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Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

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ROME: Evangelization and Basic Communities

At the meeting on the 15th January of the VIth Commission (Missions) of the Union of Superiors General, Father D. O'Sullivan, First Assistant, presented a report on "Evangelization and basic communities". He underlined the fact that such communities are on the increase, the importance of the experiments at present in operation and the great interest of the world and the Church in these experiments. One question springs automatically to mind: "Does this movement come from the Holy Spirit? and does He wish to use these communities as an instrument for evangelization?"

A community comes into being because of its unity of aim (in this case, evangelization, witness, catechesis), recourse to common means of achieving it and collaboration in this. There must also be a certain amount of stability.

A small community gives scope for deeper exchange, for a sharing of the gospel among its members transcending the institutional character of the Church. Within a community, the christian becomes more aware of the needs of others and the Church becomes a communion of persons.

In the parishes too such communities can exist. Indeed, the latter should relate to the parish, the diocese and human society in general.

There is perhaps a difference of emphasis between the long-established churches of the West, on the one hand, having well-defined structures within which spontaneous groups can move around freely, and the young Churches, on the other hand, where the collaboration of all is essential if a local church is to be established. Though there are very real differences of circumstance, all must come to realize that the Church is above all a communion of persons.

The VIth Commission will recommend to the 10 Superiors General (including Father LECUYER) who are delegates to the

Synod that a study be made concerning the part small communities should play in evangelization. Some points on the topic of community can already be found in the pre-Synod document. Furthermore, the experience of our institutes shows that basic christian communities can make a useful contribution to the wider movement of renewal.

PROVINCES

IRELAND

Provincial Chapter

In a previous issue (No. 40, page 3), we have given a report of the meeting held in Rockwell last September to plan the preparations for the Chapter. At that time, the date for the Chapter was fixed (Dec. 28th to Jan. 10th), a central preparatory commission was instituted, and a plan of preparation was drawn up.

In the succeeding weeks and months, serious work was done by various groups at community and inter-community level, in sessions, by meetings arranged by the central commission, by correspondence, publication of position papers etc. These preparations culminated in a two-week session for the capitulants themselves at the Vincentian Retreat House in Glenart from 10th to the 22nd December. The first three days were devoted to a retreat which was followed by three days of "Group Dynamics". In the course of the following week, lectures were given by specialists on Ecclesiology; and the spirituality of the Ven. Libermann. Some time was also devoted to a presentation of the principal reports by the precapitular commission; reports from the Districts and the mission groups operating out of the Irish province; a first sketch of the Agenda for the Chapter and the manner of procedure. Prayer in common figured largely on the programme; concelebrated Mass at midday with shared reflection on the Gospel became the focal point of the day's activities, both expressing and nourishing the fraternal spirit of apostolic unity that pervaded the whole session.

The Chapter proper, held at Rockwell College, began on December 28th and lasted till January 10th. The general theme was "RENEWAL FOR THE MISSION OF THE IRISH PROVINCE". The chapter titles of CDD were taken as items for the agenda under the following four headings: 1) Mission of the province 2) Lifestyle (including renewal) 3) Training 4) Organisation (including Finance and Propaganda).

It is worthy of note that the proceedings were not conducted in accordance with the classical procedures for parliamentary debate. The system adopted, called "Planning Prospective Methodology" was directed throughout the whole Chapter period by Rev. Father M. TAGGI S.J. of the Better World Movement, and Sister Sheila Noonan H.R.S. from Maynooth College. The main feature of the system is that it uses cards which are secret, and which enable every delegate to express himself freely and quickly, without being unduly influenced by others. The actual working of the methodology involves:- a diagnosis of the actual situation; the projection of the ideal to be achieved within a given period; a two-way reflection - from the ideal to the reality; from the reality to the ideal; finally, the planning stage, establishing the means to produce objectives.

Because of the methodology adopted, the "decisions" of the Chapter are presented in a form not usually received at the Generalate. The core of the final text is a chart, which spells out the details of a three-year plan (until the next Provincial Chapter) in the four areas chosen for action as mentioned above - Mission, Lifestyle, Training, Organisation. In addition, in the

course of the proceedings, a fifth title was added - Brothers. In all, there are eleven "objectives" to be attained by 1976, and for each of these objectives, there is a three-stage programme, subject to verification for each stage in June 1974, June 1975 and June 1976. Clearly indicated is the body responsible for the execution of each stage, and for the evaluation at the end of each year.

