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3-20-1972

CSSP Newsletter-No.26 (1972)

Congregation of the Holy Ghost Fathers

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show the utility of the Pontifical Works, which by their universality guarantee an equitable distribution of mission-aid, and hoped for the "full insertion of the Pontifical Mission-Aid Societies into the ordinary pastoral work of the Bishops as the principal instrument of their missionary cooperation."

In the discussion which followed, a great variety of situations was noted in the different countries. There is great interest in the missions and in helping developing nations, and, while room must be left for spontaneity, it was felt that a certain amount of coordination would be of benefit to all. Most representatives felt that it was necessary to avoid a parallelism between the Pontifical Missionary Works and the Episcopal Conferences. The National Directors of the Pontifical Works should have a prominent position in the National Missionary Council and should work in close liaison with the Episcopal Conferences.

On the question of the draft statutes for the Pontifical Works it was felt that the four Works should have a general statute in common, with special sections for the regulations that applied only to each one individually. It was decided to give the statutes further study with the help of experts and with further consultation with the Episcopal Conferences.

Cardinal ROSSI, in his closing words, recalled that the 1972 important anniversaries for the missions (as noted above) should provide a good opportunity for giving renewed impulse to missionary activity and mission aid. He asked Bishops and Religious Institutes to send in reports on their activities in the field of mission aid, so that Propaganda Fide would have a fuller picture of the situation and be able to suggest ways and means for better coordination. He ended by recommending the study of 'Ad Gentes' as the best text for promoting a missionary spirit according to the mind of Vatican II. It is a document that should be thoroughly studied and put into action in our lives if we are to be faithful to Christ's command to go and teach all nations. (FIDES)

PROVINCES AND DISTRICTS

IRELAND.

Pope thanks Archbishop McQUAID

" Venerable Brother, We would not wish one day to pass without Our declaring to you, publicly and candidly, Our manifest admiration. Having now attained to a rather advanced age, You have, with such greatness of soul, such deep respect for the Vicar of Christ and his will, spontaneously laid down the burden of governing the Archdiocese of Dublin, an office you have fulfilled with the affection of a pastor.

" No one who has indeed known you can be unaware how close is the union and relationship of love, of sense of duty and of friendship, with which you have bound yourself to a most loving flock.

" Moreover, it is manifestly evident that to this flock you have always been a light of integrity and virtue, a pillar of Faith and religion, a solace in sorrow and affliction.

" Wherever, in the future one may look, one must discover the traces of your work, your industry and your attentiveness.

" While, therefore, We duly receive from you, as is fitting, your resignation from your office, We proclaim the excellent reason why We should openly honour you with illustrious praise and make known Our singular affection: with marvellous success, for a very great portion of your life and with all the resources of your person, you have devoted yourself to the one care and charge of the fold of Dublin.

" You now depart from office, surely with a certain sadness. You should, however, comfort yourself with this particular cause for consolation: you have never disappointed, never failed the hopes of the Church, the will of Christ, and the expectations of a Catholic people.

" In addition to this Our witness, We would thank you also for having, with your own gifts, given yourself zealously to the work of the whole Church, and for having, in so distinguished a manner, shone forth to all priests and Bishops, as a luminous example of charity, of constance and of fidelity.

" Let, then, Our fraternal esteem and heartfelt expression of joy be crowned for you by Our Apostolic Blessing.

" May that blessing, with the kindly assistance of God, be always a source of gladness to your days, sustain you in your apostolic zeal and gain for a faithful servant the most abundant reward of everlasting life.

" Given at the Vatican this tenth day of January, in the year nineteen hundred and seventy two, the ninth of Our Pontificate.

PAUL VI POPE.

PORTUGAL.

Ethnography

Every year the General Overseas Bureau organises a literary competition relating to Overseas, consisting of five sections: Poetry, essays, fiction, history and documentaries. Fr. José MARTINS VAZ entered for the second section, submitting his work entitled "In the Cabinda World" in two volumes, and won the Frei João dos Santos Prize, among nine contestants. (Frei João dos Santos published in 1609 his "Eastern Ethiopia" - the first ethnographical essay on Africa: hence the title of the prize awarded by the General Overseas Bureau for works of this kind.) Fr. MARINS VAZ had already published in 1969 a work on "The traditional Philosophy of the Cabindas". In the book for which he was awarded the prize, he has dealt with four fundamental subjects: Traditional Religion and African Divination; The Family; Ancient and Contemporary Social Classes; Crises in African Societies. This work shows a remarkable knowledge of this African people and deserves, along with the prize awarded to him, our heartiest congratulations. We note than another of our Portuguese confreres, Fr. Joaquim MARTINS, has published an important work entitled "The Wisdom of the Cabindas", in which he discusses, with suitable illustrations, the many symbols and proverbs characteristic of this people.

