













**GENERAL  
BULLETIN**





# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**V O L U M E L I I I**

**January - December 1971**

**GENERALATE C. S. Sp.  
R O M E**



# INDEX TO VOLUME LIII

January - December 1971

## SERIAL NUMBERS OF BULLETINS

755	January-February	758	July-August
756	March-April	759	September-October
757	May-June	760	November-December

## SECTION HEADINGS

**Superior General's Message.**

**Decisions of the Holy See.**

**Documentation.**

**Information:** Publications received.

**The Spiritan Family:** Acts of the General Council; Appointments; Provincial and District Councils; Works closed down; New Residences; New addresses; Consecration to the Apostolate; Holy Orders; First appointments of young Fathers and date of Mass for the Superior General; Our Dead; List of Confreres mentioned in this volume.

## SUPERIOR GENERAL'S MESSAGE

A joint examination of conscience (contd)	755, 5
Poverty	756, 5
Obedience	757, 5
Father Libermann and Ourselves	758, 5
When Prophets disagree	759, 5
After the Synod	760, 5

## **DECISIONS OF THE HOLY SEE**

Erection of the Archdiocese of Freetown and Bo, and appointment of Mgr T. J. BROSNAHAN as first Archbishop . . . . .	755, 7
Erection of the Vicariate Apostolic of the Islands of Saint-Pierre and Miquelon . . . . .	8
Appointment of Mgr F. MAURER as First Vicar Apostolic of the Islands of Saint-Pierre and Miquelon . . . . .	10
Erection of the new diocese of Kenema (Sierra Leone) and appointment of Fr. J. GANDA as the first Bishop of Kenema . . . . .	11
Change of boundaries between the dioceses of Kongolo and Kamina . . . . .	11
The ecclesiastical jurisdictions of Sierra Leone and the Gambia now Attached to the Pro-Nunciature at Monrovia . . . . .	11
Appointment of Fr. Louis BARRY as Administrator of the Archdiocese of Conakry . . . . .	756, 7
Resignation of Mgr G. BOUVE, Bishop of Kongolo	7
Appointment of Rev. J. NDAYE as Bishop of Kongolo . . . . .	7
Appointment of Fr. A. MAKOZI as Auxiliary Bishop to Mgr A. DELISLE, Bishop of Lokoja . . . . .	7
Reply of The S. C. for Religious concerning three decisions of the General Chapter 756, 7;	759, 8
Decree of the S. C. for Religious and Secular Institutes <i>re</i> 1) Sacrament of Penance; 2) fitness for religious life . . . . .	757, 8
Decree of the S. C. for Catholic Education, on Coeducation . . . . .	14
Mandatum for the diocese of Bethlehem . . . . .	759, 7
Transfer of Mgr R. NDINGI from Machakos to Nakuru . . . . .	760, 8
Resignation of Mgr J. J. MCCARTHY from the See of Nairobi; he is succeeded by Mgr M. OTUNGA	8

## **DOCUMENTATION**

Apostolic Exhortation of Pope Paul VI on the Renewal of the Religious Life according to the teaching of Vatican II . . . . .	758, 10
--	---------

Oral Reports on the Districts of:		
Yaoundé . . . . .	755, 14	
Doumé . . . . .	17	
Gabon . . . . .	25	
Congo-Brazzaville . . . . .	28	
Bangui . . . . .	33	
Luanda . . . . .	756, 11	
Nova Lisboa . . . . .	15	
Sá da Bandeira . . . . .	17	
Bethlehem . . . . .	21	
Kongolo . . . . .	24	
Kenya . . . . .	757, 19	
Bagamoyo . . . . .	23	
Madagascar . . . . .	26	
Réunion-Mauritius . . . . .	32	
Review of the Provincial and District Chapters:		
structures of government . . . . .	758, 39	
The Districts of Brazil review their situation .	760, 28	
The Union of Superiors General and the Synod:		
on the ministerial priesthood; on the theme of justice in the world . . . . .	759, 14	
Interventions by Fr. J. Lécuyer at the Synod: on the Ministerial Priesthood; on Justice within the Church . . . . .		760, 9
Report on the Provincials' Meeting held in Rome 1971 . . . . .		15
Statistics for year ending January 1st, 1971 . .	756, 34	

## **INFORMATION**

### **PUBLICATIONS RECEIVED**

#### 1) C.S.Sp. Authors:

Mgr M. ALVES DE PINHO . . . . .	759, 25; 760, 42
Frs. LÉCUYER J. . . . .	755, 39; 759, 25
BRASIO A. . . . .	757, 43
CANDJIMBU P. . . . .	758, 55
COELHO DE AMORIM J. . . . .	757, 43
DOLAN L. F. . . . .	756, 36
ESTERMANN C. . . . .	758, 55
FERREIRA DA COSTA C. . . . .	757, 43

Frs. GILS F. . . . .	759, 25
LE DÉAUT R. . . . .	757, 43; 758, 55; 759, 25; 760, 42
PERRAUD I. . . . .	755, 39
RUTH R. . . . .	758, 55
SANTOS A. MIRANDA . . . . .	55

## 2) Non C.S.Sp. Authors:

ALARCAO J. . . . .	758, 55
DURAN RAPOSO T. . . . .	55
LINTINGRE P. . . . .	759, 25
RENAULT F. . . . .	25
ROBERT J. . . . .	758, 55

3) Author unspecified . . . . . 758, 55; 759, 25; 760, 42

# THE SPIRITAN FAMILY

## ACTS OF GENERAL COUNCIL

Special Decisions . . . . .	755, 13; 756, 9; 760, 44
Resignation of Fr R. EBERHARDT, General Assistant	756, 9
Appointment of Fr. E. VERDIEU, General Assistant	758, 8
Communication from the General Council re Chapter 1974 . . . . .	760, 43

## APPOINTMENTS

### 1) Provincial and Principal Superiors:

Puerto Rico: Fr. Albert M. SEICHEPINE . . . . .	755, 12
East Nigeria: Fr. Philip AGUH . . . . .	12
South-West Brazil: Fr. Patrick DONOVAN . . . . .	756, 9
Makurdi: Fr. Thomas P. FLYNN . . . . .	9
Doumé: Fr. Wilhelmus de JONG . . . . .	9
Nova Lisboa: Fr. António ABREU COSTA DA SOUSA	9
Suisse: Fr. Jean-Baptiste COUDRAY . . . . .	757, 16
Sá da Bandeira: Fr. José FERNANDES . . . . .	16
Kongolo: Fr. René VERLAINE . . . . .	758, 8
Bangui: Fr. Franciscus TIMMERMANS . . . . .	8
Central Brazil: Fr. Adrianus van SONSBECK . . . . .	760, 48

**2) Provincial and District Council:**

Auteuil . . . . .	755, 12	Doumé . . . . .	757, 18
Kabba . . . . .	12	Luanda . . . . .	18
United States-East . . . . .	12	Sénégal . . . . .	18
Kongolo . . . . .	12	Nova Lisboa . . . . .	18
Gambia . . . . .	12	Sá da Bandeira . . . . .	758, 8
Alto-Jurua . . . . .	12	Cabo Verde . . . . .	8
Yaoundé . 755, 12; 760, 49		Bethlehem . . . . .	8
Gabon . . . . .	756, 9	Makurdi . . . . .	759, 26
South-West Brazil . . . . .	9	Ontario . . . . .	26

**3) Community Superiors:**

Weert . . . . .	757, 18	Ardrbraccan . . . . .	758, 8
Blackrock . . . . .	758, 8	Lille . . . . .	8
Templeogue . . . . .	8	Wolxheim-Canal . . . . .	9
Rockwell . . . . .	8	Baarle-Nasau . . . . .	759, 26

4) Superior of Seminary (Sebikhotane) . . . . .	758, 8
Master of Novices (France) . . . . .	8
Master of Novices (Poland) . . . . .	760, 48
Superior of the Dutch Spiritans in Germany	757, 18
" Social Development Consultant " . . . . .	758, 8

**WORKS AND RESIDENCES CLOSED DOWN**

## United States West:

" Immaculate Conception ", Phoenix . . . . .	758, 44
" Our Lady of Lourdes ", Abbeville . . . . .	759, 26

United States East: " Holy Spirit ", Tuscaloosa . . . . . 26

## Cameroun:

" N. D. des Sept-Douleurs ", Akono . . . . .	760, 48
" Sainte-Croix " Etam-Kuma . . . . .	48

**NEW RESIDENCES**

Portugal: " Pedras Salgadas " . . . . .	756, 31
Luanda: " São Pedro " . . . . .	32

**NEW ADDRESSES**

Portugal: Pedras Salgadas . . . . .	756, 31
United States West: Provincial Superior . . . . .	758, 44
Yaoundé: Telephone . . . . .	759, 26

Bangui: Principal Superior . . . . .	769, 49
Makurdi: Principal Superior . . . . .	49
France: Novitiate . . . . .	49
Spain: Provincial Superior . . . . .	49
Southern Brazil: Principal Superior . . . . .	49

### CONSECRATION TO THE APOSTOLATE

755, 40; 756, 31; 757, 40; 758, 44; 759, 27; 760, 50.

### HOLY ORDERS

755, 41; 756, 31; 757, 40; 758, 44; 759, 28; 760, 53.

### APPOINTMENTS OF YOUNG FATHERS (1971)

759, 29.

### OUR DEAD

Necrology for 1970 . . . . .	755, 43; 756, 32
Obituary: Fr. Marcel NAVARRE . . . . .	758, 47

## NECROLOGY FOR 1971

### FATHERS

ALVES LARANJEIRA Manuel . . . . .	757, 42	HENRY Armand . . . . .	760, 56
BARNEVELD (van) Her- manus . . . . .	759, 31	HÜBSCH Franz-Josef . . . . .	759, 31
BARTHELMÉ Paul . . . . .	758, 46	JOLLY Joseph . . . . .	757, 42
BENTLEY James . . . . .	759, 31	KITIYI Jean-Marc . . . . .	759, 31
BLADT Jean-Baptiste . . . . .	757, 42	KLETZEL Joseph . . . . .	31
BLIND Joseph . . . . .	760, 56	KUSTER Donatus . . . . .	757, 42
BOURSIER, Gérard . . . . .	759, 31	LENOË Albert . . . . .	758, 46
BRANNIGAN Michael . . . . .	760, 56	LE JALLÉ Léonard . . . . .	759, 31
BROMBECK Jean . . . . .	56	LENOIR Josef . . . . .	757, 42
BULLION Albert . . . . .	55	MEYER Eugène . . . . .	755, 42
BURGGRAFF Josef . . . . .	756, 32	MOROZ Clement . . . . .	42
DAVITS Henricus . . . . .	32	NEALON John . . . . .	760, 56
EGAN Andrew . . . . .	755, 42	OOSTVELDT (van) Emile . . . . .	758, 46
FENNELLY Bernard . . . . .	759, 31	POULARD Emile . . . . .	756, 32
FRAWLEY Michael J. . . . .	31	ROQUES Louis . . . . .	760, 56
GAGNON Albert . . . . .	760, 55	SOTTIAU Ernest . . . . .	758, 46
GILLIGAN John P. . . . .	757, 42	SOUCY Antoine . . . . .	
GIRARD Emile . . . . .	756, 32	THOMPSON John . . . . .	759, 31
GOLLENTZ Bernard . . . . .	760, 56	TOWNSEND Patrick . . . . .	760, 55
GUILLAUME Paul . . . . .	758, 46	WALKER Reginald . . . . .	759, 31
		WUNSCH Joseph . . . . .	760, 55



**BROTHERS**

Antoine de Padoue OTT	757, 42	Celestino LEITÃO	757, 42
Augusto de ABREU MARQUES	42	Chrysostome STEILM	757, 42
Bernardo NOGUEIRA	755, 42	José PINHEIRO	756, 32
Casimiro ESGALHADO	760, 55	M.-Lambertus SCHLÜTER	760, 56
		Victorien BIEBER	759, 31

**LIST OF CONFRES MENTIONED**

N. B.: Not including names already given:

a) as authors, b) in list of dead.

**SUPERIOR GENERAL**

Fr. LÉCUYER J. 755, 6; 756, 8; 757, 7; 758, 7; 759, 6, 12, 14; 760, 7, 11, 14, 48.

**PRELATES**

ADAM J.	755, 25	MCCARTHY J. J.	757, 20; 760, 8
BOUVE G. J.	756, 7, 24, 25	MCQUAID J. C.	757, 41; 758, 46
BROSNAHAN T. J.	755, 7	MAURER F. J.	755, 10
BUTLER E. J.	757, 20	DE MILLEVILLE G.	755, 41
DELISLE A.	756, 7	DE LA MOUREYRE R.	755, 25
HAGAN J.	755, 41	OKOYE G.	760, 53, 54
KELLETER P.	759, 7	ONYEMBO A.	756, 24, 29, 30
DE LANGE J.	758, 46	TCHUDIMBO R.	756, 7

**FATHERS**

ABBT W.	760, 49	BEAULIEU B.	759, 30
ABREU COSTA DA SOUSA A.	756, 9	BERNARD J.	757, 18
ADRIAN A.	755, 12	BONNETIER D.	759, 29
VAN ADRICHEM P.	757, 26	BORGES C. P.	758, 9
AEBI R.	755, 12; 760, 49	BOUCHAUD J.	758, 54
AFONSO MOREIRA J.	757, 18	BOUTHILLETTE B.	755, 12
AGUH P.	755, 12	BRASSARD G.	759, 12
AKALAWU A.	759, 30	BREUNING H. K.	759, 29
AKWUE F.	30	BROWN J.	26
AMAN L.	755, 12; 760, 49	BUSSARD F.	756, 15; 758, 8
ARAUJO J.	757, 18	BUTTET P.	755, 12; 760, 49
AREIA AMARO A.	758, 9	BYRNE A.	758, 8
ARENDS H.	759, 26	BYRNES J. J.	759, 29
ARNDT T.	755, 12	CABELLOS ALCANTARILLA J.	29
AUGUSTIJS F.	12	CALLAC R.	756, 9
BALA A.	755, 12; 760, 49	CAPLICE R.	758, 8
BANAHAN N.	756, 9	CARRETERO FERNANDEZ N.	759, 29
BARRAS E.	757, 18	CHENU J.	755, 12

DE CHEVIGNY R. . . . .	758, 8	JACOUART A. . . . .	758, 8
CLAER A. . . . .	756, 9	JEFFERY P. . . . .	759, 26
COMER V. . . . .	755, 12	JÉZO E. . . . .	755, 12
CORREIA ANDRADE A. . . . .	759, 29	DE JONG W. . . . .	755, 24; 756, 9; 757, 18
COSTA A. . . . .	756, 19	KEANE B. . . . .	758, 9
COUDRAY J. B. . . . .	755, 12; 757, 18	KEANE M. . . . .	759, 29
CRONIN B. J. . . . .	759, 29	KLEIN M. . . . .	759, 29
DANTAS E. . . . .	755, 12	KLETZEL J. R. . . . .	755, 12
DARMONT J. . . . .	756, 30	KOLODZIEJSKI L. . . . .	759, 29
DAVIN D. . . . .	759, 29	KOSIELSKI Z. . . . .	759, 29
DEADMAN R. . . . .	757, 20	KRUMM W. . . . .	756, 25
DEGLAIRE P. . . . .	759, 29	KUNZ K. . . . .	755, 12
DELANEY N. . . . .	757, 23	LANGFORD S. . . . .	756, 9
DITNER C. . . . .	39	LARANJEIRA A. . . . .	757, 18
DONOVAN P. . . . .	756, 9	LEEMANS G. . . . .	755, 12
DUCHENE J. A. . . . .	755, 12	LEHANE A. P. . . . .	758, 8
DUFFY F. R. . . . .	760, 48	LEIN R. . . . .	757, 18
EBERHARDT R. 756, 9 10; . . . . .	758, 8	LE MESTE J. . . . .	759, 6
EKWUNIFE A. . . . .	759, 29	LINDEMAN A. . . . .	760, 49
EMEANUO S. . . . .	29	LIVELA S. . . . .	759, 29
ESTERMANN C. . . . .	756, 18, 19	LOUREIRO A. M. . . . .	757, 18
ETIENNE C. . . . .	759, 29	LOURENÇO S. . . . .	758, 9
FAGAN H. . . . .	755, 12	LUTZ G. . . . .	760, 49
FEENEY M. D. . . . .	759, 29	MCANULTY H. J. . . . .	755, 12
FERNANDES J. . . . .	757, 18	MCCARTHY M. J. F. . . . .	758, 8
FERNANDES M. M. . . . .	18	MCCORMACK N. . . . .	759, 26
FERNANDES DE SA J. . . . .	758, 9	MAAS W. . . . .	760, 49
FERREIRA DE AZEVEDO C. . . . .	757, 18	MASSÉ A. . . . .	755, 12
FISHER L. . . . .	756, 9	MAZERANG J. . . . .	756, 9
FLYNN T. P. . . . .	9	MBAH J. . . . .	759, 29
FONFERRIER G. . . . .	9	MBEFO L. . . . .	29
FRADET Y. M. . . . .	759, 29	MERCIER A. . . . .	755, 12
FRIERY T. . . . .	26	MERKEL M. . . . .	759, 29
GAILLARD R. . . . .	757, 31	MICHEL J. . . . .	755, 12; 760, 49
DOS REIS GASPAS J. . . . .	759, 29	MORENCY F. . . . .	755, 12
GEARY J. . . . .	26	MURPHY M. . . . .	759, 26
GERALDES PEREIRA M. . . . .	756, 21	DE NADAILLAC L. . . . .	756, 9
GILLOOLY R. . . . .	755, 12	NADER J. E. . . . .	755, 12; 760, 48
GIROTO A. O. . . . .	757, 18	NEYRAND H. . . . .	755, 12
GODARD J. . . . .	755, 28	NIJSSSEN L. . . . .	758, 9
GODBOUT B. . . . .	12	NOËL B. . . . .	54
GODFREY J. . . . .	758, 8	NUSS A. . . . .	755, 12
GOSSON J. . . . .	759, 26	NWANYIA D. . . . .	759, 29
GOTTAR M. . . . .	756, 9	O'BRIEN A. . . . .	756, 9
GRAHAM E. . . . .	759, 26	O'CONNOR J. J. . . . .	759, 29
GRASSER P. . . . .	757, 18	O'REILLY B. . . . .	26
GROSS P. . . . .	18	O'SULLIVAN D. . . . .	11
GROVES J. . . . .	759, 26	OKOYE J. . . . .	29
GUBBELS A. . . . .	757, 18	VAN OORSCHOT M. . . . .	757, 18
GUTZWILLER A. . . . .	760, 48	VAN OOSTVELDT E. . . . .	755, 12
HASSON G. . . . .	759, 29	PARIAT J. C. . . . .	759, 29
HENRY D. . . . .	755, 12; 760, 49	PELCOT D. . . . .	757, 18
HOPPER P. . . . .	759, 29	PEREIRA J. M. . . . .	18
HORBER J. . . . .	757, 20	PEREIRA DA COSTA A. . . . .	18
VAN DEN HURK A. . . . .	18		

PHILBEN F. M. . . . .	755, 12	DA SILVA FERREIRA E. . . . .	759, 29
PIAT M. . . . .	759, 29	SLEEGERS H. . . . .	757, 18
PIERS C. . . . .	755, 32	SMOLAREK A. . . . .	760, 48
PILON F. . . . .	12	SOARES DA SILVA M. . . . .	758, 9
PINTO A. . . . .	756, 19	VAN SONSBEEK A. . . . .	760, 48
PINTO DE OLIVEIRA C. . . . .	757, 18	SOUSA PINHO A. G. . . . .	757, 18
POCHON P. . . . .	759, 29	STEFFEN G. . . . .	758, 9
POUGET J. . . . .	755, 17	STEINBRECHER P. . . . .	9
REBEYRO L. . . . .	759, 29	STRAUBONGER H. . . . .	759, 29
REDUREAU S. . . . .	758, 9	TAVARES J. R. . . . .	757, 18
REGAN D. . . . .	756, 9	TERLET A. . . . .	18
REIJNDERS A. . . . .	758, 9	TETE H. L. . . . .	759, 29
RIBAS A. . . . .	757, 18	TIMMERMANS F. 755, 39;	758, 8
RIBEIRO MENDES J. . . . .	759, 29	TISON L. . . . .	755, 12
RIBIÈRE R. . . . .	756, 9	TROY M. . . . .	759, 26
RIGOLET L. . . . .	757, 39	VAST J. . . . .	757, 18
DA ROCHA FERREIRA J. . . . .	756, 15	VEIGA TORRES J. . . . .	756, 17
ROLLAND J. . . . .	757, 18	VERBERNE J. . . . .	757, 18
VAN ROOIJ H. . . . .	18	VERDIEU E. . . . .	758, 8
SA CACHADA A. . . . .	758, 9	VERLAINE R. . 756, 30;	758, 8
SAINT-LOUIS R. . . . .	755, 12	VERRETTE S. . . . .	759, 29
SCHMITT P. . 755, 12;	760, 49	VLEESCHOUWERS F. . . . .	755, 12
SCHOEFFEL J. B. . . . .	758, 9	WATTERS E. . . . .	756, 9
SCOTT M. . . . .	759, 26	WAYOW P. . . . .	759, 29
SEICHEPINE A. M. . . . .	755, 12	WHITE J. . . . .	755, 12
SHERWOOD R. . . . .	759, 26	DE WINTER A. 755, 14;	757, 18

**BROTHERS**

Ambrosio GONÇALVES . . . . .	757, 18	João DA CRUZ . . . . .	758, 9
Anselme JANSSEN . . . . .	755, 12	Luis GONZAGA PONTES . . . . .	757, 18
Ansgar HETTGEN . . . . .	12	Mamertus LUDWITZHI . . . . .	20
Edmond CHUFFART . . . . .	755, 12; 760, 49	Martinus JENNESKENS . . . . .	756, 30
Emmanuel van BEERS . . . . .	757, 18	Mono van LEEUWEN . . . . .	30
Gabriel van ROEY . . . . .	756, 30	Nicolas GÉLÉBART . . . . .	9
Guy DOSSMANN . . . . .	9	Patrick STAUNTON . . . . .	755, 12
		Paulin MINOT . . . . .	757, 18







# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

N° 755

JANUARY-FEBRUARY 1971

GENERALATE C. S. Sp.  
R O M E

*Publication date March 10th*







**FERVOUR - CHARITY - SACRIFICE**

---

**C O N T E N T S**

---

**SUPERIOR GENERAL'S MESSAGE**

A joint examination of conscience (contd).

**DECISIONS OF THE HOLY SEE**

- Erection of the Archdiocese of Freetown and Bo, and appointment of Mgr T. J. Brosnahan as first Archbishop.
- Erection of the Vicariate Apostolic of the Islands of Saint-Pierre and Miquelon.
- Appointment of Mgr F. Maurer as first Vicar Apostolic of the Islands of Saint-Pierre and Miquelon.
- Erection of the new diocese of Kenema (Sierra Leone) and appointment of Fr. J. Ganda as the first Bishop of Kenema.
- Change of boundaries between the Dioceses of Kongolo and Kamina.
- The ecclesiastical jurisdictions of Sierra Leone and the Gambia now attached to the Pro-Nunciature at Monrovia.

**ADMINISTRATION**

- Appointments.
- Provincial and District Councils.
- Special Decisions of the General Council.

**DOCUMENTATION**

- Oral Reports on the Districts of Yaoundé, Doumé, Gabon, Congo-Brazzaville, Bangui.

**INFORMATION**

- Publications received.

**THE SPIRITAN FAMILY**

- Consecration to the Apostolate.
- Holy Orders.
- Our Dead.
- Necrology for 1970.



## MESSAGE FROM THE SUPERIOR GENERAL

### A JOINT EXAMINATION OF CONSCIENCE, CONTD.

*In my last message I invited you all to join me in an examination of conscience regarding what we have done since the General Chapter. Now Pope Paul VI, in a letter to the Bishops, dated December 8th, also invites them to join in an examination of their fidelity to the engagements they undertook at the Council, especially their duty to proclaim divine truth in all its integrity and purity.*

*This invitation concerns us all, for all of us, under the Bishops' guidance, have to bring the message of Christ to the world without watering it down and without fear of criticism. Missionaries as we are, it is first of all for that purpose that we are sent: to proclaim the good news of salvation to the entire world, and not just any sort of message, product of human wisdom. But there is, nowadays, a tendency to construct a new Christianity based on psychological and sociological findings, unconnected with the two thousand year old tradition of the faith. This true tradition reaches back to the Apostles, while the new has been almost completely emptied of religious elements. Have we not perhaps been too indulgent with this trend at the risk of losing the substance of our role as missionaries and religious?*

*I put this question to you for we are all conscious of the need (commendable in itself) to speak to our brothers in a language acceptable to them. But it can happen that in adapting our mode of expression we are tempted to avoid the difficulties, to deform what is hard to accept. At ecumenical reunions in which I still have the pleasure to participate from time to time, several non-Catholic clergymen have complained to me about this tendency on the part of such and such a Catholic theologian: "He is no longer of interest to us," they say, "he does not tell us what the Catholic Church thinks, rather he gives us his own opinions, and that is not what we expect from him." And that goes as well for our dialogue with all men; what they expect from us is the message of Christ in all its inte-*

grity such as it is proclaimed by the Church. Otherwise what interest can we have for them? What have we to offer them that is any different from what others propose? What attraction can there be in the message and life of men who do not wish to say anything more than what the world says, and who do not wish their lives to be any different from those of other men, even unbelievers?

