry, in retirement or temporarily absent for renewal courses or missionary work. These priests are divided up as follows: a) secular priests: 29 local priests, 4 'fidei donum' and 14 from France or elsewhere; b) religious priests: 53, including 50 Spiritans, which means that the latter represent 50 % of the total figure. The Bulletin has the following comments on these statistics:

"We cannot but be struck by the disproportion between the number of Spiritans and that of the local clergy. Should it happen that the Spiritans were to leave, for various reasons, such as for example the speeding up of desengagement, we would have serious problems to face in the immediate future, involving not so

much the replacement of the Spiritans as the forming of self-sufficient christian communities..

" The evolution of this distribution of priests is very significant.. The most striking factor is the sharp drop in the number of Holy Ghost Fathers, diocesan clergy (both local and otherwise) and others between 1968 and 1973. The three groups show reductions of 12, 6 and 2 respectively. This seems to be what usually happens after the appointment of a local Bishop. Ours was in fact appointed in 1970. In any case, according to the decision taken by the Spiritans in 1972, "provision must be made each year for the absence of 2 fairly young Fathers, on renewal courses.. and the departure of certain confreres leaving to contribute to the life of their home Province." Moreover, those who leave are not replaced and the gap only gets wider..

" The Church has not yet assumed its West Indian identity, even where the numerical representation of the local priests is concerned. In the event of its being left on its own with its children, it is time to take a new look at the problem of vocations, seeking them not only in the seminary but also among the Christians who have proved themselves and have experience of the life of the Church. Vocations would thus become the concern of all Christians. We have a long way to go yet.."

H.H. the Pope has set up, in the West Indies, the Ecclesiastical Province of Castries, raising the Diocese of Castries (Saint Lucia) to the rank of an Archdiocese, with Roseau (Dominica), St. George's (Grenada) and St. John's (Antigua) as suffragan Dioceses.(FID. 2618)

PAPUA-NEW GUINEA. Situation of the Church.

... The Missions played a tremendous part in the development of Papua- New Guinea. In a very difficult country, they worked heroically to spread the Good News and to help with hospitals and schools long before the Government woke up to its responsibilities. It is extremely naive to think of the people living an idyllic happy life before they were "disturbed" by the white men and missionaries.

Rousseau's noble savage is a pure fiction of the mind. The people indeed were not savages, but they lived in fear, afraid to move more than a mile or so from their home, terrified by the unfamiliar, subject to many sicknesses, liable to be killed and eaten by rival raiding headhunters. Not a happy carefree life!..

The Marists came first in 1845. And in 1852, one of them wrote to Fr. Colin, their Founder, in France: "It is true, so far we have had no success, but we have come to realise that patience is the most important virtue for a New-Guinean missionary." Times haven't changed.. Many other missionary societies, protestant and catholic, came later on, as well as diocesan priests on loan from Australia and hundreds of dedicated Lay Missionaries.

It is fashionable to blame the missionaries - they have 'spoiled' the people and destroyed the local culture -. There have of course been failures and mistakes. Nevertheless the Missions have successfully built Christian communities extending far more widely than any community ever did in Papua New-Guinea. Almost all those with political and other eminence at the moment, owe their basic schooling and their vision of the world outside the village to one or other of the Missions.

With some truth Missions are criticised for the divisive effects of their mutual rivalries. Yet now things are better. All the major Churches, including the Catholic, have come together in the Melanesian Council of Churches, and it

seems fair to say that in no part of the world is there a greater measure of inter-church consultation and co-operation than in Papua New-Guinea.

Perhaps the Missions 'spoilt' the people by giving them something for nothing. Missions here have always had to plough a very difficult furrow, in a country so isolated, with stamps on the coast and 13,000 ft mountain ranges inland, 2 1/2 million people with 700 different languages and endless different beliefs. For survival, and also to teach the people, early Missions began great plantations and set up trade stores, which are an embarrassment for the Church as Independence comes closer. Great sums of money have come from abroad: the end result is that the people tend to look on the Church as something foreign, and have not begun to support the Church of which they don't feel a part. Rather do they expect the Missions to continue to spoil them by giving 'handouts' on every occasion. For this and other reasons, the sooner Independence comes, the better for all..