SENEGAL.

District Chapter

The Senegal District Chapter opened on Monday 7th February, in the Foyer de Charité at Cap des Biches. There were 29 capitulants present: 10 members of the District Council and 19 delegates from the dioceses. Fr. L. LEDIT, Assistant General, represented the Generalate, and Fr. J. GODARD, Provincial Vicar, the Province of France. The regulations were more or less those of the General Chapter. Three schemas were discussed: Our Missionary Commitment; Our Apostolic Work; Our District as a Living Entity.

Visit of Mgr THIANDOUM. The Archbishop of Dakar presided at the concelebration on Febr. 8th, at the invitation of the District Superior. After the Gospel, addressing the capitulants he said that through the General Chapter and that of the Province of France, the spirit of Vatican II was touching Senegal in a new way with this District meeting for updating the apostolate. He expressed his admiration for the work done in preparation for the Chapter, in spite of the short time available. Having received a pre-capitular document, he realised the interest of the subjects dealt with, and the seriousness with which they had been studied.

In the name of his colleagues in the Episcopal Conference, he wished the Chapter every success and felt sure that it would have benefit the life of the Local Church. In fact, since the diocese and District overlapped, the problems dealt with would obviously concern both jurisdictions.

"Be yourselves, but not in isolation from others", he told us. "Be yourselves, that is, be faithful to the ideal of your founders. But be also united with others, because our era is one of social relations, of contacts among men. First of all, you have to work with the catechists, because it is these whom you will meet first in the course of your ministry, even before the local clergy. You have to team up with the African priests, with the laity, etc..

"I am not saying this because of particular circumstances, added the Archbishop in concluding, because I have already said it on many other occasions. I believe in the usefulness of your presence in Senegal, in the same way as I believe also that it should continue."

The atmosphere of the Chapter was excellent. Discussions were lively, especially regarding to the first schema "Our Missionary Commitment". The missionaries from the bush, led by Mgr CAILLEAU, placed the emphasis on the "first evangelization", with the rest insisting more on development work in the towns, especially at Dakar (600,000 inhab.) The urban masses pose serious problems regarding evangelization; furthermore, "first evangelization" is certainly not excluded there, quite the contrary!

Another topic discussed: The District of Senegal includes the Islamic Republic of Mauritania, where 7 confreres are working with Mgr BERNARD. The Christians living there are all foreigners; thus the problem posed by Mohammedanism has got to be faced. Four Fathers know Arabic and have contact with the Muslims. At the Chapter they stressed the need to get into touch with this world, rather than ignore it, as has more or less been the case up to the present. In Mauritania, the Moslems constitute almost the entire population. In Senegal, they are 75 %, compared with 17 % Animistic and 8 % Christian.

The capitulants seemed to realise that methods for approaching the Moslems still have to be worked out, and that those who wish to undertake this work should be trained for it. This "mission" would require: a) a deep knowledge of Islam, b) great detachment, c) considerable discretion, and d) a great poverty of spirit.

The Chapter was able to deal with three schemas only at the "yellow paper" stage. The closing date having been fixed in advance, it was not possible to vote on a definite text, without simply rushing them. The Chapter, therefore, decided to interrupt its work on the 12th February, and to reconvene and bring it to a close from the 11th to the 14th of April. Thus, the texts will not be available till May 1972. (From Fr. LEDIT's report, 20-II-72)

NIGERIA.