In addition to this "Three-Year Plan" a number of "diverse proposals" were voted:- that the magazine "FORUM" be continued as an organ for the exchange of opinion throughout the province; that contact be maintained with students who leave the scholasticate; that the province see itself as committed to work for reconciliation both in Ireland and in the Portuguese territories of Africa.

Rev. Father J. LECUYER, Superior General, represented the Generalate at the Chapter. Also present were Father F. GUTHRIE, Provincial of England and Father Ph. AGUH, Principal Superior of Nigeria.

On Thursday January 3rd, the Chapter held open house for representatives of the Irish Episcopal Commission, the Propagation of the Faith, the Irish Missionary Union and of missionary societies with common interests in evangelisation. The ceremonies centred on a Mass with 59 concelebrants including the Bishop of Killaloe, the Bishop of Meath and the Superior General; the principal celebrant was Most Rev. Thos. MORRIS, Archbishop of Cashel, in which Rockwell College is situated. The celebration took on an ecumenical character from the presence of the Venerable Archdeacon G. HOGG (representing the Church of Ireland Bishop of Cashel) who read the Gospel. Another item of the programme was an address on "Missionary Co-operation" by Father Brian HEARNE C.S.Sp., a staff-member in the Gaba Pastoral Institute of East Africa.

SPAIN

News from the Province

The Provincial Council at a meeting on 25th October 1973 accepted a new field for the apostolate of the Province at the request of Most Rev. CHARPENET O.M.I., bishop of Yagoua in the North Cameroons. The Province will take responsibility for the mission of Djoungoula where Father Jean SAVOIE of the Province of France is already working. He will soon be joined by Father Fernando CORAZON and Maria Teresa ACARREGUI, an agregé. This decision was taken following the disbandment of the team which was preparing to go to Camacupa, but did not succeed in getting permission from the Portuguese government to work in Angola. One of the members of this team, Father José Maria ROQUE SANTANA has joined up with the Animation Team of Madrid.

As there will be no novitiate in 1974-75, Father Victor CABEZAS, master of novices, will take this opportunity to spend some time on the missions, in accordance with the resolution of the Provincial Chapter requiring that all confreres engaged in training should have missionary experience.

Father Aniceto MONTERO has arrived at Arusha in Tanzania from where, after a brief stay at the novitiate of Usa to perfect his English, he will join the Spiritan team which is working among the Masai.

The statutes of the National Council for the Missions, were finally approved on the 25th October last by the Episcopal Commission for the Missions and Co-operation between the Churches. A representative of the missionary institutes will have a place on this Council. On the 24th November the major superiors of these institutes chose as their representative Father Waldo Garcia

the Congregation. Contact is maintained both at the individual and group level with school chaplains and Catholic Action movements, as also with diocesan secretariats and with other Congregations, in order to co-ordinate the policy on vocations. The Essos Centre is also used to maintain contact with our Spiritan aspirants. At the moment, there are five in the Senior Seminary of Nkol-Bisson; and arrangements are being made with the dioceses and with other Congregations for the training of Spiritan candidates.

During the year 1974-75, Father GOBINDA intends to visit various places in the Archdiocese of Yaoundé, in order to make the Centre known. Then from July 1st to 10th, there will be an "Information Session" for possible aspirants. The following are the conditions for the admission of candidates who wish to enter the Congregation:

- 1) for the Brothers: to have attended the "Training Sessions" over a three-year period; to have obtained the "Certificate of Professional Competence"; to have done a two-year "stage" in a Spiritan mission.
- 2) for clerics: to have attended the "Training Session" over three years; to have completed three years of Senior Seminary; to have spent a year's probation in a Spiritan mission.

The following is from a recent report: "In all sincerity and humility, we can say that now the Missionary Centre is on the right road. No doubt we are going ahead very piano, but also very sano. It is our policy to proceed very cautiously, because, as one of our proverbs has it: 'If you find yourself twice at the foot of the same tree, it is a sign that you are well and truly lost'."

