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Congregazione dello Spirito Santo

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ANGOLA IN ITS HOUR OF DECISION

A beautiful country with endless possibilities. It never fails to impress me how a country one is visiting for the first time has surprises in store at every step, conditioned as one is by already familiar models.

Angola is a country "out on its own" from many points of view. It is a real pleasure to travel there. Excellent tarred roads - between 5,000 and 12,000 kilometres long - make it possible to go from one end of the country to the other without too much trouble. There are three large railways. You do not find here the monotonous countryside which visitors to Africa often complain about. Green plains alternate with high plateaus which offer varied horizons and a pleasant climate. A large mountain range, about 150 kilometres from the coast, stretches from the North of the country as far as the South-West African border. Deserts touch regions where wheat and maize grow in abundance.

Five large water dams in the Cunène area ensure permanent irrigation for the Southern region, so often a victim of drought in the past, as well as producing electrical energy. The subsoil hides a great variety of wealth: oil, iron, bauxite, and even diamonds of which Angola is one of the main producers. Industry is developing rapidly and thanks to the road network and the railway it is possible to establish it in all the large centres. There are sea ports at Luanda, Lobito, Moçamedes as well as two others of lesser importance. Much has been achieved

too in the fields of education and health, particularly during the past ten years. The Missions have played an important part in this. The first impression one gets in Angola is of its immense potential for development.

The period of decolonization. Luanda is a cosmopolitan city. The "musseques", huge native districts which surround the city, provide a sharp contrast through their poverty and disordered structure to the wealthy districts. However, it must be acknowledged that a great effort has been made recently to change them. Nova Lisboa and Sá da Bandeira, like Lobito and Benguela on the coast, are modern, pleasant towns. In these towns, there is such a high concentration of Europeans that one often finds it hard to believe one is in Africa. Here in fact lies the main cause behind the almost insoluble problems Angola has to face today: everything seems to be planned and organized to cater for the Whites. While there is no racial barrier, there is a strong social barrier, between the haves and the have nots. Unfortunately, the line of demarcation passes most often between the two races. There is also the fact that this privileged situation enjoyed by the one group has been preserved and defended by an iron hand.....

The traveller passing through the country feels he is looking at movement stopped suddenly in full swing: a number of unfinished buildings; industrial complexes stopped midway; deserted dockyards.... The well oiled wheels of commerce are beginning to jam; goods are running short; scores of boats are blocking the ports... These are the signs of a painful transition.... towards what one hopes will be a rebirth.

Towards a new birth. In fact Angola is on the threshold of its independence which will be proclaimed on November 11th 1975. It will be the culmination of the great hope which came into being on April 25th 1974. The whole population, including the 800,000 or so Whites - for most of these would be unable to make a future for themselves elsewhere - is preparing for it, some in a state of euphoria, some with anxiety and some with cautious optimism.

There is intense political activity in the country, animated by the three Liberation Movements: MPLA, FNLA, UNITA under the direction of their respective leaders: Augustin Neto, Holden Roberto, Jonas Savimbi. The Portuguese government negotiates exclusively with these three Movements. All three are praised by some and criticized by others, both at home and abroad. It goes without saying of course that many external powers are deeply interested in Angola and covet its wealth. All the big powers are interfering, at the risk of maintaining confusion, to the detriment of the people who should be the one decisive factor.

MPLA which is very much to the left claims to be the "party of the people" and the most progressive. FNLA is characterized mostly by its military structure and it associates itself with order and an ideal of leadership. The two parties are very much opposed to one another. UNITA claims to represent the balance of power in moderation. The objectives put forward in the official political programmes of the three Movements are extremely valid on the whole. It must be acknowledged however that it is often very hard to find these objectives among the grass roots. The propaganda and the methods of action often seem to escape the control of the central committees and the local authorities

refrain from interfering in any way.

The main impression in the streets is of the slogans painted in large lettering along the buildings and the surrounding walls. The car driver reads them through his window screen on the road and even on the signposts. Everywhere one sees armed groups in combat dress, recognizable by the emblem of their Movement. Sometimes they are very young people. Their numbers are on the increase all the time. Sometimes too there are violent clashes between them, particularly in Luanda. On several occasions, the government has discovered the presence of extremist and anarchist agitators who operate under cover of the Movements.

