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Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

APRIL 1975

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THE HOLY YEAR AND SOCIAL COMMUNICATIONS

The missionary intention of the Apostolate of Prayer for the month of April is: That the means of social communication may incline the hearts of all men to benefit from the graces of the Holy Year. In addition, Sunday, the 11th May, will be the IXth World Communications Day. Its theme will be: Means of social communication and Reconciliation, and it is thus fully in line with the objectives of the Holy Year. As well as encouraging the people of God to pray for this intention, it is an invitation to Christians to give thought and study to ways in which they may unite their efforts so as to enable the Church to make the best possible use of modern techniques of communication for the spread of reconciliation and understanding, taking into consideration the particular circumstances obtaining in each country.

An intelligent use of the mass media should arouse great interest among communities in an event which only occurs once in every generation and which may have a profound influence on them. This is true of the Holy Year. Its aim is to encourage all believers to join in a common effort of penance and renewal. The very idea that in this way the entire church community, with renewed faith and determination, may find once more the path which leads to the house of the Father should act as an inspiration for the talent and creativity of all "communicators". This

is an idea which should be circulated and brought home during the Holy Year through the written word, sight and sound. It should be given such emphasis that it will reach the minds of millions of believers and inspire them to join in the great movement towards God. By making known the objectives of the Holy Year, the social communications media will render a great service to the world, bringing about sincere conversion to God, and also promoting peace, justice and solidarity among men.

BEATIFICATIONS

October 19th 1975, World Mission Day, will be the occasion of the beatification of a great missionary, ..who never went on the missions, Mother Maria Teresa LEDOCHOWSKA, foundress of the congregation of the Sisters of St. Peter Claver. She died only 53 years ago and many people who knew her are still alive. The missionaries in Africa - and particularly the Spiritans - are fully aware of the extent to which they are indebted to the congregation which she founded, particularly for the publication of religious books in African languages. In addition to the works they print - usually free of charge - in Europe and America, the Sisters of St. Peter Claver have opened three printing centres in Africa itself. Through their efforts in this field, they have accomplished and are still accomplishing missionary work which cannot be too highly praised. (Mother House: Via dell'Olmata 16, 00184 Rome.)

On this subject, what is the position of "our" beatification causes?

According to an account given by Father Marcel MARTIN, Postulator, to the General Council on March 15th last, the situation is as follows:

1) Father BROTTIER. All the arguments put forward by the "devil's advocate" seem to have been rejected and the question of heroicity of his virtues will be examined shortly. After that, things should move quickly as the dossier is ready with three miracles which should be accepted without difficulty. The beatification may take place next year.

2) Father LAVAL. The heroicity of his virtues was recognized in 1972. The dossier of a miracle going back to 1926 has been submitted and it seems it will be accepted without difficulty. It therefore seems quite possible that beatification may take place in 1976.

3) Father LIBERMANN. The heroicity of his virtues was recognized by a decree of June 19th, 1970. The miracle necessary for the advancement of the Cause is still not forthcoming. A cure which was claimed recently in the Cameroons is disputed by medical experts. It therefore looks as if Father LIBERMANN's Cause will proceed more slowly than the other two. As Father Briault wrote in his Life of the Venerable Father, "this long wait and this submission to the sovereign will of God show a loyalty and moderation in which the saintly Founder would find a reflection of his own virtues."

CARDINAL ROSSI'S VISIT TO AFRICA

On March 5th, Cardinal ROSSI, Prefect of the SCEP, left for Mozambique and Angola where he had talks with the Bishops of

these two countries where the situation has changed, now that there is a new political regime in Portugal.

In Mozambique he was present at the consecration of the first two African Bishops, which took place before a huge, enthusiastic crowd. With their accession to independence, the former Portuguese colonies will come under the jurisdiction of the SCEP, like other mission territories. A christian population of five million is involved. The transition period will be discussed this month at the next meeting of the Presidents of the Episcopal Commissions for the Missions.