I should like you to join me in asking whether the danger feared by St. Paul is not already a reality, even in the Congregation: "The time will surely come, when men will grow tired of sound doctrine, always itching to hear something fresh; and so they provide themselves with a continuous succession of new teachers as the whim takes them" (2 Tim. iv, 3). Indeed, one listens to a multitude of teachers, one devours the latest articles of theologians and experts in missiology, always provided they have something new to say, something slightly different to the official teaching of the Church in one sense or another... On the other hand they read in a superficial manner and with a mocking eye, the Council documents and papal or episcopal utterances. Do I exaggerate? I beg you to be honest. Is it honest to present an image of the mission, the priesthood or the Church as authentic, when it does not correspond to that which the Hierarchy enjoins us to teach?

It is Christ whom we should preach to men, the Christ who should be mirrored in our lives. But as St. Paul says: "If we present Christ to them it must be the Son of God made man to save us and to make us share his life, and not an altogether human image however marvellous and attractive." Let each of us then ask himself: Is it really Christ we are preaching; is he truly mirrored in our lives — the Christ, Son of God, Son of Mary, obedient to the Father, poor, chaste, entirely given to men, guided by the Holy Ghost, "Christ the power of God, Christ the wisdom of God. So much wiser than men is God's foolishness; so much stronger than men is God's weakness" (1 Cor. i, 24-25).

I write these lines, conscious of my duty towards you and towards all those who expect Holy Ghost Fathers to be faithful missionaries of Christ and him crucified.

J. LÉCUYER  
Superior General

# ACTS OF THE HOLY SEE

---

## 1. - BULL OF ERECTION OF THE ARCHDIOCESE OF FREETOWN AND BO, AND THE APPOINTMENT OF MGR THOMAS JOSEPH BROSNAHAN AS FIRST ARCHBISHOP

PAULUS EPISCOPUS SERVUS SERVORUM DEI

*Ad perpetuam rei memoriam.* - Quantum boni atque utilitatis christianis fidelibus conferat apta dioecesium dispositio neminem eorum fugit, qui Apostolicae Sedis studium latius in dies proferendae Christi religionis percipiunt; eius enim mos est et consuetudo Dei sanguine redemptis hominibus opportuna ad salutem subsidia comparandi, idque quam copiosissime. Sacrae ideo Congregationi pro Gentium Evangelizatione seu de Propaganda fide accedendum esse censuimus, quae, post auditos venerabilem fratrem Amelium Poggi, Archiepiscopum titulo Cercinitanum atque in Africa Media-Occidentali Delegatum Apostolicum, sacrosque Ordinarios quorum negotium interesset, Nobis proposuit ut nova in territorio quod Sierra Leone Vulgo nuncupatur provincia Ecclesiastica Constitueretur. Quae cum ita sint, apostolica Nostra potestate sequentia decernimus ac iubemus. Provinciam ecclesiasticam in regione quam diximus ita condimus, ut diocesis *Liberæ Urbis et Boënsis*, hucusque Apostolicae Sedi directo subiecta, metropolitana Sedes fiat, Ecclesiae vero suffraganeae sint dioecesis Makensis, item adhuc Sedi Apostolicae directo subiecta, atque dioecesis Kenemaënsis, hoc ipso die condita. Censemus praeterea ut venerabilis frater *Thomas Iosephus Brosnahan*, adhuc Episcopus Liberæ Urbis et Boënsis, ad archiepiscopalem eiusdem nominis Ecclesiam promoveatur, cum iuribus et obligationibus quae Metropolitanae dignitatem et officium consequuntur. Mandamus denique ut venerabilis frater Amelius Poggi, cuius mentionem fecimus, has Litteras Nostras ad effectum adducat, vel ab eo delegatus sacerdos. Qui autem negotium perfecerit, documenta de more conficiat ad Sacramque Congregationem pro Gen-

tium Evangelizatione mittat, signata sigilloque impressa. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuius generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die undecimo mensis novembris, anno Domini millesimo nongentesimo septuagesimo, Pontificatus Nostri octavo. = F.T. =

Aloisius Card. TRAGLIA  
S.R.E. Cancellarius

Franciscus TINELLO  
*Apostolicam Cancellariam Regens*

Agnellus Card. ROSSI, S.C. *pro Gentium  
Evangelizatione seu de Propaganda fide  
Praefectus*

Josephus MASSIMI, *Proton. Ap.*  
Josephus ROSSI, *Epis. Palmyren., Proton.  
Apost.*

---

## 2. - ERECTION OF THE PREFECTURE APOSTOLIC OF THE ISLANDS OF SAINT-PIERRE AND MIQUELON AS A VICARIATE APOSTOLIC

PAULUS EPISCOPUS SERVUS SERVORUM DEI

*Ad perpetuam rei memoriam.* - Catholicae Ecclesiae admirabiles progressionem, quae, post conditam anno MDCCLXIII praefecturam apostolicam Insularum Sancti Petri et Miquelonensis ibi locorum recensentur, Sacram Congregationem pro Gentium Evangelizatione seu de

Propaganda fide ut in sententiam veniret ad gradum vicariatus apostolici eiusdem evehendae impulerunt; quo profecto auctu non solum indefatigatis assiduisque laboribus et operibus Sodalium Congregationis Sancti Spiritus sub tutela Immaculati Cordis Beatae Mariae Virginis meritam laudem tribui, verum etiam vel copiosiores pastoralis curae fructus exspectari in posterum posse. Cuiusmodi sententiae libenti Nos animo accedentes, post acceptum quid hac super re ii sentirent quorum negotium interesset, apostolica Nostra potestate praefecturam **INSULARUM SANCTI PETRI ET MIQUELONENSIS** ad apostolici vicariatus dignitatem, iisdem finibus eodemque nomine servatis, attollimus, factis iuribus et concessionibus congruis. Mandamus praeterea ut hae Litterae Nostrae sueto more ad effectum adducantur ac congrua documenta exarentur ad Sacramque Congregationem pro Gentium Evangelizatione mittantur, de more signata sigilloque impressa. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die sextodecimo mensis novembris, anno Domini millesimo nongentesimo septuagesimo, Pontificatus Nostri octavo. = F.T. =

Aloisius Card. TRAGLIA  
S.R.E. Cancellarius

Franciscus TINELLO  
*Apostolicam Cancellariam Regens*

Agnellus Card. ROSSI, *Praef. S.C. pro  
Gentium Evangelizatione seu de Prop.  
Fide*

Joannes CALLERI, *Proton. Apost.*  
Eugenius SEVI, *Proton. Apost.*

**3. - BULL APPOINTING  
MONSIGNOR FRANÇOIS JOSEPH MAURER  
AS FIRST VICAR APOSTOLIC OF THE ISLANDS  
OF SAINT-PIERRE AND MIQUELON**

PAULUS EPISCOPUS SERVUS SERVORUM DEI,

dilecto filio Francisco Josepho MAURER, adhuc Praefecto Apostolico Insularum Sancti Petri et Miquelonensis, electo Episcopo titulo Chimaerensi necnon Vicario Apostolico earundem Insularum Sancti Petri et Miquelonensis, salutem et apostolicam benedictionem. Quae cotidiana omnium Ecclesiarum sollicitudo beatum Paulum Apostolum impensae movebat, ut omnium animos ardenti amore ad Christi gratiam vocaret, eadem Nos impellit, divini Servatoris Ecclesiam caelesti dono regentes, quo aptius in dies superna comparemus hominibus praesidia, missis praesertim ad omnes populos Episcopis, divinae veritatis nuntiis atque satoribus. Quam ob rem cum Sedem CHIMAERENSEM titulo modo ad praesens vacare contingat, de sententia Sacri Consilii Christiano Nomini propagando deque Nostra suprema potestate, illam Tibi conferimus simulque Te primum Vicarium Apostolicum nominamus Insularum Sancti Petri et Miquelonensis quas ad hanc dignitatem Vicariatus Apostolici, Nostris sub plumbio Litteris « Catholicae Ecclesiae » hoc ipso die ereximus. Habebis scilicet commissi muneris atque collatae dignitatis omnia iura et privilegia, officiis obligationibusque teneberis, quae e canonicis legibus Tibi competunt. Maiori autem commoditati tuae consulentes, permittimus ut episcopalem consecrationem accipias a quolibet catholico Praesule, cui duo assint eiusdem dignitatis viri una consecrantes omnesque sint Nobiscum sinceris fidei vinculis coniuncti. Quod tamen antequam fiat, tuum erit ritualement catholicae fidei professionem facere et ius iurandum fidelitatis erga Nos et Successores Nostros dare, teste aliquo Praesule et ipso hanc Petri cathedram sincere colente, iuxta statutas formulas quas de more signatas sigilloque impressas ad Sacram Congregationem de Propaganda fide cito mittes. Pro Te denique, dilecte fili, omnipotentem Deum precamur quo alacrius in dies in bonum animorum vires impendas ac laetissimos Ecclesiae Christi fructus proferre possis. Datum Romae, apud S. Petrum, die



sextodecimo mensis novembris, anno Domini millesimo nongentesimo septuagesimo, Pontificatus Nostri octavo.  
= F.T. =

Aloisius Card. TRAGLIA  
*S.R.E. Cancellarius*

Franciscus TINELLO  
*Apostolicam Cancellariam Regens*

Joannes CALLERI, *Proton. Apost.*

Eugenius SEVI, *Proton. Apost.*

4. - On November 11th, 1970, the Holy Father made the following dispositions:

- erection of the Diocese of Kenema, the territory having being detached from the Diocese of Free-town and Bo (Sierra Leone);
- appointment of Father Joseph Ganda, of the secular clergy, as Bishop of Kenema.

5. - Dated November 7th, 1970, the following modification of ecclesiastical boundaries was announced:

“ With regard to the Dioceses of Kongolo and Kamina, that section of the civil circumscription of Bakuma, situated to the north of the River Lovoi, is transferred to the Diocese of Kamina so as to bring the above-mentioned dioceses into agreement with the boundaries of the civil divisions of Bukama and Malemba-Nkulu, respectively.”

(*Acta Apostolicae Sedis*,  
Nov. 30th-Dec. 23rd, 1970)

6. - The ecclesiastical circumscriptions of Sierra Leone and the Gambia, previously attached to the Delegacy of Lagos and the Nunciature of Dakar, have now been joined to the Pro-Nunciature of the Holy See at Monrovia (Liberia).

(*Osservatore Romano*, January 29th, 1971)

---

# ADMINISTRATION

---

## APPOINTMENTS

The following appointments have been made:

*Principal Superior of Puerto Rico:* Fr. Albert M. SEICHPINE (December 4th, 1970).

*Principal Superior of East Nigeria:* Fr. Philip AGUH (January 5th, 1971).

## PROVINCIAL AND DISTRICT COUNCILS

*Auteuil:* Frs. Henri NEYRAND (1st. Assistant and Bursar), Stanislas BARAT (2nd. Assistant), Emmanuel JÉZO, Joseph CHENU, Antoine ADRIAN, Bro. Anselme JANSEN, (Councillors).

*Kabba:* Frs. Bruno GODBOUT (Principal Superior and Bursar), Antonio MASSÉ, Fernand PILON (Assistants), Bernard BOUTHILLETTE, Rhéaume SAINT-LOUIS, François MORENCY, Germain BRASSARD (Councillors).

*United States-East:* Frs. Joseph R. KLETZEL, Henry J. McANULTY (Assistants), Joseph A. DUCHENE (Bursar), John A. NADER, Francis M. PHILBEN, Bro. Patrick STAUNTON (Councillors). (November 9th, 1970).

*Kongolo:* Frs. Antoine MERCIER, Emile van OOSTVELDT (Assistants), Frans AUGUSTIJNS, Louis TISON, Gustave LEE-MANS, Fil VLEESCHOUWERS (Councillors). (Letter of 15th, November, 1970).

*Gambia:* Frs. James WHITE, Hubert FAGAN, Vincent COMER, Reginald GILLOOLY (Bursar). (Letter of November, 25th, 1970).

*Alto Jurua:* Frs. Karl KUNZ (Assistant), Edison DANTAS, Teodor ARNDS, Alfred NUSS (Councillors), Bro. Ansgar HETTGEN (Councillor and Bursar). (November 27th, 1970).

*Yaoundé:* Mgr. Jean-Baptiste COUDRAY, Frs. Richard AEBI, Daniel HENRY, Jacques MICHEL, Léon AMAN, Pierre

SCHMITT, Philippe BUTTET, Athanase BALA, Wilhelmus MAAS (Bursar), Bro. Edmond CHUFFART. (Letter of December, 1970).

## **SPECIAL DECISIONS OF THE GENERAL COUNCIL**

(Made in virtue of No. 293  
of the Directives and Decisions  
of the General Chapter; cf. G. B. No. 751)

### **CHG/DS/10** *Re the provincial administration in France*

The General Council, in virtue of the powers accorded by the General Chapter (CDD 293) and in conformity with no. 7 of *Ecclesiae Sanctae*, sanctions the setting up of a provincial committee ("équipe provinciale") and also the system of having the two Provincial Vicars elected by the provincial chapter. (8th October, 1970).

### **CHG/DS/11** *Re the appointment of Principal Superiors*

For the appointment of Principal Superiors, the Provincials concerned may give their approval without having to consult their councils. (19th November, 1970).

# DOCUMENTATION

---

## ORAL REPORT ON THE DISTRICT OF YAOUNDE

In 1916 the first Spiritans came from Gabon to relieve the German Pallotine Fathers. The latter had been at work for 26 years and were forced to leave the territory because of the First World War.

Mgr. Vogt was appointed Bishop of Yaoundé in 1922. His diocese covered a considerable area - 200,000 sq.kms (about 3 times that of Belgium, Holland and Luxembourg), and contained 30,000 Christians. The same territory today contains 6 dioceses, of which 5 form part of the District of Yaoundé; the remaining diocese belongs to the District of Doumé. The five dioceses mentioned above contain a million Christians, and are presided over by four Cameroonians and one French man.

The period 1922 to 1969 constituted a glorious chapter in the history of the Missions, referred to as "the miracle of the Cameroons." Mr. Bureau during his paper, spoke about it in sociological terms. But a more objective view compels us to look for a deeper meaning; for we know that similar efforts elsewhere did not lead to a corresponding movement towards faith in Christ. Today, under different circumstances, we have the task of consolidating a Christianity which Mgr. Zoa calls "catechumenal"; we must push forward and complete the work of our predecessors.

There are 160 Spiritans working in the District. They represent seven countries: France (110); Holland (25); Switzerland (13); Cameroons (6); Germany (4); Canada (1); Belgium (1). This mixture of nationalities is a good example of collaboration among the Provinces, and all benefit from it. Last year Father de Winter loaned us a team of five young Brothers for construction work over a period of 3 years. We hope to have their services for even longer — so invaluable is this kind of aid. The median age of members of the District is 48 years. A young missionary comes to us at about 30 years of age. This gives us an average "missionary age" or experience of 18 years... Thus our team is of an age to give the very best results now.

Thanks to our predecessors' work, local priests and members of other specialised Congregations have come to share our work. They number 108, and they are gradually replacing and freeing us for more specifically missionary tasks.

The change-over from Spiritan bishops to indigenous ones took place without friction, and a remarkable spirit of detachment was manifested. Mgr. Zoa testified to this publicly. Everything was handed over to the bishops except the Procure at Douala, which had been bought by the Congregation some years previously because of its interdiocesan and even intercongregational character.

The works confided to us in the District, as in each diocese, cover the range of missionary activity envisaged in Document 107 on the specific end of the Congregation. The concept of first evangelization applies most accurately to the latest of these dioceses (Bafia, 1968); but in every mission, indeed in every town, there are ethnic groups which have never heard the message of salvation. Wherever replacements were available we have transferréd works and projects to others: colleges, seminaries, general services, Cathedrals and parishes.

As well as the Procure at Douala, the District also owns a resthouse at Yaoundé for Fathers working in the bush. It should be added that a contract has been in operation for some years past (through not yet signed) which guarantees the Religious Superior a considerable degree of independence in serving the confreres. According to this contract, each missionary keeps manual gifts, Mass intentions, his earnings and stole fees, but is required to pay 200 francs (C.F.A.) per day to the Principal Superior. This sum covers the personal contribution, travel and exceptional medical expenses. It would be desirable to have this money lodged through the Diocesan Procures and not debited to the parish accounts. Certainly, southern Cameroons constitutes a special case. There from the very start, the missionaries wanted the people, despite their poverty, to contribute to the upkeep of their residences and the construction of Churches and Schools. This very practical policy also had the advantage of respecting the human dignity of the people. Instead of becoming dependent on help from abroad, they were trained in genuine community cooperation. Cameroonian churches, for the most part, are the work of the people themselves. Bishops and missionaries have

always preached and practised the sixth precept of the Church concerning the obligation of all the people in this regard.

Six Cameroonian confreres are working in the District and one Brother is in Guiana. A postulancy for Brothers opened at Bafia in 1968, and is organised in a novel way. Our Cameroonian confreres met twice in a period of seven months to study the development of the Congregation in the Cameroons. They are continuing their investigation. One of their aims is to re-group the confreres with a view to a better organized apostolate. However, during that period of seven months they have not been able to re-organize themselves because of their responsibilities and the fact that they are scattered throughout three dioceses. At the moment the traffic-lights are still at amber. We hope that they will change to green as smoothly as possible!

At the Chapter of 1974, I hope my successor will have good news for you on this subject.

The two principal missionary aims of the District are: genuine collaboration with the bishops who desire our continued aid, especially in places for which volunteers are not easily found; at the same time we are trying to respond to our missionary vocation in a more genuinely Spiritan fashion. This means emphasis on the needs of the most abandoned souls, training the right kind of catechist, collaborating discreetly with the diocesan clergy, working among the young people who need our help today.

Despite the lack of personnel, the District Council decided to send four Spiritans to the Northern Cameroons. There they are to work with the O.M.I.'s in an area of first evangelization. This project anti-dated the Chapter. Mgr. Bonneau, bishop of Douala, who died in 1957 had promised to help the Oblate Fathers when they gave him an eyewitness account of the enormous needs and missionary potentialities of the area. The present General Council approved the plan, and our confreres will be at work by the end of this year. This does not mean, in the least, that we are abandoning the Southern Cameroons where the work of evangelization is still far from complete; rather the new venture is a gesture which could have a real influence on the missionary consciousness of the local clergy and on the "esprit de corps" of our Cameroonian aspirants.

This provides, at least in outline, a picture of the District of Yaoundé where 160 confreres carry out their apostolate. They are not preoccupied with subtle distinctions concerning subsidiarity, pluriformity or decentralization. All their energy is channelled into living their Spiritan vocation as missionaries — loyal to their predecessors — but resolutely facing the future. To be a missionary in 1969 is no easy task; they are not naively optimistic, but neither are they pessimistic in a negative and destructive fashion. This is our Spiritan contribution to the evangelization of the nations.

Jean POUGET  
*Principal Superior*

### ORAL REPORT ON THE DISTRICT OF DOUME

The District of Doumé is coextensive with the diocese of the same name and is in existence for 22 years. In 1947 it was detached from the District of Yaoundé and entrusted to the Dutch Province. At the time of its erection it had 8 missions served by 15 Fathers and 2 Brothers, 2 local priests and 4 fidei donum priests. The presbyterium of the diocese, therefore, is almost entirely composed of Spiritans.

The total population of the District is 266,000 or 2 inhabitants per square kilometre. But the calculation of its density on the basis of square kilometres gives a wrong idea of the missionary situation, for the whole population is found along the roads or tracks (more or less negotiable), and not in the immense expanses of forest and savannah in the interior. From the missionary point of view, therefore, it would be more accurate to calculate the population on road mileage, which for many missions would give a ratio of 200 inhabitants per mile.

In this report I do not repeat the information already sent to the General Council regarding the geographical, ethnic, social and economic situation, for I wish to gain a few precious moments to deal at greater length with certain problems relative to the orientation to be given by this Chapter.

Catholic education, which is highly developed in Southern Cameroun, is the cause of serious tension at

present between the Church and the State. Private school teachers, insufficiently paid, have claimed an increase of salary. The government obliges the missions to grant this increase or else hand over the schools, without giving any guarantee that religious instruction may be given in the schools thus taken over. To maintain these schools, we have had to raise the fees to 1,000 francs CFA (i.e. 20 French francs). This increase is proving too much, especially for people in the bush, and the number of pupils is diminishing. Already this year we were short of 20,000 CFA to balance the schools budget. About 10 schools have already been transferred to the government and others, especially in the bush, will certainly follow during the coming year. Some confreres fear that in a few years we shall be able to retain only the schools attached to resident mission centres where there is a high school population of children of civil servants capable of paying the fees. Thus, there is a danger that Catholic education, both at primary and secondary level, will become the privilege of the rich, contrary to our specific missionary vocation in favour of the poor.

### **I. District Works**

In reply to No. 24 of the questionnaire sent out by the General Administration, we were asked to indicate the number of "first evangelisation" missions, with the percentage of catholics and the number of Spiritans in each. In the first series of meetings held in the District to prepare the second session of the General Chapter, we raised the question: what is first evangelisation? The confreres held opposing views on the subject.

Some advanced the following view: Everything must have a beginning. To build a house, one must begin by laying the first stone. Likewise, all missionary activity must begin with first evangelisation... But when the Chapter defines the specific aim of the Congregation and the vocation proper to Spiritans in terms of priority for first evangelisation, these confreres feel that they are not concerned by the new orientation, because, they say, their missionary work consists really in "building the church" on the work of first evangelisation begun 30 years ago, and their apostolate cannot be called first evangelisation.



A larger number of confreres are of the opinion that all our present missionary work should be considered as first evangelisation: 38% of the population is christian (25% catholic and 13% protestant; 60% animist and 2% moslem). These are average percentages for missions where the number of christians varies from 10% to 60% of the total population. But these confreres ask: what is the meaning of 5%, 10%, 30%, 60% christian? They refer to people who are merely "baptised," but who are still far from being christian in their outlook and manner of living. Their customs, family life, upbringing of children, involvement in the integral development of man and country, superstitions, etc., are so many "exchange values" which show that in the fundamental orientation of their lives, their attachment to Christ is very partial or non-existent.

Being a christian means something more than being baptised. Consequently these confreres consider that their missionary activity is still the "evangelisation of non-christians" or of "those who have scarcely heard the message of Christ."

To sum up, the expression, "first evangelisation" is not very well understood in the District, either in theory or in practice. We have therefore sent several remarks to the Inter-Session committee with a view to obtaining a more precise definition of this term and its application, in the final text of Document 108 on the Apostolate.

## II. - Pastoral Planning

There is as yet no over-all pastoral planning. Several meetings have been held in the diocese to deal with particular subjects, such as the catechumenate, confirmation, penance.. In general these meetings have not resulted in any coordinated pastoral activity in the diocese as a whole. A few commissions, for liturgy, catechesis, catholic and social action, set up by the Bishop, are functioning badly, again for want of experts in these branches. Missionary activity is so complex nowadays that it calls more and more for special competency. Good will is not enough to make up for what is wanting. This year a diocesan pastoral campaign is in operation, under the title, "a christian centre in dialogue." This time the Bishop has asked for the cooperation of all, Fathers, Brothers, Sisters and laity, but it must be

admitted that the cooperation is still very poor. This goes to show that in the matter of dialogue we are still at the apprentice stage. Dialogue is something that cannot be invented: it must be learnt, and sometimes at a price.

### III. Relations between Diocese and District

I come now to the last point in my report: the first steps in dialogue leading to a contract between the diocese and the district. So far only preliminary talks have been held in our district meetings with a view to working out concrete proposals for an agreement in the form of a contract. During these meetings, held last June in five sectors of the District, the confreres discussed Document No. 104 (Organisation), the contract between the diocese of Doumé and the Congregation, and finally the Instruction of the S.C. for the Evangelisation of Peoples. The purpose of these meetings was to determine more exactly the "proper character and legitimate autonomy of the District."

#### A. Proposals for *genuine administrative autonomy in the District.*

Has the district any *raison-d'être* in the diocese?

Almost all the participants were in favour of maintaining the district in existence, but with proper administrative autonomy, especially in view of the future when the Bishop will not be a Spiritan. Many of the Dutch confreres think, however, that an opportunity must be given for taking a new decision when the Dutch Episcopal Conference has effectively assumed responsibility for its missionary activity. The existence of the district entrusted to the Province of Holland will depend very much on the evolution of this Province about which Fr. de Winter has spoken to you. As an interim arrangement all are agreed on the following proposals:

1) That the Bishop of Doumé request a "mandate" for the Congregation.

N.B. We were all surprised that the Episcopal Conference of Cameroun and former French Equatorial Africa did not deal with question of the "mandate" in their last assembly.

2) That in the terms of the contract to be drawn up, the role assumed by the Institute, i.e. the District, be clearly stated.

3) That the District Chapter be allowed to decide:

*a.* the number of missions and works to be taken charge of by the District for a specific time, account being taken of available personnel both now and in the future. There is not much point, for example, in training one of the Fathers of the District to take charge of special works in the diocese, schools for catechists, etc., if the Bishop is going to entrust these to a diocesan or Fidei donum priest.

*b.* The manner in which it is to share the responsibility for the appointment of its members to different functions, as well as their transfer and their replacement. The majority of the confreres are of the opinion that the Bishop should propose the posts and the functions, and that the District Council should assign the personnel. But how can such prerogatives of the Principal Superior (and his Council) be reconciled with the Role of the Bishop who directs and organises his presbyterium which is 90% Spiritan. It is a case of two cocks in the same hen-run. Consequently, a considerable number of confreres, especially the younger members, take the view that the Episcopal Council should be responsible for assignments, provided that its members have a deliberative voice in the pastoral organisation of the diocese.