Political options and ethnical ties. The political options which get wide coverage on radio and in the press are not the only explanation for the attraction of the Movements: there are also ethnical ties. A precarious balance is maintained by the provisional government which was set up in January 1975, and consists of a praesidium of three members (one from each Movement) and a council of ministers which is also composed of representatives of the three parties. A Portuguese high commissioner will preside over all this until November 11th, independence day, when democratic elections will decide the future balance of power. What way will things go? No-one dares say as yet....

Within this context, the Church is wondering about its rôle and its future. A difficult transition has to be made from the out of date Concordat which was criticized by many, towards a Church which will courageously opt for an authentic incarnation of the Message in a culture and a people which are waking up after a long sleep. Is she sufficiently well prepared for this?..

In the early stages, it is expected that several African Bishops will be appointed. Up to now, there have been only two, one of whom is an Auxiliary Bishop just recently appointed. The 120 Angolese priests have already met to take stock of the situation and establish some guidelines as to what is to be done. Greater emphasis must be given the localization of the Church and the different stages through which this may be achieved. They are also looking towards the other African countries....

The missionaries...there are many of them. The Spiritans form the largest group with 250 members. Capuchins, Redemptorists, Benedictines, Salette Fathers etc. are also working in Angola. Among the many congregations of sisters, the main ones are the Sisters of Saint Joseph of Cluny, the Teresians and the Spiritan Sisters. On the whole, the missionaries are very anxious to integrate into the required renewal. They accept the uncertainty of the period and the risks and dangers of the situation. This will no doubt be an important aspect of their witness.

Serious problems and the handicap of the past. The problems which the Church has to face at the present time are enormous. The lack of a well-trained and responsible laity is being keenly felt. The wide range of the Church's social activity - in the fields of health and education, as well as in more recent forms of rural development - is a very positive factor and may provide an important contribution to the building up of the country tomorrow. On more than one occasion, the Movements have recognized this. Works like the houses for abandoned children are irreplaceable at the present time.

However, the mistakes of the past are seen in a glaring light. The hour of reckoning has come and it is all too easy to underestimate the work which has been done and the positive side of the balance-sheet. It is sometimes forgotten that many missionaries did not wait until now to think of renewing the missions in accordance with the ever clearer guidelines issuing from the African Churches themselves. Often the information given is partial and incomplete. One of our priorities will definitely be to help our confreres in every way possible to find their place in this new situation and to conform to the perspectives laid down as a priority from now on by the Africans themselves.

Our first duty: to put solidarity into action. What do our confreres expect of us? That in this difficult period, the solidarity which was promised so solemnly at the Chapter should be put into action. After this visit, it is up to the Generalate to enlighten the Congregation as a whole on these problems which are unfamiliar to many. We will be working in this direction during the months to come. In this way we hope to make the Provinces and Districts aware of our common responsibility, for all of us must feel, with them, with the Church in Angola, responsible for this new future which is opening out.

F. TIMMERMANS, Superior General

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FRANCE Spiritan Congress - DIAM Assembly

The Spiritan Congress will be held at Chevilly from Wednesday July 9th to Saturday July 13th. It will be followed by the retreat from the 13th to the 19th. Established in 1971 to allow missionaries on leave to get together, the Congress will also receive this year those confreres from the Province who wish to meet the confreres from the Districts. / A meeting of the Delegates for Information and Missionary Animation (DIAM) took place in Chevilly from April 7-10, with an attendance of 49, including 7 Spiritan Sisters, 1 Sister of Our Lady of the Apostles and Father BARRAL, of the Episcopal Committee for the Foreign Missions. Father Joseph GROSS, Assistant General, also took part. Father Paul HAUBTMANN, S.J., from the Secretariat for Atheism, chaired the debates, the main topics of which were: the cultural fields of our society, the difficulties in believing, the increase in atheism, the minimalist tendencies in the explanation of the faith, the contribution of atheist movements, the Missions and atheism.... During the meeting the DIAM held their first General Assembly and the Committee for Missionary Animation had its second session. The next DIAM meeting will be held at Chevilly from November 11-13. It will take as its theme: The language of the faith for the men of today.

(PROV.& MIS. 18)

PORTUGAL LIAM Pilgrimage to Fatima

On May 13th last, the members of the League for the Intensification of Missionary Action (LIAM) took part in a pilgrimage and prayer vigil in Fatima to mark the 38th anniversary of the foundation of the movement (12-13 May 1937). Thirty-eight years of work, struggles and trials for the missionary ideal!