The Missionary Agreement embodied in the Concordat of May 7th 1940, between the Portuguese Government and the Holy See, will become null and void. The missions concerned will no doubt lose material and financial benefits but they will gain in other ways, as for example by the possibility of greater "indigenization" of the local Churches which will have to make an effort to be self-sufficient at all levels, and also by greater "universality", since the "Portuguese" missions will be subject from now on to the common missionary regime within the universal Church.

SECAM ASSEMBLY

The 4th Plenary Assembly of the Symposium of African Episcopal Conferences (SECAM) from the 22nd to the 28th September, will meet in Rome on account of the Holy Year. The first two assemblies were held in Kampala in 1969 and in Abidjan in 1970. The third was to be held in Bujumbura in 1972 but because of disturbances among the Burundi at that time, it took place in Kampala again.

During the first assembly, the Bishops discussed various aspects of the Church in Africa; at the second, they examined matters relating to catechists and priests and worked on a final version of the statutes of SECAM; at the third, they studied the rôle of the laity. This year, in connection with the recent Synod of Bishops, the theme will be "Evangelization in Africa today".

The Bishops will give particular attention to one of the subjects brought into prominence by the Synod: the "localization" of the Church: i.e. the Church must become more African in its liturgy, in its theological presentation and its expression. They will discuss ways in which the Churches can become less dependent on outside and will make plans for greater missionary cooperation which will extend beyond national boundaries. One of the immediate practical tasks is the implementation of a decision of the 1972 assembly, i.e. the establishment of a Panafrican secretariat for the laity.

PENTECOSTAL CONGRESS

10,000 "charismatics" from every continent will flock to Rome at Whitsuntide for the celebration of their second world Congress. This will begin during the afternoon of Friday, May 16th and will close after three days with a papal audience.

The first international Congress was held in June last year in South Bend, Indiana (USA), and brought together 300,000

On November 11th 1974, the new Seminary of the Western Province was opened at Houston, Texas. This will be the residence of the students who attend classes at the University of St. Thomas. Father Stanislaus ROMAN carefully planned every detail to assure the new building would adequately serve the purpose of fostering community life and religious formation. Fifteen young men from the south-west are presently enrolled, and the new seminary will make possible the housing of many more.

The Western Province of the Holy Ghost Fathers which was established in 1963 saw its first priest ordained in October of 1974 (cf. issue No.48, p.11). The Province is extensively engaged in work among the Spanish-speaking people in the South-west and in Mexico. It has a novitiate at Glenwood Springs, Colorado, and a house of theology at San Antonio (PARACLETE February 1975)

Father Francis SMITH has agreed to write a history of the Spiritans in Louisiana and Father Francis TROTTER will deal with our apostolate among the Blacks in Arkansas.

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LIBERIA

THE INTERDIOCESAN SEMINARY

On February 2nd, Father J. PETERS gave the traditional lecture on the Venerable Father to the confreres of Sierra Leone. As a lecturer at the Liberian senior seminary, he naturally chose for his subject Father LIBERMANN's connections with that country. In fact, at the request of Bishop BARRON, it was to Cape Palmas in Liberia that the Venerable Father sent his first missionaries who as we know were destined to a tragic fate (Cf. Notes and Documents, vol.V). We hope that one day Father PETERS' very interesting work will be published.

Father PETERS has sent us some information about the regional seminary where he teaches. The first year ended successfully with 18 seminarians: 11 from Sierra Leone, 4 from Liberia and 3 from Gambia. Beginnings are slow and not all the buildings are completed. For the first few months the staff were living a rented house near the seminary. The buildings are all one storey; each seminarian has his own room; there is a refectory, library, two class rooms and there are plans for a new chapel.

The seminary is situated 120 miles from Monrovia, near a fairly big town called Gbarnga. There is a catholic mission in the town with a small church and about a dozen small protestant churches. In Liberia there are about 23,000 catholics out of a population of one and a half million. There are two vicariates in the region, one in Monrovia and the other in Cape Palmas, each with about 15 S.M.A. Fathers. Four priests and the Bishop of Cape Palmas make up the local clergy.