*What should be the role of the Principal Superior and his Council?*

The question has been asked whether the role assigned to the Principal Superior and his Council by the contract still in force, gives a sufficient guarantee of autonomy to the District and answers to the aspirations of the confreres.

To give you an idea of the contract in force, here are a few typical quotations:

"The diocese is aware that it is appealing to a Religious Congregation and will therefore take into account its Constitutions, especially with regard to the common life and, in particular, with regard to the cloister.

"The Congregation puts its members at the disposal of the diocese through the Principal Superior. As it is

the duty of the Principal Superior to see that religious life is properly observed in view of a more fruitful apostolate, the Ordinary gives the assurance that he will not assign the members of the Congregation to different functions without previous understanding with the Principal Superior.

"The Principal Superior is allowed to make his annual visitation. He will not interfere where there is question of ministry only. However, in matters where ministry touches on religious life, he will have the right to express an opinion which the Ordinary will try to take into account.

"The diocese asks the Congregation to supply for an indefinite period the necessary staff for all works: seminary, catholic action, etc...

"A Spiritan may live alone temporarily, or with a local secular priest, provided the latter agrees to observe certain prescriptions of the religious life, especially the cloister.

"The diocese provides for all the needs of the missionaries, both their personal needs and those of their ministry: accommodation, food, clothing, medical care, transport for ministry, buildings, passages for periodic leave, and all expenses during leave.

"The diocese pays the personal contribution. Mass stipends are left to the diocese except in the case of Masses prescribed by the Constitutions..."

From these few extracts it can be seen that a twofold difficulty arises at the present time:

- i. dualism between apostolic and religious life;
- ii. absence of legitimate autonomy for the district, in administrative and economic matters.

*Ad primum:* Attention has already been called to the dualism of the existing contract with regard to the integration of our religious life into our missionary life. In the first session of the Chapter (Document 109; Spiritan Apostolic Life) it was stressed that the religious and apostolic aspects of the Spiritan's life could not be dissociated. In that document missionary activity is considered as the proper expression of our religious life, so that these two aspects form one whole in the Spiritan apostolic life. Thus, the role of the Principal Superior can scarcely be limited any longer to seeing to the observance of religious life, especially in its external aspects.

In general, we regard the Principal Superior as:

- 1) The animator of the unity of the Spiritan team, the family spirit and the apostolic and spiritual life;
- 2) the promoter of the active and deliberative coresponsibility of the whole team (i.e. the District Chapter) in the diocesan ministry and its organisation;
- 3) the person corresponsable for the quality and missionary competence of the team, providing refresher courses or training specialised staff, organising Spiritan meetings, libraries, etc.

A few confreres think that in the present circumstances the role of the Principal Superior should be confined to person to person relations, but the vast majority are of the opinion that autonomy, to be real, must extend to administration and the organisation and training of the team, and that this should be defined clearly, as a matter of urgency, in the new contract.

*Ad secundum:* For the appointment of the personnel of the District, I have already made two concrete proposals.

One more point remains to be treated: the internal economic independence of the District.

#### B. Some proposals in favour of such autonomy.

With regard to the arrangement between the diocese and the district in respect of temporal goods, the Instruction of Propaganda Fide lays down that there should be previous consultation. The old contract stipulates that the diocese should provide for all the needs of the confreres, both for themselves and for their ministry. All the confreres express their gratitude to the diocese and especially to the Bishop for having done so much, through the diocesan Procure, to meet their needs.

However, it is well known that the District's credit is negligible, even non-existent. The District, as a moral person, has no temporal goods, apart from the Principal Superior's car, nor has it any revenue other than the personal contribution. Any other revenue which in principle the district could claim as its own has been left to the diocese, e.g. personal gifts, Mass stipends, emoluments and salaries due to Brothers for their work, etc. (Document 118, prop. 37 B). Although this economic arrangement offers considerable advantages

— all the funds of the diocese are at the disposal of the members of the District even for their personal needs — it keeps the district as such in a state of total dependence. Document 118, art. 38 on Temporal Goods lays down that each district should strive to set up a structure to make it entirely independent of the ecclesiastical and civil authority in its internal financial administration.

All the confreres are agreed on the principle that the district should be in a position to provide for the *personal needs* of its members.

*What are these personal needs?*

a) upkeep, food, clothing, etc.

b) travelling expenses, and holiday money (even an allowance for board and lodging when necessary).

c) insurance against illness and old age, etc.

*What sum is required to meet these personal needs?*

Some propose 30,000 to 40,000 francs CFA per month per person. This figure is given somewhat at random and is based more or less on the quarterly accounts. It is necessary to make a closer study of these expenses and of the financial means at the disposal of the diocese. It is evidently not possible to pay over such a large sum to the district every month. As far as possible, therefore, the missions themselves, through the efforts of the Spiritans employed in them, should contribute to the upkeep of their personnel by providing them with food, clothing, etc. This would necessitate a separate book-keeping system for the personal accounts and for those of the ministry.

To cover expenses for travel and home leave, refresher courses and insurance, the diocese should pay in to the district a monthly sum for each person:

a) a percentage of the Mass intentions (9,000 CFA for each Father);

b) a salary for each Brother (10,000 CFA).

When these expenses cannot be met from diocesan funds, the exact financial situation of the diocese should be made known, so that confreres may seek other ways of supplying what is wanting.

P. W. de JONG  
*Principal Superior*

## ORAL REPORT ON THE DISTRICT OF GABON

The Spiritan District of Gabon corresponds to the Republic of the same name which is half the size of France.

Long before the term "District" was adopted by our Congregation, Libreville was the principal centre of the Holy Ghost Fathers, and of the Catholic missionary effort on the West Coast of Africa. Divine Providence would seem to have had Equatorial Africa in mind when Father Bessieux was finally brought to Gabon in 1844 after being "shunted" down the Coast.

Erected in 1842, the Vicariate Apostolic of the Two Guineas was placed under Mgr. Bessieux in 1848. It included all the territory from Senegal to Mozambique, excluding Portuguese Angola. One after the other, all the present dioceses of West Africa were created from this vast Vicariate. This territorial division began quite soon; the Vicariate of Gabon, corresponding roughly to the present-day Republic, is more than a hundred years old.

In 1958 this single circumscription was divided in two: North Gabon formed the Archdiocese of Libreville under Mgr. Adam, C.S.Sp.; South Gabon became the Diocese of Mouila under Mgr. de la Moureyre, also a Spiritan.

A month ago (July 5th, 1969) a new diocese was erected; this was a break-off from the Archdiocese of Libreville. The new diocese of Oyem is ruled by Mgr. Ndong of the local clergy. At the same time, Mgr. Adam who had long favoured Africanization of the hierarchy was allowed to resign. He was replaced by a Gabonese bishop, Mgr. Anguile.

Accordingly there are three dioceses in Gabon: that of Libreville (Mgr. Anguile); that of Oyem (Mgr. Ndong); that of Mouila (Mgr. de la Moureyre, C.S.Sp.).

For want of a national lingua franca, the official language is French. According to the experts there are more than 30 local languages; one of these is predominant in the diocese of Libreville, accounting for one third of the population. Five or six other languages are more or less important in the diocese of Mouila.

Gabon is extremely under-populated. There are less than half a million inhabitants which amounts to almost

2 persons per sq. km. This situation is explained to some extent by the climate (particularly severe at the Coast), and by the encroaching forest. Infant mortality which is still high, should also be taken into account. But the most important factor is the high sterility rate which is estimated at 30%. Undoubtedly the highest rate in the world, this condition would seem to be the result of the status of women, immorality, divorce, alcoholism and fetishism. The effects of this widespread evil is seen immediately in the age-pyramid which has a narrow base — exceptional, if not entirely unique, among the peoples of the Third World.

Basically, the population is rural (up to 80%). There is no city in the modern sense; Libreville, the capital, has under 60,000 inhabitants. Port-Gentil has only 30,000 inhabitants. The other townships are under 10,000, while Moanda has only 5-6000!

In the religious field, evangelization began at the coast 125 years ago, and the faith has spread unevenly throughout the entire country. About one half of the population has been reached (48%). Protestants number about 8%. We have excellent relations with those who belong to different French sects; some are American or Swedish in origin, and our contact with them is either difficult or non-existent. Since Islamic representation is slight (0.1%) and represented by foreigners who could, however, have an unexpected influence, the remainder (44%) of the population is still animist.

Apart from a secondary college (with 2 Fathers) and a few specialized activities, the Congregation's work in Gabon is essentially linked with the missions and parishes. Of a total of 25 bush missions, 20 are confided to Spiritans and 5 to the local clergy. The eight township parishes are equally divided between missionaries and local priests.

There are 78 Spiritans in Gabon, of which 69 are Fathers and 9 Brothers. Five scholastics (French, Belgian and Swiss) are working as prefects. Among the permanent Spiritans there are 11 Dutch, 3 Swiss, 1 Polish Brother and 1 Senegalese Father. Two Irish Fathers are also working in the District in connection with the Biafran children. The median age is  $47\frac{1}{2}$ : 29 including Fathers and Brothers (37%) are over 50 years of age.

There are 19 local priests in Gabon, of which 6 are in Europe at the moment. Gabonese Brothers (non-



Spiritan) number 8, while other Congregations have 5 Fathers and 30 Brothers. The list is completed by 6 Fidei Donum priests.

Of the Gabonese priests actually present in the country, 11 are working in township parishes and 8 in the bush. The figures for 69 Spiritan Fathers is 14 in the towns, and 55 in Bush.

Missionary work is complicated by the geography of the country. The distance between missions is generally great, e.g. 3 missions are 150 km apart. Another 3 missions are inaccessible save by sea or air.

Difficulties are also created by the history of Gabon. Many of the early parishes and missions are very traditional; polygamy and concubinage are still strongly entrenched, there is a general return to paganism, and imported laicism is still strong.

One form of disengagement had begun long before it was suggested to us. This concerns the town of Libreville in particular. Half the urban parishes, the post of Vicar General, the Education Secretary and directorship of diocesan works had already been transferred to the local clergy. The Seminary of Libreville had been handed over in 1963. Bessieux College, the only Holy Ghost secondary school in Equatorial Africa was transferred to the Brothers of St. Gabriel last July. For the 1969 re-opening there will be only 2 Spiritans among a staff of 28 teachers. In the near future our policy of disengagement will include the Catholic radio broadcasts, which will be organised by a Salesian aided perhaps by a Gabonese priest.

This development, besides, is not limited to Libreville. Many missions have been gradually handed over to the local clergy; then there are the mixed communities (8 out of 33 parishes or missions) of which 4 contain local priests.

Here the difficulty of finding replacements among the indigenous clergy should be stressed. Many of the local priests are old; their median age is 51 years. Sixty per cent of Gabonese priests (16 out of 26) are over 50 years of age. The perseverance rate of priestly vocations is dropping constantly. Many leave the seminary at every stage, but this is happening now at a much earlier age. There are only 4 seminarians in the last forms for Libreville, and Mouila has not even one. However Mouila

opened a seminary for late vocations in 1963, which is directed by the Salesians.

At the moment the Fathers, diocesan priests and the people are not happy about the idea of amalgamating missions which will no doubt be necessary in a few year's time. Nevertheless the facts are compelling. For example, one mission in the diocese of Libreville is only 35% Christian after 82 years of courageous and difficult evangelization. It has provided one priest, and has not a single seminarian at the moment.

This year 5, perhaps 6, Fathers have left or are preparing to leave Gabon. Only 2 replacements could be found. There is a hopeful side to the situation, however: one should mention the magnificent generosity and devotion of all the confreres. The isolationist spirit is gradually dying out. For example, three quarters of the confreres were grudging in their acceptance of regional communities, but after consultation these were organized. Five out of eight communities have already met, and were so successful that it was decided they should meet more often than had been envisaged in the original plan.

Finally, after 175 years in Gabon the Congregation possessed literally nothing. Everything belonged to the missions and dioceses. The one and only Spiritan residence has just been inaugurated: the Maison Libermann. It will serve as District residence and procure, and as a rest-house for the confreres. We shall be only too glad to welcome you to this house before driving you around Gabon where you will meet a Spiritan every 3,800 sq. km.

J. GODARD

*Principal Superior*

## **ORAL REPORT ON THE DISTRICT OF CONGO-BRAZZAVILLE**

The Spiritans have been working in the Congo since 1872; this is the date of the first foundation, at Loango, 20 kms. north of the town of Pointe-Noire.

The Holy Ghost Fathers were not the first missionaries in the area. The equatorial coastline, that is, from Gabon to the Congo to Cabinda had been evan-

gelized already, by Portuguese, Spanish, Italian and French priests from the 16th. century onwards. This missionary activity, fragmentary and discontinuous though it was, produced lasting results. In 1835 there were 23 indigenous priests in the Congo; only 5 remained in 1893. There are 30 Congolese priests today.

The coastline was well-known, but the interior had yet to be explored. This was the period of Stanley, Brazza, etc. The Spiritans too, produced a man of the same calibre, Mgr. Augouard, a courageous pioneer obsessed by the idea of breaking new ground and occupying it for the Church. He established missions at important places such as Stanley-Pool and the junctions of the great tributaries of the Congo River: Kasai, Alima, Oubangui. Penetrating almost 2,000 kms. from the coast he founded Saint-Paul des Rapides which is the seat of the present-day bishop of Bangui. He is considered the great personage of that period in the history of Central Africa. Establishing missions, redeeming slaves, opening schools and workshops, these are only some of his activities. He drew up the first navigational charts of the Congo and built his own riverboats. Quite clearly the idea of development is not a modern invention!

These were difficult beginnings compounded by distance, health problems and scarcity of both population and personnel. Pre-mature death was the usual result. A visit to the cemetery at Loango, the first mission, drives this point home. The redemption of slaves who constituted a sub-human category of society, was another activity carried out by the early missions. In some areas, near the Congo River in particular, the missionaries began this practice. De Brazza asked Mgr. Augouard to set up a mission at Liranga (at the junction of the Congo and Oubangui), opposite Irebu which was an important slave-market where the Arabs from the north made their purchases by means of intermediaries.

Present day Congo-Brazzaville straddles the Equator, and has an area of 332,000 sq. kms., or 3/5 of that of France. Forest covers 48% of the country; the rest is savannah. It is under-populated, containing a million inhabitants; the average density is 3 per sq. km. But there are also immense uninhabited regions, in particular the flooded areas of the Congo basin.

All the Congolese people are Bantu by race; but there are a few thousand pigmies, the " Babinga " to the north.

There are many different ethnic groups (more than 40), and one predominant group, the Bacongo and those who have been assimilated by them. This is a prolific tribe; they are more dynamic than their neighbours and represent a third of the population. Open to Christianity, they are predominantly Catholic. The Bacongo are also found in the former Belgian Congo, and in Angola where they originated.

A few statistics concerning the population:

- over 50% are under 20 years of age;
- the rural population represents 60%; the urban population 40%;

- there are two principal cities: Brazzaville, the capital, has 220,000 inhabitants (average age: 21½ years); Pointe-Noire has 115,000 (average age: 19½ years);

- the rural population (60%) is spread out among 4,200 villages;

- languages are many, corresponding to ethnic diversity. For practical purposes, three are important: Lingala in the north, Lari in the centre and Kikongo in the west. The missions played a part in the adoption of these languages, but it was a difficult process.

- the development of education should be noted. Out of a population of one million, 250,000 are students. This means that one in four Congolese is in the classroom. As elsewhere the instruction given does not correspond to either the life or the needs of the country. This year government intends to rectify the situation but one wonders how effective this will be.

*The Economy:* The people are poor; generally they are badly nourished but do not suffer from malnutrition. In the bush there is a subsistence economy with some coffee, cocoa and palm oil produced on a small scale. The real basis of the economy is forestry (75% of the value of exports), sugar, petrol and some minerals. The latter include gold, copper, lead and potash which is being developed to the extent of 75 thousand million old francs. The Chinese have completed a cotton manufactory.

*Religious Situation:* There are three dioceses presided over by two Africans and one Spiritan, Mgr. Fauret. Parishes and missions number 64; 46 are in the bush,

and 18 in townships, with 12 at Brazzaville and 6 at Pointe-Noire. Our personnel totals 170 priests, 50 Brothers, 180 Sisters (40 are African). Spiritans account for 130 including 113 Fathers and 17 Brothers. The nationalities are as follows: 105 French, 22 Dutch, 2 Congolese, 1 German, 1 Spanish and 1 Swiss. We work alongside Salesians, Marianists, Blessed Sacrament Fathers, Benedictines, Fidei Donum priests and Brothers of Saint Gabriel. There are 30 Congolese priests, including 2 bishops and 2 Spiritans.

Apart from 3, all the Spiritans live in their own community or together with other religious or diocesan priests. African priests or lay-brothers live in ten of these communities.

As is the case everywhere the average age of Spiritan personnel is getting higher. Sixteen are over 60 years of age, and 28 are over 50 years.

Religious affiliations in the Congo are as follows: Catholics: 35%; Protestants: 25%; Animists: 35%; Moslems: 2%; various sects: 3%.

With certain exceptions, we do not consider that we are at the stage of first evangelization in the strict sense. But rather the apostolic situation overall is one of Christianization; hence it is well within the scope of our specific end. Disengagement has already begun: at the moment 9 parishes or missions are directed by African priests. Besides, 2 of the 4 junior seminaries and one postulancy for the Brothers have been Africanised.

### *The Situation Today*

We are often asked how we manage to live and work in the Peoples Republic of the Congo. Like others in similar situations we have been obliged to adapt ourselves. Having lost our schools and works, we have retained our independence and acquired the discretion necessary in order to be able to continue our work. Our missionary role was clarified in the process, and the faithful appreciated our fidelity. This enforced revision of our vocation allowed us to concentrate on the direct apostolate. The mission or the parish were the only structures left. Now they have become much more than new structures; they are living communities. The Legion of Mary, Christian Family Movement, the Archconfraternity of the Holy Spirit still exist, while village commu-

nities are directed by the "popular scholas." The Sisters are now engaged in the direct apostolate in districts or villages. Some cooperate with the government education and health authorities. We also have our weekly newspaper "La Semaine" as a means of Catholic influence. Every Sunday we direct a religious broadcast lasting for 15 minutes. There are 400 pupils in 4 junior seminaries, but only 20 in the major seminary (Libermann). Two diocesan congregations, one for Brothers and one for Sisters are just beginning. In a word, the "Father" is now truly a priest, a pastor who visits and know his people, who teaches them and organises the apostolate. We now concentrate on the essential elements of the ministry which are those of the priest and the apostle.

While the Church has its problems, it is very optimistic. This time of trial has already proved valuable for the genuine Christians. For the missionaries themselves it has also been beneficial. We have been brought closer together; we have been forced to collaborate in our search for new means of apostolate. These subjects have been discussed at meetings of sections and deaneries, of priests' and pastoral councils wherever they have been established. This process is still going on, we are attempting to adapt our thoughts and actions to the new political and social circumstances. It is another form of "long march."

Let me end here with an African proverb used in difficult situations: "God is not poor." No, his Providence is manifold — we have already experienced it.

P. C. PIERS  
*Principal Superior*

---

## ORAL REPORT ON THE DISTRICT OF BANGUI

---

### The Country and its People

In area slightly greater than France, the Central African Republic (RCA) has much the same density of population as the neighbouring countries — 2.3 per sq. km. The population is unevenly distributed, the heaviest concentration being found near the 20,000 km. of roads, then varying from area to area. There are towns of 20,000 or more, while the capital, Bangui, contains as much as 10% of the population, or 150,000 inhabitants.

The low population density is a serious obstacle to development which reaches no more than 2% per annum. And, according to official forecasts, this will not go beyond 2.6% over the next 20 years. This factor, along with the fact that women outnumber men, explains why polygamy is encouraged by the government, and is on the increase. It should also be added that in some of the most prolific areas (hence of prime importance to development), 45% of the population is under 16 years of age.

Another obstacle to development is the dispersal of a large proportion of the population in small villages. Their situation becomes hopeless because it is not economic to invest in the social, trading or commercial sectors of such communities.

As in neighbouring countries there is a movement from the land towards the more important centres, leading to an imbalance between town and provincial hinterland. This imbalance has been described quite adequately in other reports, and need not be repeated here.

Two other factors affect adversely the country's contact with other lands: its geographical position in the centre of Africa, and the absence of cheap means of transport, such as river or rail, lead to high export and import costs. Furthermore, political instability hinders

outside investment. All this produces a spiralling cost of living.

It is true to say that the fundamental problem is a human one. Due to weakening of traditional structures and to the growth of new ones, men find themselves caught between the two. The individual is subjected to change instead of effecting it himself as master of his own destiny; and this applies to both educated and rural groups, and to the young people in particular. As a result, men become "uprooted" in a moral and social sense, but especially as regards the family. And so man is endangered as an individual and as a member of society.

One should add that the Government is aware of these dangers and is trying to find a remedy; but often these efforts are only a form of palliative. What is needed in the first place, is a reform of the education system. At the present moment, the schools are simply multiplying annually the number of those who are unwilling to work on the land which is the foundation of the national economy. And at the same time the unemployment problem becomes worse.

### **The Religious Situation**

The inhabitants of RCA are profoundly religious. This is undoubtedly a positive human value, but its manifestations can be dangerous: it often takes the form of resignation in the face of difficulty. This in turn leads to a flight from reality and reliance on magic. And so, instead of individual and collective effort to remedy their lives, they resort to magical acts and superstitious beliefs. This tendency is found in animist and syncretistic religions which are widespread here, but the Christians themselves are not unaffected by these beliefs. Many think our method of sacramentalization prevents the people from overcoming this tendency to escape from reality.

As regards Islam, there is a strong influence exercised by "Arabised" elements who amount to 5% of the population, and are on the increase. These people monopolise the trading sector and integrate easily with the inhabitants. They are gaining influence over the national



leaders, and the ordinary people are defenceless against them.

### **The Church in R.C.A.**

There are four dioceses in the Republic, of which two have been confided to the Capuchins and two to the Spiritans. Almost all the missionaries belong to these two congregations. Fortunately others are coming to help with the work. Mgr. Ndayen, the first local archbishop has been installed, but there are only 8 local priests (two of their number are Spiritans) among the 150 working in R.C.A.

### **Characteristics of the Church**

Evangelization began here quite recently. Though the two pioneer missions were founded in 1896 and 1898, the majority of foundations are only 30 years old or less. These mission centres were dispersed over a wide area, and the missionaries who were few in number, carried out long treks in order to "occupy" the country. Their efforts were heroic and their apostolic spirit is still an example to us, but our problems today should be seen against this background:

a) Our Christians (Catholics account for 22% of the population; Protestants, 15.3%) are still at the "catechumenal" stage, and are scattered over a very wide area.

The image of the Catholic Church is largely determined by the clergy who are 95% European. Influential laymen playing an important role in the development of the country are few in number, and belong mainly to the small farmer category. One could say that the evangelization of the educated has not been a success. Fortunately the situation is changing for the better and considerable attention is being given to this sector of the community. But we are not quite sure of the right policy to adopt.

Vocations to the priesthood are on the decrease, despite the growing total of junior seminarians. Hence the importance of the question of priestly formation — another problem still to be solved.

b) We have placed too much emphasis on the Sacraments. One often receives the impression that baptism is the most important factor, and next comes, material obedience to Church law, especially Sunday Mass. But large groups are irregular in this sense, and the catechumenate is still geared to a form of legalism.

c) The Church has always paid attention to development. At first this was done through the schools which were nationalized in 1962. Despite some disadvantages very few regret their passing today. The missions concentrate their energy on other forms of development, especially in the rural sector. Here the Sisters and lay missionaries are doing great work, raising the status of women, and training in collective action, etc.

### III - The Spiritans in R.C.A.

We are 98 in all, working in the two dioceses confided to us. Bangui has two-thirds of the personnel but is still under-staffed. There the average age is higher (52 years, as against 39) than in the Diocese of Bangassou.

*Our problems:* a) In the first place the human problems mentioned in the section on the population in general. b) The fact that we are understaffed and overworked, as in so many mission areas. c) Despite his usual optimism and idealism, the missionary suffers from a nagging doubt, a sense of not being able to cope with the new situation.

*The New Missionary Situation:* This is largely the result of the growth of the local, autonomous Church, which must find its own particular form and structure. Starting from this premiss, the following remarks are important:

— our system of sacramentalization has not been successful. We are witnessing an overall decline in the reception of the Sacraments. A large number of people considered "irregular" in their practice are indifferent to religion. Our people lack the Christian formation necessary to react positively to materialistic influences which are part and parcel of society today.

We are aware of the fact that the new Church lacks structure, in the sense of real communities. Existing

structures, i.e. our actual missions, are artificial and out of touch with the daily life of the people.

— the small number of committed lay people.

— a certain waste of effort on our part resulting from:

a) a concept of evangelization aimed at reaching *all*, and being *everywhere*;

b) the absence of an overall pastoral policy with well-defined priorities;

c) lack of the means needed to survey the scene, determine the sociological, economic and religious factors which play an important part in the life and development of our people.

In other words, we should have an overall view of the situation, and not one which is limited to the area where one works. In this way it should be possible to interpret the facts, understand trends, arrive at priorities and adopt more effective methods of evangelization. For all this we need specialists, and we have none within our own ranks.

d) the confreres are too dispersed. Distance and a certain narrowness of mentality which results from isolation, are real problems for us. Added to this is lack of contact with the missionary experience and experiments of other groups.

The confreres are well aware of these problems; they suffer from a sense of inadequacy, and are searching for the right answers.