Thirty-eight years of prayer and action through the press and various other means, to arouse more awareness, interest and activity in the promotion of the Church's supreme cause: the Missions. It would be impossible to list so many initiatives of all kinds, from the hours of silent and hidden adoration to the numerous and impressive assemblies: the national meetings (there have been 65 in Fatima!) and the pilgrimages, the typical regional festivals which brought thousands of people together for the benefit of the missionary works. It would be equally impossible to evaluate the good that has been achieved by the many retreats, special sessions of reflection and training, lectures, courses, recollections, receptions, etc.; the spiritual and material assistance given to missionary vocations and the works which support them, like the Torre da Aguilha seminary at Carcavelos or the monument to the Immaculate Heart of Mary in Angola...; the aid in medicines, clothing, school equipment, religious objects, etc. given to the missionaries. It was in order to express their humble but legitimate inner satisfaction that the members of LIAM undertook their pilgrimage to Fatima in a gesture of collective gratitude to thank, through Mary, the Father of all gifts. (NOS.AC. May 1975)

SENEGAL

In the Prefecture of Tambacounda

Good work has been done in Tambacounda during the past five years. Perhaps we moved a little too fast and that is why we feel tired.... We have 11 junior seminarians: the more advanced ones are in the fifth year in the middle-grade seminary of Thiès because here, there are no classes above fourth year. In the whole region there are only two Courses of General Education: a State and a Mission one, both in the town of Tamba. Because of this, our seminarians stay with us in the mission until the end of their fourth year: they live our community and prayer life, sharing our apostolate in the districts among their own people. We also have a postulant Brother living with us.

In addition to priestly and religious vocations, we are directing our efforts towards the catechists, but it takes time to train them. We sent one to Abidjan but this was not a complete success. Another one is in Upper Volta at present, with his wife and children. We are training the rest on the spot... Recently we held a meeting which brought together the catechists from the region of Koupentoum, 100 kilometres from Tamba. We intend to specialize in these meetings which are organized by Father DAVIET, so that our catechists will be capable of doing the work in the villages which we are unable to carry out regularly on our own. It would be sufficient to bring them together a few times a year for a week so that their idealism may be maintained and they themselves may progress in the knowledge of the mystery of their faith. We want these meetings to be open to all those who wish to assume responsibility in the community and even to christians anxious to deepen their faith.

Another objective which comes within the sphere of vocations, is that of the christian "diaspora": there are small groups of christians scattered around nearly everywhere. We want to help them to realize how important it is for them to meet, even if they are only a small number, in order to reflect, pray and live their faith together, so that they may become the "leaven in the

mass". I have just come from Kidira where there are 45 christians who have a real influence on those around them: they promised me to meet every Sunday to pray together on the same lines as the Mass. Kidira is on the Mali border, 185 kilometres from Tamba and there is no road worth talking about...

We have a small newsletter which comes out every month. It is very simple but it is popular and makes it possible to keep in touch with isolated christians.

This year we have brought in the Brothers of St. Gabriel to take over our schools. In September, we will receive the Senegalese Sisters of the Holy Heart of Mary because we are anxious to have African apostles in the administrative and religious capital of the region. Their work will consist of teaching, visiting the sick and the poor, and the catechumenate. At the moment we are building their house. We would prefer not to have to build, but we cannot avoid it when there is nothing on the spot! We want to help the Sisters and we are working for the future since they are local and it is important that they should make progress.... (Mgr. CAILLEAU, 1-V-75)

THE GAMBIA

Seminar in Theology

The District of The Gambia had the bright idea of organizing a theology seminar which was highly successful. This was largely thanks to Father T. LANE, C.M. a noted personality in the renewal movement in Ireland and England. The Seminar opened on Tuesday, April 1st with a concelebrated Mass where Bishop MOLONEY, chief concelebrant, was assisted by Mgr. SAGNA, Bishop-elect of St. Louis, Senegal, and Father L. SOCK of Dakar. Also present at the ceremony were 12 Fathers of the Diocese, two Spiritan Brothers and a Spiritan prefect, 9 Sisters of St. Joseph of Cluny, 6 Sisters of Presentation of Mary and two of their Gambian novices. Father LANE gave a short introductory homily and took as his theme Christ unfolding Himself to us in the different circumstances of our daily lives.