Archbishop HEEREY of Onitsha

On the 7th of February, His Grace Most Rev. Dr. Francis ARINZE, Archbishop of Onitsha, celebrated a Pontifical Requiem Mass in Holy Trinity Cathedral, to mark the 5th anniversary of the death of Most Rev. Dr. Charles HEEREY, CSSp. the first Archbishop of Onitsha, who died in St. Charles' Borromeo Hospital, Onitsha, on the 7th of February 1967. In his sermon during the service, Archbishop ARINZE paid a glowing tribute to the evangelical and educational work of late Archbishop HEEREY. He also praised the exemplary life lived and self-service rendered to the nation by the early Mission-

aries, like Fr. LUTZ, who was the first Catholic priest to set foot on the land east of the Niger, and Bishop SHANAHAN of blessed memory whose name is a household in almost every family in the Eastern State. He drew attention particularly to the late Archbishop HEEREY's foresight in fostering the growth of native clergy. Concluding, he exhorted both clergy and laymen to emulate the early Missionaries and live exemplary lives wherever they are and in whatever position they are placed in life. The Mass was attended by a large congregation drawn from all walks of life, including the nephew of Archbishop HEEREY, Rev. Fr. Ben HEEREY, CSSp. Parish Priest of Udi in Enugu Diocese. (OSS.ROM. 2-III-72).

EAST AFRICA. Plans for New African Province

On January 15th, Fr. Thomas CLYNES, CSSp. Editor of "The Paraclete", concluded a seven week tour of our East African Missions. As one of the high points of his trip, he recalled the days he spent at Usa River in the Arusha diocese of Tanzania. There in the foothills of Mount Meru and the lofty snow-capped Kilimanjaro, 20 young seminarians are preparing for the day when they will become the first East African unit of the Holy Ghost Fathers. Presently, Usa River is a center where H.G. students, all of whom are studying at various seminaries, gather and live together during vacation periods. With the phenomenal growth of the Church in Africa many young men have expressed their desire to become religious and missionaries, and the establishment of an East African Province by the H.G. Fathers is a direct response to the overwhelming increase in vocations. In West Africa, the Province of Nigeria is already flourishing, and now in East Africa the Province of Tanzania will, please God, soon become a reality. (The Paraclete, Febr.72)

USA-EAST. Centennial Celebrations

This year marks the 100th anniversary of the coming of the Holy Ghost Fathers to the U.S.A. Our American confreres have planned to give the maximum of solemnity and publicity to the commemoration of this event, so as to instill in the members of the Province a deeper sense of love for the Congregation, and foster vocations and spiritual support of those who come to know it better. In a special message from the White House, President Richard NIXON acclaimed C.S.Sp. achievements during its hundred years of presence. In addition, proclamations from the mayors of several major cities cite the impact our confreres have made through their apostolic work. Cardinal KROL expressed pleasure in having the opportunity to publicly acknowledge the extensive service provided by the Congregation in the Archdiocese of Philadelphia. He is among the Bishops who will be principal concelebrants at Masses of Thanksgiving to be offered throughout the Province during this year. Rev. Fr. LECUYER, Superior General, has been invited to be present at the major events, especially at a reception which will be held in his honor in Washington towards the end of September or the beginning of October. He will take advantage of the occasion to visit some communities in the Province and in Puerto Rico. Fr. W.WRIGHT has been asked by Fr. Ch.CONNORS, Provincial, to serve as Centennial Coordinator.

News from our Mexican Missions

The mission at Sasabe, Sonora, Mexico, is under way and serving as the center from which two missions in Arizona are serviced. The visit to our men and works in the Diocese of Valles, San Luis Potosi, Mexico, proved most rewarding and very satisfying. Our men, thank God, are in good health and extremely happy in their work.

At present, the center at Tanlajas (2 confrères) services San Antonio (where Fr. TOWNSEND deceased this past year was stationed) and about 20 out-stations; the center at El Pujal (1 confrère) services 15 sub-centers and might possibly be expanded to include an additional 15 others with added help. In this region abandoned by both Church and State in the past, and in the whole Diocese, we are the only religious Community from outside the country laboring for a neglected people who require the very basic instruction despite their formal Baptism in most cases. These hardy souls demonstrate their deep gratitude and respect to the confreres in every way possible. Including our men, there are 30 priests for a half-million people and more; a few of these priests are members of a small Mexican religious Community - the rest are men from other sectors of Mexico. The genuine need for personnel in this Diocese and region is exceedingly evident. The Bishop naturally expressed his honest appreciation - and His Excellency, an astute and apparently competent Shepherd, makes known the high regard he has for the confreres.