*What steps have been taken to remedy the situation*

a) *Organisation:*

At diocesan level we have tried to erect "structures for dialogue" as called for by the Council. This has also been done at regional level. There are quarterly meetings in the deaneries and also among parishes. Regional communities were welcomed warmly as a very valuable idea.

b) *Catholic Action:*

This has been given considerable attention; in this field the priests of *Fidei donum* are doing admirable work in the national and regional chaplaincies.

c) Attempts are being made to deepen the scope of evangelization and form an active, convinced laity.

d) Refresher courses held on the mission each year bring priests and lay people together to study the relationship of evangelization and development. Unfortunately, few African laymen participate. Retreats directed by competent persons also provide a form of "updating" course for missionary personnel.

e) There are two schools for catechists; these are functioning well according to pre-determined programmes. A third school is planned.

f) The development of rural communities which was described above.

### Looking for the answers together

This common search for solutions to our problems takes place at meetings and discussions in individual missions. It represents our attempt to face up to the problems outlined above. It is worth mentioning that some missions have carried out interesting experiments with the blessing of both local bishop and the Congregation. These should help us find new approaches and new solutions.

In connection with these discussions, I should like to add a word on the subject of vocations. This means firstly, a pastoral programme aimed at vocations, which goes beyond the isolated seminary. This would include the entire "school world" on the one hand, and on the other, the as yet unexplored world of adults. This means the married as well as the unmarried adults, who one day, must act as pastors of their communities in a much more comprehensive way than the old-style catechist.

We are conscious of the fact that missionaries are becoming fewer and fewer, and that we can no longer depend on help from outside. Instead of looking up to heaven and waiting for a miracle, we are convinced that the solution should come from the Central African Church itself. Missionaries and pastors should be found among the members of this Church, and the necessary ecclesial structures adapted to suit its genius. If this is not done, the Church will remain forever foreign, and

wither away. Our primary task is to help the local Church find the answers on its own.

To conclude, this enquiry, this search for solutions points towards a form of evangelization which presupposes the integral development of man. To help man discover his own salvation for himself. Primarily, this means changing the mentality of the people — helping them see life in such a way as to make them open to development. Existing structures and help from outside are of little use unless man deliberately takes stock of his situation, and brings about change instead of passively accepting it. He must determine the evolution of society for himself.

F. TIMMERMANS  
*Principal Superior*

---

## INFORMATION

---

### PUBLICATIONS RECEIVED

- I. PERRAUD, C.S.Sp.: *Annuaire de l'Eglise Catholique en Afrique francophone - Iles de l'Océan Indien - D.O.M. et T.O.M. (Missions catholiques). 1970-1971.* 1393 pages. Edité par l'Office national de Publications catholiques (O.N.P.C.), 56-58 Galerie Vivienne, Paris 2è.
  - J. LECUYER, C.S.Sp.: *Sacerdoce des fidèles et sacerdoce ministériel chez Origène, dans Vetera Christianorum, anno 7, 1970, fasc. 2, pages 252 à 264.* (Istituto di Letteratura Cristiana Antica - Università degli Studi, Palazzo Ateneo, Bari).
-

# THE SPIRITAN FAMILY

## CONSECRATION TO THE APOSTOLATE

---

The following made their consecration to the apostolate:

### One-year commitment:

at *Gemert*, September 1st, 1970, Mr. Antonius SCHAMPERS;  
at *Gemert*, September 13th, 1970, Messrs Wilhelmus van BEEK, Leo van DE BOGAARD, Adrianus COMPEN, Leonardus GOTTENBOS, Josephus ten HAAF, Antonius van HOEK, Albertus DE JONG, Josephus LITJENS, Bernardus SEESING, Johannes TOPPER, Wilhelmus TOPPER, Robertus VAAS, Paulus VOESTERMANS and Brother Bernardus JORINK.

### Two-year commitment:

at *Gemert*, September 1st, 1970, Mr. Martinus ADMIRAAL.

### Three-year commitment:

at *Gemert*, May 27th, 1970, Mr. Hubertus SLEEGERS.

### One-year vows:

at *Upton Hall*, September 8th, 1970, Mr. Camille MEYER.

### Two-year vows:

at *Kongolo*, September 27th, 1970, Mr. Terence DONNELLY.

### Three-year vows:

at *Kongolo*, September 27th, 1970, Mr. Gilbert MICHEL-AMADRY.

### Perpetual vows:

at *Menden*, October 25th, 1970, Messrs Marian JANKE, Wilhelm JOACHIM;

at *Chevilly*, December 10th, 1970, Messrs Michel DESPORTES, Joseph KOERBER, Etienne OSTY, Pierre VEAU;

at *Quebec*, Sainte-Foy, December 19th, 1970, Mr. Serge VERRETTE.

## HOLY ORDERS

### Minor Orders:

at *Chevilly*, December 11th, 1970 (Mgr DE MILLEVILLE, former archbishop of Conakry): Messrs Guy BOULBIN, Michel GERLIER, André GRANGE, Bernard HYM, Joseph KOERBER, Jacques LAMON, Joël LAVENS (un-professed aspirant), Yves MONOT, François XAVIER, Francis ZUFFEREY.

### Sub-diaconate:

at *Chevilly*, December 11th, 1970, Messrs Alfred BAYSANG, Albert LE FLOC'H, Alain ROUQUET, Claude TASSIN, Pierre VEAU;

at *Quebec*, December 20th, 1970 (Cardinal ROY, Archbishop of Quebec), Mr. Serge VERRETTE;

at *São Domingos de Rana*, December 20th, 1970 (Mgr Antonio MONTEIRO, Bishop of Mitilene), Mr. Antonio CORREIA DE ANDRADE.

### Diaconate:

at *Carcavelos*, November 22nd, 1970 (Mgr Manuel DA SILVA, Bishop of Cizico), Mr. Firmino CACHADA;

at *Chevilly*, December 12th, 1970 (Mgr DE MILLEVILLE), Messrs Alfred BAYSANG, Albert LE FLOC'H, Alain ROUQUET, Claude TASSIN, Pierre VEAU.

### Priesthood:

at *Blackhill*, September 5th, 1970 (Mgr HAGAN, former Bishop of Makurdi), Mr. Paul HOPPER;

at *San Cugat del Vallés*, September 26th, 1970 (Mgr Roman SERRA, auxiliary of Barcelona), Messrs Cabellos Alcantarilla JESUS, Narciso Carretero FERNANDEZ;

at *São Domingos de Rana*, December 20th, 1970 (Mgr Antonio MONTEIRO), Mr. José Reis GASPAR.

---

**OUR DEAD**

Father Wilhelm BORN of the German Province died on Dec. 13th, 1970 at Neuenbeken, aged 70 years. He had been 46 years professed.

Father Antoine DESMET of the District of Kilimanjaro died accidentally on Dec. 18th, 1970, aged 47. He had been professed for 26 years.

Father Antoine DE FRAGUIER of the French Province died on Dec. 20th, 1970 at Chevilly. He was 68 years of age and had been professed for 49 years.

Father Jules DE WEERDT of the Belgian Province died on Dec. 23rd, 1970 at Izegem, aged 63 years. He had been professed for 49 years.

Father Joseph FINCK of the Portuguese Province died on Dec. 25th, 1970 at Carcavelos, aged 89 years after 66 years of profession.

Father James FINUCANE of the Irish Province died at Rockwell on Dec. 27th, 1970, aged 66. He had been professed for 46 years.

Father Martin LING of the Western Province of the U.S. died at Marksville on Dec. 27th, 1970. He was 66 years of age and had been professed for 42 years.

Father Eugène MEYER of the French Province died on January 1st, 1971 at Wolxheim. He was 90 years of age and had been professed for 68 years.

Father Clement J. MOROZ of the Eastern Province of the U.S. died at Pittsburgh on January 19th, 1971. He was 56 years of age and had been professed for 33 years.

Father Bernardo NOGUEIRA of the Province of Portugal died at Fraião Braga on January 29th, 1971. He was 86 years of age and had been professed for 65 years.

Father Andrew EGAN of the Irish Province died at Dublin on February 1st, 1971. He was 70 years of age and had been professed for 49 years.

---



## NECROLOGY FOR 1970

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
<b>I: BISHOPS</b>			
Mgr Daniel GOMES JUNQUEIRA	29 June	Nova Lisboa	76 yrs.
Mgr Joseph CUCHEROUSET	16 Sept.	Bangui	63 »

### II: FATHERS

WILLEMS Petrus	2 Jan.	Bagamoyo	50 »
MAGUIRE Thomas J.	6 »	U.S.A. West	73 »
GRAF Leonard	15 »	Trinidad	86 »
BUKKEMS Petrus	15 »	Holland	69 »
NAARMANN Ludwig	16 »	Germany	58 »
MCGILL Patrick	16 »	Kenya	67 »
WEISS Michel	12 Feb.	Bangui	64 »
O'MEARA John	15 March	Kenya	62 »
MANIGLIER André	19 »	France	67 »
REYNOLDS Thomas	22 »	Ireland	54 »
RODAS DE SOUSA António	23 »	Portugal	52 »
SANTOS FONSECA José	23 »	Portugal	47 »
MARTINS FERNANDES António	24 »	Portugal	28 »
LAWEN Antoine	25 »	France	59 »
GILMORE James Joseph	30 »	Ireland	79 »
CLAESEN Joseph Jean	10 April	Kongolo	64 »
REIDY John	23 May	Kenya	70 »
DUMAS Alexandre	25 »	Yaoundé	67 »
RIBEIRO Manuel	26 »	Nova Lisboa	50 »
SCHWENGERS Anton	28 »	Germany	63 »
CLIVAZ Antoine	1 June	Martinique	60 »
PARKINSON Henry	4 »	England	70 »
BREEN James	11 »	Ontario	52 »
REZÉ Marcel	19 »	France	66 »
NAVARRÉ Marcel	29 »	France	69 »
GREMION Robert	12 July	Réunion	60 »
WHITE Edward C.	16 »	Ireland	76 »
CONRAD Joseph	16 »	France	81 »
MCCAFFREY James Francis	12 August	U.S.A. East	66 »
LAVANANT Henri	23 »	U.S.A. West	53 »

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
SCHUSTER Herbert	26 Sept.	Martinique	65 yrs.
DESNOULEZ Charles	29 »	Martinique	89 »
BAUMJOHANN Wilhelm	15 Oct.	Germany	67 »
DE CHADIRAC Georges	15 »	Guadeloupe	65 »
GRÉTILLAT Albert	17 »	France	55 »
TULLEKEN Wilhelmus	8 Nov.	Nova Lisboa	56 »
DUCLOS Joseph	18 »	France	48 »
FLAVIN John Joseph	28 »	Ireland	63 »
RODRIGUEZ COSME José	9 Dec.	Portugal	74 »
BORN Wilhelm	13 »	Germany	70 »
DESMET Antoine	18 »	Kilimanjaro	47 »
DE FRAGUIER Antoine	20 »	France	68 »
DE WEERDT Jule	23 »	Belgium	63 »
FINCK Joseph	25 »	Portugal	89 »
FINUCANE James	27 »	Ireland	66 »
LING Martin	27 »	U.S.A. West	66 »

### III: BROTHERS

KARREGAT Vincent	22 Jan.	Holland	77 »
UZEL Urbain	12 May	France	58 »
CAHILL Aidan	13 »	Ireland	85 »
STELMASZYK Boleslaus	21 June	France	77 »
SCHAEFER Philibert	5 July	France	65 »
KERBOURC'H Julien	12 August	France	85 »
VAN LEEUWEN Mono	22 »	Kongolo	83 »
DRÔNE Marie-François	26 »	Sénégal	74 »
ARENDS Frumentius	26 Sept.	Belgium	60 »
BONNEAU Marie-Auguste	14 Nov.	France	59 »
ISSLER Jean de la Croix	18 »	Canada	85 »
MARTINS CAMPOS Evaristo	23 »	Luanda	98 »

### IV: SCHOLASTICS

VUEZ Paul	18 March	France	25 »
BERNA Joseph Jean	31 »	France	34 »
COSTA MENDES Manuel	13 June	Portugal	22 »









# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

N° 756

MARCH-APRIL 1971

GENERALATE C. S. Sp.  
R O M E

*Publication date May 10th*







**FERVOUR - CHARITY - SACRIFICE**

---

**C O N T E N T S**

**SUPERIOR GENERAL'S MESSAGE**

Poverty.

**DECISIONS OF THE HOLY SEE**

- Appointment of Fr. Louis Barry as Administrator of the Archdiocese of Conakry.
- Resignation of Mgr Gustave Bouve, C.S.Sp., Bishop of Kongolo.
- Appointment of Rev. Jérôme Ndaye as Bishop of Kongolo.
- Appointment of Father Alexis Makozi as Auxiliary Bishop to Mgr Auguste Deslisle, Bishop of Lokoja (Nigeria).
- Reply of the Sacred Congregation for Religious concerning three decisions of the General Chapter.

**ADMINISTRATION**

- General Council.
- Appointments.
- District Councils.
- Special Decisions of the General Council.

**DOCUMENTATION**

- Oral Reports on the Districts of Luanda, Nova Lisboa, Sá da Bandeira, Bethlehem, Kongolo.

**THE SPIRITAN FAMILY**

- Consecration to the Apostolate.
- Holy Orders.
- New Residences.
- Statistics for period Jan. 1st, 1970-Jan. 1st, 1971; explanatory note on the foregoing.
- Our Dead.
- Errata.
- Publications received.



# MESSAGE FROM THE SUPERIOR GENERAL

## POVERTY

*Continuing our previous examinations of conscience, I invite you today to reflect on our "poverty." Our General Chapter has given us some very simple and beautiful pages on this matter (Nos. 87-111). Let us read them once more.*

*Are we truly poor? Are we poor before God, aware that everything comes to us from God, and that our whole missionary apostolate is grounded on the voluntary poverty of Christ and on his Cross?*

*Poor before men? I must honestly admit that many lamentable practices have come to my attention: the use of a 'peculium,' private bank accounts, money withheld from the community and used for personal satisfaction, as gifts to friends or family. Again, what is to be said about useless travelling, undertaken out of idle curiosity, without any apostolic motive to justify it, and under the pretext of gaining culture or joining in a pilgrimage? Could the poor among whom we live indulge in such travels? Do they own the latest photographic equipment or cameras, the most up-to-date transistors, etc? Granted that occasionally such things may be justified as a means of furthering the apostolate, yet here again, let us be honest.*

*Then there is the question of gifts which one receives from parents or friends; too easily it is argued that one is entitled to keep them for one's own use, although they belong to the community by right.*

*Poverty suffers, too, when a person becomes so attached to "his" work, to "his" mission, to the buildings he constructed, or the plantations he developed, that he refuses to make way for others. Thank God we can point to many instances in our history when missions and schools, the product of our own labour, have been handed over to the diocese, to the local clergy or to other religious. This is a natural consequence of our missionary work, and if it is sometimes a heavy sacrifice for those who have laboured in these works, it would be a cause of grave concern if we were to lose that*

*special kind of generosity which goes hand-in-hand with detachment:*

*"The spirit of detachment and of total dedication to the apostolate will be clearly seen in the Congregation's willingness to leave works which it has sufficiently developed in favour of more neglected ones."*

(CDD, N. 106)

*To develop the same idea, we have as a guideline this directive of the Vatican Council: "The several provinces and houses of each community should share their temporal goods with one another, so that those who have more, help the others who are in need." (Perfectae Caritatis, 13; cf. CDD, 109). It was to express this obligation in practical terms that the General Chapter (n. 317) revived a rule which appeared in our old Constitutions (Nos. 125 and 135), and which, in substance, goes back to Father Libermann (Rule of 1849, nos. 136-137):*

*"The surplus funds of houses shall be sent to the Provincial or District Bursar, and those of Provinces and Districts to the General Bursar."*

*Are we keeping this prescription? I ask Superiors to examine themselves on this point. We receive here many requests, whether it be from impoverished works, or from missions or provinces not yet on their feet. How can we meet such needs if the Congregation as a whole is not contributing to the joint fund provided for by the General Chapter? We will be discussing this question at the next Provincials' meeting; but each of you, in your own corner of the world, should give your attention to it by avoiding unnecessary expenses, and by cooperating as best you can in establishing this reserve fund "for the most needy."*

*Much more could still be said, but on your side, make a beginning by reading over the documents of the General Chapter once more. Both in your private reading and by group discussion, search out ways of responding more effectively to the poverty God is asking of you.*

*Remember the laity, especially the poor, who are our judges and for whom we can so easily become a cause of scandal.*

## DECISIONS OF THE HOLY SEE

---

1. - The Holy Father has nominated Father Louis Barry, Administrator Apostolic of the Archdiocese of Conakry, in direct dependence on the Holy See and for such time as Mgr Raymond Tchidimbo, due to unhappy circumstances, is prevented from exercising his function as Archbishop of Conakry. Father Barry will continue in his former post as Administrator Apostolic of the Prefecture of Kankan.

*(Osservatore Romano, January 24th, 1971)*

2. The Holy Father has accepted the resignation, on the ground of ill-health, of His Excellency Most Rev. Gustave Joseph Bouve, C.S.Sp., Bishop of Kongolo (Democratic Republic of the Congo), and has transferred him to the titular episcopal See of Zama Minor.

*(Osservatore Romano, February 20th, 1971)*

3. - His Holiness has nominated the Reverend Jérôme Ndaye, Bishop of Kongolo. Father Ndaye is presently Rector of the Minor Seminary.

*(Osservatore Romano, February 20th, 1971)*

4. - The Holy Father has elevated Father Alexis Makozi, of the diocesan clergy, to the titular See of Fallaba, and at the same time appointed him Auxiliary Bishop to Mgr Auguste Delisle, Bishop of Lokoja (Nigeria).

*(Osservatore Romano, March 12th, 1971)*

**5. Reply of the Sacred Congregation for Religious to our communication concerning three decisions of the General Chapter (cr. CDDD, p. 9):**

Sacred Congregation for  
Religious and Secular  
Institutes.

Rome, January 28th, 1971

Dear Reverend Father,

On behalf of the special General Chapter of your Congregation held in 1969, you asked the Sacred Congre-

gation for Religious to authorise an exception from Common Law in the case of three articles of your constitutions.

The first request concerns the minimum age required for the election of a Superior General. This question has already been decided by a decree of the Sacred Congregation, dated January 4th, 1970 which authorises Institutes to adopt the proposals made by your Chapter.

With regard to making Religious, who are not priests, eligible for all posts of government, the decree *Clericalium Instituta* of November 27th, 1969, extended the law in force at the time your Chapter took place. It does not seem opportune to modify a decision taken in a plenary meeting of the Congregation and afterwards approved by the Sovereign Pontiff, especially in the case of a Congregation like yours which has charge of many works for which the priesthood is required.

The third request concerns the introduction of commitments, even perpetual engagements, of a character different from public vows.

The Instruction *Renovationis causam* authorises general chapters to legislate on this subject for candidates who have not made a final commitment to the religious life. With regard to replacing perpetual vows by other promises, the Sacred Congregation regrets that it cannot approve this proposition. The change envisaged would affect the very nature of your Institute which is classified as a religious congregation, and not as a society of common life (Can. 487; Decree *Perfectae Caritatis*, n. 1; *Motu Proprio Ecclesiae Sanctae*, n. 6).

Yours devotedly,  
E. HESTON, C.S.C.  
*Secretary*

G. BOLDUC, C.S.V.

Reverend Father Joseph Lécuyer,  
Superior General,  
Congregation of the Holy Ghost.

---

# ADMINISTRATION

---

## GENERAL COUNCIL

Father Robert *Eberhardt* has resigned his post as General Assistant on the grounds of health. His resignation was accepted during a meeting held on January 25th, 1971.

## APPOINTMENTS

*Principal Superior of South-West Brazil*: Father Patrick DONOVAN (January 19th, 1971).

*Principal Superior of Makurdi*: Father Thomas P. FLYNN (January 24, 1971).

*Principal Superior of Doumé*: Father Wilhelmus DE JONG (February 8th, 1971), (second period of three years).

*Principal Superior of Nova Lisboa*: Father António ABREU COSTA DA SOUSA (March 31st, 1971).

## DISTRICT COUNCILS

*Gabon*: Father LUC DE NADAILLAC (1st. Assistant), Brother Guy DOSSMANN (2nd. Assistant), Fathers Georges FOFERRIER, Joseph MAZERANG, René CALLAC, Lucien FISHER, Martin GOTTAR, Roland RIBIÈRE, Albert CLAER, Brother Nicolas GÉLÉBART. (Letter of February 9th, 1971)

*South-West Brazil*: Fathers Ailbe O'BRIEN, Noel BANAHAN Enda WATTERS, David REGAN, Seamus LANGFORD. (Letter of March 5th, 1971)

## SPECIAL DECISIONS OF THE GENERAL COUNCIL

CHG/DS/12 *Re the appointment of a Principal Superior in Nova Lisboa*

The General Council, in virtue of the powers accorded by the General Chapter, delegates authority to the

Superior General to hold a consultation and take the necessary decisions during his stay in Angola. (January 21st, 1971).

*CHG/DS/13 Re the resignation of Fr. Eberhardt*

...In virtue of the special powers accorded by CDD, no. 293, the General Council accepts Fr. Eberhardt's resignation on the grounds of ill health. (January 25th, 1971)

*CHG/DS/14 Re South-West Brazil*

I. The General Council approves the decisions of the District Chapter of South-West Brazil as containing nothing contrary to the Directives and Decisions of the General Chapter except:

1) It is not in conformity with CDD, 220, c. that the District Council be elected by the District Chapter, as is prescribed in the Organisation Paper 3 C, nos 16 & 17.

2) It is not in conformity with CDD, 220, d. that the District Bursar be not necessarily a member of the District Council, as is prescribed in the Organisation Paper 3 C, no. 20.

II. - For the two points mentioned above as not being in conformity with CDD, the General Council, in virtue of the special powers accorded by the General Chapter (CDD, no. 293) and because of the special circumstances existing in South-West Brazil, authorises the application of these decisions of the District Chapter "ad experimentum" until the next General Chapter. (February 13th, 1971)

---



# DOCUMENTATION

---

## ORAL REPORT ON THE DISTRICT OF LUANDA

### I. The Religious situation

#### 1. *History of the District in brief*

The District of Luanda is situated in the Portuguese Province of Angola, and includes the three dioceses of Luanda, Malanje and Carmona San Salvador.

In September 1865, Propaganda Fide transferred the Congo Mission from the Capuchins to the Holy Ghost Fathers. The following year Fr. Schwindenhammer, Superior General at that time, was appointed Prefect Apostolic of the Lower Congo, and Father Poussot became Vice-Prefect.

The first missionaries, Joseph Marie Poussot, Antoine Espitallié and an "agrégé", Etienne Billon arrived at Ambriz a small port to the north of Luanda on March 14th, 1866. The first centenary of their arrival was celebrated in 1966 in the presence of the Superior General.

Those pioneer days were to lead eventually to a rich harvest but only at the price of a long and painful period of germination. M. Billon the "agrégé" died on September 27th, 1866, and shortly afterwards, Father poussot returned in bad health to Europe and was replaced by Father F. Lapeyre. When the attempt to found a mission at Ambriz failed, both missionaries went to Luanda where they died in 1869 and 1870 respectively.

This was a severe setback but it proved to be nothing more than temporary. Another attempt was made in 1873, and this time was successful. Fathers Charles Duparquet and Hippolyte Carrie founded the mission of Landana in 1873 and this became the bridgehead for other foundations in Angola and Congo-Brazza.

Landana became the centre of the Prefecture Apostolic of the Lower Congo and the Prefect's residence. The latter was also Religious Superior at this time. In 1897 the Congo Prefecture was divided into two religious districts, that of the Congo, and that of the Lunda centred at Malange.

In 1940 the Bull "Solemnibus Conventionibus" established three dioceses (Luanda, Nova Lisboa and Silva Porto) in place of the Prefectures. At the same time three religious districts corresponding to the dioceses also came into existence. Thus we now have three districts in Angola: Luanda, Nova Lisboa and Sá da Bandeira.

## 2. *Statistics*

The total surface area of the District of Luanda covers 492,196 sq.kms. of which 301,392 are confided to the Congregation. We are responsible for a population of 920,672 souls out of a total of two and a quarter million. Catholics, in all, number 686,200, and we are responsible for about 285,000. Of 89,920 catechumens, 38,252 are in our sphere of activity. We staff one parish out of a total of 15 in the three dioceses; but of the 56 missions, 22 are staffed by Spiritans. Our responsibilities do not end there. We also staff an orphanage, a Catholic radio station, a teacher training college and three diocesan seminaries.

Also working in the Luanda area are 8 congregations of men and 10 of women. Spiritans account for 67 Fathers and 19 Brothers out of a total of 183 and 42 respectively. Here is a breakdown of our personnel: working in the missions 52 Fathers and 18 Brothers; teaching 9 Fathers and 1 Brother; in other occupations 6 Fathers. From the point of view of age groups: 14 Fathers are over 60 years of age; 16 between 50-60 years of age; 12 between 40-50 years of age; and 20 between 30-40 years of age. Our personnel includes 11 Dutch, 7 French, 2 Belgians and 47 Portuguese. It is appropriate that we should here pay tribute to the contribution made by confreres from other Provinces to the success of the Angolan mission, not only in the past but also at the present time.

## 3. *Recruitment*

We staff all the diocesan seminaries of Angola, and we have received an occasional vocation from this source. In 1966 we initiated the Holy Ghost Seminary at Nova Lisboa with a view to training local Spiritans. It is too early yet to evaluate this experiment.

## II. The Ecclesiastical situation

### 1. *Our sphere of activity*

The District of Luanda includes the three dioceses of Luanda, Malange and Carmona-São Salvador. Ethnically the people are Bantu, and their principal languages are Fiote, Solongo, Bundo, Kimbundo and Kioko. Up to the present the group most impervious to evangelization has been the kotos of Lunda. For the most part, the Fiotes in the Cabinda enclave are Catholic. Among the Kimbundos large numbers are coming over to Christianity, and it is a great pity that we have not enough missionaries to send to them. The chief obstacles to the spread of the Faith are polygamy, fetichism, the "bride-price," some religious-political sects, etc.