The Rector of the seminary is a Liberian secular priest. At the end of the first semester, Father PETERS' Irish S.M.A. colleague left for Rome to complete his doctorate. He has been replaced by a Liberian priest and an Irish Christian Brother who does full-time teaching in an Episcopalian college nearby which confers degrees and is linked up with the seminary ad experimentum for four years.

In view of the gradual decline in the number of missionary personnel, the Congo District Newsletter has come to the following conclusions:

1. We cannot continue to work on the same lines as during a period when personnel was plentiful and territories were more or less taken over. It is essential that we think out new methods of work, which of necessity will depend on apostolic mobility.

2. For this we must have the courage and clearsightedness to review some of our present methods and have enough imagination to find solutions which are appropriate for the new mission age and this decline in personnel. Obviously the matter cannot be studied in isolation with each individual going his own way. It must be a concerted effort on the part of all: priests, sisters, brothers and lay-people.

3. We must continue to have faith in the basic motive for our presence in the Congo, i.e. evangelization, even if we make drastic changes in some of our present ways, and can no longer stay permanently in places to which we have become attached, etc... Discouragement can have no place in reform because questioning oneself is a proof of vitality and a reason for hope.

All this was done to a certain extent during discussion in March 1974.. Where have we got to now, one year later?... I do not think we question our actual presence, in spite of certain trends of opinion coming from all sides. However, there can be no doubt about the necessity for reviewing our type of presence.

We have set out some objectives: development of christian communities, training of animators and people to take charge, encouragement of priestly and religious vocations, understanding and collaboration between religious and local clergy, greater possibilities for ongoing training, the setting up of District fund, renewal of spiritual life... However, much still remains to be done. We must keep the following in mind:

- the necessity to prepare for realistic withdrawal which is in accordance with priorities.
- accustom christians to the idea that in the not too distant future they will have to manage without the permanent presence of a priest in such a way that the regular announcement of the word of God will not suffer.
- co-responsibility is necessary if there is to be genuine sharing among the members of the community.
- we can pray in our communities of life ... and about our communities. (R.C.)

EAST AFRICA

THE SPIRITAN FOUNDATION

We have mentioned several times the Spiritan foundation in East Africa which began in 1972. It is situated at Usa River, Tanzania, some ten miles from Arusha, on land donated by the Bishop for a Holy Ghost Novitiate. Buildings have been incorporated into the existing Mission at Usa and two successful novitiate years have been completed resulting in six professions in 1973 and five in 1974.

This year there is no novitiate but instead we have an orientation course of one year "ad experimentum" attended by

twelve aspirants. The present situation in numbers for 1975 in the foundation is:- Third Year Theology, 1; Second Year Theology, 3; First Year Theology, 3; Second Year Philosophy, 12; First Year Philosophy, none; Orientation Course, 12; Total: 31

The novitiate takes place after completion of Philosophy. Theological studies at Kipalapala follow the novitiate. The Master of Novices is Father Paddy RYAN. Father Frank KANDA is Rector of the Orientation Course, assisted by Father Jim MOHAN. Father Brian O'ROURKE is the C.S.Sp. contact for the seminarians in Kipalapala and Father Basil DE WINTON looks after the Spiritan interests at the Philosophy Faculty at Kibosho.

Negotiations are under way for obtaining property on the slopes of Mt. Kilimanjaro for a possible farm cum Novitiate and so leave Usa to accommodate the Orientation Course. An offer of a suitable site for a Theologate near Nairobi by His Eminence Cardinal Otunga has been given. These few facts should stimulate our interest in our East African Foundation. In these days of fear for our future this is one of the beacons of hope. It still needs planning and courage; and failure is always possible. But isn't that what life is all about?... (CSSP News. KENYA, Jan-Feb. 75)

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ANGOLA TO GO OR STAY?...