New National Director for Holy Childhood Association

On February 28, Fr. Vernon GALLAGHER, CSSp. was appointed National Director in the U.S.A. of the Pontifical Work of the Holy Childhood. He succeeds Fr. Augustus REITAN, CSSp. who has been National Director since 1956. - Fr. GALLAGHER, who was ordained in 1940, holds a doctorate from the University of Pennsylvania. He was President of Duquesne University, Pittsburgh, from 1950 to 1959, and U.S. Provincial Superior from 1958 to 1967. In 1967, he became Associate National Director of the Holy Childhood Association, under Fr. REITAN. Since last July, he has been parish priest of the Sacred Heart parish in Emsworth, Pa. (FIDES).

SOUTHERN BRASIL Sao Paulo Spiritan Scholasticate

On the 1st of March 1971, the Senior Scholasticate for the District of Southern Brazil was opened at Vila Mangalot, Sao Paulo. For most of the 12 students forming the first group admitted, this event marked a great change in their lives. It was the beginning of their course of higher studies in the Jesuit-run Faculty of Philosophy. It was also their first experience of community life, shared with fellow students coming from other districts and therefore with very different outlooks and customs. Their first contact with pastoral duties and problems takes place in a **very** poor parish, where the seminary is situated in part in the presbytery itself. There was also the impact of life in a large city to be faced by young men coming from small towns and isolated farms in the country. However, after the first couple of months, all problems of "adapting" were happily overcome.

At the end of December 1971, while the already established pupils were off on the long holiday, 9 new pupils arrived to prepare for the entrance examination to the Faculty. They had intensive courses in Portuguese, History and English, all given by lay professors. 5 others will soon be joining them. For the new scholastic year, the number of seminarians is expected to be over twenty.

Some seminarians from last year began their novitiate in Febr. of this year. This usually takes place after the third year of philosophy, although at the end of each of the first two years there is one month devoted to spiritual preparation. The novice has an opportunity to work in the novitiate, or sometimes in the parish itself, or in some appropriate field.

The seminarians are gradually integrated into parish life. They have done a course of catechetics and they work together with their

CONGO.

Session on Pastoral Theology

Following the meeting held at Pointe-Noire at the end of last December, there was a further session at the Libermann Senior Seminary in Brazzaville on the 9th, 10th and 11th of January, at which approximately 80 priests, sisters and brothers were present. Planned as part of the programme for the "continued formation" of the clergy, the session took for its theme: the meaning of the sacraments. The work was shared among three professors from the Seminary: Fr. Dominique KIMBEMBO was the expert on matters connected with liturgy and culture, while Fr. Germain BREMONT and Fr. Bernard TENAILLEAU were responsible for questions relating to dogmatic, moral and pastoral theology. Today, it is more necessary than ever before to take a fresh look at the sacraments, because, since Vatican II many modifications have been introduced which make them look different. The fundamental element of faith in the reception of the sacraments is now more emphasised. The community aspect of the sacraments in the face of the whole Church is also highlighted in the new rites. The Liturgy itself is coming to fulfil its function as the language of the People of God. For this reason, it is the desire of the Church that people not only adapt to the new outlook, but develop it. What will be the outcome of this session? We should talk of hopes, rather than results, perhaps, as the session had in fact no authority to issue directives. Many priests have expressed the hope that the pastoral practice will be renewed in regard to Christians who are living in what is called an "irregular state" because of their marriage situation. However, hopes are mainly centred on possibility of having the sacramental liturgy adapted to the mentality and culture of the peoples of the Congo. (SEMAINE, 5-III-72).

ZAIRE.

The New Testament in swahili

The Episcopal Conferences covering the three Provinces of Katanga, Kivu and Kisangani, totalling 16 dioceses with approximately 4 million Catholics, among whom our confreres are working, have asked for the preparation in swahili of the New Testament and Bible, as well as some other liturgical books, for use in all three provinces. The renewal of the Liturgy which introduced the use of the vernacular in the Mass, made the need for this translation a matter of urgency; a translation into simple and easily intelligible swahili which may be understood even by uneducated Christians, utilising the vocabulary in current use. Moreover, for preaching and for various forms of the biblical apostolate, introductions and abundant notes are to be added, according to the directives of Vatican II.

