

Duquesne University

## Duquesne Scholarship Collection

---

CSSP Newsletter

CSSP Newsletter and Spiritan News

---

3-20-1971

### CSSP Neewsletter-No.3 (1971)

Congregation of the Holy Ghost Fathers

Follow this and additional works at: <https://dsc.duq.edu/cssp-news>

---

#### Repository Citation

Congregation of the Holy Ghost Fathers. (1971). CSSP Neewsletter-No.3 (1971). Retrieved from <https://dsc.duq.edu/cssp-news/16>

This Article is brought to you for free and open access by the CSSP Newsletter and Spiritan News at Duquesne Scholarship Collection. It has been accepted for inclusion in CSSP Newsletter by an authorized administrator of Duquesne Scholarship Collection.

March 20th, 1971

27A-51-19

Nº 3

## CONTENTS

Auxiliary Bishop appointed in Lokoja(Nigeria).....	1
Spiritans Appointments .....	1
The General House: Superior General visits Angola.....	1
Spiritans join Sedos.....	1
Meeting of Provincial Superiors.....	2
News of the Provinces and Districts: A special report on Brazil, etc.....	2
News of the Missionary World.....	9
Necrology.....	10

### Decisions of the Holy See

The Holy Father has appointed Father Alexis Makozi of the diocesan clergy, to the Titular See of Fallaba, and also appointed him auxiliary to Mgr Auguste Delisle, Bishop of Lokoja(Nigeria).

(Osservatore Romano, March 12th, 1971)

### SPIRITAN APPOINTMENTS

Nova Lisboa: Appointment of Principal Superior

Father António Costa de Sousa Abreu has been appointed Principal Superior of the District of Nova Lisboa for a period of three years, beginning March 14th, 1971.

### District Councils

Gabon: Fr. Luc de Nadaillac (1st. Assistant), Brother Guy Dossmann (2nd Assistant and Bursar), Frs. Georges Fonferrier, Joseph Mazerang, René Callac, Lucien Fisher, Martin Gottar, Roland Ribière, Albert Claer, Brother Nicolas Gélébart.

(Letter of February 9th, 1971)

South-West Brazil: Ailbe O'Brien, Noel Banahan, Enda Watters, David Regan, Seamus Langford.

(Letter of March 5th, 1971)

### THE GENERAL HOUSE

Superior General visits Angola: Fr. Lécuyer returned from Angola on March 14th. His visit lasted for a month, and during that period he visited many of the confreres in the three Mission Districts of Angola.

Spiritans join Sedos: Last month the Holy Ghost Fathers joined SEDOS, one of the more promising organisations begun since the Council. It is basically a cooperative venture in which Missionary Institutes join forces to serve the Church more effectively in their special field.

The means adopted is cooperation in joint projects designed to serve the Generalates by means of information, documentation and special studies. In this way the not inconsiderable reserves of experience and specialized skills available in the Missionary Institutes can be tapped and placed at the disposal of all. SEDOS also cooperates with international agencies and inter-Church organisations throughout the world.

A weekly bulletin of about 25 pages has already demonstrated the value of this joint venture. Documentation and Information cover practically every aspect of the Mission, with special reference to the life and activities of the member Institutes. It is hoped that centralized statistics on the personnel of the Institutes will be one of the first fruits of this service and should prove increasingly valuable in the near future. Cooperation between Institutes is becoming more and more common on the missionfield and in many of the sending countries. It is now high time that a central information service should be available to coordinate this movement.

One very practical outcome of the work of SEDOS are the regular meetings of regional assistants from the Generalates. At these meetings a continuous opinion survey of the missionary regions takes place. Through pooled experience and information, it is possible to formulate policy and draw up plans for the future. Besides these meetings which are of special importance to the Generalates, SEDOS holds symposia on key areas of the missionary apostolate: theology, development, social communications, health services and education.