### 2. *Jurisdiction*

All the activities of the District depend directly on the Ordinaries, since Portuguese territories do not come under Propaganda Fide. Missionaries receive jurisdiction from their respective bishop who is in charge of all their activities. Thus the Congregation has not been entrusted with a definite sphere of activity; rather our missions are found side by side with those of the diocesan clergy and other Congregations. Relations between all these groups and ourselves are good.

## III. - The Economic situation

The only resources or property at the disposal of the Congregation is the Procure at Luanda and a cash reserve built up by means of a percentage of the personal contribution. It is a modest reserve, but up to the present time it has been adequate for our normal needs. All gifts and stole-fees belong to the work, and in return, the missionary is fed, clothed and cared for in sickness and in health.

The bishops receive a substantial subsidy from the Government which allows a monthly allocation of about \$ 70 (u.s.) escudos per missionary. Building projects,

transportation, etc., are also the bishops' responsibility. Travel allowances for home leave are paid by Government every four years. Unfortunately the Fathers are not covered by any insurance scheme, and so constitute a burden on the Province when they are old or in poor health. We have our financial problems, it is true, but they are not insurmountable.

#### **IV. The Political situation**

In general, relations between Church and State are good. The bulk of the financial backing for the missions comes from the State, and this does not constitute a restriction of our freedom of action. Government does not limit our apostolic or Christian liberty. Mistakes and friction should be attributed to individuals and not to the laws of the land.

Since 1961 the scourge of terrorism has made our work more difficult, but all our missions continue to function and the villages are visited regularly. Despite these problems, the religious movement among the people increases year by year.

#### **V. Principal difficulties**

First and foremost comes lack of personnel. As a result some missions have only one Father, and are unable to establish new mission stations. Due to shortage of personnel the ecclesiastical and religious authorities have not coordinated their efforts. Much hard work is done, but in isolation. An effort, however, to remedy the situation is being made through sector meetings and the programming of work at District level.

Lack of integration of the laity in our work represents a serious problem. Only recently have we begun deliberately to form a responsible laity. These and many other problems are beginning to come to the missionary's attention. A new dawn is in sight, full of promise for the District of Luanda.

Our thanks go to the courageous missionaries of the past; some of them are at rest in the little mission gra-

veyards alongside the Christians for whom they worked and gave their lives. To them we owe the lively Faith which is visible everywhere today. Let us resolve to be worthy of our predecessors.

José DA ROCHA FERREIRA,  
*Principal Superior*

## **ORAL REPORT ON THE DISTRICT OF NOVA LISBOA**

Having been appointed Principal Superior of Nova Lisboa only two and a half months ago, I am not in a position to burden you with facts and figures concerning the District!

Father Bussard, the last Visitor (1967), said in his report to the Generalate that the District of Nova Lisboa was "full of promise for the future." Despite the serious problems which have still to be solved, the confreres and myself are in full agreement with this opinion, on condition that we are faithful to our vocation.

For the most part the 113 Spiritans working in the District are relatively young, generous and dynamic. Almost all the people we are evangelizing belong to the same tribe and are well-disposed to Christianity. This fact allows considerable unity in planning our apostolate, but we have not exploited this possibility sufficiently.

Circumstances today are positively in our favour. Out of a population of 2,010,200, 51% is already Catholic - 1,208,200. Islam does not constitute an obstacle to the Gospel, neither do the other world religions or syncretistic movements. Ten per cent of the population belong to non-Catholic ecclesial communities. Animists still number 39% of the population but they are well-disposed and awaiting the "Good News." Only the lack of personnel prevents us from incorporating this group of 650,000 souls in the Church; they have already appealed for catechists and schools, and wish to be visited by the missionaries.

The District comprises two dioceses, Nova Lisboa and Silva Porto, and we are expecting the erection of another diocese at Banguela. There are 69 parishes and missions (32 of which are staffed by Spiritans) where the Church is being consolidated and those hitherto untouched are being evangelized. Of 113 Spiritans, 92 are priests. The

breakdown according to nationalities is as follow: 84 Portuguese; 21 Dutch; 4 French; 1 Belgian; 2 German Brothers. Only 88 Spiritans are directly engaged in the apostolate. From the time they were established, all three seminaries in the two dioceses were confided to us. Besides this work we also staff our own junior scholasticate and college. This occupies 23 confreres full time. We are also responsible for 13 urban parishes, an institute for orphan boys and a teacher training college for elementary teachers.

Only 67 of the confreres are working in "bush" missions; they are relatively few in number! This constitutes one of our thorniest problems, now in particular since we have become aware of the problem. Another problem is related to the foregoing and is a more serious one: the lack of team-spirit, and of a sense of responsibility and cooperation in the apostolate. In a word, we lack a common plan for our pastoral activity.

Our bishops are excellent in this respect: they leave the apostolate to the inspiration, generosity and the enthusiasm of the individual missionary. Many problems of human relations result from this arrangement, and form an obstacle to friendly exchange of views and methods. Finally our fraternal charity suffers, and with it, obedience, proper use of our resources and greater efficiency in our work.

Fortunately we are already waking up to the problem. And while waiting hopefully for the directives of the Chapter we are optimistic, because, as I said above, there is no lack of generosity among us.

However, a considerable educational process must take place if some confreres are to accept their replacement by diocesan priests in parishes and seminaries where they have been working up to now. This is already a possibility, and there is also question of laymen replacing Fathers in their teaching posts. In this way we could strengthen the missionary communities in "bush" areas.

In the very same way, re-education is needed to bring us together as a fraternal apostolic team. Unfortunately we cannot rely on the active cooperation of the bishops who should be giving the lead. They simply allow us carry on as best we can. Despite these difficulties, however, our Christian communities are flourishing. But we must push on as quickly as possible with the work of deepening and strengthening this first flowering of

Christianity. Thus we must get down to study: the anthropological aspects, the social situation (very different from other regions of Africa) and the economic situation. All these aspects are necessary if we are to plan our pastoral programmes to allow real development and not just another form of routine.

Contemporary Angola is well-suited to this kind of planning. In order to provide protections against terrorist attacks in the future, small villages are being amalgamated into larger units grouped near the main roads. This helps communication between villages, and brings them into contact with the missionaries. Economic activity is also stimulated through the formation of large markets for their produce.

The educational process has already begun. The District Council has formed a team of young priests to study the languages, customs and sociology of the people in a serious fashion. This work will be done from a bush mission where pastoral planning can be studied under the best working conditions. We hope that this team will prove a fruitful source of new ideas and methods.

I should like to conclude this report by a word of thanks to the Provinces who have provided missionaries for this District. The Portuguese Province which supplies the majority of the personnel is aware of the genuine unity which already exists among us. And even though we regret that this cooperation is not as full as it might be, we realize that this is the result of a failure to discuss our problems together. A special word of thanks is due to the Dutch Province for their sterling service to the Church in Angola. Thank you.

José VEIGA TORRES  
*Principal Superior*

## ORAL REPORT ON THE DISTRICT OF SA DA BANDEIRA

The Principal Superior of Luanda has already dealt with the background material common to our Districts in Angola, so those details can be omitted here. The District of Sá da Bandeira is situated in the diocese of

the same name. Erected in 1969, it was formed from territory taken from Nova Lisboa which had replaced the historic District of the Counène in 1940.

The new circumscription covers an extensive area on either side of the River Counène and the high plateau of Huila, dear to the heart of the pioneer Charles Duparquet who landed at Moçamedes on December 4th, 1866, and became pastor of Capangombe, an area lying at the foot of the range called "Serra de la Chela."

Because of various complications, Father Duparquet returned to Europe and began the negotiations which led to the foundation of the Portuguese Province (1867). His appointment as Vice-Prefect of Cimbebasia (July 1879) which then included the greater part of Southern Africa, now forms part of the history of the missions. His first mission stations were Omaruru (1879), Our Lady of the Amboelas (1883), St. Michael of Kwanyama, and the ancestors of the present mission of Mupa: Kaouva (1883), Matadiva (1900), Oupiacadi (1904), Nakaheko (1912) and the tragic mission-cemetery of Cassinga, founded near the iron-ore mines, where more than twenty Spiritans died. These early missions exacted a heavy price, but today the harvest is rich in the flourishing missions of Omupanda, Môngua, Cuamati and Cafina among the Kwanyama people, the Koubangos (Vila-da-Ponte) and the Ganguelas.

The seed was well and truly sown beyond the River Counène, and the next step was taken in July 1881 when the foundation of Huila was finally authorized. Fathers Duparquet, Autunes and Wunembürger, and Brothers Geraldo, Rodrigo and Lucio boarded their ship on October 5th, arriving at Huila on December 7th, 1881.

From this mission station they evangelized the country towards the south and south central directions. The three missionaries most closely associated with the work of the Counène Mission were: José Maria Autunes who foresaw the general lines of the development of the Church in Angola; Benôit Bonnefoux, architect of the church at Huila, and very knowledgeable on the subject of the people and their customs; Charles Estermann who, despite the fact that he stayed within the confines of the Huila area, was appointed first religious superior of the vast District of Nova Lisboa in 1940. Against his will, he became superior of the new circumscription which included the historic Coubango (Fathers Lecomte and Kelling) and the Counène.



Five confreres have followed him since 1951: Albino Manso, Celestino Belo (who died prematurely), Avelino Costa, Armano Pinto and the present writer. It is my pleasant duty to thank the General Council for dividing the former District of Nova Lisboa. This break-off was long overdue because of the area of territory involved, and the variety of our activities. In practice the inclusion of the Counène and of the former district of Silva Porto (1951) in the already too-large circumscription of Nova Lisboa, ran counter to the ecclesiastical evolution of Angola which was being broken down into smaller dioceses.

The Diocese of Sà da Bandeira, coterminous with the District, was erected in 1955. The first bishop, Don Altino Ribeiro de Santana of the Diocese of Goa, was enthroned on January 6th, 1956. He brought some priests from Goa with him, but did not disturb the Spiritans in their work. Thus we continue to staff the Cathedral, and Father Charles Estermann was appointed Vicar General of the diocese. Besides Portuguese which is the official language, four languages are spoken in the District: Lunyaneka, Kwanyama, Ganuela and Boundou. This linguistic situation complicates our ministry, and makes the transfer of personnel more difficult.

The section of the population which has not become Catholic or Protestant (Evangelicals and Adventists) is still animist in a general sense. This group belongs mainly to the Mwila people and their neighbours, a vast and difficult field for first evangelization, but not the only one!

There are also a number of European or Euro-African centres with their own church or chapel-school in areas of high population density. These centres are in urgent need of our pastoral care, so that the Shristianization of one group should not lead to neglect and de-Christia-nization of another.

At present the District is responsible for three parishes and 15 mission stations. This area contains a population of 450,000, of which 207,000 are Catholic. The missionaries number 53, the breakdown of their nationality being as follows: 1 Irish, 1 Belgian, 1 German, 5 French, 16 Dutch and 29 Portuguese. It is important to add that 50% of our personnel are well over 50 years of age. The diocese has an area of 223,170 sq.kms. with a total population of 740,000 inhabitants. The Sisters of St. Jo-

seph of Cluny staff the diocesan teacher training college for women. The diocesan jounior seminary is still at Jau, and is staffed by us. Even though the buildings are fairly recent and complete, we have asked that the seminary be moved to the town of Sá da Bandeira. Our reasons are as follows: the government examinations take place at the state secondary school and involve too much travelling; priest teachers could help in other forms of ministry in the town; laypeople could be called on for help or the seminarians could follow the classes at the state school. This question will be put to the Priests' Council. As regards medical facilities, the Irish M.M.Ms have an excellent hospital at the Chiulo mission which is well attended.

As to the financial state of our new District, the precise position will not be known until our resources have been divided. We have asked for the transfer of the residence at Sá da Bandeira, and I think we should speed up the negotiation of contracts with the bishops — this is within the competence of the General Council — so that we have an outline of our future financial situation. Up to the present moment we have handed over virtually everything to the dioceses, including the confreres' patrimony spent in the development of many missions. The only exceptions to this rule were the buildings of Holy Ghost College at Nova Lisboa and the residences of Benguela and Silva Porto (Chanhora). It is not unreasonable to ask the bishops for a share of existing resources, or at least for something in the future.

You may be interested to know about our co-workers in the diocese. There are six Salette Fathers (Swiss) working in the missions; seven Fidei donum priests of the Spanish-Basque Missions; 20 diocesan priests from various dioceses of origin, and 19 African priests. The latter are responsible for two missions — Chivinguiro and Kihita — wich we handed over to them, and two other missions they have established on their own. A number of African priests work alongsidet he missionaries in other stations, and there are seven at the moment in our Spiritan missions.

In conclusion I should like to thank the Provinces which have sent missionaries to work in Southern Angola. This includes Poland, France which contributed many Alsacians in the early years, and Holland whose missionaries are highly appreciated. The graveyard at

Huila alone watches over the remains of more than sixty missionaries from our European Provinces.

Unfortunately this General Chapter has heard, only too often, the cry "Our wells have run dry." Nevertheless, the District of Sá da Bandeira as always, remains open to all the Provinces of our Congregation. And despite the considerable progress recorded in every sector, this District still remains an area of first evangelization. Thank you.

Father Manuel GERALDES PEREIRA  
*Principal Superior*

## ORAL REPORT ON THE DISTRICT OF BETHLEHEM

On account of political developments following the First World War, the German Province had to give up two mission territories in East Africa. They accordingly applied for a new missionfield. During private talks about a possible mission, the German Provincial and Father Leo Klerlein (later Bishop of Kroonstad) were advised by the Apostolic Administrator of Kimberly, Mgr Meysing, O.M.I. to accept any territory offered in South Africa, except the Orange Free State. This piece of advice represented the missionary point of view. Then came a friendly warning from the Vicar Apostolic of Johannesburg: "You will be back home within six months!". That was the material point of view.

Nevertheless, a territory "for which the Church had difficulty in finding apostolic workers" was accepted by the Congregation and confided to the German Province. It was the Vicariate of Kroonstad in the Orange Free State of South Africa.

In 1931 the Apostolic Delegate, himself a member of the Order of Preachers, offered Mgr Klerlein some Dutch Dominican Fathers to help in the huge Prefecture. It was also intended that they should be given a part of this territory. The division was realized in 1948, and the north-eastern part of the Orange Free State became the Bethlehem Vicariate. In 1951 the Diocese of Bethlehem and the District of the same name were erected.

This jurisdiction occupies an area of 13,500 sq.mls., or nearly 35,000 sq.kms., with a total population of 430,000 people. Of these, 390,000 are non-Whites, and

40,800 are Whites of varied nationality. Officially we don't speak any more of Blacks and Whites, of Europeans and non-Europeans, but of Whites and non-Whites. The non-Whites are Bantu, Coloureds and Asians. And up to 1924 the Church was not engaged in missionary work among the Bantu in our territory.

As regards the religious situation today, only 6% are Catholics, 18.63% are Pagans, and 75.37% are Protestants. Later on I shall return to this point. The rural population amounts to nearly 70%, the urban to 30% of the total.

We have to learn at least three languages, two official — English and Afrikaans — and one native language. At one catechetical centre in South Africa we have a laboratory offering beginner and advanced courses in the different native languages and also Afrikaans. This centre is still open to all denominations and races. The Pastoral Institute of Southern Africa, which includes the Republic, Lesotho, Botswana, Swaziland, and Rhodesia, is at the moment starting the first theological Winter School in seven different centres. These courses will last from Monday to Friday, and visiting lectures from abroad include one from the Catholic University of America (Dogmatic Theology), and one from Rome (Sacred Scripture). The themes of the symposium are: liturgy, moral theology, ecumenism, justice and peace, the priesthood. The speakers, both lay and clerical, are chosen from the locality in which the school is held.

Nearly half of our Spiritan personnel — 30 Fathers and 5 Brothers — are over 50 years of age. Of these, 15 are over 60 years of age. And here we must broach the question of the native clergy. As early as 1943 Mgr Klerlein had ordained three Bantu priests. All three have now left the diocese, two to follow a call from the Apostolic Delegate to go to Lesotho, and one to become an O.M.I. He intended becoming a Spiritan, but the conditions for such vocations as laid down by the Motherhouse (Letter of 21.II.58) were not favourable. One of them states: "A candidate will not get his obedience for South Africa, because by law of the country he cannot live in community with the confreres." Though it would have been possible at that time, and still is possible on one of our farms today, though illegal. At present there are two natives in the major seminary (National) taking the philosophy course. Two years ago

one left after finishing philosophy. At present we have 11 in the national minor seminary. In the Republic of South Africa we have now two national major seminaries, one for Whites and one for non-Whites!

And so we come to the schools: We don't have and never had any secondary schools, but we have 9 primary schools with nearly 3,000 pupils. All the teachers are native lay teachers. By a new law we are not allowed to receive any more non-Catholics into our schools. Today it is practically impossible to open new schools. We have no schools for non-Bantu, and the Church must meet all expenses and still submit to government control.

In connection with the religious situation, may I draw your attention to the following: the law of Apartheid, Segregation or Separate Development, regulates our missionary work to a certain extent. First of all permission to enter the country is now granted on a temporary basis only, and this applies to all so-called church-workers: Priests, Brothers and Sisters, etc. of all denominations. We on our part have never experienced serious difficulty in obtaining a permit. We get a tourist permit which may or may not be renewed. This being so, it is impossible to take up permanent residence or obtain naturalisation.

It is practically impossible to obtain an entry-permit to work in the Bantu Reserves or the so-called Bantu Homelands. One Bantu Homeland was recently established within the boundaries of our District and Diocese. Only South Africans by birth or naturalisation are allowed to work there. That is one of the reasons why I am now a South African citizen. And we can expect that the movements of foreigners in the Bantu areas will be more and more restricted in the future; and once we enter the country we will have to stay in white areas only. Here I am thinking of the chapter documents on apostolic community, Christian community, community at prayer, etc. We are not allowed to stay with our people all the day. In the early morning we go into the Native Location, township or outstation for Holy Mass and religious instruction of the children and to visit the schools. In the afternoon it is time for home-visits, meetings, evening prayers, etc., but at night we must be back in the white area except for emergencies. This shows that there must be some flexibility in interpreting our rules and constitutions.

Furthermore we have also to take care of the white Catholics who number about 400 in the entire diocese. Thus we have two churches in each mission, one in the white and one in the Bantu area. By law no white man may enter the Bantu area without a permit. And we as white people have to battle with red-tape to get a plot or site for a church in a new Bantu area.

As I have already stated, the rural population amounts to nearly 70%. So we have to go out to the farm to reach the faithful and the pagans. But many farmers, especially those belonging to the Dutch Reformed Church, do not allow us to set foot on their property. And the natives, their workers, have no right to own land or live in the white area. And I know of cases where even the native catechists have been chased away by the white farmers, not to speak of the confreres!

You will have no difficulty in agreeing with me that the District of Bethlehem is a place for which the Church has difficulty in finding apostolic workers. And there is still much work to be done.

Father Wilhelm KRUMM  
*Principal Superior*

### **ORAL REPORT ON THE DISTRICT OF KONGOLO**

At its foundation in 1907, the District of Kongolo was called the District of North Katanga; it was confined mainly to the left bank of the River Congo (in Katanga known as the Lualaba), from the 3rd to the 8th parallel south of the equator, reaching down to about 800 miles from Kinshasa. Apart from an occasional plateau, it is an immense plain, drained by the great river and its tributary, the Lomani.

The present District which is attached to the Province of Belgium, extends from the 1st to the 8th parallel, and includes the diocese of Kindu, north of the 5th parallel, and the diocese of Kongolo, south of it. At the time of the Katanga secession, the "northerners" and "southerners" were known respectively as the "Katanga State" people, and the "Central Government" people. Both dioceses are ruled by Spiritan Bishops, Kongolo by Mgr G. Bouve (67) and Kindu by Mgr Albert Onyembo (42), born in Kindu, his present episcopal see.

In 1965 we accepted a parish of 12,000 souls in Lubumbashi (population 180,000), the capital of Katanga. The

presbytery also provides accomodation to Fathers in transit, and serves as a clearing house for luggage and parcels destined for Kongolo.

I have to admit that this parish in Lubumbashi is not on the Spiritan pattern. The parishioners are too upper-class and prevent the Fathers from making easy contact with their servants and with the poor. On the other hand, the advantages provided by this parish to the confreres of Kongolo are considerable.

In 1966 a contract was signed with the Archbishop of Lubumbashi. Contracts with the dioceses of Kindu and Kongolo are still at the draft stage. Ethnically the diocese of Kongolo was not a suitable division. When Mgr Bouve's resignation is accepted, part of it and part of the two neighbouring dioceses will be joined to make a new circumscription. Bishop Bouve will therefore be succeeded by two Bishops, and the Congregation will have three dioceses to serve: Kindu, Kongolo and Manono.

In the eastern sector of Kindu diocese the Canons Regular of the Lateran, mostly Dutchmen, are our missionary collaborators. Had their personnel been greater in 1965 when Bishop Fryns died, we would have handed over to them the diocese of Kindu to concentrate our own limited forces on the diocese of Kongolo alone.

In a short time, Spiritans, Franciscans, White Fathers and local secular priests of neighbouring dioceses will probably be working side by side. One of the stations in the diocese of Kongolo where there are two Spiritans will be transferred to the neighbouring diocese of Kamina.

With this new layout of dioceses we shall find ourselves working with several other missionary Congregations and secular clergy in diocesan and presbyteral councils. It is for this assembly to tell us whether we are to become an anonymous society in Kongolo, or whether we can retain our particular missionary cachet, the heritage of our founders and our traditions.

The geographical position of the District of Kongolo is quite unique. We are right on the axis from Cairo to the Cape — the road, rail and river axis used by armies for rapid transfer of their forces. During the last World War, soldiers leaving the battlefields of the north for a rest in South Africa, passed through Kindu. At the end of 1961, it was by way of Kindu that a body

of soldiers reached Kongolo and massacred our 20 confreres. In November 1964 it was from Kongolo that our confreres imprisoned by the rebels saw their liberators arrive.

This axis, Cairo-Kindu-Kongolo the Cape, is frightening. Even now in a period of calm, few volunteers for cooperation and technical aid venture into the Kindu or Kongolo regions. It is an area of ill omen, dangerous to even the Belgians who were considered by Casar as the "bravest of Gaul"... Some of our Belgian confreres are afraid to return to Kindu where their nerves could not bear the strain of constant insecurity and repeated disturbances. Quite recently a confrere at Kindu begged me not to appoint him to the hinterland; the only place he feels safe is at Kindu where the airport is only a couple of yards away...

The Democratic Republic of Congo-Kinshasa has 6 archdioceses and 40 dioceses. Every 5 years the plenary assembly of Ordinaries is held at Kinshasa. In each of the six ecclesiastical provinces the provincial conference of Bishops meets once a year, and the permanent committee of Ordinaries meets twice a year at Kinshasa to implement the pastoral directives issued by the plenary assembly. Also at Kindu is a representative commission of Ordinaries and Major Superiors, with a minimum of 3 members from each category. This commission has made a complete study of the contracts to be drawn up between Ordinaries and Religious Institutes.

Since 1958 no reliable census has been made in the Republic. Lack of law and order has made this impossible. The latest statistic supplied by the government cannot be taken as accurate. Many of our missions were pillaged several times, one them was burnt down, and all have lost parochial registers and records. Bishop Bouve returned to Kongolo to find the chancery completely empty, without a single file...

The total population of the Democratic Republic of Congo-Kinshasa is about 16 million for an area of 2,345,000 sq.kms., or 7 inhabitants to the square kilometre. There are about 540,000 people in the District of Kongolo; of these 43% are under 20 years of age. French is the official language and is used in the schools, but Swahili and Kilubu (in the extreme south) are also spoken. Twenty-five percent of the population is Catholic. The main Protestant communities are the Adventists.



Methodists and the Evangelical Church of Christ. In the northern part of the District, Christians go over rather easily to the Congo Church of Christ, founded by the prophet, Simon Kimbangu.

In the Spiritan sector of the diocese of Kindu, four-fifths of the population live in the town. The population in a single ward in the town of Kindu (70,000) exceeds the total population of the hinterland, and includes a considerable number of pagans and Moslems. In the diocese of Kongolo, especially the south, the population is more scattered and is particularly dense in the hinterland. This is exemplified in Manono where 70,000 live within a radius of 6 miles! A tin-mine which provides work for 30,000 people partly accounts for this density of population. Along both banks of the river there is also a heavy concentration of fishermen and farmers.

We cannot say that there is any group of people who have never heard the Gospel either from Catholic or Protestant missionaries, apart from a small area in the north-western end of the District, thinly populated and lying beyond the great tributary of the Congo River. Because of its remoteness this area escaped both missionary influence and colonial administration. There are also small, dispersed pockets of pygmies not yet evangelised. These people are usually despised by the general population; we have had few contacts with them, the difficulty being to get accepted within the ruling circle of these nomadic tribes.

In our three most important centres, Kindu, Kongolo and Manono, we have several parishes run on traditional lines. Many of them include a bush area. In these centres and in our 8 outstations (4 are still closed), our confreres live in their own communities. The 14 diocesan priests (including two Vicars General) live apart.

Reception of the Sacraments, which had diminished since 1960, is now reviving. We are witnessing a return to the Church in the form of massive participation in our liturgical services. Adult baptisms and those of children of married parents are increasing. However, we do not rush the baptism of schoolchildren because experience shows that the perseverance rate is low.