The preparation of this edition has been entrusted to two experts: Fr. J. PEETERS, who is responsible for the Swahili language, and Fr. A. ROMMELAERE, who has been professor of Scripture for the past twenty years. They work in close collaboration with the members of the Liturgical Commission for the Swahili Language, which assembles experts chosen from the three eastern Provinces of Zaïre. Their first task is to edit the Bible readings for liturgical use. Following this will be the edition of the New Testament, which is expected to be ready towards the end of 1972. At the same time, the Liturgical Commission is preparing editions of various liturgical books, including the Missal and Liturgy of the Sacraments. These editions are published by the C.L.Sw. B.P. 162, Bukavu, Zaïre.)

SOUTH AFRICA.

Ecumenical Manifestations.

Six young Anglican theology students now attend lectures and exercises at the Catholic Senior Seminary of the diocese of Maseru in Lesotho. This was agreed upon by the ecclesiastical authorities of the two denominations. The Anglican students could not continue their studies in South Africa, since the frontiers between this country and Lesotho had been closed.

Anglicans, Jews and Catholics took part in a series of public demonstrations in protest against the South African law that authorizes the arrest of suspicious persons without previous trial by a law court. Among the participants of this demonstration in the city of Durban was also the Catholic archbishop of Durban, Mgr Denis HURLEY, as well as the Anglican bishop K.B. HALLOWES, the rabbi Abner WEISS and the Anglican archdeacon Harold LAWRENCE. (Nachrichten aus Provinz und Heimat 1/1972 p.22)

TRINIDAD.

Seminary Vocations Drive

Ever since the Archdiocesan Seminary in Trinidad was declared a Regional Seminary in July 1970, an added dimension to Seminary training became imminent. Pastoral formation has been developed to involve the seminarians personally in apostolic work. Competence to deal with people of all ages and backgrounds can be learned only through actual experience. Hence a twofold aim is envisaged:

- a) A well supervised field training experience, which is meant to help the seminarians to assimilate the theology they have already studied and motivate them to study more. Again, it serves as a test of vocations and helps them to remove self doubts of fear about their work, and to gain confidence in their ability to cope, to relate to people and to fellow priests.
- b) To make a contribution to the development of the Church in the Caribbean, through holiday work-camps or vocation drives in the seven other dioceses of the Region, stirring up a greater awareness of the needs of the Church, encouraging firmer commitment on the part of the laity to foster local vocations for the priesthood and the religious life.

Since the field training is accomplished outside the Seminary, careful preparations must be made. Once the team is selected, regular meetings are held, where a detailed study of the area is made. Frequent communications with the Bishop, the vocation director and the diocesan vocation committee help to facilitate the group in the preparations and to bring the project in focus.

During the past year, 4 dioceses (out of the 8 which form part of the Regional Seminary) were visited. The composition of the teams was designed to bring out the regional character of the Seminary, and a priest-director forms an integral part of the team. The size of the team ranges from 7 to 14. On two of the tours religious sisters were invited to fulfil a role in a particular aspect of the religious life which they alone could adequately handle.

Areas of operation included: the Liturgy, preaching at Mass, conducting Bible services, folk Masses, youth retreats and rallies, catechetical seminars, visitation of homes, schools, social institutions such as hospitals, prisons, homes for the aged and sanatoriums, press interviews, radio and TV programmes. Thus the seminarians became involved in various problems and facets of the life in the modern world.

They have agreed that they derive much benefit from those apostolic missions. Moreover, they became aware of their shortcomings and failures. For instance, they felt the need for incorporating in the general programme a period for daily communal

logy is greater and more complex than the mere confrontation of Christian doctrine with African philosophy. Christianity, he concludes, has to be judged in the light of African religions and cultures - which in turn have to be judged in the light of Christianity.

Johannesburg. - About 350 ministers, missionaries and lecturers of the N.G. Kerk heard papers on "Black Theology" which formed the theme of the annual conference held recently in Pretoria. In a paper on "Black Theology as a revolutionary movement", Prof. C.BOSHOFF, of the University of Pretoria, stated that if Black Theology were to be followed through its logical conclusions by black people, it would make communication between black and white impossible. It makes use of un-Christian methods in its efforts to realize the aspiration - understandable - of the black man for his human dignity. In another paper, Prof. D.CRAFFORD, of the University of the North, said that in so far as Black Theology preserved and continued with the Christ of the Bible, it would be a positive force; if not, it would prove fatal. He drew a distinction between "Black Theology" and "African Theology", which, he said, was created precisely to indigenize Christianity in Africa. It was aimed not only at enabling the black man to stand on his own feet, but also to work with white people in the church sphere in the unity of the faithful.