During the week, the Seminar Lectures were given at St. Augustine's High School Hall and were extended over six sessions. They were followed by discussions. Father LANE's effort to define the Church today was a subject of great interest for all. The lecture on Priesthood and Ministry laid considerable stress on the rôle of the laity and even touched on the question of the ordination of women. On Thursday, April 3rd, about fifty lay people came to attend a lecture on Penance and the Eucharist. This was followed by a reception during which Bishop MOLONEY thanked Father LANE and recalled the loyalty of the Gambian Catholic community to the Holy See. The lay-people present expressed a keen desire for a more active participation in future seminars of this kind.

After leaving The Gambia, Father LANE went on to Sierra Leone, where he directed similar meetings for 2 days in Freetown, 2 days in Bo and 2 days in Kenema. In all, there were 18 lectures which met with great success. Next time, more care will be taken with the preparation for such Seminars and the pace will not be so fast....

SIERRA LEONE

In the diocese of Kenema

In response to Pope Paul's call at Kampala for Africans to be missionaries to themselves, it is becoming more common now to find African priests and Sisters working in countries other than their own. Thus two Nigerian priests from the Archdiocese of Onitsha are now working in the diocese of Kenema, Sierra Leone. One is teaching in a secondary school and is director of vocations in his area. The other is Bishop GANDA's secretary and does pastoral work as a curate. They are the only two secular priests working in the diocese as Bishop GANDA himself was the only diocesan priest from the area. They are helped by 20 Irish Holy Ghost Fathers and 15 Sisters, of whom one is from Sierra Leone and two are Ibo Sisters from the Immaculate Heart Congregation in Eastern Nigeria.

Kenema diocese (one of the three in Sierra Leone) was set up in 1970 with territory taken from the Archdiocese of Freetown and Bo which is entrusted to the Spiritans under Archbishop Thomas BROSNAN, C.S.Sp. It has about 9,000 Catholics in a population of half a million, mostly Moslems. Two-thirds of the population are of the Mende tribe, to which Bishop GANDA belongs. The Bishop who is 43, was consecrated as the first local Sierra Leone Bishop in 1971. The diocese has 4 senior and 10 junior seminarians. (FIDES, 30-IV-75)

UNITED STATES EAST

Address of the Provincialate

In issue No.52 (March 1975) p.2, we announced that the novitiate of the Province of United States East was to be transferred to the Provincialate and that consequently a new Provincialate had been purchased. The full Provincialate address is now: 852 College Avenue, Pittsburgh, Pa. 15232, U.S.A. - Tel: (412) 361-4515; 361-4516; 361-4517.

TORONTO

The Spiritan Mission Institute

The 1975 Spiritan Mission Institute will be held from July 1-25 at St. Michael's College on the topic: A New Age of Mission. It will consist of a series of lectures, seminars and workshops designed to give the participants an opportunity to reflect with experienced and competent experts on modern trends and developments. Two Spiritans will be among the lecturers: Father Lucien DEISS, the internationally famous scripture scholar and expert on liturgical music, and Father Eugene HILLMAN, the well known missiologist. Gloria WEYMAN, a former dancer with the Ballet Russe de Monte Carlo and an authority on the Sacred Dance, will accompany Father DEISS. She co-authored with Father DEISS, the book, "Dancing for God". (For full details, write to Mission Institute, Station O, Box 158, Toronto, Ontario M4A 2N3, Canada).

Tour of the Sahel regions. Sponsored by the Institute for the Study and Application of Integrated Development (I.S.A.I.D.), Father Dermot DORAN, C.S.Sp., and two Basilian Fathers, conducted a fact finding tour of the Sahel regions of Senegal, Upper Volta and Niger. The purpose of the trip was to inspect rehabilitation and developmental projects in the drought affected zones of West Africa and to evaluate their effectiveness.

"Through the facilities and assistance of Catholic Relief Services - USCC, we inspected scores of projects under the auspices

of missionary and voluntary aid groups. These missionary and aid groups are an important and effective source for external aid to projects at the village level. We were impressed by the far reaching contribution of experienced missionary societies such as the White Fathers, Redemptorists, Jesuits and Spiritans. We also noted a change in the people's life-style because of the drought and the influx of materials and funds to combat it. This will require new approaches on the part of the missionaries. Past efforts to provide spiritual and material help need to be continued while updated ways are sought to fit in with new nationalism, independent identities and sensitivities. There is an obvious need for greater co-ordination between the various aid groups in the region. It is hoped that I.S.A.I.D. will play a vital rôle in this respect by providing a permanent centre for dialogue and thus it can contribute to the alleviation of hunger and malnutrition in the world in a distinctly Christian and human manner.