Since 1960 there has been a very noticeable drop in Christian marriages, because of the open return to polygamy of certain political leaders. There has also been an alarming decline of morals and faith among the man-

agers and teachers in our Catholic schools. At the moment there is an improvement. The adult Catholic Action movement, especially the J.A.M.A.A., is effectively counteracting the drift away from religious marriage. For the quality of its work, the Legion of Mary surpasses all other movements. Both the Legion and the J.A.M.A.A. by their enthusiastic dedication — adapted to African aspirations — are stemming the development of religious sects.

The sense of commitment on the part of the laity in some of our parishes is becoming more and more real. Considered as wise men capable of initiative within the group, the elders are giving the lead in this matter. We have overcome the fear and hesitation that followed the declaration of independence in 1960 and the rebellion in 1964. I know some parishes where the homily is given by one of the laymen in the assembly.

Unfortunately the drop-out rate of vocations is increasing. There are only two senior seminarians in the diocese of Kongolo, and none at all in Kindu. Many boys enter the junior seminary because of the facilities for secondary studies, but have no intention of becoming priests. At present there are 20 junior seminarians in Kongolo and 12 in Kindu.

The primary schools of the Republic of Congo-Kinshasa have a total roll of 2,200,000 pupils, but only 17% of those admitted to standard I are able to enter a secondary school. Every year 100,000 pupils leave school and swell the ranks of the discontented and unproductive. This is a social problem of the first magnitude, a worry for the Bishops and for the government. The educational system will have to include initial courses in the various trades. One of our Brothers is manager of a large school of crafts where boys are trained in woodwork.

Since 1960, local people have been appointed managers of primary schools. This has enabled us to relocate priests for the parishes.

We have three colleges, two of them serving also as seminaries. We have handed over the "college-cum-seminary" at Kindu to the Marist Brothers. If we could find replacements for the staff of the other colleges, we would hand them over immediately. Still we feel we are doing useful work in them, by providing trained youth for the development of the country.

We are planning a mobile unit of priests to undertake the revival of religion among the rural people who have scarcely ever been visited since 1960. These will go and live among the people and, with lay cooperation, will form centres of missionary expansion and train rural catechists. Two of our confreres are specialists in this field. In the catechetical centre at Kindu, a European woman, member of the "Auxiliaries of the Apostolate" of Lourdes, is actively engaged in the catechetical training of teachers in both Catholic and government schools.

We should like to see greater coordination of all forms of the lay apostolate; we should especially welcome more directives from diocesan and inter-diocesan authorities. But communications between north and south are so slow that nothing can be done in the normal way, and we must be content with the present "bantu rhythm."

Let me finish with a profile of the 55 Spiritans in the District. With the exception of the Chancellors (the Canons Regular still refuse to supply a chancellor to Bishop Onyembo; perhaps one of you would accept the post?), 2 diocesan school inspectors and 9 professors in our colleges and seminaries, all the members of the District are assigned to missionary work in town or country. Needless to say the confreres occupied in teaching, also play their part in the missionary apostolate on weekends and during the school holidays. Two French scholastics are teaching in the Libermann college-seminary, and we would welcome more of them.

Our 6 sexagenarians are hale and hearty, and our 6 over-fifty-year-olds are also in good shape; 18 are over forty, 13 over thirty, and finally, 8 are under 30 and are splendid missionaries.

The 10 Brothers we had in 1960 have gone to their eternal rest or into retirement. Two are in Belgium and are unwilling to return to the Congo. They are replaced by older priests who take charge of building operations, animal husbandry (one is a qualified vet), farm and garage work. We feel we are capable of repairing the damage caused by the political storms, of rebuilding the churches and burnt-down residences. The Sisters' house must be re-furnished in a modest fashion, and a small livestock industry established. Small churches and chapels must be erected in the towns and in the bush areas.

While the older members do what they can to replace parish registers, look after the diocesan chancery and the material and spiritual affairs of the central missions, their younger confreres move out with enthusiasm to their scattered posts in town districts and in the country.

How do our 3 Brothers, account for their time? Brother Mono, in spite of his 82 years, is in the sacristy and church at an early hour. He spends the rest of his day in the garden, the poultry yard and little farm... and regales his confreres with frequent and amusing stories. Brother Gabriel keeps the Cathedral community accounts and speeds up production in the joinery school; this school receives orders from all parts of the District. Brother Martin takes care of the sick that pour into his dispensary, and visits his livestock which he hopes to increase from 400 to 1,000 head.

We have a happy mixture of Spiritans: 1 Swiss, 3 Dutch, 4 Canadians, 3 Frenchmen and 40 Belgians. The Provinces of Switzerland, Canada and France have been particularly kind to us these last years, helping us fill the gaps caused by the Kongolo tragedy in 1962. We also have 2 Fidei donum priests from Strasbourg, 5 Marist Brothers, 28 Congolese Sisters from the diocese of Kongolo, 19 European Sisters and 3 Auxiliaries of the Apostolate from Lourdes.

We expect our Superior General to make a pilgrimage to the military camp at Kongolo where our 20 confreres laid down their lives, and to join us in a concelebrated Mass in the church built to their memory by Fr. Jules Darmont. If Father General wishes to visit the members of the District, he must come to us with plenty of patience in reserve: Kongolo to Kindu is 220 miles by train and can take 12 hours, or 3 to 4 days as is often the case. Elsewhere distances from one community to another are from 125 to 200 miles on rough by-roads.

The confreres of the District of Kongolo have implored me to return with 10 new missionaries. Seeing the immense needs elsewhere, I do not insist on this figure. But if the expected 10 cannot be spared — to the great disappointment of Bishop Onyembo especially — we shall have to re-group our men. In my District at least, our confreres have a horror of one man posts.

René VERLAINE  
*Principal Superior*

---

# THE SPIRITAN FAMILY

---

## CONSECRATION TO THE APOSTOLATE

The following made their consecration to the apostolate:

### One-year vows:

at *Andjou* (Cameroons), October 8th, 1970, Brothers Cornelius GIJSBERS.

### One-year vows:

at *Bibey* (Camerons), November 13th, 1970, Brother Marcel (Adrien) RABINE.

### Perpetual vows:

at *Köln*, December 19th, 1970, Messrs. Hans-Karl BREUNIG, Michael KLEIN, Meinrad MERKEL.

at *Kimmage*, March 4th, 1971, Messrs. Sean Anthony DOYLE, James Kevin FARRELLY, Michael FILLIE, Brian Eamonn MURTAGH, Ruarire Joseph O'CONNOR.

## HOLY ORDERS

### Minor Orders:

at *Köln*, December 19th, 1970 (Mgr LUTHE, Auxiliary Bishop of Köln): Messrs. Hans-Carl BREUNIG, Michael KLEIN, Meinrad MERKEL.

## NEW RESIDENCES

*Portugal*: Pedras Salgadas, in the Diocese of Vila-Real.

Address: Missionários do Espirito Santo, Casa Rustica, venida Dr Nuno Simões, Pedras Salgadas (Corgo) (Portugal).

Tel.: 44114 (Vila Real).

*Luanda*: Parish of São Pedro in the suburbs of Luanda (February 11th, 1971).

### OUR DEAD

Father Joseph BURGGRAF, of the German Province, died at Knechsteden on January 18th, 1971, aged 79 years. He had been professed for 42 years.

Brother José Esteves PINHEIRO, of the District of Nova Lisboa, died at General Mechado, on February 12th, 1971, aged 75 years. He had been professed for 41 years.

Father Emile GIRARD, of the French Province, died at Grasse on February 28th, 1971, aged 71 years. He had been professed for 49 years.

Father Henricus DAVITS, of the Dutch Province, died in March, 1971, aged 46 years. He had been professed for 26 years.

Father Emile POULARD, of the French Province, died at Chevilly on March, 1971, aged 52 years. He had been professed for 27 years.

R. I. P.

### ERRATA

In *General Bulletin* 755, January-February 1971, the following names were omitted from the Necrology for 1970, page 43:

Fathers:

Louis LE DOUARIN, April 24th;

Philip C. NIEHAUS, May 1st;

Félix SIMON, May 4th.

PROVINCES	PRELATES	FATHERS	BROTHERS	SCHOLASTICS	TOTAL	PERCENTAGE CHANGE
France . . . . .	21	1,065 (+ 8)	226 (— 8)	73 (—29)	1,385 (—29)	— 2,0
Ireland . . . . .	7	785 (— 2)	48	126 (— 7)	966 (— 9)	— 0,9
Germany . . . . .	2	229 (+ 1)	83 (— 2)	8 (— 7)	322 (— 9)	— 2,4
Portugal . . . . .	3 (— 1)	238 (— 6)	101 (— 1)	50 (—15)	392 (—29)	— 6,9
Spain . . . . .	—	5 (+ 1)	4	10 (— 1)	19	—
Belgium . . . . .	2	112 (— 2)	13 (— 1)	8 (— 4)	135 (— 7)	— 4,9
Holland . . . . .	5	427 (— 3)	149 (— 7)	20 (— 9)	601 (—19)	— 3,1
England . . . . .	2	115	1	10 (—15)	128 (—15)	— 10,4
Switzerland . . . . .	1	97 (— 2)	9	14 (— 2)	121 (— 4)	— 3,2
Poland . . . . .	—	20	6 (— 1)	2	28 (— 1)	— 3,4
U.S.A. . . . .	3	268 (— 9)	26 (— 1)	29 (— 2)	326 (—12)	— 3,5
Canada . . . . .	2	98 (— 4)	8	8 (— 1)	116 (— 5)	— 4,1
Trinidad . . . . .	1	31	2 (+ 1)	6 (— 3)	40 (— 2)	— 4,7
Ontario . . . . .	—	—	—	5	5	—
Brazil . . . . .	—	5	—	—	5	—
Nigeria . . . . .	2	13 (+ 2)	1	30 (— 2)	46	—
TOTALS . . . . .	51 (— 1)	3,508 (—16)	677 (—26)	399 (—97)	4,653 (—140)	— 2,9

(Figures in brackets indicate changes relative to the Statistics for January 1st, 1970).

## STATISTICS FOR YEAR ENDING JANUARY 1st, 1971

---

### EXPLANATORY NOTE

The above table of statistics, if read superficially, could give an unduly pessimistic view of the situation. One should take into account, in the first place, that only professed members have been counted. Now since the General Chapter, the majority of our Provinces have held no Novitiate, and have introduced a new training-cycle which postpones the period of Novitiate until the aspirant is more mature. Only two Provinces have registered first professions for the year 1970. On the other hand, there are young aspirants in the other Provinces; these are following ecclesiastical courses or preparing to become Brothers. In former times these aspirants would have already made their first profession. They amount to more than one hundred. The French Province, for example, has 80 aspirants at the present moment: 42 are aspirants to the priesthood, 38 are aspirant Brothers.

Thus an accurate picture of the present situation in the Congregation is not possible unless these aspirants are taken into account.

The following breakdown according to categories gives an idea of "gain and loss" in personnel for the year in question. Figures in brackets are those of 1969.

#### I Fathers (including Prelates).

##### 1) *Gained:*

1 profession (diocesan priest, a former scholastic)  
2 Brothers ordained to priesthood  
60 Scholastics finished their training (62)  

---

63 (62)

##### 2) *Lost:*

50 deceased (51)  
4 secularized definitively (joined secular clergy)  
3 secularized "ad experimentum"  
21 laicisations (cf. below)  
2 in irregular situations  

---

80 (83)

*Balance:* -17 (-21)



II **Brothers.**1) *Gained:*

3 professions (6)

2) *Lost:*

12 deceased (12)

2 ordained to priesthood

5 dispensed from perpetual vows (12)

10 dispensed from temporary vows or left when vows expired

---

29 (37)*Balance: —26 (—31)*III **Scholastics.**1) *Gained:*

25 professed (47)

2) *Lost:*

60 scholastics finished their training (62)

3 deceased

3 dispensed from perpetual vows (7)

56 dispensed from temporary vows or left when vows expired (74)

---

122 (143)*Balance: —97 (—96)*IV **Recapitulation: A Summary of the Congregation as a whole.**

	In 1970	In 1960
1) <i>Gained:</i>		
Professions . . . . .	29	53
2) <i>Lost:</i>		
Deceased . . . . .	65	63
Left: Fathers . . . . .	30	32
Brothers . . . . .	15	25
Scholastics . . . . .	59	81
Totals . . . . .	<hr/> 169	<hr/> 201
(No. 1 above) . . . . .	— 29	— 53
<i>Balance</i> . . . . .	<hr/> 140	<hr/> 148

*Note:*

In 1970 there was a marked slowing down in the number of those who left the Congregation. If the final figures for the two years do not show a great difference, this is simply due to the reduced number of professions in 1970.

**V Laicisations.**

The majority of Institutes now publish their figures for laicisation of priest-members. It is only reasonable that the confreres should be informed of the situation.

The following figures record the number of Indults of laicisation obtained since 1964. For the sake of accurate interpretation, it should be remembered that in some cases the Indult regularised a situation already in existence for some time.

1964: 2    1965: 3    1966: 12    1967: 7    1968: 17    1969: 11  
 1968: 45 (one of these Indults was not accepted by the  
 person concerned)

*Total: 97*

---

**PUBLICATIONS RECEIVED**

Louis Francis DOLAN, C.S.Sp.: *Transition from Colonialism to Self-Reliance in Tanzanian Education*. The University of Michigan, Comparative Education Dissertation Series. Number 16, 1970, 212 pages.

# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

**N° 757**

**MAY-JUNE 1971**

**GENERALATE C. S. Sp.  
R O M E**

*Publication date July 10th*



**BULLETIN**

**N° 757**



**MAY-JUNE**

**1971**

## **FERVOUR - CHARITY - SACRIFICE**

---

### **C O N T E N T S**

---

#### **SUPERIOR GENERAL'S MESSAGE**

Obedience.

#### **DECISIONS OF THE HOLY SEE**

- Decree of the S. C. for Religious and Secular Institutes (Text and English Translation).
- Decree of the S. C. for Catholic Education (Text and English Translation).

#### **ADMINISTRATION**

- Appointments.
- District Councils.

#### **DOCUMENTATION**

- Oral Reports on the Districts of Kenya, Bagamoyo, Madagascar, Reunion-Mauritius.

#### **THE SPIRITAN FAMILY**

- Consecration to the Apostolate.
- Holy Orders.
- Our Dead.
- Publications Received.



# SUPERIOR GENERAL'S MESSAGES

## OBEDIENCE

*We hear complaints everywher, and not only in the religious life, that the sense of obedience has been lost. It is not possible in a few lines to treat the whole of this problem which has a special importance both for the religious and the missionary life. But I wish to invite you all once more to an examination of conscience, each one according to his own situation and bearing in mind the promises we made when entering the Congregation.*

*We have reason to be glad at the great insistence nowadays on respect for the individual; he is not to be treated as an impersonal entity or be moved about as one would a pawn on a chessboard. We recall the teaching of Vatican II, that superiors are there to serve their brothers and to exercise authority towards each one in a way which reflects "the love with which God loves their subjects." (Perf. Car. 14).*

*It would be childish to ignore the facts and to claim that superiors always act in this manner; one can point to innumerable examples of that authoritarianism which is really a caricature of true authority, of arbitrary decisions, of refusal to take part in any kind of dialogue.*

*Such abuses have existed in the past and are still with us; but if they go a certain distance in explaining the crisis of authority and consequently of obedience, can they be used to justify the kind of attitude which one meets with in our own as well as in other institutes? I will limit myself to a few examples.*

*Is it true obedience to present one's superiors each time with a 'fait accompli' and hide behind the excuse that it adds to one's 'experience' (it is the in-word nowadays)?*

*Is it true obedience to make use of a kind of blackmail and to threaten one's superiors with words such as these: "If you do not grant me this or that permission, or allow me to do this or that work, or transfer me elsewhere, I will leave the community or the Province or the Congregation."?*

Once this stage has been reached, of course, the individual concerned has already rejected obedience, since without any attempt at dialogue he is prepared to accept only one solution, that chosen by himself, and impose it on his superior and the other confreres. Bear in mind that it is not only the person of the superior that is being challenged here, but also the directives of the Provincial or the General Chapters. In fact we can say that these directives have been arbitrarily rejected even before they have come into being, since there is a refusal in advance to accept any decision which is contrary to a personal inclination. Even in our own institute, cases are known of confreres turning down an offer to take part, either by consultation or by voting, in the election of a superior or in the discussions of a Provincial Chapter. In other words, they refuse to cooperate in the exercise of authority and also challenge every decision coming from it. One is tempted to speak ironically of the brand of 'democracy' underlying all this.

I could mention too the existence of small groups which will accept only those decisions which are taken in common by all the members of the group. Even when living in a larger community, such people will not adapt to the common round of prayer and work.

Let my words be properly understood: this is not one-way traffic only! There are those, it is true, who call in question anything which appears to them antiquated or out-of-fashion, but there are others who remain on the fringe of any community which is developing in a way which is unacceptable to them. This attitude of rebellion showed its head during Vatican II; it can be seen also in a General or Provincial Chapter, and whenever decisions are taken by a community acting as a group. To the extent that we refuse to let go any of our personal views, we put ourselves outside unity and true obedience.

At the same time the superior is to seek after unanimity; too often he is conscious of being 'pushed aside' and it is all the more distressing for him to the extent that he is aware of his own limitations. One can readily understand why so many confreres are unwilling to shoulder the burden of leadership!

However every society requires authority, in whatever way it is exercised, and along with that an habitual



*willingness to submit to it for the common good. The submission of the man who has never understood that obedience is an expression of charity, to be offered in freedom and joy as a gift of love to his brothers, is not that of a child of God but a slave. He has no place in a society such as ours; he would only be a source of sorrow both for himself and for others.*

*The same could be said of a superior who, instead of serving others, allowed himself to be led by the tendency to dominate, to impose his preferences and opinions. He is simply destroying what is human in an attempt to set up an artificial discipline created by himself, instead of joining with everyone in searching constantly and humbly for the will of God. Here again Christ has given us by word and action an incomparable example (cf. Luke, 22, 24-27). May his Spirit teach us to command and to obey!*

JOSEPH LÉCUYER  
Superior General, C.S.Sp.

# DECISIONS OF THE HOLY SEE

Prot. n. Sp. R. 44/70

## SACRA CONGREGATIO PRO RELIGIOSIS ET INSTITUTI SAECULARIBUS

### DECRETUM

Dum canonicarum legum recognitio perficitur, Sacra Congregatio pro Religiosis et Institutis saecularibus opportunum duxit, ob non paucas instantes causas, in Plenario Coetu suo examini subicere quaestiones quasdam circa usum et administrationem Sacramenti Paenitentiae, praesertim apud Religiosas, necnon circa idoneitatem ad professionem religiosam in quodam casu peculiari.

Omnibus igitur mature perpensis, Patres in Coetu Plenario, diebus 6 et 27 Octobris 1970 celebrato, haec statuenda censuerunt:

#### I

1. Religiosi, utpote speciali ratione cum Ecclesia coniuncti, quae « paenitentiam et renovationem continuo prosequitur » (Const. « Lumen gentium », n. 8), magni faciant Sacramentum Paenitentiae, quo primum donum « metanoiae » seu conversionis ad Christi regnum per baptismum olim receptum, in membris Ecclesiae peccantibus restauratur et roboratur (cfr. Const. Ap. « Paenitemini », AAS, 58 " 1966 " pp. 179-180), venia offensionis Deo illatae ab eius misericordia obtinetur et simul reconciliatio fit cum Ecclesia, quam peccando vulneramus (cfr. Const. « Lumen gentium », n. 11).

2. Inde pariter magni faciant huius Sacramenti crebrum usum, quo recta sui ipsius cognitio augetur, christiana crescit humilitas, salutaris animarum moderatio procuratur atque gratia uberius efficitur; hi et alii mirabiles fructus non solum ad alacriorem cotidie per virtutis iter

Prot. N. Sp. R. 44/70

SACRA CONGREGATIO  
PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS

**DECREE**

While the revision of Canon Law is in process, the Sacred Congregation for Religious and for Secular Institutes has judged it opportune, for a number of urgent reasons, to examine in Plenary Assembly certain questions concerning: I) the use and administration of the Sacrament of Penance, especially for women Religious, and II) fitness for the religious life in a special case.

After careful examination, the Fathers in the Plenary Assembly held on October 26 and 27, 1970, made the following decisions:

I

1. Religious, because of their special union with the Church which "incessantly pursues the path of penance and renewal" (Const. "Lumen gentium", n. 8), should value highly the Sacrament of Penance, by which the fundamental gift of "metanoia", that is, of conversion to the kingdom of Christ, first received in Baptism, is restored and strengthened in members of the Church who have sinned (cf. Ap. Const. "Paenitemini", AAS, 58 '1966', pp. 179-180). Through this Sacrament pardon is obtained from the mercy of God for the offenses committed against Him, and we are reconciled with the Church which we wound by our sins (cf. Const. "Lumen gentium", n. 11).

2. Religious should likewise hold in high regard the frequent use of this Sacrament by which true knowledge of self is deepened, christian humility is strengthened, spiritual direction is provided and grace is increased. These and other wonderful effects are highly beneficial

progressionem faciendam maxime adiuvant, sed etiam ad commune bonum totius communitatis afferunt incrementum (cfr. Litt. Encycl. « Mystici Corporis », AAS 35 " 1943 " p. 235).

3. Religiosi igitur, de propria coniunctione cum Deo fovenda solliciti, frequenter, i.e. bis in mense ad Paenitentiae Sacramentum accedere satagant; Superiores vero frequentiam huiusmodi promovere studeant atque provideant ut sodales alternis saltem hebdomadis ac etiam saepius, si id cupiunt, sacramentalem confessionem peragere possint.

4. Quod ad confessiones Religiosarum nominatim attinet, statuitur:

a) Religiosae omnes atque novitiae, ut in hac re debita libertate fruantur, confessionem sacramentalem valide et licite instituere possunt apud quemcumque sacerdotem ad confessiones audiendas in loco approbatum, neque ad hoc specialis iurisdictio (c. 876) vel designatio requiritur.

b) Tamen, quo melius communitatum bono consulatur, monasteriis vitae contemplativae, domibus formationis et communitatibus numerosioribus confessarius ordinarius detur; et saltem monasteriis praedictis necnon domibus formationis etiam extraordinarius, nulla vero facta obligatione ad illos accedendi.

c) Pro aliis communitatibus confessarius ordinarius nominari potest, si adiuncta peculiaria id suadeant, iudicio Ordinarii, ac de praevia communitatis instantia vel consultatione.

d) Ordinarius loci confessarios accurate seligat, qui congruenti maturitate aliisque necessariis qualitatibus polleant; ipse iudicet de numero, aetate et duratione in munere, necnon ad illos nominandos vel ulterius confirmandos procedat collatis consiliis cum communitate cuius interest.

e) Praescripta canonum, quae praecedentibus determinationibus contraria sunt, vel quae cum illis componi nequeunt, vel quae, illis perspectis, ratione et applicatione carent, suspensa manent.

also to the common good of the whole Community (cf. Encyclical "Mystici Corporis," AAS 35 '1943,' p. 235).

3. Therefore, Religious, in their desire to strengthen in themselves union with God, should strive to receive the Sacrament of Penance frequently that is, twice a month. Superiors, on their part, should encourage this frequency and make it possible for the members to go to confession at least every two weeks and even oftener, if they wish to do so.

4. With specific reference to the confessions of women Religious, the following provisions are made:

a) All women Religious and Novices, in order that they may have proper liberty, may make their confession validly and licitly to any priest approved for hearing confessions in the locality. For this, no special jurisdiction or designation is henceforth required (Can. 876).

b) In order, nevertheless, to provide for the greater good of the communities, an ordinary confessor shall be named for monasteries of contemplative nuns, for houses of formation and for large communities, and an extraordinary confessor shall be appointed at least for the monasteries mentioned above and for houses of formation without, however, any obligation on the part of the Religious to present themselves to them.

c) For other communities, an ordinary confessor may be named at the request of the community itself or after consultation with its members if, in the judgment of the Ordinary, special circumstances justify such appointment.

d) The local Ordinary should choose confessors carefully. They should be priests of sufficient maturity and possess the other necessary qualities. The Ordinary may determine the number, age and term of office of the confessors, and may name them or renew their appointment, after consultation with the Community concerned.

e) The prescriptions of Canons which are contrary to the foregoing dispositions, which are incompatible with

5. - Quae praecedenti numero statuuntur, valent quoque pro communitatibus laicalibus virorum quatenus ipsis applicari possunt.

## II

Quoad clausulam finalem can. 637 C.I.C., ea ita intelligenda est, ut a votis renovandis vel a professione perpetua emittenda excludi possit a Superiore competenti de consensu sui Consilii professus a votis temporariis qui, praevio medicorum vel aliorum peritorum iudicio, ob infirmitatem physicam vel mentalem, etiam post professionem contractam, non idoneus comperitur ad vitam religiosam ducendam absque damno sive ipsius religiosi, sive Instituti ad quod pertinet. In his casibus diiudicandis caritate atque aequitate uti oportet.

Has dispositiones Summus Pontifex Paulus PP. VI in audientia die 20 Novembris huius Sacrae Congregationis Secretario concessa, dignatus est approbare, easdemque statim in usum deduci iussit absque ulla executionis formula et donec iuris canonici Codex recognitus vim obtinebit.

Contrariis quibuslibet non obstantibus.

Datum Romae, die 8 Decembris 1970.

I. Card. ANTONIUTTI  
*Praefectus*

E. HESTON S. C.  
*Secretarius*

them, or which because of them no longer apply, are suspended.

5. The provisions of the preceding paragraph (n. 4) hold also for lay communities of men in so far as they are applicable.