In No. 125-6 of the Newsletter of the Province of Portugal, Father Abilio RIBAS, Principal Superior of the District of Luanda, writes to his confreres:

"The situation in Angola seems to be causing anxiety to many of us, to such an extent that some missionaries on leave wonder if they should return and young missionaries are hesitating to come. Dear confreres, God alone can tell what the future has in store. However, I can safely say that we have no reason to fear the worst. On the contrary there are many positive indications that we will be able to continue our apostolate in this country.

The very incidents which may intimidate some of you are actually in our favour. For instance, it is true that Brother Nuno was abused and beaten up, but in fact it was the very people who had attacked him that brought him to hospital after profuse apologies when they saw from his identity card that he was a missionary. Father Antonio de Andrade was accused of racism at a meeting of MPLA and fearing the worst he left the mission but a few days later the entire population begged him to come back and the FNLA troops guaranteed protection for him. At Calula, Father Marcelino was very upset when a half-dozen youngsters, urged on by an adult, began to shout: "Out, Father Marcelino!" But this caused such a storm of protest from the black and white population that the extent of his deserved popularity was brought home clearly to Father Marcelino... During violent clashes at Duque de Bragança, the mission came through without a scratch and it seems that if anything, regard for the Fathers has increased. The local committee of MPLA, back from Luanda, has also shown its esteem for the mission.

The few negative instances - and they are the only ones - are counterbalanced by positive ones which should inspire confidence. On making direct contact with the MPLA Committee Director at Luanda, I was assured that we could continue to do whatever work we want. Father Andrino, of Golungo Alto, was informed that he could move around freely in any part of the area provided that he wore his soutane and used the mission car. Fathers José Alves and Jacob have not come up against any

difficulty in their ministry in the suburbs of Luanda: on the contrary, they continue to be highly respected. Father Jacob, travelling in a car other than his own, was attacked once but as soon as his assailants realized who he was, they apologized and went off...

In these circumstances, I see no reason for excessive fear or for decisions to stay out of Angola, particularly in view of the fact that we are faced with the sad prospect of having to close some missions because of people leaving and no-one coming to take their places. It would indeed be a great pity if we were to back out now in fear of a distant and hypothetical persecution which we have been given no reason to expect..."

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REUNION BISHOP GUIBERT'S SILVER JUBILEE

Before leaving the diocese of Saint-Denis, on the acceptance of his resignation by the Holy Father (cf. our last issue), Bishop Georges GUIBERT celebrated his silver jubilee as Bishop. On December 15th 1949, he was appointed auxiliary Bishop to the Apostolic Vicar of Dakar and on February 19th 1950, he was consecrated in Dakar by Bishop M. LEFEBVRE. He was transferred to Saint-Denis, Reunion on November 7th 1960.

On Wednesday February 19th last, in the cathedral, he presided over concelebrated Mass, attended by Bishop MARGEOT of Port-Louis (Mauritius) and Bishop AEBY, Apostolic Administrator of the Seychelles and by over 70 priests. Bishop MARGEOT gave a homily on "The Bishop's Mission". In conclusion, he mentioned the abundant fruits borne by Bishop GUIBERT's 15 years as Pastor in Reunion: 20 ordinations to the priesthood, 45 priests received into the diocese, the arrival of 10 new congregations of sisters, 11 churches built and 20 chapels renovated... The following are among the other achievements during this time: real progress in catechetical research; chaplaincies in the secondary schools; the setting up of a Central Catholic Secretariat; the takeover by lay-people of responsibilities in catholic schools; the progress of pastoral work among sailors; the setting up of a pastoral committee for the family. "You yourself, My Lord...in a spirit of apostolic collaboration, have opened out your diocese to those of Mauritius and Seychelles... We are no longer isolated, our priests have the comfort of working together, of extended friendship, of the realization that others have the same problems, and they are uniting their efforts to provide better service..."

This last remark was put into practice again recently when between February 25th and 27th, Bishop MARGEOT, Bishop AEBY and Fr. QUATREFAGES, Vicar Capitular of Reunion, met at the St. Ignatius residence in Rose-Hill (Mauritius). At the conclusion of their business, the three diocesan leaders sent a common message to the faithful on the subject "Changing the present in preparation for the future" and drew up a general programme for the pastoral year 1975-1976.