Vocations A residence has been opened for associates who later intend to join the Congregation. At present there are four of them in the charge of Father Bernard KELLY, Director of Formation. They live in community to the extent that their study or work allows and when the opportunity arises, they take part in the life of other Spiritan communities. In this way they are preparing to enter the novitiate with first hand information and a good idea as to whether this is their vocation. The likelihood is that one will enter this year, two next year and one in 1977. A VICS volunteer, at present in Papua, New Guinea, has also expressed interest in going to the novitiate. However, to open a novitiate, a minimum of 4 novices is required. If there are less than 4, the arrangement for this year of doing the novitiate in Pittsburgh, U.S. East, will be continued.

In Edmonton, Father P. DORAN is combining vocation and formation work. He has visited schools in the dioceses of Calgary and Edmonton. He has become involved in many projects involving young people, in connection with which he has been on T.V. and radio. An important Spiritan Day for young people was held on May 10th.

BRAZIL Eucharistic Congress in Tefé

In collaboration with the Brazilian National Eucharistic Congress, which is to take place between the 16th and the 20th July next, the Prelature of Tefé also held its Eucharistic Congress between the 26th and 29th May, feast of Corpus Christi. A commission was set up in Tefé for the purpose of drawing up a programme for the preparatory weeks and for the actual days of the Congress. By way of preparation, four bible text-books were drawn up and published in a single volume called: "The Samaritan and the Breaking of Bread". During the Congress, in addition to the eucharistic ceremonies, special meetings were organized for children and young people, as well as for catechists and community leaders in the Prelature.

The Assembly of Prelates of Amazonas, which was held at Manaus from October 15-22 1974, had already decided that the National Eucharistic Congress "would aim principally at being an experience of ecclesial communion between the representatives of the communities of Amazonas and all Brazil, by organizing meetings for reflection and exchanges on pastoral experience".

The Church Unity Octave which is held in Europe during the second fortnight in January, takes place in Brazil between Ascension Thursday and Whitsunday and this year it was from May 11-18. The general theme was: "The Father's plan is to unite all men under the one Leader: Jesus Christ."

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AFRICA The permanent Diaconate

According to available information, it seems that at present there are 31 permanent deacons in Africa. While in Europe and America, the renewal of the permanent diaconate, which was recommended by the conciliar document "Lumen Gentium", (no.29), shows signs of moving forward, in Africa, the Church seems somewhat reluctant to initiate this service. Several African Bishops have voiced objections about the function of the diaconate which, since it holds a lower status in the hierarchy, might be considered in their territories as a second-class priesthood, or even as a step towards the ordination of married men or the abolition of priestly celibacy. However, in "Lumen Gentium", the Council has already answered these objections in its statement that the laying of hands on the deacons is "not for the priesthood but for service". Only nine African countries have ordained deacons: Algeria, 4; Ivory Coast, 1; Cameroons, 11; the Congo, 1; Uganda, 2; Mozambique, 4; South Africa, 6; Tanzania, 1; Zambia, 1. The Bishop of Douala, who has ordained 11 deacons in his diocese, has decided to extend the experiment yet further. He aims to have one deacon in each parish. The 11 on duty include catechist leaders, school headmasters, a builder and a qualified male nurse. The priests in the parishes are well satisfied with the services provided by the deacons who have integrated well into the local community. It seems they have been able to overcome the difficulty of combining their service among the people of God with remunerative work to provide for their family. (SNOP, 9-V-75)

NIGERIA "La Voix de l'Afrique"

Bishop Alex MAKOZI, of Lokoja, has been appointed executive president of the International Catholic Organization "La Voix de l'Afrique". His appointment was made during the course of a meeting of the organization's two executive boards, which was held in Hilversum (Netherlands). Ten Bishops took part in this meeting, including 3 Africans from Kenya, Cameroons and Lesotho. "La Voix de l'Afrique" is a foundation whose aim is to support, encourage and promote broadcasting in Africa. It was set up as a body in 1948 by a group of Dutch catholics. The venture was highly praised by all the African Bishops during Vatican Council II. Following on the political changes which have taken place in Ethiopia, negotiations are in progress to preserve the christian and international character of the protestant radio station which broadcasts from Addis Ababa. (SEM. 18-V-75)

CHAD The end of the persecution

During President TOMBALBAYE's term of office, political difficulties and opposition to the "yondo" (pagan initiation rite) were behind the expulsion of several missionaries and the suppression of some religious groups which, in addition to their apostolate, carried out voluntary work in the fields of education and social welfare. Temples and churches were closed in the south of the country. In a decree passed on May 3rd at N'Djamena

(Fort-Lamy), the Superior Military Council, which had overthrown the previous regime, announced that since Chad is a lay Republic, all its citizens without exception are free to practise the religion of their choice. Consequently, religious activity has once more been authorized and all the temples and churches which were arbitrarily closed have now been opened again.