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GABON Meeting of the Principal Superiors of Equatorial Africa

The annual "conference" of the Principal Superiors of French-speaking Equatorial Africa was held from the 8th to the 10th Jan. The venue this year was Libreville. Those who took part were: Father MOREL, Principal Superior of Gabon, Father TIMMERMANS of Bangui, Father POUGET of Yaoundé, Father DE JONG of Doumé and Father GROSS of Brazzaville. The Generalate was represented by Father Louis LEDIT, Assistant General, and the French Province by Father René YOU, Vice-Provincial. Also invited were Father FERRON, Principal Superior of the District of Senegal, who was unable to be present and Father BOUJU, of the District of Kongolo (Zaire) who could not get to Libreville in time.

During the three days, the Principal Superiors exchanged ideas on the various documents sent out to all confreres by the General Council in preparation for the General Chapter. A very fruitful dialogue took place concerning the role of District Superior. What exactly is his responsibility for the spiritual and apostolic "animation" of the confreres? How can this be done more effectively? Should the number of Principal Superiors be increased to, say, one per diocese? Or would it be a better solution to give real responsibility to the assistants in each diocese? Should the Principal Superior have apostolic commitments in the diocese where he lives? This is not the place to give the solutions which were suggested as these will no doubt feature in the pre capitular texts which will be drawn up by the central Commission when it meets in April at the Generalate.

Archbishop ANGUILE, of Libreville, and Bishop NDONG, of Oyem, were invited to meet the Superiors and to tell them what they expected of Spiritans in their dioceses. A brotherly, direct exchange of views followed.

There is no doubt that these meetings between Principal Superiors - who know most about their own problems - are very worthwhile. It is a pity that the example set here has not been followed everywhere.

Father LEDIT did a tour with Archbishop ANGUILE of the parishes of Libreville and Port-Gentil, the industrial capital of Gabon.

On his return journey Father LEDIT made a stop-over at Douala where he visited the parishes of the city and admired the fine work of the Procure of the Congregation, which receives bishops, priests, religious, nuns and lay missionaries passing through. The procure is not only inter-congregational but also very ecumenically orientated. Father LEDIT also visited the other great centre of the Cameroons, Yaoundé, the capital. He was able to see for himself the Spiritan Centre of Essos which has been mentioned above.

Looking back over the years, one can appreciate better the rapid evolution of the African countries, not only on the level of economic development but also on a cultural level. This is true also of the African Churches which are rapidly developing and seeking their own identity. (Father LEDIT).

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TANZANIA Professions at the novitiate of Usa

On the 3rd January 1974, four novices made their profession at Usa. They are: Liberatus KUNDY (21 yrs), Paul CHUWA (24 yrs), Daniel MACHA (24 yrs) and Aloyse MINDE (26 yrs). All four are from the diocese of Moshi, so rich in vocations. Father Th. TUNNEY, Principal Superior, thus describes the ceremony: "It was in every sense of the term a celebration, a feast day! Twenty-five priests concelebrated the Mass of Profession, with Bishop DURNING as Principal Celebrant. Mgr. WINKELMOLEN, Fathers DE BOER (Bagamoyo), and WALSH (Kenya) were among the concelebrants. I received the Consecration and vows of the four novices. A contingent of seven Fathers came from Kenya for the day, as well as our own men from various parts of the District. Other religious - priests, Brothers and Sisters - were also in attendance. Added to these, was a large group of relatives and friends of the novices, and local parishioners. It is to the credit of the community at Usa, and especially the new seven novices, that the festivities were able to be really shared by each category or group that attended..."

An orientation programme for new candidates entering philosophy was held in January at Usa. The programme included an intensification of English knowledge and study techniques, discussion of christian life, an introduction to the Congregation and its missionary vocation.