MAURITIUS IN THE WAKE OF CYCLONE GERVAISE,...

Father EON, Principal Superior of the District, wrote to us on February 24th last: "...During the week of February 9th, we went through cyclone Gervaise which shook us like coconut palms! There were about twelve dead and more are still being found. We were hit by gales of up to more than 130 miles an hour...The confreres were not injured but some buildings were badly damaged, such as the College of the Holy Spirit and the chapel at Baie du Cap. We have no 'phone, half the people are without electricity and as for the water supply, the pipes are still either broken or

choked with mud. Some people are still badly shocked, particularly the older confreres and those who are living alone. It is a time when one retires into one's own hole and makes oneself as small as possible. Of course vested interests come into it too, and the cyclone has not been a disaster for everyone. As is always the case, it is the poorest who come off worst..."

Since this letter was written, the situation has improved, thanks to help from abroad and in particular from the naval forces - American, French and Russian- stationed in the Indian Ocean. In an effort to stir both the authorities and the people into action, Bishop MARGEOT sent out a communiqué in which he says: "...The cyclone is an opportunity for us to pull ourselves together, to become more aware of our responsibilities as men and women who are ever called upon to create, to build, to renew. Efforts are already being made to repair the damage and to begin the work of rebuilding our country. It is in this challenge to the intelligence and courage of all our compatriots that we are given the opportunity to exercise the solidarity which ought to exist between us...and to assume our responsibilities to the full."

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GUIANA. RACISM IN THE CHURCHES AND THE SCHOOLS?

In "Eglise de Guyane", Bishop MORVAN of Cayenne, deals with the complaint of racism made against the Church in the country:

"Some newspapers have informed the public at large of 'religious scandals' in Guiana and particularly 'of cases of segregation between Europeans and Guianese during religious services, of children of various categories being separated in religious schools'. These accusations were made in Paris by freed Guianese internees.

I have been in Guiana for over a year now and I have taken the time to visit all the parishes and missions in the diocese. I was able to see for myself that everywhere all the churches are open to all Catholics, of all races, at all Masses, and that everyone is free to choose the Mass and the place which suits him best. Anyone who attends our churches knows this!

As for religious schools, which unfortunately are too few, there is no real discrimination except in the case of boys, since all these schools are for girls. However, if the people and the local authorities really want Catholic schools for boys too, they should say so and take positive action. It would then perhaps be possible to put an end to this discrimination....

As for the "Indian homes", everyone knows that these are not schools but residences for small Indian boys and girls mainly, but also for Bonis and Creoles who live in isolated areas or who are 'social cases', so as to make it possible for them to attend school like all the other small Guianese. In most cases, they go to the State schools.

It is particularly sad that during the Holy Year which is based on Reconciliation we should have to defend ourselves against such accusations".

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ISLAM: MISSION AND/OR DIALOGUE

An important decision was taken at Mecca by the World Muslim League, which represents all the religious organizations of Islam. A World Muslim Missionary Organization is to be founded, with proselytism as its specific task while all the Theology Faculties in Islamic universities will from now on provide training for future Muslim missionaries. It was also decided that the World

Islamic Congress will see to the "home missions", while the World Muslim League will be responsible for the Islamic diaspora and the development of Islam through missionary activity.

Up to now, this type of activity was more or less foreign to orthodox Muslim tradition, which is why the news caused quite a stir in international religious circles. Those Churches which have always engaged in missionary activity are now faced with a new and unexpected rival. Perhaps this new factor will lead the missions of the various denominations to cooperate with one another instead of working in opposition as sometimes happens...

On the other hand, ecumenical dialogue with Islam should not be forgotten. This is difficult but some progress seems to have been made. We had an example of this a few months ago during the visit to Europe and in particular to the Vatican of the Great Ulemas of Saudia Arabia. For the first time, meetings and intense dialogue took place for two weeks between Islam and the West. The Ulemas stressed that understanding and cooperation between the Islamic and Christian communities could and should be accompanied by respect for the identity of each and a spirit of tolerance which would exclude any idea of proselytism. They gave a new meaning to this verse from the Koran which they quoted on several occasions: "You are sure to find your closest friends among those say: 'We are Christisns'".