Meeting of Provincials: The meeting of Provincial Superiors will take place at Rome as announced in these pages (last December), i.e. from April 18th to 25th. The principal themes for discussion are, in fact, closely related; these are - decentralisation and collaboration. The financial implications will also be debated, and in particular, the question of a solidarity fund in favour of missions in need.

Provinces will also be asked to study the problem of personnel for the Generalate, which is ultimately the responsibility of all the Provinces. An effort will be made to establish priorities for works to be maintained in the Provinces and Mission Districts. Future training programmes in the Congregation can be geared to these priorities.

Union of Superiors General: Fr. J. Lécuyer has been appointed to the ten-man delegation which will represent the Union of Superiors General at the next Synod in Rome. In May the Superiors General will meet to determine their policy with regard to the agenda for the Synod.

#### NEWS OF THE PROVINCES AND DISTRICTS

Brazil: National Episcopal Conference holds important meeting

Last month (Feb. 9th-18th) the bishops of Brazil held their 12th general assembly in the southern city of Belo Horizonte. Though there was little indication here in Europe, that anything unusual would come from the meeting, certain events which took place before the conference help explain why the official statements are so positive and so important for the future of Church-State relations in Brazil.

On the eve of the conference, the new archbishop of Sao Paulo,

Mgr Evaristo Arns, claimed that one of his priests, Father Giulio Vicini and a church social worker, Senhora Yara Spadini had been tortured by the police and held in custody without any formal charge being brought against them. The archbishop not only protested, he had a copy of his statement printed in the diocesan newspaper and then posted on the door of every church in the enormous diocese of Sao Paulo. His courageous gesture was later supported by the country's two leading newspapers, "O Jornal do Brasil" and "O Estado de Sao Paulo".

Against this background, the NCBB (Brazilian Episcopal Conference) acted more vigorously than on any occasion over the past few years. Even the composition of the newly-elected Central Commission indicates a change of emphasis: no cardinal was elected this time; Bishop Aloysio Lorscheider of Santo Angelo, one of Brazil's youngest bishops, was elected President, and top posts went to those who are known for their stand on the side of justice and of the poor in particular. Thus the permanent committee of this important episcopal conference has been given a new image, that of a more progressive body willing to exercise leadership in mediating a solution for Brazil's problems.

Here are some of the more significant statements issued by the Conference:

NCBB declared its intention to follow through with reforms inspired by Vatican II regarding the involvement of Christians in temporal issues, and the guidelines laid down in 1968 by the Latin American bishops. Those documents, the bishops declared, "give a clear direction on the absolute necessity for a living, active presence of all Christians in the realities of our world."

Three specific statements of support for those unjustly treated by the State were issued by NCBB, and deserve detailed treatment. The first was addressed to Archbishop Arns of Sao Paulo, and gave him the full support of the conference in his confrontation with the police:

"Your denunciation cannot be doubted in the least. We hope that such regrettable actions are never repeated in Brazil. We will stand watch along with you to make sure that this purpose is also accomplished in all our dioceses."

The second letter expressed solidarity with Bishop Calheiros de Novais, of Barra do Pirai-Volta Redonda (an industrial area) who was indicted along with 16 of his priests on charges of subversion. In July 1969 he had protested against military police torture of Genival Louis da Silva, a labour leader in the steel industry.

"We are cognizant, said the Bishops, of the fact of torture which unfortunately does exist in our land and, in some instances, in an atrocious manner."

Since the Dominicans were among the first members of the clergy to suffer persecution, a letter of support was addressed by the bishops to the Dominican superior in Brazil, Father Leite. Some of his priests and students were jailed over a year ago, and he was assured of the bishops' determination that they should be given a fair trial:

"As Brazilian citizens, we are deeply interested in seeing justice done promptly and with the utmost objectivity...

We even dare to hope that from now on there will be no more arrests of persons unless this is done with the strict observance of existing laws."