The total number of professed African members of the Congregation is now 102: 5 Bishops, 40 priests, 5 Brothers, and 52 major seminarians. The Bishops are: Bishop NWEDO of Umuahia (Nigeria), Bishop OKOYE of Enugu (Nigeria), Bishop KILASARA, formerly of Moshi (Tanzania), Bishop ONYEMBO of Kindu (Zaire), and Bishop TCHIDIMBO of Conakry (Guinea). The greatest number of professed African members of the Congregation are Nigerians (61), followed by Tanzania (9), Angola (8), Cameroon (6), Kenya (4), Senegal (4), Sierra Leone, Madagascar and Congo (2 each), and Zaire, Guinea, Gabon and the Central African Republic (1 each). A meeting of representatives of the African Spiritans, in preparation for the General Chapter, is scheduled for March 4-7, at Awomama, Nigeria. Fifteen delegates will take part in the meeting, which will be attended by Father Donal O'SULLIVAN, Vicar General of the Congregation.

Father Brian O'ROURKE, on an assignment in Zambia during 1973, has returned to Tanzania to teach Fundamental Morals at the seminary of Kipalapala and be the Spiritan representative on the staff.



PUERTO RICO

Honour for Spiritan

One of the highest honours that a Puerto Rican community can bestow on anyone is to declare him an "Hijo Adoptivo" of the town. On Sunday, November 25, 1973, in simple but impressive ceremonies during their annual "Fiestas Patronales", the town of Juncos declared Father Albert SEICHEPINE an "Hijo Adoptivo", citing in its declaration his ability to be all things to all men and his work amongst the youth of the town. Our congratulations to Father SEICHEPINE!

The Spiritans of Puerto Rico met in the community of Arecibo for its annual Thanksgiving get together. All communities were present. The community of Arecibo very graciously hosted their guests to make the day an enjoyable one. The snow and the football games were the only things missing....



NIGERIA

Canadian Provincial's journey

In December 1973, Father Alphonse SOUCY, Provincial of Canada, spent a month in the Nigerian missions for which his Province is responsible. We have picked out the following extracts from his impressions of the journey:

"My main reason for visiting Nigeria was not merely to enjoy temperatures which would make me forget the month of December in Canada. I wanted to meet the confreres, get a better understanding of their personal and collective problems and also to answer their questions concerning the administration of the Province and and the changes which have either already taken place or which they would like to see being made.

"The matter of a subsistence allowance had been the subject of a petition from the District Council of Kabba. Agreement was reached on this point without difficulty. I stated, in the name of the members of the Province and the Provincial Council, that what is necessary and useful for the subsistence of confreres on the missions is always given priority, and this, in fact, has been prescribed by the Provincial Chapter. The way of life is different and one does not live the same life in Nigeria as in Canada; but there is no question of depriving those who are on the missions abroad in order to contribute more to evangelisation and development projects.

"On the other hand, it was acknowledged that the Province ought not to take the place of those in charge of the dioceses and be held responsible for the needs of everyday life. Contracts have been made between the Congregation and those in charge of the dioceses to ensure that maintenance is adequate. It is up to us to provide for needs which arise from our circumstances as foreigners and members of the Congregation: personal contribution, travel, imported food products. Some confreres eat the African food but that could not and should not be obligatory....

"In connection with our obligation to provide personnel for the Prefecture at Idah, we must fact up to our shortage of manpower and to the fact that admission to Nigeria is becoming more difficult. If Nigeria were to completely exclude foreigners, where could we or should we then go? This is a question which does not require an immediate reply but which cannot be

completely put aside. I put this question to those members of the General Council who were in Rome when I was on my way through in January, and I was given no very definite answers. The General Chapter will no doubt come up with some solutions....

"One might begin to think that I spent a lot of time dealing with administrative affairs. That was not at all the case. The greater part of my time was given to visiting the confreres in their missions and finding out about the work of each individual as well as various problems of all kinds... I cannot but mention the warmth and friendliness of the welcome I received, especially when it is remembered that I came like a thief in the night, without warning... You will easily understand that it was not just the temperature which made my stay such a pleasure but above all my meeting with the confreres, and the visits also to Most Rev. MAKOZI, the Sisters and the Canadian nurses.

"Seeing these missions for the first time in 10 years, I was able to note the progress achieved, the more constant attention to the training of catechists and leaders, a willingness on the part of all to serve the christian communities and allow them to live their faith in accordance with their customs and culture.

"My month in Nigeria ended with a visit to the confreres of the East, first in Ihiala, residence of the Principal Superior, and then in Awomama, where the novitiate is. There are 15 novices this year and these African vocations are the best guarantee of the continued existence of the Spiritans in Africa. This visit, in the company of Father Bruno GOUBOUT, could not but be a source of joy and renewed hope.