The Administration only recently woke up to the fact that Independence is inevitable and imminent. Because of this ostrichlike attitude, localisation has moved at a leisurely pace, and expatriates even now continue to be employed at work which could be done by people of the country. Localisation in the Churches, too, has been very slow, and the slowest of all has been the Catholic Church, where only a handful of native priests work in the 15 dioceses, all of which still have an expatriate Bishop. (Still, the Bishop of Port-Moresby has a Papuan Auxiliary, Bishop Louis VANGEKE, who was consecrated by Pope PAUL VI in Sydney in 1971.) The senior seminary at Bomana has 90 students, but it seems expatriate priests will be needed for a long time yet. (Fr. Billy BUTLER, CSSp. in *Outlook*, Nov. 1974.)

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V A D I A . .

The African Bishops at the Synod.

Through the high theological quality of their interventions at the Synod, the Bishops of the African continent appeared to the Christian world as the worthy leaders of an adult Church which is ready to assume its responsibilities. Their untiring work, in which they were assisted by a team of African theologians, drew the admiration of their confreres in the Episcopate. According to the observers who came to Rome, the spontaneity, the originality and depth of their doctrine will provide invaluable theological and pastoral contribution to the universal Church. Their interventions were not conformist but neither were they particularly revolutionary, they were simply realistic, having in view the establishment of the universal Church in African soil through the indigenisation of christianity and an exact expression of the truths of the Gospel based on the authentic values of African thought.

In order to be in a better position to collaborate on the problems common to all the Episcopal Conferences of Africa and Madagascar, the Bishops of these regions formed a symposium in Rome under the chairmanship of Cardinal OTUNGA, arch. of Nairobi. Arch. Jean ZOA, of Yaoundé, was chosen as moderator. Once or twice a week they held a bilingual meeting in English and French to discuss subjects to be presented at the General Assemblies and the workshops. These subjects were then handed over to the team of theologians who presented them at the following meeting having studied them in depth. At the same time, a secretariat staffed by the theologians was set up.

On Tuesday, 8th October, the second part of the Synod began: the presentation of theological subjects. The African and Malagasy Episcopate made its choice of subjects to be presented and its interventions were drawn up by the team of theologians. The basic problem was that of the incarnation of the Christian message in Africa - establishment and growth - not transplantation. Several factors are involved:

- Newness and specificity of the Christian religion: this is the problem of the historical origin of Christianity.
- Recognition of Evangelization, dialogue of Christianity with non-Christian religions; evangelization and religious freedom.
- Theological pluralism and African Theology: unity of faith and theological pluralism; autonomy and responsibility of the local Churches with regard to liturgy and discipline; presence of non-western local Churches in the central organism of the universal Church; integration of foreign missionaries in the local Churches.

The special questions studied by the African Bishops are: Marriage and the Family; Ministries and services in the Church, particularly the problem of lay ministries; Church, evangelization and integral human development (this last point concerns the Church's contribution to the development of peoples); Church-State relations; Faith and politics. (OS.ROM.22-XI_74)

The Essential Purpose of Information.

On the occasion of the Xth World Congress of the International Union of the Catholic Press, which was held in Buenos Aires and which took as its main topic *The Ethics of Journalism*, the Holy Father expressed his deep appreciation of the theme chosen and offered his encouragement in a letter sent by Cardinal VILLOT to Mr. Jean GELAMUR, President of the Union.

Having stressed the Holy Father's interest in everything relating to information and recalling the right of human society to be informed on everything which concerns its members, the Cardinal went on to summarize briefly catholic thought on the proper exercise of this right with reference to papal documents on the subject. He mentioned the difficulties encountered by journalists in the performance of their task, and added:

"In order to steer clear of these difficulties, it is essential above all to take into account the human element with which we are entering into communication as this is in fact the most important aspect of information. In view of this, it would be desirable for the legitimate pursuit of information to have great liberty in wide and different sectors, care always being taken to avoid the temptation to reveal secrets which are exclusively the private concern of individuals or families. In addition, the publication of information implies a firm wish to serve which should meet the requirements of truth and charity. To this end, facts must be presented objectively, keeping in mind the actual situation of the people involved, since a strong reaction may be provoked by deliberate omissions or biased commentaries. In short, the circulation of articles will achieve its worthy aim of informing and educating when it provides sufficient data to allow people to make a judgement, favourable or unfavourable as the case may be, without seeking to reveal only the sensational or scandalous aspects of a situation.."

"Journalism which is directed towards truth and honesty will gain the confidence of readers and answer their genuine wish to receive objective and precise information in the political, cultural, family and religious spheres.."