(Note: Government sources said that the three Dominicans will go

on trial sometime in April on charges of aiding a communist cell in Sao Paulo. It is believed that the Master General of the Order, Father Aniceto Fernandez will be present at the trial.

Priests and laymen who, up to now, were dissatisfied with what they called the over-cautious reactions of the NOBB, are now saying that the pastoral program and the Bishops' firm stand on injustice merit the full support of their flock. Thus this year's national conference could well mark a turning-point in Church-State relations, and exercise a unifying influence on Christians in Brazil.

(In a later issue we hope to deal with the pastoral provisions of the 1971 Conference.)

Southern Brazil: Brothers Novitiate opens at Salete

The new novitiate for Brothers opened here on February 2nd, 1971 with 2 novices and 1 postulant. Another postulant is expected in the near future. Called the "Instituto Pe. Libermann", the house is at Salete, Santa Catarina, and was founded with a view to training laymen in manual trades, agriculture, etc. It was also hoped that suitable lay vocations would be found for the Congregation, and happily this aspect of the work is now taking shape. We wish them every blessing with the new work of forming Brothers.

Sierra Leone: Installation of First Metropolitan

Last December the ecclesiastical structure of Sierra Leone was completed by Rome - the first church province came into being with Bishop T. Brosnahan as the first metropolitan. The installation of the new archbishop did not take place until Thursday, February 18th of this year. Archbishop Brosnahan was congratulated by numerous friends and well-wishers.

Consecration of the first bishop of Kenema

On February 21st, 1971, Bishop Joseph Ganda was consecrated first bishop of Kenema, a new diocese erected in the Eastern Province of Sierra Leone. The ceremony took place at Kenema, administrative centre of the Province. A large group of clergy, faithful and distinguished visitors were present. Since Sierra Leone and Gambia are now attached to the Delegacy of Monrovia, the consecration was performed by Archbishop Carrol, assisted by Archbishops Brosnahan and Amissah. The Ghanaian prelate preached the homily, and among the guests of honour was the Prime Minister, His Excellency Mr. Shaka Stevens.

Two former missionaries in Sierra Leone, Fathers Jackson and Finn were present for the consecration of Bishop Ganda. Father Finn had built Kenema Mission, the mission in which the new bishop had grown up. Father C.O'Brien represented the Irish Province. Among the guests were numerous representatives of the missionary groups working in the three dioceses of Sierra Leone.

Some Statistics concerning Kenema: Eastern Province covers an area of 5,876 sq. miles and has a population of 548,579, according to the 1963 Census. There are two main ethnic groups in the Province: Mendi and Kono. Of these about 8,000 are Catholics, and we have many thousands of catechumens in the 116 elementary schools. The Diocese of Kenema has 3 secondary schools and one training college for girls. A Catholic hospital is staffed by Holy Rosary Sisters and there is also a convent of the Sisters of the Immaculate Heart (Nigerian). About 18 Spiritans are attached to the diocese in which they staff 7 parishes. Apart from the bishop there are no African priests.

United States - East: New Training Centre for Aspirants

A joint meeting was held of the Committee on Training and of the Committee of the Provincial Council at Duquesne on February 4th, 1971. Their task was to choose a seminary for the 1st and 2nd year theologians as of September, 1971. Eleven institutions will be investigated by four teams of three. Among the theological centres under review are: Catholic University; Washington Coalition; St. Mary's Baltimore, Maryknoll, Dunwoodie and Our Lady of the Angels, Albany. Copies of the reports on each visit will be sent to those attending the joint meeting, and a discussion of the findings will take place later this month.

Cameroons: Systematic approach to pastoral planning in Doumé

Last May the Priests Council of the Diocese of Doumé began a drive for systematic reflection and discussion on the pastoral problems of the diocese. Three commissions were set up with this aim in view: Liturgy, Catechesis, and Community. The last-named aimed at studying all the questions arising from the relationship between our pastoral work and the development of the country through its people and their social structures.