CAMEROONS

In the diocese of Bafia

The church in Bafia is at a transition stage - transition from a church with strong "Western" characteristics to being a genuine local church with its own identity. There are some necessary "improvements" to be done, but the question is: Who will do them? Good-will on the part of the missionaries is not enough.

Working in the diocese there are 32 priests, 60 Sisters, 10 Brothers, and 18 lay Social Service workers. The number of seminarists is 81, but 62 of these are still in the junior seminary and 16 others are doing their secondary studies in different establishments. So, there are only three senior seminarians. Since the diocese was set up 8 years ago, nobody from the diocese has been ordained priest. During the next 8 years, the maximum number of ordinations foreseeable is 3, but during this time, the present missionary personnel will have aged, and inevitably some will no longer be with us. In the course of the past 8 years, the number of baptised has increased from 37,000 to 53,000; in the next 8, we can expect to reach the figure of 75,000. Who is going to distribute to them the bread of the Word and of the Eucharist?

Some bishops are anxious to ensure the future of their churches by establishing numerous "christian communities". This involves training the laity, and especially, community leaders, so that they will be ready when the Holy See grants the authorisation to ordain them priests. In Bafia, therefore, much attention is being given to forming communities, with lay people in charge and responsible for certain ministeries. The Sisters are very much involved in the direct announcement of the Gospel, in the biblical and spiritual instruction of both adults and children.

Our leprosiuims show fewer and fewer admissions, while the number of cures is increasing. This is a good sign, and besides, the staff is able to visit the 16 "anti-leprosy" dispensaries in the region. Each mission has its dispensary and the whole system has now been taken in charge by a young doctor.

There are 9,300 pupils in the primary schools; in the post-primary department, there are two secondary colleges and two technical schools. The Training School at Lablé has recently been reinforced by the arrival of Auxiliary Brothers from Gard Abbey (where we had our first Senior Scholasticate, and where the Venerable Father was buried).

Inseparable from the announcement of the Gospel, development work is also a normal part of the activities of all the missionary teams, in some cases, to a rather limited extent, in others as a priority, in order to improve living conditions, which still leave much to be desired. (From a letter by Bishop LOUCHEUR).

ZAIRE

Missionary Experiments

Extracts from a letter by Father F. LE HELLAYE:

"At Lokandu, a small town of 7 to 8,000 inhabitants, I soon realized that I could not carry out worthwhile and lasting apostolic work without the support of lay people. The centre is divided into four sections. In agreement with the christians there we decided to give up centralizing parish life around the Church and to form in each section a small community of christians who take full responsibility for their christian lives. This experiment has been going on for two years now and it has proved very promising. The christians know each other well and have made a good choice of leaders. The latter take care of catechesis, prayer life and catholic action in their section. These communities have sent three animator-catechists for training at our Catechetics and Pastoral Centre in Katakokembe. Looking over this humble experiment, I am brought to conclude that our particular role as foreign missionaries is to form small local christian communities like these.

Kindu-Tokolotee. This is a large district with a population of 15,000. Out of the 20% who are baptised, only 400-500 adults come regularly to Sunday Mass, all of different tribes. We have been giving thought to this problem for some time as we wished to avoid repeating the mistakes of the past. At the beginning, we were three priests in all, then, after a year, I was left on my own. It was clear to me that if I was to get to know the people better, I would have to live among them, share their life and be aware of their needs. In 1972, I had a simple but habitable house built for myself. Another Father, a specialist in Swahili and well-informed on local customs, agreed to team up with me. We decided that the main task for the moment was to give the christians a sounder and more authentic training and to choose the best among these, with the idea of making them aware of their responsibilities towards the christian community of the district. Concrete methods of training had to be found. We chose dialogue-meetings, once a week, based on prepared biblical texts, which had been given out two days in advance. In this way, we are in contact with about 100 people and these discussions have proved very enlightening both for them and for us. In general, we try to make use of every opportunity to give a christian training to people and encourage them to dedicate themselves to the service of their brothers. This is done particularly through catechesis in the schools and the catechumenate of children and adults. All this work is entirely in the hands of the people of Zaïre themselves and we, the priests, merely give them advice. We had

taken several other decisions at the parish council but unfortunately the government has forbidden all meetings and so, many of these resolutions have remained a dead letter. However, the last meeting of this same council produced some very good results and it was unanimously decided to divide our large district into six sub-districts of 200 to 250 families each and to start up christian communities in these. This decision raises great hopes for the future.