While the Moslems represent 52% of the population, and the animists 43%, only 5% of the total population is christian. In 1972, there were 160,000 baptized catholics and 5 local priests out of a total of 135 priests serving in the country's 73 parishes. The Spiritans in Bangui were among the first apostles in these regions. Mgr. CALLOC'H settled in Batangafo, and in 1929, Mgr. GRANDIN and Father HERRIAU established a mission at Kou, and later one at Doba in 1934. Visited occasionally by the Spiritans, the Priests of the Sacred Heart and the Berberati Capuchins, it was only after the war that the Mission of Chad really began to develop thanks to the Capuchins of Moundou, the Jesuits of N'Djamena and Sarh, and the Oblates of Pala.

ZAMBIA

A concrete example of ecumenism

MULTIMEDIA ZAMBIA is an organization for social communications which is common to all the Churches of Zambia and it provides a concrete example of ecumenical collaboration between catholics and protestants. This mass-media centre is the only one of its kind either in Africa or in the rest of the world. Its main purpose is to allow the Episcopal Conference and the Christian Council of Zambia to express themselves through one and the same organ.

M.Z. was founded as far back as 1969, but it only got off to a proper start in January 1970. It is directed by an administrative council of 24 members - 12 catholics and 12 protestants - who meet twice a year. They examine the financial problems as well as those concerning the efficient running of the enterprise. The Churches of Zambia provide most of the financial backing and this is complemented by contributions from foreign aid organizations. M.Z. consists of 5 departments: press, radio and TV, audio-visual techniques, production of films and slides, and book publications. Every year, almost 2,500 religious programmes are broadcast from the centre's studios. These broadcasts are transmitted in 9 vernacular languages of the country. Every year, M.Z. publishes 40 religious and secular works. The centre is also the headquarters of Zambia's christian press agency.

KENYA

Three Assemblies in Nairobi...

Three religious groups have decided to hold international assemblies this year in Nairobi: The International Council of Christian Churches (ICCC), from July 17-27; the International Conference for Renewal, from August 12-16; and the World Council of Churches (WCC) from November 23 - December 10.

The ICCC was founded in 1938 after a group split off from the Presbyterian Church in the United States. Many of the 202 member Churches that make up the ICCC are relatively small Churches. Conservative and fundamentalist, it opposes Church involvement in any social teaching, communism, the Catholic Church, the ecumenical doctrine and liberal policy of the WCC, and non-literal interpretation of Scripture.

The International Conference for renewal has not been organized by any Church, yet members of many Churches, including

the Catholic Church, will be present. It is linked with the charismatic movement, and will be orientated towards bringing all the participants into a closer relationship with Christ, and this is envisaged as a positive step towards "Unity in Christ".

The WCC needs no introduction. Officially constituted in 1948, it has its headquarters in Geneva. At present, 271 non-catholic Churches in 90 countries belong to it. The Catholic Church as such is not a member of the WCC, but has regular contact with it and sends observers to the General Assemblies. Among the themes to be discussed at Nairobi are the following: confessing Christ; the requirements for unity; in search of the community - the joint search of people belonging to various beliefs, cultures and ideologies; education for liberation and community; the structures of injustice and struggles of liberation; development of man - the ambiguities of power, technology and the quality of life....

(AMECEA DOC 27-V-75)

ANNUAL GENERAL MEETING OF PMAS

The annual General Meeting of the Pontifical Mission-Aid Societies (PMAS) was held in Rome from May 13-16 and was attended by the largest number ever of National Directors - 59. It opened with short addresses by Cardinal ROSSI and the two Secretaries of the SCEP. Then the directors general of the Propagation of the Faith (PF) and of St. Peter Apostle (SPA) presented their reports on the activities of these two works during the past year. We can only give a few details here....