The diocese has been divided into seven sectors, and meetings of the various sectors have been arranged (provisionally) for twice a year. These meetings will last three days, and the Ordinary has undertaken to defray the expenses of those taking part. What is aimed at is a genuinely active participation on the part of the different parish groups which represent Fathers, Brothers, Sisters and laity. The number of people involved in a meeting will be limited to about 12 persons. In this way it is hoped to work out a system of true collaboration on the three subjects chosen for study. The documents which result from the meetings will be submitted to the bishop's council, and ultimately, it is hoped, will form the basis of a pastoral directory for the entire diocese.

The first series of meetings have taken place in the sectors, and it is now possible to make a tentative evaluation of their worth. The Vicar General, Mgr Minkat or the Principal Superior, Father de Jong were able to attend, and during his visit to the District, Father Goossens of the Dutch Provincial Council shared in the discussions. Most keenly debated of all topics was the theme: pastoral aspects of development, and also catechetics. In order to clarify the position and arrive at some degree of consensus, it was decided to change both the presentation of the problems and the composition of the groups.

Meetings on the subject of marriage and "irregular Christians" were very valuable. The commission on liturgy prepared a document on fundamental norms governing the admission of Christians to the Sacraments. Thus the first series of meetings produced positive proposals, especially in the field of Christian marriage. We hope that a synthesis of these discussions will be available before the next round of meetings begins.

Kenya: Two Spiritans on staff of Regional Seminary

Following a policy of collaboration with other missionary groups in staffing key "supporting works", two confreres are now at work on the staff of St. Thomas Aquinas Regional Seminary, Kenya. They are Fathers R. Kissane and J. Kealy. Father Kissane was active in similar work before and during the Nigerian war; Father Kealy is a newcomer to the missionfield, having taught Scripture in Ireland and in the United States.

St. Thomas Aquinas, Nairobi, is one of the more recently-built

Regional Seminaries of Tropical Africa. At the moment there are 185 students of whom 86 are newcomers. The staff-"catholic" in more than one sense of the term. Here is the breakdown: Kenyans (3), Italian(1), Portuguese(1), American(2), Dutch(1), Irish(5). Among the members of missionary institutes one finds White Fathers, Consolata Fathers, Maryknollers, Kiltegan Fathers and Spiritans. (Cf our newsflash on the Regional Theologate, Kipalapala. We would like to inform our readers that Father Bern d Ngaviliau's name was inadvertently omitted from our mention of Spiritans on the staff.)

Angola: Bishops publish Joint Pastoral Letter on Social Problems

The bishops of the eight dioceses of Angola (and the Diocese of Sao Tomé e Príncipe) recently published an important joint pastoral letter on social problems in their region. Dated January 18th, 1971, the document treats three principal themes: religious liberty, the family, and social problems. Because it is in the last of the three that the real significance of the document lies, we will concentrate on giving the most important paragraphs verbatim:

After describing the efforts made by Government and the private sector to increase the wealth of the country and its people, not to mention improvements in education and social assistance, the letter makes the following comment -

"However, we must recognize that there is a long way to go before all the population of Angola can enjoy the benefits of civilization and social development.

"It is not so much the assimilation or integration of the local peoples in the customs and manners that come from abroad that is needed, but the realization of their own cultural and moral riches, so as to help them evolve without violent ruptures which are difficult to repair...

"We are concerned about the tendency of certain individuals and corporations that claim to enjoy wide privileges and concessions, especially in the matter of land ownership, and this not always without harm to the local population. If the danger from such a situation is not realized at the present moment, it will certainly be so in the near future, if most of the best lands are in the hands of private individuals who do not always develop them for the common good.

"It is indispensable to prepare an African middle-class, integrated in the economic life of the province, for only thus can we carry out our mission and correspond with the legislation that governs us. To do this, it is necessary to improve the conditions of the poorest segments of the population, so that they can take advantage of studies and culture which their financial and social situation often does not allow them to use, even though legislation exists to assist them."