The big majority of the population is under 20 and so the apostolate of the youth is all-important. I agreed to act as chaplain to the secondary school so that I would have the opportunity of being with these young people and answering their questions about religion. Attendance at the religion classes is entirely voluntary. With this daily contact, I find I have to continually rethink the message of the gospel which I wish to bring to them. Cultural authenticity, the reappraisal of Bantu heritage, the aspirations of modern youth, are to me so many "unknown quantities" which make it necessary for me to present the faith in Christ with great respect for my pupils' own culture. I always take my lead from everyday life, the questions they ask, and from the bible. Each time, the same question keeps turning up: "What does being a christian mean to us?..."

EAST AFRICA AMECEA Plenary Meeting

In our last issue, we gave quotations from the "Message on Reconciliation" published by the AMECEA Bishops at the closing session of their General Assembly. We are giving here some of the more important points from the conclusions of this meeting, the theme of which was "Guidelines for the Church in Eastern Africa in the 1980's."

Preamble. We believe that in planning for the life and work of the Church in the 1980's we must take the Holy Scriptures as our norm and guide.. We are convinced that the God who speaks to us in the Scriptures is the same God who is continually speaking to his Church today through the signs of the times: the events, situations and conditions of men's life in our day. We take these signs of the times in our countries as the challenge of God for his Church in the coming years...

In order to fulfil this mission, the Church must live and work in the world, not in the isolation of a ghetto, but in close collaboration with all men of good will, irrespective of race, colour, social condition, sex or creed. She believes that all mankind is included in God's Salvation Plan, and feels called to unite with all men in the common realization of God's Kingdom. She is, therefore, ready to cooperate with men of every persuasion; fellow Christians, in spite of real differences that separate them, and also men of other religious persuasions. She is also prepared to collaborate sincerely with the legitimate Governments in their efforts to bring about development and progress. This respect for all men and readiness to collaborate for the common good must continue to be a dominant factor in our planning...

We are convinced that in these countries of Eastern Africa it is time for our Church to become really "local", that is: self-ministering, self-propagating and self-supporting. Our planning is aimed at building such local Churches for the coming years. We believe that in order to achieve this we have to insist on building Church life and work on basic Christian communities, in both rural and urban areas. Church life must be based on the communities in which everyday life and work takes place: those basic and manageable social groupings whose members can experience real inter-personal relationships and feel a sense of communal

belonging, both in living and working. We believe that Christian communities at this level will be best suited to develop real intense vitality and to become effective witnesses in their natural environment.

Personnel... To enable the available manpower to play fuller roles in the ministry of the Church we strongly recommend that present Church structures and attitudes be modified, e.g. by establishing basic Christian communities, by giving more responsibility to the laity as local leaders, and by a better utilization and distribution of manpower.. We resolve that in promoting vocations for Church personnel, special attention should be paid to the African Brotherhoods, who seem to have been neglected in some parts of the AMECEA countries..

Religious Education... AMECEA should accept the General Catechetical Directory issued in Rome in 1971, and produce a Source Book for Religious Education. Since the Governments express a desire to have Religious Education incorporated in the national educational system, it will be imperative for the Catholic Church to collaborate closely with other Churches and with the State in producing Education syllabuses and books, and in the training and animation of Religious Education teachers.

The Family... Catechesis, which includes preparation for marriage, ought to incorporate the good values of African customs and rites. A Marriage Advisory Board should be established which can help married couples to integrate their life in modern society. It is a God-given right of parents to plan their family according to their well-formed consciences, but in doing this, husband and wife will use only lawful methods...

Development... The Church is concerned with the salvation of the whole man. Therefore, social services and development work are seen by Her as an integral part of the Gospel message she has to proclaim... The Church participates in nation building by working at eradicating poverty, ignorance and disease. The Church feels strongly that she has a prophetic role to play in the search for social justice... The Church advocates and encourages self-reliance in development. She realizes, though, that we still largely depend on outside help. Our AMECEA countries deeply appreciate this brotherly assistance..(FIDES 12-1-74).