SOUTH AFRICA

PROTEST BY THE BISHOPS

During the plenary session of the Episcopal Conference of South Africa on February 9th, the Bishops published a declaration in which once more they protest against the illegal and oppressive measures which restrict the liberty of certain classes of citizens: expulsions, confiscation of passports and residence permits, detention under remand, solitary confinement, refusal to allow bail, etc. "The sense of need" say the Bishops, "to use so many procedures outside ordinary law courts emphasizes again the evil and danger of discriminatory legislation to which we, as other religious bodies, have frequently drawn attention, and the unbearable sense of frustration and deprivation of normal human rights under which so many people in the country live. Countries with just laws based on the consent of citizens do not need to use such means...."

The Bishops also dealt with two important subjects: reconciliation and the rôle of the laity in the Church. The first was analysed in the socio-political context of the country; Eucharist and Ministry in the perspective of collaboration with the Anglicans; the Catholic Church's joining of WCC, the federal theology seminary... The second was discussed in dialogue with 20 representatives of organizations of the apostolate of the laity. The Episcopal Conference considers the activity of the laity and of young people as being of primary importance, and it will undertake the financing of training for them. It is giving serious attention to the rôle of women in the Church. The secretary of the Council of the Laity concluded: "We are deeply aware of the passivity and lack of interest on the part of the laity for the Church in the society of today; for this reason, we are pleased to receive the Bishops' invitation to dialogue, because it means we can compensate for our lack of participation up to now by seriously assuming responsibility..."

STATISTICS FOR CATHOLICS AND PRIESTS IN AFRICA

The AMECEA Documentation Service of February 20th published the following figures for Africa, taken from Bishop SANGU's report on Africa to the World Bishops' Synod last October.

<u>COUNTRY</u>	<u>POPULATION</u>	<u>CATHOLICS</u>	<u>LOCAL PRIESTS</u>	<u>FOREIGN PRIESTS</u>	<u>TOTAL PRIESTS</u>
ALGERIA	14,253,319	75,837	160	184	344
ANGOLA	5,898,402	2,425,490	209	327	536
BOTSWANA	648,000	16,879	2	23	25
BURUNDI	3,175,365	1,925,447	160	280	440
CAMEROON	5,658,958	1,403,760	243	493	736
CAPE VERDE	256,000	250,880	13	35	48
CEN.AFR.REP.	2,157,311	260,098	33	169	202
CHAD	3,500,000	175,697	25	134	159
CONGO(BRAZ)	1,181,523	411,739	37	120	157
DAHOMEY	2,648,278	384,516	57	92	149
EGYPT	34,147,000	137,060	166	230	396
EQ. GUINEA	255,500	229,000	17	18	35
ETHIOPIA	20,476,400	188,632	149	367	516
AFARS & ISSAS	180,000	11,000	2	8	10
GABON	521,259	289,483	31	68	99
GAMBIA	329,000	8,061	-	23	23
GHANA	8,213,136	1,047,662	95	239	334
GUINEA	3,363,035	28,088	10	2	12
GUINEA BISSAU	559,560	29,007	-	30	30
IVORY COAST	4,557,936	500,762	91	279	370
KENYA	12,504,000	1,979,849	97	646	743
LESOTHO	997,089	396,423	19	129	148
LIBERIA	1,350,000	21,568	6	43	49
LIBYA	1,726,000	41,578	-	7	7
MADAGASCAR	7,613,188	1,579,352	132	604	736
MALAWI	4,871,219	883,537	72	242	314
MALI	4,936,805	40,829	22	138	160
MAURITANIA	1,000,000	6,000	1	8	9
MAURITIUS	812,348	269,000	54	40	94
MOROCCO	13,980,131	175,036	42	139	181
MOZAMBIQUE	7,976,188	1,401,155	85	477	562
NAMEBIA	796,144	108,707	3	78	81
NIGER	4,050,000	12,600	6	18	24
NIGERIA	51,674,234	2,908,997	263	565	828
REUNION	452,641	430,248	60	61	121
RHODESIA	5,015,444	470,226	41	338	379
RWANDA	3,886,837	1,371,036	227	161	388
SAO TOME	61,000	57,340	-	15	15
SENEGAL	3,413,213	165,395	40	144	184
SEYCHELLES	58,000	49,572	4	122	26
SIERRA LEONE	2,118,691	40,380	2	103	105
SOMALIA	3,000,000	2,623	-	22	22
SOUTH AFRICA	17,907,348	1,413,286	290	913	1,203
SPANISH SAHARA	70,000	22,512	-	10	10
SUDAN	11,715,220	440,279	31	58	89
SWAZILAND	420,000	33,300	3	31	34
TANZANIA	14,193,000	2,754,776	568	794	1,362
TOGO	1,995,098	388,144	59	75	134
TUNISIA	5,250,000	25,000	33	41	74
UGANDA	10,503,000	3,383,296	363	508	871
UPPER VOLTA	5,056,930	302,949	95	278	373
ZAIRE	23,192,973	7,954,627	606	2,187	2,793
ZAMBIA	4,657,000	881,270	59	381	440