Concerning the responsibility of those who control wealth in a given society, the bishops made the following comment:

"Wealth has an eminently social function to realize, and one of the greatest scandals of our time, so often denounced by the Church, is the fact that the rich become richer and richer and the poor become poorer and poorer. The rich squander in feasts, which often become spectacles of vanity if not of vice, money that would suffice to feed many a starving person and to lodge those who have no roof over their heads."

Finally the bishops issued a call for peace in Angola:

"For the past ten years there has been no peace, of arms or

of souls, in certain regions of Angola. Let this be a call to the conscience of each one of us, to ask ourselves in all sincerity and frankness: 'What have I done so far to help my brother? How have I helped to build up peace?' This is a subject for meditation that we leave to all members of the People of God in our dioceses."

Auteuil: District prepares for Chapter in 1972

The District of Auteuil will hold its first Chapter during the early part of Lent, 1972. Since the confreres were more than well-occupied with professional meetings, etc. in 1971, it was decided that a more thorough preparation could be made beginning in October of this this year.

Concerning Father Brottier's Cause

One hears so little about beatification or canonisation nowadays we thought our readers might find the following lines from Father Herbinière interesting:

"Father Brottier's dossier was presented to the Congregation of Rites in 1962; but nothing has been done about it since... Why is this so? Because the Council modified the canonisation process and established a new congregation to examine "causes". Cardinal Bertoli, formerly Nuntio at Paris and fully conversant with our work - the District of Auteuil - is the Prefect of this congregation.

"Delays were caused by the need to construct new offices and meeting rooms for the new organisation. Now the work is going ahead once more; last November they held an official meeting concerning the cause of Father Brottier... Three miracles were included in his dossier while only two are necessary. Listen to the medical expert's comment in this connection - "You have a first class miracle, but the other two together would be sufficient"..."

Zambia: New mission-team begins acculturation course in Monze

Six of the confreres from Eastern Nigeria are now in Zambia more than a month, and have begun their acculturation programme. They are Frs. C. Flanagan, P. Hughes, M. Fallon, M. Walshe, G. Doherty and A. Heerey. After a very warm reception from the Jesuit Fathers, they soon settled down to the language course at Chikuni Mission which is also attended by two Holy Rosary Sisters.

The pattern is as follows: first comes an intensive two-month language course which in means in practice following classes from 8.30 to noon, and from 2 to 4 p.m. The principal effort involved is memory and concentration, and for missionaries with previous experience this involves an effort. One day a week is devoted to Anthropology. Then the group will leave Chikuni for six weeks' field work in the parishes. Then they return to the classroom for another four months. In this way they receive an excellent introduction to their new missionfield, and we wish them every best wish for the gruelling but rewarding months ahead!

Note on Statistics, etc. A recent estimate of the population of Zambia quoted 4,117,256 inhabitants of which the vast majority are Africans. The latter are Bantu belonging to five main linguistic groupings. Tonga is important in the Southern Province where the Diocese of Monze is located. According to the Catholic Mission Guide (1970) there are 746,811 Catholics in the 9 ecclesiastical circumscriptions of Zambia. Two provinces are already in existence, Lusaka and Kasama; Monze diocese belongs to the former. Most of the Diocese of Monze falls within the boundaries of the Southern Province. It is a rural area, though town ships are growing apace. Most of the people are Tonga; this is an easy language and the ministry is facilitated by

it. The Diocese of Monze is extensive: 24,000 sq.mls. in area, and has a total population of 448,000 souls according to the 1969 figures. Catholics amount to 43,000, to which could be added 4,000 catechumens.

There are 13 parishes staffed by Jesuits and Fidei donum priests from Lancaster(England)and Milan(Italy). There are only 3 Zambian priests in Monze. Generally speaking there are few local priests in the country. Kachebere Senior Seminary is common to Zambia and Malawi, and of the 60 seminarians there, only 21 are from Zambia.