## II

The final clause of Canon 637 is to be understood in the sense that a Religious in temporary vows who, because of physical or mental illness even if contracted after profession, is judged by the competent Superior with the consent of his Council on the basis of examinations by physicians or other specialists, to be incapable of living the Religious Life without personal harm or harm to the Institute, may be refused admission to renewal of vows or to final profession. The decision in such cases is to be taken with charity and equity.

His Holiness, Pope Paul VI, in the audience granted to the Secretary of this Sacred Congregation on November 20, approved these dispositions and directed that they be put into effect immediately, without any formula of execution, until such time as the revised Canon Law becomes effective.

All things to the contrary notwithstanding.

Given at Rome, on the eighth day of December, 1970.

E. HESTON, C.S.C.

*Secretary*

H. Card. ANTONIUTTI

*Prefect*

N. 917/70

SACRA CONGREGATIO  
PRO INSTITUTIONE CATHOLICA

**DE COEDUCATIONE IN SCHOLIS SECUNDI ORDINIS  
SUB RELIGIOSORUM MODERATIONE**

Instructio a Sacra Congregatione pro Religiosis et Institutis Saecularibus, die octava mensis Decembris anno 1957 data, post Conventum mixtum Summi Pontificis iussu habitum, quae sequuntur decrevit: « Religiosi non nisi raro et extrema compellente necessitate, et utique antea obtento ab hac Sacra Congregatione indulto Apostolico, scholas secundi ordinis promiscuas sinantur moderari » (AAS, L [1958], p. 100).

Nunc vero, cum quidam Ordinarii et Superiores Religiosi a Sancta Sede quaesiverint an praefata dispositio adhuc vigeat, etiam post declarationes Concilii Vaticani II, res delata est, collatis consiliis cum Sacra Congregatione pro Religiosis et Institutis Saecularibus, ad Conventum plenarium Sacrae Congregationis pro Institutione Catholica, quae, in Congressu diebus 16-17 mensis Octobris anno 1970 celebrato, hanc protulit responsionem, postea a Summo Pontifice adprobatam.

1. Iuxta Decretum *Christus Dominus*, « omnes Religiosi, exempti et non exempti, Ordinariorum locorum potestati subsunt in iis quae (...) ad christifidelium, praesertim puerorum, religiosam et moralem educationem, catechetica institutionem (...) spectant. Religiosorum quoque scholae catholicae Ordinariis locorum subsunt ad earum generalem ordinationem et vigilantiam quod attinet, firmo tamen iure Religiosorum quoad earumdem moderamen » (n. 35/4: AAS, LVIII [1966], pp. 691-692).

2. Hisce Decreti verbis a Motu Proprio *Ecclesiae Sanctae* haec executiva interpretatio data est: « Ad normam n. 35, 4 Decreti *Christus Dominus*, generalis



N. 917/70

SACRED CONGREGATION  
FOR CHRISTIAN EDUCATION

COEDUCATION IN SECONDARY SCHOOLS  
DIRECTED BY RELIGIOUS

The Instruction of the Sacred Congregation for Religious and Secular Institutes, dated December 8th, 1957<sup>(1)</sup>, decreed, following a meeting of various Roman Congregations called by the Sovereign Pontiff, that: "Religious should not direct mixed secondary schools except in rare instances and for very pressing reasons, and only on receipt of an Apostolic Indult from this Sacred Congregation."

Certain Ordinaries and Religious Superiors having queried the Holy See as to whether this ruling was still in force, even after the declarations of Vatican II, the question was submitted to the Plenary Meeting of the Sacred Congregation for Catholic Education held on October 16th-17th, 1970 after prior consultation with the Sacred Congregation for Religious and Secular Institutes. The following reply was given and was subsequently approved by the Sovereign Pontiff.

1. According to the Decree *Christus Dominus*: "All religious, exempt and non-exempt, are subject to the authority of the local Ordinaries in those things which concern (...) the religious and moral education of the Christian faithful, especially of children, catechetical instruction (...). Catholic schools conducted by religious are also subject to the authority of the local Ordinaries as regards general policy and supervision, but the right of religious to direct them remains intact." (*Christus Dominus*, n. 35, 4).

---

(<sup>1</sup>) Cf. *General Bulletin*, t. 45 (1957-1958), pp. 398-408.

ordinatio scholarum catholicarum Institutorum religiosorum secumfert, firmo quidem ipsorum iure quoad earumdem moderamen, et servatis normis ibidem (n. 35, 5) circa praevia consilia mutuo inter Episcopos et Superiores religiosos ineunda stabilitis, generalem omnium scholarum catholicarum in diocesi distributionem, earum inter se cooperationem atque earumdem vigilantiam, ut non minus quam aliae scholae ad fines culturales et sociales prosequendos aptatae sint » (AAS, LVIII [1966], p. 773).

3. Igitur, si propter rationes in Motu Proprio *Ecclesiae Sanctae* recensitas vel propter alias iustas causas, Institutum quoddam secundi ordinis a Religiosis moderatum, inducatur ad scholas promiscuas aperiendas, non amplius quidem ad Sanctam Sedem recurrere debet, sed sequatur oportet et sufficit, sicut ceterae catholicae scholae, instructiones ad hoc datas ab Ordinario loci vel a Conferentia Episcopali.

Datum Romae, d. I mensis Februarii a. D. MCMLXXI

GABRIEL MARIA Card. GARRONE

*Praefectus*

FRANCISCUS MARCHISANO  
*Subsecretarius*

2. The Motu Proprio *Ecclesiae Sanctae*, in laying down the norms for implementing the decree, interpreted its terms in the following manner: "According to norm n. 35, § 4 of the Decree, *Christus Dominus*, the right of religious in regard to the direction of the schools remaining in effect, and observing the norms established there, confirming the prior agreement to be mutually entered into between bishops and religious superiors, the general policy of the Catholic schools of religious institutes involves the general distribution of all Catholic schools in a diocese, their common cooperation and supervision, so that these schools no less than others may be adapted to pursue cultural and social ends." (*Ecclesiae Sanctae*, I, n. 39, § 1).

3. Consequently, if a secondary school directed by religious considers itself obliged to have mixed classes for the above mentioned or other valid reasons, it is no longer necessary to have recourse to the Holy See. It is sufficient that the institute should, like other Catholic schools, observe the prescriptions laid down by either the Ordinary or the Episcopal Conference on this subject.

Rome, February 1st, 1971

GABRIEL MARIE Card. GARRONE

*Prefect*

FRANCISCUS MARCHISANO

*Under-secretary*

# ADMINISTRATION

---

## APPOINTMENTS

*Provincial Superior of Switzerland:* Father Jean Baptiste COUDRAY.

*Principal Superior of Sá da Bandeira:* Father José FERNANDES (April 15th, 1971).

*Superior of the Community at Weert:* Father Antonius de WINTER.

*Superior of the Dutch Spiritans in Germany:* Father Martinus van OORSCHOT (March 15th, 1971).

*Note:* The first two appointments were made by the General Administration; the last two by the Provincial Administration of Holland.

## DISTRICT COUNCILS

*Doumé:* Fathers Wilhelmus de JONG (Principal Superior and Bursar), Johannes VERBERNE, Arnoldus GUBBELS, Henricus SLEEGERS, Brother Emmanuel van BEERS (March 25th, 1971).

*Luanda:* Fathers Avelino PEREIRA DA COSTA, José Maria PEREIRA, Jean ROLLAND, Antonius van den HURK, Casimiro Pinto de OLIVEIRA, Abílio RIBAS, Antonio LARANJEIRA, Brother Luis Gonzaga PONTES, Fr. José R. N. ARAUJO (Bursar). (April 13th, 1971).

*Sénégal:* Fathers Robert LEIN, Pierre GROSS, Emmanuel BARRAS, Jean BERNARD, Daniel PELCOT, Jean VAST, Paul GRASSER, Brother Paulin MINOT, Fr. André TERLET (Bursar). (April 20th, 1971).

*Nova Lisboa:* Fathers João Rodriguez TAVARES (1st. Assistant and Bursar), Henricus van ROOIJ, António Moreira LOUREIRO, José Alfonso MOREIRA, Carlos Ferreira de AZEVEDO, Manuel Magalhães FERNANDES, António de Oliveira GIROTO, Assis Gomes SOUSA PINHO, Brother Ambrósio GONÇALVES. (May 4th, 1971).

# DOCUMENTATION

---

## ORAL REPORT ON THE DISTRICT OF KENYA

### Historical

In 1859, the Bishop of St. Denis, Monsignor Maupoint was appointed Apostolic Delegate to East Africa. He sent his vicar-general, Fr. Fava to Zanzibar where he was favourably received by the Sultan. Fr. Fava eventually requested help from the Spiritans and three years later, Fathers Horner and Baur from Réunion landed on the island. As we have already heard in the course of one of the oral reports, they soon moved to Bagamoyo which became established as their centre.

Nearly 30 years passed before Fr. le Roy, another Spiritan, arrived at Mombasa to set up a mission there in 1892. It took 7 more years before the missionaries reached a resting place for the railroad workers, half-way between the Coast and Lake Victoria, namely the station of Nairobi on the new railway, 300 miles from Mombasa. Kenya was therefore the last part of the continent to receive the seed of Christianity.

### Geographical

Such were the beginnings of the District of Kenya. Today, Kenya is an independent nation of more than 10 million people, about 20% Christianised. The beauty of its land and climate attracted the colonisers and the displacement of landowners left problems which find no parallel in other mission territories. The journey from the tropical heat of Mombasa port, through the cooler and rarer atmosphere of Nairobi, nearly 6,000 feet above sea-level, and higher still, to the primeval forests of Kikuyu country of Mau Mau fame and then to the snows of Mount Kenya, is a climatic experience which few territories can offer within the space of a few hundred miles.

## **The district of Kenya**

Kenya has 13 dioceses, 3 of which constitute the Spiritan District. Two of these dioceses have Spiritan Bishops Archbishop MacCarthy of Nairobi and Bishop Butler of Mombasa. The third diocese was erected very recently and the new bishop, Monsignor Raphael Ndingi, was consecrated by His Holiness, Pope Paul, in Kampala yesterday. The district personnel numbers 156 at the moment, 154 Fathers and 2 Brothers. Most of these are Irish, but we are grateful for the help given by members of other Provinces. One Father comes from the English Province, one Brother (Mamertus Ludwitzki) from the German Province, and special mention must be made of Fr. Jack Horber from Sankt Gallen, Switzerland who belies his 88 years, by his active life and mind. Apart from Spiritans, there are diocesan priests of other nationalities; for example, there are 4 priests from Goa, and 2 from Mexico, all helping out in parish work in the towns.

Sixty percent of the confreres are not yet 50 years of age, a fact which gives hope for the future. However, it must be remarked that the climate and other factors have taken their toll of personnel. In the past five years, 9 confreres have died and 8 have had to leave the District owing to ill-health. A few months ago we lost one of our most promising African Fathers in a tragic road accident. On the positive side, one Spiritan known to many of the capitulants, Fr. Bob Deadman, left our Congregation to join a monastery, and was finally professed as a Trappist monk last December.

## **Deployment of personnel**

The District has 63 houses. More than 60% of the Fathers are engaged in mission work proper, while the rest are in schools. No one is engaged in school work alone, and all the confreres are assigned to weekend mission work. One confrere is a full-time chaplain to the Prisons, while another has been released to look after the peoples of Eastern origin Hindus, Sikhs and Muslims, who form about 10% of the population. Yet another confrere is editor of the monthly newspaper "Catholic Mirror", with a circulation of 8,000. The

Fathers in the city of Nairobi contribute regularly to radio and television programmes.

Without going into the definition of first evangelization (with which most of the confreres disagreed), it is possible to comment on the expansion of the Church in Kenya. There are about 60 African priests in the whole of Kenya and 4 African bishops. The District has 15 African priests, a relatively small number. Many reasons have been suggested for the slow development of vocations. Perhaps the most compelling one is given by a description of the development of the Church in Kenya. After the initial campaign there was a long period during which it seemed as if little progress was being made. Then, in the 1950's the Church in Kenya began to expand, and from that time nearly 40 new missions were set up. During the past 5 years, 14 new missions have appeared. The Diocese of Mombasa, originally part of the Archdiocese of Nairobi, was constituted in 1958.

Nearly all the vocations come from old Christian families, i.e. from the older missions. For example, the new bishop of Machakos, Mgr Ndingi, comes from a mission established by a French Father, Père Lecomte, in 1913. Add to this the fact that, up to 1963, Kenya had no mayor seminary of its own, and all students had to attend the regional seminary in Tanzania. There is every hope that an increase in vocations is to be expected, as the children of the younger Christian families come of age. At the recent meeting of the enlarged District Council of Kenya, it was proposed and emphasised that Spiritans must do all in their power to promote vocations to the diocesan clergy. Since 1967, junior seminarians have been moved to new and spacious buildings nearer the city. The three societies of African religious (two for Sisters and one for Brothers) although only recently founded, have flourished, and many Brothers and Sisters are engaged as catechists, conducting Sunday services and even distributing the Eucharist in some places.

## **Education**

Kenya is one of the fastest developing countries in Africa. With a University, several institutions at pre-university level, 600 secondary schools (200 of which are directed by Catholic missionaries) the emphasis is on education.

Kenya is a young nation in more senses than one. Sixty-five percent of the population is under 20 years of age, and so the apostolate of youth must, and does, receive special attention. Some problems have been tackled and solved with the cooperation of the young people and the help of the Government; for example, the question of accomodation for young people who come to work or study in the city of Nairobi. In short, schools have played a big part in the growth of the Church in Kenya.

### **Reaction to the General Chapter**

Having expressed their horror at the quantity of paper that issued from the General Chapter, the confreres asked in dismay: "How are we supposed to find time to read all these documents, let alone to study them?" However, in fact, the vast majority of the confreres went through the documents very carefully, and a mini-chapter of elected delegates from all over Kenya spent a full week discussing their findings and reactions. The comments, observations and propositions were duplicated and are available to anyone who wishes to consult them.

Some confreres appealed for clarity and brevity. Not all were satisfied with the paper on the Spiritan Community. While the majority agreed with the theory, it was felt that in practice, its implementation would meet many difficulties. The question of the regional community is important in Kenya, where nearly 50% of the missions are one-man missions and 40% have communities of 2. The Regional Community has always existed in Kenya and it seems as if the Chapter has merely legalised the situation.

It was also agreed that our role in schools had been clarified. It was no longer our duty to administer them as in the past. It was unanimously agreed that there should not be more than one Father per school, as a beginning. The school situation has changed so much in the past 5 years that today, we have access to most of them and have even received requests to teach religion in formerly non-Catholic schools.

The lack of ministers led the confreres to pass the following proposition unanimously: "This assembly is in favour of investigating the possibility of a married diaco-



nate/priesthood, in consultation with the African clergy and laity."

### **The future**

The President of Kenya, Jomo Kenyatta, while not a Catholic himself, has allowed all his children to be baptised Catholics. His brother-in-law is one of our African priests. The political climate in Kenya is very favourable to Christianity. However, like so many African countries, the political situation is subject to change. The assassination of Tom Mboya (a practising Catholic) has led to unrest in the country and within the next 6 months, Kenya will hold her first General Elections since Independence. However, politics aside, the picture is bright. The Church is growing rapidly and of the 15% of the District's population (300,000) which is catholic, a large proportion are educated. The Churches are well-organised and equipped with buildings etc. while 63% of the population await evangelisation, being animists. Lack of personnel impedes the advance, as with other mission territories. Here is a young population growing up into a mature Christian community. If peace continues, there is every prospect of a bright future.

NOEL DELANEY

*Principal Superior*

## **ORAL REPORT ON THE DISTRICT OF BAGAMOYO**

### **History of the District**

The Holy Ghost Fathers arrived in 1862 in Zanzibar, as the first Catholic missionaries to settle permanently in East Africa in modern times. From there they moved to the mainland in 1868. The first foundation on the mainland was Bagamoyo, a coastal town and centre of the slave trade. Bagamoyo became the first Vicariate Apostolic of East Africa. Originally it covered a vast area. Gradually parts of this territory were cut off and new vicariates established. Some were entrusted to other missionary institutes, but four dioceses are still closely associated with the Holy Ghost Fathers: Moro-

goro Diocese which is co-extensive with the Bagamoyo District, and the Dioceses of Moshi, Arusha and Same which constitute the Kilimanjaro District.

Bagamoyo District covers an area about three times the size of Holland. It contains three governmental districts: Morogoro, Kilosa and Bagamoyo. Morogoro is the centre of the diocese of that name, and also regional headquarters of the Government.

### **Morogoro District**

Morogoro District covers 7,595 square miles and has a population of 316,306. Of these, 25,263 live in Morogoro township which is one of the largest and fast-growing towns in Tanzania with a high concentration of educational institutions.

Of the total population of the District, 40% or 124,747 people are Catholic. Most of them belong to the Waluguru tribe living in the Uluguru Mountains. They number some 200,000 people in all, and the Catholic mission has been most successful in this tribe. Some of the parishes in the mountains are 90% Catholic. The population density is high: 375 to the square mile of occupied land. Other tribes in the District are: the Wanguru and Wakaguru of which the majority are still pagan with some strong pockets of Lutherans and Catholics. Furthermore, the Wakutu are mainly Moslem with many pagans and some small Catholic communities. In the coastal plains we have Wazigua and Wakwere who have some Catholic communities but the majority are either Moslem or pagan.

### **Kilosa District**

The total population of the Kilosa District is 193,222 scattered over a vast area. Of these 34,348 are Catholic (17.8%). They are composed of the following tribes: the Wakaguru (Lutherans, Catholics, pagans); the Wasagara (many Moslems, pagans and some Catholics); the Wavidunda (many Catholics); the Wakwiva (many pagans), and some Wakwavi (completely pagan).

### **Bagamoyo District**

The total population of the Bagamoyo District numbers 116,280 people, of whom 11,157 or 9.5% are Catholic.

Population is sparse outside the coastal strip. The District is backward and underdeveloped in comparison with the other Districts. The population consists of the following tribes: Wakwere (many pagans, also some strong Catholic communities); the Wazigua (mainly Moslem and pagan); the Wazaramu (mostly Moslem), as also the Wadoe; the Waluguru (mostly Catholic); the Ndengereko (mostly Moslem) and the Wakwavi (completely pagan).

### **A Summary of Statistics**

Expressed in numbers, the general situation in Bagamoyo District is as follows: out of a total population of 625,808, there are 170,252 Catholics or 27.7%. A slightly higher proportion of the total population is Moslem. An estimated 6% belong to other Christian Churches, and some 40 percent are still pagan.

### **Church Personnel**

At present we have 65 expatriate and 25 African priests. Altogether, therefore, 90 priests are available to take care of 641,453 people of whom 172,845 are Catholics. This gives a priest/population ratio of 1:7,127 and a priest/Catholics ratio of 1:1,920.

Moreover, in the last 10 years the population has increased 13%. During this period the number of Catholics increased more rapidly than the general increase in population, i.e., by 25%. While over the same period the number of priests has remained static.

In more practical terms this means that we have been too successful, that we cannot cope with the work which is getting out of hand. The number of priests is by no means adequate to give the necessary care to the present number of Catholics. The present ratio makes real missionary work among non-Christians almost impossible. Moreover, another real problem is that the clergy is aging rapidly. We have by far more priests over 50 years of age than under 50. The question of shortage of priests and decline in vocations is at present being seriously taken up by the Tanzania Episcopal Conference. It is not a problem peculiar to the Morogoro District, but is found in almost all the dioceses of Tanzania.

The Church in Morogoro Diocese is firmly established. Several areas have reached saturation point and personnel is engaged in purely pastoral work. Other areas within the diocese still provide considerable scope for missionary expansion, but this expansion work has come to a standstill for practical purposes due to lack of sufficient personnel.

Moreover, the question of Africanization or consolidation has become very urgent. This is not so much a question of replacing expatriate clergy by African clergy, but rather the Africanization of Christianity in all its aspects. This process has become very urgent because of the political and social changes in the country. It demands a complete rethinking of Christianity to fit it into the African context. It is unrealistic to expect that the African clergy can solve the problem on their own. They are far too few in number, and moreover, are not trained for this kind of work. Withdrawal of missionary personnel right now would jeopardize the work which the Congregation has built up slowly over the past hundred years.

Another development is that the Tanzania Episcopal Conference is starting to take its responsibility for pastoral and missionary expansion seriously. This is no longer the task of the missionary institutes, but of the bishops themselves. The missionary institutes can no longer work independently, but must be at the service, not so much of one particular bishop, but of the Church in Tanzania and of the Episcopal Conference. This development has altered basically the position of the Congregation in the definition of the missionary apostolate.

PETRUS VAN ADRICHEM

*Principal Superior*

## **ORAL REPORT ON THE DISTRICT OF MADAGASCAR**

The history of the District can be found in books, consequently this report begins with the present day situation. The Malagasy Republic is a nation of 7 million people living in a territory as large as France, Belgium and Holland together. Descended from mixed stock, Malaysian and African, the eighteen tribes found

in Madagascar speak the same language basically, but some of the dialects contain considerable variations.

The episcopal conference contains 17 dioceses of unequal size and state of development. Divided among two of these, Diego-Suarez and Majunga, is a happy group of 82 Spiritans made up of 58 French, 22 Swiss and 2 Malagasys. The only member working at inter-diocesan level is Father P. Laurent who is national director of the movement for young workers.

Among our co-workers in the two dioceses are: 18 Malagasy priests, 3 Redemptorists and one French "Fidei donum" priest. Of the Malagasy diocesan priests, 3 are in charge of parishes, and 5 of missions; as a rule they are helped by a Spiritan. This combination is not always easy, but we consider it necessary. Diego-Suarez has a Malagasy archbishop, while the bishop of Majunga is French.

Our chief preoccupations are similar to those found in many other mission areas:

- 1) the sheer scale of the task in hand,
- 2) the youth problem,
- 3) the setting up of an overall pastoral plan,
- 4) the formation of responsible lay people,
- 5) the question of Vocations.

### **I. - The sheer scale of the task in hand**

This problem is best outlined in the form of some statistics:

— the Diocese of Majunga covers an area of 100,000 sq.kms. (i.e. almost one-fifth of the area of France). That of Diego-Suarez is a little smaller, but is 700 kms. in length and has very poor roads.

— a total of 1,250,000 people live in the two dioceses; one-tenth of this number are baptized. To sum up, we are responsible for one-quarter of the area of Madagascar and for one-fifth of the population.

— each mission has from 30 to 120 bush stations directed by catechists. These work in groups of 5 or 6. Supervising these enormous missions one generally finds 2 Fathers, sometimes only one; while occasionally there are as many as 3 or 4.

— the average age of the Fathers is 51 years in Diego, and 45 years in Majunga.

## **II. - The youth problem**

The median age of the 7 million Malagasy citizens is 23 years, not 51. This means that 56% of the population is under 20 years of age, according to the figures for 1967! Since everybody goes to school where the formation given is far from adapted to the real needs of the country, the extent of the problem is enormous. Primary school teachers are faced with classes of over 200 pupils. Among the latter one finds many aged 15 to 20 years who waste their time trying to do French dictation! They are unwilling to undertake any form of manual labour, and their parents will make any sacrifice to help them achieve this ambition. This tendency continues beyond the elementary school level, so that the townships whether large or small, are full of young men and women who have become rootless. These live from hand to mouth trying to gain a certificate of education. Accordingly from year to year the number of maladjusted, parasitic young people increases, and from now on the situation will be explosive... While this is happening the land remains uncultivated, all business is in the hands of foreigners, and there is a shortage of trained manpower for trades and industry.

## **III. - The setting up of a common pastoral plan**

For a number of years already a steadily increasing number of confreres (especially in the diocese of Diego-Suarez) have been aware of the need for reorganisation and pastoral teamwork. Various factors were responsible for this development: certain problems common to all, e.g., the youth problem mentioned above; the effects of the Council and a better understanding of what the Church is; the decisive influence of Mgr. Albert Tisahoana in Diego (appointed Auxiliary Bishop in 1964, and Archbishop in 1966).

From 1960 onward, meetings between the personnel of different missions took place here and there. But it is difficult to break with old habits. Some were quite satisfied; they were monarchs of all they surveyed in

their own game reserves. The bishop came to see them annually at most; it was a question of absolute monarchy — almost! And besides, regional meetings involved journeys by air or 200 kms. on bad roads. Time and money were involved.

In 1967 Mgr. Albert convoked the Synod at Diego-Suarez, and the regional meetings which existed already in most places are now institutionalized. The latter will form the basis of the regional communities decreed by the General Chapter.

In the Diocese of Majunga this development took longer, but the Chapter document on regional communities was very well received. It answered a felt need, and was put into practice without delay. Of course these meetings are not restricted to Spiritans, diocesan priests, Brothers and Sisters take part also. Very soon, we hope, they will be joined by representatives of the laity.

Minutes of these meetings are circulated among all the confreres in the two dioceses. Little by little our ways of thinking and acting are being coordinated. Unity cannot be achieved unless we reflect and work together as a team.

#### **IV. - The formation of responsible lay people**

As a result of studying Vatican II and from our discussions, some of us at least, have become gradually convinced that one does not build up the Church simply by baptizing more and more Christians who are then instructed and sacramentalized as much as possible. Rather the Church is a people, an organized body in which each member has his own responsibilities in relation to others. This life of the Church is impossible where the Father does everything and takes every decision. The laity have their part to play in the Church; and their part in Church life is such that no one else can perform it.

The question of the laity's role in the Church was the key problem in setting up an overall pastoral plan. It also occasioned the liveliest debates. Some could not make up their mind to modify their traditional pastoral practice, based as it was on a theology of the Church which is unacceptable since Vatican II. Despite these

difficulties, however, the laity is being organized step by step.