ETHIOPIA

Progress of the Irish Team

Recently this team has been reinforced by the arrival of a Father and a Brother who are now attending language school. This brings the total number of Irish confreres involved to six. Their centre is at Arba Minch, in the Province of Gemu Goffa, where they have acquired a good plot of land. They are building a residence, a house for the servants and a hall which could be used for various activities. Relations with the civil authorities are excellent.

Exploratory tours have also been made - first of all, in the Valley of the Sile, a fertile region which would be very suitable for a foundation; then, in the District of Gemu, which numbers 200,000 inhabitants. This latter is without a priest, doctor, or roads. The sanitary conditions are deplorable: sickness, malnutrition, malaria etc. Fr. MULLIN will work in the region of Chenchu and establish a second station there with the approval of the apostolic administrator of Gimma. A doctor and nurses will be needed there. The Catholic Secretariat will provide food and medicine as well as building materials.

In the District of Goffa, the team were very well received by the Governor who treated them as his guests during their visit. "As you are the first to come here," he said, "your mission will be given first priority." The country is fertile and food is

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

- Father Joaquim VAZ, of the Province of Portugal, died in Coimbra, 1-1-74, aged 57, after 34 years of profession. (2)
- Father Robert DUXBURY, of the Province of England, died in Liverpool, 5-1-74, aged 59, after 40 years of profession. (3)
- Brother SERAPHINUS DENTENER, of the Province of Holland, died in Nimègue, 9-1-74, aged 71, after 42 years of profession. (4)

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

half the price it is in Arba Minch. The population is 60% pagan. The team has been offered a plot of land and as soon as permission has been obtained from the Governor General and the Archbishop of Addis-Ababa, a mission will be set up there which could branch off into sub-districts. A station could be established there with two Fathers who would act as pioneers. The Governor General of Arba Minch has offered to accompany the Fathers on a second tour of the area which would facilitate matters considerably.

All education is in the hands of the government. A secondary college at Arba Minch is fed by the primary schools of the districts. The lower classes are taught through aramaic. Then English is gradually introduced up through the higher classes. Religion is not taught in school, though the pupils are taught ethics which seem to be taken from the Book of Proverbs. There is therefore considerable apostolic work among the pupils outside school hours. Moreover, the whole Province is ripe for all kinds of missionary activity and development.

The Dutch - American Team

This team has had to make temporary changes of plan and for some time past has been working with the Irish organization "Concern" at Kobbo in a region which has been badly stricken by drought and famine. The volunteer-workers of "Concern" are bringing assistance to about 10,000 people, of whom about 1,000 are in shelters, clinics and orphanages. Since May 1973, a nun from the Medical Missionaries of Mary and a White Father have been working in this region. In June, Father Jede DE LANGE C.S.Sp. of the Province of Holland came to assist them. He was soon followed by Father Robert BUTT of the Province of USA East, while Father W. JACKSON, also an American Spiritan, and Father Eef NASS, of Holland, took charge of food supplies. Three of the Fathers fell ill and had to return home. Of these, Father Edward KELLY is the only one now back in Ethiopia. Father BUTT did excellent work in Kobbo. It was he who received the volunteer-workers from "Concern" and he was very useful to them during the first few days which were particularly trying. This splendid effort to come to the aid of the victims of the disaster, before the rest of the world knew anything about it, was supported from Addis Ababa by Father Kevin DOHENY of the "Cheshire Homes" Organization and Brother Augustine O'KEEFFE, both from the Province of Ireland. The intervention by the "Concern" medical team in Ethiopia is the result of the initiative of Father Raymond KENNEDY C.S.Sp., who visited the drought-stricken area on his way back from the Yemen. This is yet another fine example of the co-ordination of efforts and pooling of resources. The volunteers from "Concern" have overcome the initial difficulties and are hard at work. The Spiritan missionaries are therefore free to head south and devote themselves to the missionary task which was their reason for coming to Ethiopia.

(Excerpt from a report by Father Michael DOHENY).