The seventy Sisters working in Monze represent a cross-section of English-speaking missionary institutes: Irish Sisters of Charity, Holy Rosary Sisters, Sisters of the Sacred Heart of Mary(Ferrybank, Waterford) and Grey Sisters of the Cross(Canada). The Irish Christian Brothers are playing their part in the rapidly expanding education programme in Zambia.

#### Gabon: Repatriation of Nigerian Refugee Children

Just under 4,000 children were repatriated to Nigeria since the end of last year. Of the total figure of evacuees brought here during the war, 534 died; figures for the Ivory Coast are not yet available. Besides children in need of hospitalization, a considerable number of older refugees have been cared for by our confreres in Libreville and other centres. Father A. Finucane, C.S.Sp. has records of 503 persons rehabilitated since January 1970. Of this number 187 opted to return to Nigeria. Great Britain allowed 98 to enter for further studies. The U.S. came next, offering hospitality to 52, again nearly all of these are students. East Africa welcomed 46, West Africa took a similar number, and the rest of the list contains the following countries: Germany(17), France (15), Ireland(9), Portugal(8) and the West Indies(7). Austria, Canada and Sweden admitted one person each.

#### Paraguay: Trinidad Mission reports progress in Paraguay

The Mission of the Holy Ghost Fathers in Paraguay is staffed by the Province of Trinidad. Still largely missionary itself, the Province responded to the call of Vatican II and decided to send help to a country more needy than itself. As a result some of the Trinidad confreres were sent to the Diocese of Asuncion in 1967.

The first parish that was given to us covers an area of 3,000 sq.mls. and lies 250 miles north of the capital, Asuncion. The people there had never had a resident priest before, and had been largely abandoned. Even at the moment they are badly off from the point of view of education and have no medical facilities whatever. The first work undertaken was the formation of an Agricultural Cooperative to help the people raise their standards of living. Agricultural methods are prehistoric; everything is done by hand with cutlasses and hoes. The farmers know nothing of crop-rotation, using better strains of seed, fertilizers, etc. After 3 years of existence the Cooperative has 160 members. The majority are illiterate, and except for three members, their annual income is still less than \$45 per annum! But this type of work is always a slow process. A number of positive results have been seen in the short period under review: the members of the cooperative have undergone an educational process, a nucleus of leaders has been formed and some agricultural projects have been a success. In time this venture will spread and influence a widening sector of the population.

From the pastoral point of view the emphasis has been on sound

catechetics. Catechist groups have been set up in all the small villages of the parish. Groups of lay helpers have been organized. Pastorally speaking this mission has aimed at the formation of basic communities. Two years ago the confreres accepted a second parish in a shanty-town section of Asuncion. The first thing done was a social survey to determine the greatest needs of the area. there is neither church nor presbytery in the parish. House groups are formed, carrying on a programme of catechesis for the whole community. From time to time Mass is celebrated on the roadside. Catechesis specially designed for the children has also been set in motion, along with youth groups, leader formation for adults, and domestic economy classes for women and girls.

#### NEWS FROM THE MISSIONARY WORLD

Rome: Plenary Assembly of the S.C. for the Evangelization of Peoples will debate important questions

The next Plenary Assembly of Propaganda will take place from March 30th to April 2nd, 1971. Comprising about 60 members, the "Plenarium", as it is called, will discuss two main topics:

- a) Missionary aspects of the relationship between the Universal Church and the local Churches;
- b) The relationship between the episcopal conferences of the world and the S.C. for the Evangelization of Peoples, insofar as the Church's Mission is concerned.