Suburban masses in Latin America

The former President of Chile, Ediaro FREI, said at a conference held at the University of Dayton (U.S.A.) that "millions of people living on the outskirts of large Latin-American cities have lost contact with society. These people will be attracted by violent revolutionary movements if their outcry is not listened to." These "marginal groups" number 30 millions, most of them coming from rural areas, and they are forced to endure all types of deprivations. The family and extended family provided them with an organisation, cultural values, and surroundings which at least offered minimum conditions for human existence, whereas now, living outside the cities they lack organisation, representation in the community and in the industrial sphere, education and health facilities, etc.. "The problem is so vast, added FREI, that it cannot be resolved by traditional means. These people are well aware of their sad plight, and make comparisons with those who are better off."

The countries of Latin-America need "internal integration" to compensate for the discrepancies existing between the rural sectors and the urban sectors now more favoured by technical progress. It is necessary to build industrial centres in the rural areas also, which will give work to large numbers and promote development. A grave problem exists with regard to the some 100 million agricultural workers, of whom almost 65 millions have a miserable standard of living with an annual income of less than 200 dollars. The distribution of land is not sufficient unless there is increased production. The urban consumer should pay more for food items, or contribute by means of higher taxes towards equalising the standard of the agricultural worker's life with that of the industrial worker.

Moreover, Latin-America needs also external integration. By 1980, a Common Market of Latin America could become a reality. "Foreign capital" says Frei "is not always a benefit to the countries of Latin America: these countries, before accepting foreign money, should lay down conditions which protect the interests of their local economy as well as those of the money lenders."(MEM)

+++++++ N E C R O L O G Y ++++++

- Father Gaston LE NY, of the Province of France, died at Langonnet on January 2nd 1972, aged 82 years. He had been professed for 58 years.
- Father François-Xavier ROBERT, of the Province of France, died at Chevilly on February 28th 1972, aged 85 years. He had been professed for 63 years.
- Father Lucien SCHERRING, of the District of Luanda, died at Ambrizete on February 28th 1972, aged 68 years. He has been professed for 48 years.
- Father Jean VAN DEN DUNGEN, of the District of the Amazonia, died at Foz do Jutai on February 29th 1972, aged 73 years. He had been professed for 51 years.
- Father Emile HERBINIERE, of the Province of France, died at Chevilly on March 2nd 1972, aged 85 years. He had been professed 62 years.
- Father Peter KOEPP, of the Province of Germany, died at Cologne on March 3rd 1972, aged 78 years. He had been professed 51 years.
- Brother HARTMUT GOMBLER, of the Province of Germany, died at Dormagen on March 5th 1972, aged 72 years. He had been professed 44 years.

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

A Tool-kit for Scripture Translators

The World Catholic Federation for the Biblical Apostolate has compiled a "tool-kit" for Sacred Scripture and commentary translation work by priests and laymen whose first language is English. The "kit" consists of 50 works selected and tentatively approved by the Federation's Book Advisory Committee.

It is expected that within several months other listings of books, pamphlets and other written aids to translation will be available for those whose first language is Italian, Spanish or Franch. "We are primarily aiming at priests in the missions" said Fr. B. ORCHARD, Federation General Secretary, "who are asked by their bishops to prepare Lectionaries or books on the Bible or the entire New and Old Testament." He said the 50 works would "form the basic library for this work" and would include such texts as Biblical Atlas, a Bible History and Bibles in the ancient Greek and Hebrew. The list also includes grammars of the Greek and Hebrew languages as used in the original texts, a theological dictionary and dictionaries of ancient Greek and Hebrew. "In other words, Fr. ORCHARD explained, we find men with competence in translating the Bible or parts into languages which you find in remote and almost unheard of lands. They understand the language or dialect used there, but normally they work from the original Greek or Hebrew into the desired language or dialect, though sometimes they go first through their own native tongue: French, Italian, German, Spanish or English, as the case may be. That is precisely where this little 50-book "tool kit" comes into play."

Fr. ORCHARD explained that the presentation of the list to missionaries and other groups and recommendation of the written material named in it was only a first step. "The next step will be to determine if mission groups would like to build up central libraries containing these books and then to determine how we would be able to go about obtaining enough copies of the books to set up these libraries."

Following that, would be the task of making the books on the list readily available to all experts working on biblical translations, particularly in developing nations. (Oss. Rom.)