The sums distributed to the missions during 1974, with the money contributed by the faithful during 1973, are shown in the following table:

- Allocation to SPA:	\$ 5,000,000
- " " to the Eastern-rite Churches:	2,109,829
- " " to Latin America:	1,259,812
- " " to "Padroado" (Portuguese) Missions:	105,008
- Ordinary Subsidies to the Missions:	16,512,066
- Extraordinary Subsidies to the Missions:	20,615,407
	<u>\$ 45,602,122</u>

Aid for Catechists was the largest item under the heading of extraordinary subsidies, with a grant of \$5,470,440. The next largest item was \$3,477,883 for the building of churches and chapels. The sums collected in 1974 to be distributed in aid during 1975, come to about \$48,000,000.

Ninety-four senior seminaries and 397 junior seminaries are dependent on Propaganda Fide (an increase of 7 senior seminaries and 10 junior seminaries on last year). Thus the SPA is aiding 9,583 senior seminarians and 38,435 junior seminarians. During 1974, there were 649 priestly ordinations of seminarians receiving aid from the SPA (Africa:233, Asia: 388, Europe: 13, America: 13, Oceania 2).

During the financial year ending February 1974, the SPA had receipts of \$13,750,971 of which \$7,742,287 came from collections organized by the National Directors, \$5,000,000 as an allocation from the Society for the Propagation of the Faith, and the rest from minor sources. The subsidies distributed by the Society in 1974 were as follows: Ordinary Subsidies: \$ 7,958,625, Extraordinary Subsidies: \$ 3,593,610, Special Subsidies: \$ 1,499,687. This came to a total of \$ 13,051,922. Ordinary Subsidies are those for the normal upkeep of seminarians.

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

- Father Laurent MICHEL, of the Province of France, died at Chevilly, 10-5-75, aged 70, after 49 years of profession. (24)
- Father Henri BRENAC, of the Province of France, died on 14-5-75, aged 75, after 55 years of profession. (25)
- Father John O'CONNOR, of the District of Sierra Leone, died in Sierra Leone, 18-5-75, aged 35, after 11 years of profession. (26)
- Father Alfred COLLIETTE, of the District of Guadeloupe, died at Petit-Canal, 24-5-75, aged 77, after 54 years of profession. (27)
- Father Henricus Wilhelmus SCHEERDER, of the Province of Holland, died at Nijmegen, 26-5-75, aged 76, after 42 years of profession. (28)
- Father Marcel GRIMM, of the District of Yaoundé, died at Mortain (France), 2-6-75, aged 54, after 34 years of profession. (29)

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

Extraordinary Subsidies are those for new buildings, etc. Special Subsidies are scholarships, medical insurance for local clergy, running expenses of the two Propaganda Fide Colleges in Rome, etc.

There are 228 priests from mission countries studying in Rome during the 1974-75 scholastic year. Of these, 110 are from Africa and 96 from Asia, with Europe 9, Oceania 8, and Latin America 5. Sixty-four attend the Urban University, 38 the Gregorian, 35 the Biblicum, and the others attend 10 other Roman Institutes. Since St. Peter's College was founded, 74 of its past students have become Bishops... (FIDES 17-V-75)

ICRA WORLD CONFERENCE

The International Catholic Rural Association (ICRA) is organizing a World Conference on "the role of agriculture and the rural population in development". This conference will be held in Rome from September 15-20 next. The themes for the plenary sessions will be as follows: Role and perspectives of agriculture in economic development; Participation of rural people in the development of society; The church and christians for rural development. The speaker during this last session will be Cardinal Maurice ROY. The themes for the working-group meetings are: Agriculture and the food problem - protection of natural resources - relationship between agriculture and industry - world commerce of agricultural products; Educative aspects of rural peoples' participation - population problems - role of agricultural and rural associations - the rural woman's role; The religious life of rural peoples: its traditional characteristics, its transformation, its prophetic role in the modern world - catholic rural organizations and the rural world - relationships between Catholic organizations and organizations of a different nature and inspiration.

ICRA intends to examine these problems as an international Catholic agricolo-rural association, or rather as an international organization which gathers together various movements and organizations who operate in the rural area and who share a conception of man, life and social relationships which draws its inspiration from the Gospel message - a message which the People of God are to live, make visible and credible. ICRA does not only plan to seek technical formulas and sterile proposals but rather to commit all associations adhering to it to seriously contribute so that their commonly drawn lines can be translated into concrete initiatives.