At the same time, the Sixth Commission of the Union of Superiors General has been discussing the same themes. This Commission is composed of representatives of the missionary institutes, and aims at providing information and views of value to the Church's central organ for Missions. Meetings took place on March 9th, and 18th to discuss the official documents prepared by Propaganda Fide. At a coming meeting (March 29th) the Sixth Commission will draw up some resolutions which will be presented to the Plenarium by four of the Superiors General, Frs. Arrupé, Mondé, McCormack and Koser. This represents a step forward in consultation between the central coordinating organ of the Church (Propaganda Fide) and the principal sending institutes.

Europe: Ecumenical "World Christian Handbook" in 1972

Two yearbooks, the Protestant "World Christian Handbook" and the Catholic "Bilan du Monde" have agreed to combine their efforts in one edition which will appear simultaneously in different versions beginning next year.

The French version will be known as "Bilan du Christianisme - 1972", and the English as "World Christian Handbook-1972". Thus for the first time in history we will be able to consult a work containing all the necessary information concerning the Churches and Ecclesial Communities: Catholic, Orthodox, Protestant and Independent groupings.

(Note: The English-language editor is already well known to many of our readers for his work with the Churches in East Africa; he is the Rev. David Barret, P.O. Box 230, Nairobi, Kenya. His booklet, "AD 2000-350 Million Christians in Africa", contains statistical projections of interest to those concerned with planning missionary training and projects over the next thirty years.)

Ivory Coast: Higher Institute of Religious Culture at Cocody

This interesting venture began in March, 1969 when Mgr Benelli of the Secretariate of State inaugurated the first academic year at the ISCR, Cocody. Founded by the Episcopacy of French-speaking West Africa, its aim is to provide a meeting place where priests, religious and laity can acquire a deeper knowledge and competence in teaching the Faith to Africans of all ages and categories.

Two courses are available: one for those who have already done the seminary course in theology; the second is adapted to those who have received secondary education and a basic doctrinal formation. However, it should be noted that the ISCR is not designed as a "refresher course for missionaries who have spent twenty-plus years on the missionfield. Neither was the ISCR intended to act as an acculturation course for young missionaries on their first tour. The Institute is limited to those who have acquired some experience of the African milieu, and wish to deepen their grasp of culture, art, language, etc. with a view to communicating their Faith.

Rhodesia: Racial Policy increases Church's Problems

The Church in Rhodesia faces more and more obstacles in her mission to close the gulf between all members of the community. The "Land Tenure Act" and the "Property Owners' Residential Protection Bill" show that government policy is clearly in line with a form of apartheid, South Africa style. But it is particularly in the field of education that the Church is being pressurized by the Smith regime. Rhodesia's Catholic bishops have stated that they cannot continue to operate schools or hospitals in which admittance depends on race and government quotas. They also explained that it would be practically impossible to staff racially-segregated schools or charitable institutions.

Catholic primary schools located in black African areas have already closed as a result of government policies. These schools catered for more than 150,000 pupils. As to the Catholic private schools, these contain some 5,500 pupils, of whom 1,800 are non-European and 246 African. Bishop D. Lamont, president of the Rhodesian Bishops' Conference, was asked recently whether the Catholic Church would accept a compromise proposal of the Rhodesian State and limit the enrollment of black Africans in Catholic schools to a certain percentage. This is how he answered: "This is rubbish, you cannot talk about being faithful to a percentage of a principle. It has to be all or nothing. And that's how the bishops intend it to be."

When Government broached the subject of limiting Africans to six-percent of the student body at European-type schools, Father S. Dunne, education secretary to the Bishops' Conference made the following statement:

"We do not accept that the multiracial aspect of our schools is an experiment. It is a policy. We reaffirm our principle that these are private schools. Whereas government has some right for the common good to set standards of education which we must meet, it has no right to direct whom we shall admit."

NECROLOGY

Father Jose Esteves Pinheiro of the District of Nova Lisboa, died at General Machado on February 12th, 1971, aged 75 years. He had been professed for 41 years.

Father Emile Girard of the French Province, died at Grasse, aged 71 years. He had been professed for 49 years.