For its 42 million Catholics, Africa has 17,180 priests (or 4 1% of the 420,429 priests in the world). This makes 1 priest for 2,445 Catholics in Africa. Europe, with 255,272 priests, has 1 priest for every 1,020 Catholics.

- + + + + + OUR DEAD + + + + +
- Father James O'TOOLE, of the Province of Ireland, died in the Yemen, 21-2-75, aged 70, after 43 years of profession. (7)
 - Father Louis STEGEL, of the District of Martinique, died at Fort-de-France, 24-2-75, aged 55, after 36 years of profession.(8)
 - Father Edouard NEREMHAUSEN, of the Province of Belgium, died at Aarlen, 25-2-75, aged 63, after 43 years of profession.(9)
 - Father Léon LIENARD, of the District of Martinique, died at Fort-de-France, 28-2-75, aged 53, after 31 years of profession.(10)
 - Brother ELIGIUS DE HAAS, of the Province of Holland, died at Bouveret (Switzerland), 6-3-75, aged 76, after 47 years of profession.(11)
 - Father Timothy Joseph CORCORAN, of the Province of Ireland, died at Port of Spain (Trinidad), 10-3-75, aged 52, after 32 years of profession. (12)
 - Father Johannes VAN CROONENBURG, of the Province of Holland, died at The Hague, 14-3-75, aged 69, after 45 years of profession. (13)
 - Father André KRANITZ, of the Province of France, died at Strasbourg, 21-3-75, aged 82, after 62 years of profession.(14)
 - Father Abel LE DORTZ, of the Province of France, died at Gourin, 25-3-75, aged 71, after 52 years of profession.(15)
 - Father Charles WENDLING, of the District of Luanda, died 26-3-75, aged 73, after 51 years of profession. (16)

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BELGIUM LOUVAIN MISSIOLOGY WEEK

The annual Louvain Missiology Week (the 45th in the series) will be held this year from August 26 to 29 at the Namur Senior Seminary. The subject will be "Conversion", and its psychological and pastoral difficulties will be treated both in general and with regard to the specific religious background of the person converted. The full programme will be drawn up later. (Secretariat: 95 St.Jansbergssteenweg, 3030 HEVERLE, Belgium.)

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MADAGASCAR Suspension of "Lumière"

In accordance with government instructions, newspapers are forbidden to publish anything other than official news. The Catholic weekly "Lumière" is consequently unable to carry out its function of providing readers with reflections on national problems in the light of the Christian faith. For this reason, the Archbishop of Fianarantsoa, who owns the paper and is President of the Episcopal Commission for social communications, has decided to suspend publication for the moment. It is to be hoped that this suspension will be only for a short period. When "Lumière" appears again, it will be a sign that the situation in Madagascar has stabilized.