1. Bush and township communities are being gradually given the opportunity to organize themselves. Catechists are chosen by the Christians from among their own ranks. They are trained to be genuinely active lay people in the family, professional, social and political fields. Besides, some at least are beginning to realize that, together with the Christians in their village, they are responsible for the liturgy, catechesis and all that constitutes a vital Christian community.

2. Practically everywhere genuine catechumenal communities are being established. The word of God is constantly presented as the standard for their lives, family relationships, or, for those who live in villages, their part in the development of the country. We can no longer prepare people individually for baptism nor deal with persons in isolation. The catechumens collectively form a genuine Church movement, a real family which meets regularly and collaborates in the work of conversion of life. Thus the role of the godfather as witness, guide and daily councillor of the catechumen, becomes more important than the priest's. Though this depends on the availability of good godfathers or godmothers!

3. But it is also important that the laity be in a position to organize apostolic activity as part of their everyday life. Hence the Catholic Action movements in the strict sense of the term. We are trying to avoid needless multiplication of these organisations, while at the same time taking into account the need for sufficient diversity to cater for different categories of people and their problems. Accordingly we now have the following organisations: *a*) a national movement for young working-class people who study their life in all its aspects with a view to transforming it effectively; *b*) family groups of the same class are being gradually organized; *c*) finally, in townships, there is a movement for those who hold responsible posts in either the public or private sector.

In a word, we believe that unless we have a genuine laity, organized and responsible, the Church will never be truly the People of God, even though there may be many baptized persons in our church records.



## V. - Vocations

Moreover, the Church cannot be said to exist in the strict sense unless it is deeply rooted in the heart of Malagasy life. This view was forcefully repeated on a number of occasions by Pope Paul at Kampala. To bring this about, we need a Malagasy clergy in the first place. Up to the present time the seminaries were run on lines similar to those in which we were trained: similar curriculum and much the same rule of life. For my part, I directed 20 students to the seminary over a period of 15 years. All of these left, and some still have difficulty in adapting to life outside. Today many think it preferable to form the best catechists with a view to ordaining them for their local community. But I do not think there is a single Malagasy priest or bishop that agrees with this solution; "no second-class priests", is their reaction. In any case, one thing is certain: we cannot continue the old system of training, a new method of formation must be found. Perhaps some member of this assembly has some pertinent experience to share with us? We are still at the preliminary stage of the investigation.

I should like to add some remarks on the social and economic situation. During the colonial period attention was concentrated on Tanarive and the Plateaus, while the northern and southern regions were practically ignored. Even in the religious field, the Jesuit presence controlled the metropolitan area and practically monopolized the direction of the Malagasy Church. Today this has led to a certain lack of balance in Church affairs.

Another form of over-emphasis is also apparent: the newly rich class, especially the civil servants, become steadily richer at the expense of the majority of the citizens who remain in their misery. The SMIG (minimum wage for unskilled workers) is the equivalent of 2 FO per day.

Are we capable of inspiring a sufficient number of young people, dynamic as well as unselfish, who will be able to take charge of the destiny of Madagascar? This would seem to be the kernel of the problem.

RENÉ GAILLARD  
*Principal Superior*

## ORAL REPORT ON THE DISTRICT OF REUNION AND MAURITIUS

Until 1960 each of the two islands, Reunion and Mauritius (only 190 kms. apart) had its own Spiritan District. Was it wise amalgamating them? Most of the confreres say it was a mistake, for the following reasons: the two islands do not share the same problems, rather they are quite different on most counts; both the mentality of the people and of the Fathers differ from one island to another. We brought about a marriage between a French Department and an independent island which forms part of the Commonwealth. One area forms part of the French Episcopal Conference, the other is a relatively autonomous ecclesiastical jurisdiction. Their currencies are different, and while one island is Christian, the other is two-thirds non-Christian.

Some of the confreres say we should maintain the status quo. Two Districts would mean two Principal Superiors a luxury, considering how few Fathers there are in Mauritius. This would also mean returning to the original situation when each Principal Superior was a parish priest, and consequently was unable to devote much time to his confreres. Apart entirely from this problem, for the sake of clarity I have decided to deal with the two islands separately in this report.

### REUNION

The island constitutes a French Department. In 1817 the "Messieurs du Saint Esprit" arrived, and in 1842 the first Missionaries of the Holy Heart of Mary came to Reunion led by Father Levavasseur. The latter aimed at an apostolate among the Africans, and accepted parishes with this end in view.

In 1917 Rome persuaded the Congregation to accept the diocese of Reunion as such, despite the misgivings of Mgr Le Roy, Superior General at the time. The present bishop, Mgr Guibert, is the third Spiritan to rule this diocese. At the moment of writing, there are 47 confreres in a total of 118 priests working in Reunion. This number includes 38 diocesan priests born on the island, 35 expatriates (Jesuits, Salette Fathers, Franciscans

and Fidei Donum). Three priests are spending their retirement on the island, so we have a priest-population ratio of 1 to 3,750.

## **A brief survey of the Island and the Diocese**

### *1) Human Problems:*

a) The population is increasing by leaps and bounds. The island has an area of 2,600 sq.kms. and 430,000 inhabitants. Between 1959-69 the population increased by one fourth or 120,000 people. Exactly half the total population is under 17 years of age! One can easily imagine the family and employment problems which result from this situation. To slow down the process of increase, various attempts are being made. On the one hand there is a movement to educate married couples — Action Familiale is engaged in this task. On the other hand there are the various contraception methods grouped under the heading "Family Planning."

b) The country suffers from a deep-rooted imbalance. A false sense of financial security results from the existence side by side of an artificial infrastructure (that of a developed country-France), and the mentality of an under developed society. Hence a "welfare-state" attitude on the part of many who take state aid for granted. There is also the glaring contrast between salaries in the public and private sector (1:5), so much so that real misery exists alongside affluence.

c) The economic situation is artificial because of injections of money from Paris. Social security is the same as in France, but we are surrounded by countries where wages are very low (Mauritius and Madagascar). There are no raw materials to be found in Reunion, but we have plenty of over-produced items such as sugar, vanilla, geranium...

### *2) Religious Problems:*

We have not enough priests, and furthermore the faithful have not received a through training in the faith. The majority are baptized, but they are only nominally Christian. A vague religiousness is found instead of religion in the strict sense. The island is a racial melting pot: Europeans, Malagasys and Africans.

After the abolition of the Slave Trade, Malabarism from Pondicherry and Karikal were introduced into the island. These were followed later on by Chinese and Moslems from Pakistan. The Malabarism number about 150-125,000; all are baptized, but only about 25% are good Christians. About 70% of the population can be said to practise their faith to some extent, and while considering themselves Catholic, also attend pagan rites. There are about 10,000 Moslems in Reunion, and circ. 5-6,000 members of different sects.

### **The Spiritan District**

#### 1) *Negative Aspects:*

The diocese tends to fall into two camps Spiritan and Diocesan. Only too-often is Reunion considered as a place for tired missionaries at the end of their active life, or for confreres in bad health or with personality problems. Hence those idiosyncracies which diocesan priests notice!

#### 2) *Positive Aspect:*

a) Over the past four years we have received 4 young priests.

b) The diocesan structure now in course of erection should reduce the individualism of parish priests who, in the past, acted like "little popes."

c) The idea of pastoral teamwork and planning is now being considered for the first time. Lay people are being called on to accept their share of responsibility in the Church, and not merely for services such as the liturgy or parish finances. There is a real elite which is beginning to work actively among the people. We are attempting a handover of control to the local clergy. Diocesan organisations are presided over by a secular priest, assisted by a Spiritan. The Cathedral of Saint-Denis was among the five parishes handed over recently to diocesan priests. There are only two Spiritans on the Priests' Council. We want the local clergy to have the key-posts; and we should continue to help them in every way because our vocation is to serve the Church of Reunion.

### 3) *Spiritans Personnel in Reunion:*

Sixteen of the 47 Fathers working in Reunion are over 60 years of age; 15 are between 50 and 60 years of age. Of a total of 62 parishes on the island, 25 are confided to the Spiritans. Two of the confreres work as chaplains in the public schools; two are attached to church organizations, one (as assistant director) is engaged in child welfare and labour work, the other has a post in the diocesan education office. Four Fathers are chaplains to convents, sanatorium, etc. Two confreres are working in the Minor Seminary at Cilaos, one as director, the other as a teacher (he is 66 years of age). We are being criticized at the moment because the Congregation accepted responsibility for this seminary, but fails to supply the necessary personnel.

### 4) *Disengagement:*

This year we are going to hand over another parish to the diocesan clergy. But the Spiritans have established two new parishes in the suburbs of Saint-Denis, and a third foundation is under way.

## MAURITIUS

Before independence in March, 1968, Mauritius was a British colony. Spiritans have worked there since the arrival of Father Laval in September, 1841. In 1916 the diocese of Port-Louis was confided to the Congregation by Propaganda Fide. Since the arrival of Father Laval and 1916, 120 confreres worked on the island. Three Spiritan bishops ruled the diocese between 1916 and 1968; these were outstanding personalities who left their mark on the Church in Mauritius. Recently (March, 1969), a Mauritian bishop took over the diocese for the first time. At the moment of writing there are 23 Spiritans out of a total of 88 priests working in Mauritius. The local clergy are 48 in all.

### **A brief survey of the Island and the Diocese**

1) Population growth: The diocese contains a total of 805,750 inhabitants, of which 20,000 are on the island

of Rodrigues; this amounts to a density of 412 per sq.km. Thus over-population is first among the problems faced by Mauritius today. In 23 years the population has doubled. After Puerto Rico, Mauritius is undoubtedly the most densely populated country in the world. Formation of married couples was begun in 1965 by Action Familiale in an attempt to control the population explosion. Two doctors, François and Michèle Guy, working in collaboration with Father Lestapis, S.J. spent two years on the island, and were remarkably successful. Mauritius is probably the greatest single success achieved by Action Familiale. (Those interested can read a book written by the Doctors Guy: *Ile Maurice, régulation des naissances et action familiale*, Editions Mappus).

Recently the Government launched a large scale "Family Planning" campaign to diffuse contraceptive techniques.

2) The problem of racial groupings: these constitute a serious problem since they contain a veiled racism, sometimes tolerant, sometimes aggressive. They are the result of the co-existence of very different communities which have never mixed. The disturbances of January-February 1968 among Moslems and Creoles were the result of this situation.

3) Economic and financial problems: Unemployment is on the increase; a frightening figure of 70,000 has been suggested. The country needs to create 7,000 new jobs per year, but at present is unable to do so. There is a national trading deficit and consequently government cannot find the necessary funds to carry out its development plans.

4) Emigration and capital leaving the country: Many well-off families have been leaving the country for some time now. They emigrate to South Africa, Australia in particular, and some go to Canada where they transfer their capital. Others, unsure of the future, are not willing to invest in the country. This partially accounts for the unemployment and economic problems of the island.

5) Religious problems: Catholics represent 31% of the population, Hindus account for 50%, Moslem 16% and 3% is made up of Anglicans and various small religious groupings. There are not enough priests in Mauritius, and these are fully-occupied ministering to the Catholic population. For the past 15 years a movement of conversion has been going on among the Chinese community.

As to the Hindus, one should distinguish between those who come from northern India, and those who come from the southern part (Telugus and Tamils). The Tamils become Christian without any special difficulty, and this explains why most Hindus in Reunion have accepted baptism. The Telugus came to Mauritius, and up to the present their conversion has been extremely difficult.

### **The spiritan district**

1) Negative aspects: The average age of the 15 fathers engaged in pastoral work is 54 years, while 7 are over 60 years of age. In 20 years only 2 confreres were assigned to Mauritius as a first assignment, and our personnel has dropped by 10 over the same period. What is the explanation of this decline?

— no Province considers itself responsible for Mauritius; we have among our members: 7 English, 7 French and 1 Canadian.

— confreres no longer volunteer for Mauritius. The English-speakers say: "They speak French there, and one must learn the language." On the other hand the French-speakers say: "Mauritius is an English-speaking area." In fact, English is the official language but the people speak French or Creole which is derived from it. The Canadians are bilingual but consider Mauritius too far away for them. However, we have great hopes that the new Canadian Provincial will not leave his brother Louis on his own in Mauritius; so we expect some Canadian confreres will be sent to keep him company!

2) Positive Aspects: Since the Council new diocesan structures are in course of erection. The diocese has been divided into pastoral regions and a variety of commissions have been formed: catechesis, liturgy, family apostolate, Indian Mission, etc. Fathers, Brothers, Sisters and lay people serve on all these commissions. The laity are becoming more aware of their responsibility.

3) Indian Mission: Until quite recently Jesuits were the only ones working in this field; there was no question of overall pastoral planning for the island. Since the formation of the commission for the Indian Mission, on which two Spiritans serve, the work is being studied and organized. The Chapter document on Apostolate helped to make us aware of our vocation in this regard,

and a confrere has begun to learn Hindi. At present, we have not appointed a Spiritan to this apostolate because we are so short of personnel for the ordinary ministry. But this year we are happy to be getting two Fathers specially for this apostolate.

4) Collège du Saint-Esprit: This is a secondary school where 705 students are taught by 27 teachers; of the latter, 6 are Irish Spiritans and one is a diocesan priest. Students follow the Cambridge syllabus. This group of priest-teachers is relatively young, and the diocese is indebted to all the Irish confreres who have worked so devotedly in the college since 1938. They have helped form a considerable number of Mauritian priests, and some Spiritan vocations are due to Saint-Esprit. For many years the seminarists were housed in this college.

Unfortunately, the Fathers on the staff of Saint-Esprit are unable to take part in the overall pastoral work of the diocese. Despite their inclination they feel somewhat isolated from the Presbyterium. Furthermore, as educators they would like to contribute even more to the training of an active Christian elite, and foster priestly and religious vocations, but they are fully occupied with school work...

5) Vocations the Residence Seminary: There is no junior seminary as such in Mauritius, but we have a residence which receives students who have passed their School Certificate. These spend one or two years in the residence, some continuing their secondary studies to Higher School level, other taking full-time employment. This system seems valid, but with the departure of so many excellent families from Mauritius, and the future so uncertain, vocations will probably be rarer.

6) Father Laval: One cannot write about Mauritius without mentioning Father Laval who died in 1864. Pilgrimages to his tomb have continued ever since. On September 9th each year, the anniversary of his death, an average of 4,000 pilgrims (including about 600 Chinese and 600 Hindus) take part in the pilgrimage. Mauritians whether Catholic or otherwise, consider him a saint, and pray to him. One will always see a large number of people at his tomb in Sainte-Croix.

7) Rodrigues: As well as the eight Spiritan parishes in Mauritius, we are also responsible for Rodrigues, an island situated 560 kms. to the east. It is an island



of undulating land, 20 kms. long and 7 kms. wide. Agricultural in character, the Fathers have made a considerable contribution to the island economy through education and development in general. Five of the seven primary schools were built by the Catholic Mission and contain 3,000 students. The Filles de Maries staff the secondary school for girls. There is also a "Training Farm" with 45 young trainees who spend 3 years there, studying stock breeding, gardening, carpentry, metalwork, etc. A Father and Brother work in this school. Furthermore the people of this island have learned to terrace their land and build small buttress walls to combat soil erosion. Without these techniques the island's economy would be soon destroyed, and the Fathers played a vital part in introducing them.

8) Local Spiritans: These now number 17 of whom 12 came from Reunion and 5 from Mauritius. The District enjoys the services of 8 Fathers; 6 Fathers and 2 Brothers are in Madagascar, one is in Brazzaville, and 2 Fathers and 2 Brothers are in France.

Let me conclude with a word concerning the enquiry we were asked to make during the first session. Father Rigolet and I asked priests and lay people for their opinion of us and our work. Here is a summary of the answers we received.

— A good deal of praise for the work done, our adaptability, our hospitality (with some reservations). The Spiritans are liked and admired; some communities and pastoral teams are admired and even envied.

— Some asked for greater mixing of Spiritans and diocesan priests; even mixed communities for those who so wish.

— It was suggested that the Spiritans should be more involved with poor areas, and be more missionary in their scope (the Indian Mission, and Mauritius were specified).

— Diocesan priests have little difficulty distinguishing between younger and more adaptable Spiritans, and a certain number of older ones who do not find pastoral teamwork easy to accept or practise.

— All, priests and lay people were opposed to complete disengagement.

CHARLES DITNER  
*Principal Superior*

# THE SPIRITAN FAMILY

---

## CONSECRATION TO THE APOSTOLATE

The following made their consecration to the apostolate:

### One-year vows:

at *Louvain*, March 27th, 1971, Mr. Joseph-Marie PEETERS renewed his vows for one year.

at *Köln*, April 3rd, 1971, Mr. Manfred SEITZ.

### Three-year vows:

at *Ihiala* (Nigeria), February 7th, 1971, Messrs. Bartholomew ABANUKA, Emmanuel AGBAKWURU, John ECHEMAZU, Casimir EKE, Francis ILOGHALU, Ignatius IZUCHI, Donatus ODIEGWU, Godfrey ODIGBO, Stanislaus OGBONNA, Michael OJOBOR, Remigius ONYEWUENYI and Brother Linus UGWU.

at *Fraiao-Braga*, March 19th, 1971, Brother Roberto BENEDITO.

at *Morogoro*, March 19th, 1971, Brother Paulinus HENRIKX.

at *Vaux*, March 29th, 1971, Brother Marie-Felicien NOSAL.

at *Knechtsteden*, May 1st, 1971, Brother Albert ARNS.

### Consecration to the Apostolate:

at *Ihiala* (Nigeria), February 7th, 1971, Father Lawrence TETEH.

## HOLY ORDERS

### Diaconate:

at *Frankfurt*, January 17th, 1971 (Mgr Wilhelm KEMPF, Bishop of Limburg): Messrs. Hans-Karl BREUNIG, Michael KLEIN, Meinrad MERKEL, Manfred SEITZ.

### Sub-Diaconate:

at *Paris*, February 27th, 1971, (Mgr RIOBÉ, Bishop of Orléans): Messrs. Michel DESPORTES, Gabriel FOURNIER Paul LE BERRIGAUD, Etienne OSTY.

at *Dublin*, March 6th, 1971 (Mgr McQUAID, Archbishop of Dublin): Messrs. Hugh DE BLACAM, John DOYLE, James FARRELLY, Michael FILLIS, Joseph GOUGH, John MULLIN, Brian MURTAGH, Ruairé O'CONNOR, Patrick ROE.

**Second Minor Orders:**

at *Dublin*, March 6th, 1971 (Mgr McQUAID, Archbishop of Dublin): Messrs: Thomas HOGAN, John LINKEY, Jerome McCARTHY, Michael O'CONNOR, Brian RICKARD, Patrick RYAN, Anthony SHERIDAN.

**First Minor Orders:**

at *Dublin*, March 6th, 1971 (Mgr McQUAID, Archbishop of Dublin): Messrs. Herbert CHARLES, Vincent COSTELLOE, Michael FALLON, Loughlin FLANAGAN, Patrick FOGARTY, David KENNEALLY, Owen LAMBERT, Patrick McLOONE, René MUDRY, Noel MURPHY, Oliver O'DWYER, Edward O'FARRELL, Finbarr O'SULLIVAN, Patrick SOARES, Eamonn WALSH.

**Priesthood:**

at *Dublin*, March 6th, 1971 (Mgr McQUAID, Archbishop of Dublin): Father Diarmuid DAVIN.

**Diaconate:**

at *Quebec*, March 14th, 1971 (Mgr AUDET, Bishop of Quebec): Mr. Serge VERRETTE.

**Sub-Diaconate:**

at *Dublin*, March 26th, 1971 (Mgr McQUAID, Archbishop of Dublin): Mr. Jerome McCARTHY.

**Second Minor Orders:**

at *Dublin*, March 27th, 1971 (Mgr McQUAID, Archbishop of Dublin): Messrs. Herbert CHARLES, James DOYLE, Eamonn WALSH.

**Diaconate:**

at *Dublin*, March 28th, 1971 (Mgr McQUAID, Archbishop of Dublin): Messrs. Hugh DE BLACAM, John DOYLE, James FARRELLY, Michael FILLIE, Joseph GOUGH, Jerome McCARTHY, John MULLIN, Brian MURTAGH, Ruairé O'CONNOR, Patrick ROE.

at *Chevilly*, April 2nd, 1971 (Mgr BESCOND, Auxiliary Bishop of Corbeil): Messrs. Michel DESPORTES, Gabriel FOURNIER, Paul LE BERRIGAUD, Etienne OSTY.

at *Paço d'Arcos*, April 8th, 1971 (Mgr Antonio RIBEIRO, Auxiliary Bishop of Lisbon): Mr. Antonio Correira ANDRADE.

### OUR DEAD

Father Manuel ALVES LARANJEIRA, of the District of Luanda, died as the result of an accident at Alenquer (Portugal) on April 20th, 1971, aged 47 years. He had been professed for 21 years.

Brother Chrysostomus STEIML, of the French Province, died at Knechtsteden on April 22nd, 1971, aged 91 years. He had been professed for 70 years.

Brother Celestino LEITAO, of the Province of Portugal, died on April 22nd, 1971 at Carcavelos, aged 47 years. He had been professed for 28 years.

Father Joseph LENOIR, of the German Province, died at Bühl on May 15th, aged 58 years. He had been professed 35 years.

Father Jean-Baptiste BLADT, of the Province of Belgium, died at Lierre on May 22nd, 1971, aged 80 years. He was professed for 59 years.

Brother Augusto DE ABREU MARQUES, of the Province of Portugal died at Lisbon on May 28th, 1971, aged 56 years. He had been professed for 37 years.

Father John Paul GILLIGAN of the Province of the United States - East, died at Bethel Park on May 28th, 1971 at the age of 62 years. He had been professed for 33 years.

Father Joseph JOLLY, former 1st. Assistant General, of the French Province, died at Paris on May 31st, 1971, aged 93 years. He had been professed for 69 years.

Brother Antoine DE PADOUÉ OTT of the French Province died at Blotzheim on June 4th, 1971, aged 76 years. He had been professed for 51 years.

## PUBLICATIONS RECEIVED

- R. LE DÉAUT, C.S.Sp.: *La Tradition juive et l'exégèse chrétienne primitive*. Conference given at the Faculty of Protestant Theology, Strasbourg University, on April 15th, 1970. Off-print of *Revue d'Histoire et de Philosophie religieuses*, no. 1, 1971. Presses Universitaires de France, Paris.
- C. FERREIRA DA COSTA, C.S.Sp.: *Cem Anos dos Missionários do Espírito Santo em Angola, 1866-1966*. Gráfica de Coimbra. Depósito: Rue de S. Amaro, (à Estrela) 51, Lisbõa-2. 432 pages.
- A. BRASIO, C.S.Sp.: *Angola - Vol V. (1904-1967)*. Spiritana Monumenta Historica, Series Africana. Duquesne University Press, Pittsburgh Pa. Ed. E. Neuwelaerts, Louvain, 1971. 1039 pages.
- José COELHO DE AMORIM, C.S.Sp.: *Sentido da Vida (Reflexões antropológicas)*. Editorial LIAM, Rua de Santo Amaro, (a Estrela), 51, Lisbõa-2. 281 pages.



# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

N° 758

JULY-AUGUST 1971

GENERALATE C. S. Sp.  
R O M E

*Publication date Sept. 10th*





**BULLETIN**

**N° 758**



**JULY-AUGUST**

**1971**

**FERVOUR - CHARITY - SACRIFICE**

---

## **C O N T E N T S**

---

### **SUPERIOR GENERAL'S MESSAGE**

Father Libermann and Ourselves.

### **ADMINISTRATION**

- General Council.
- Appointments.
- District Councils.

### **DOCUMENTATION**

- Apostolic Exhortation of Pope Paul VI on the Renewal of the Religious Life according to the teaching of Vatican II.
- Review of the Chapters: Provincial and District.

### **THE SPIRITAN FAMILY**

- Residence closed down.
- New Address.
- Consecration to the Apostolate.
- Holy Orders.
- Our Dead.
- Obituary notice on Father Marcel Navarre.
- Publications received.



# THE SUPERIOR GENERAL'S MESSAGE

## FATHER LIBERMANN AND OURSELVES

*By the time this message reaches you I expect you will have already received and — hopefully — studied Evangelica Testificatio, Paul VI's exhortation which he addressed recently to men and women religious throughout the world. I do not intend examining it in detail nor summarizing it here. Obviously we should study this document carefully; all the more so today when everybody claims the right to comment on subjects as complex as the priesthood and the religious life.*

*For my part, on reading this document I could not but think of Father Libermann, and once again, I was struck by the fact that, abstracting from out-dated expressions, his thought remains relevant to modern problems. Allow me to quote some paragraphs all of which were written at the beginning of his project on behalf of the African people. First comes a letter to M. Le Vasseur (October 28th, 1839, the very day he decided to devote his life to the new work) in which he provides an outline of the future Constitutions:*

*"...I want something solid, fervent and apostolic: either all or nothing. But all means a very great deal, and weak souls will not be willing to give themselves to that extent. We should find this heartening, for there is no place for weaklings in this completely apostolic Congregation; only fervent and generous souls who give themselves completely, and are ready to undertake and suffer everything... Encourage them and tell them to prepare themselves before God to be ready for any eventuality, for death — but for the death of the Cross. It is only by paying this price that one can share in the apostolic spirit and the glory of Jesus Christ." (N. D. I, p. 661).*

*He returns to these ideas later on in a letter to M. Tisserand (November 27th, 1839; N. D. I, pp. 648-649). But I should like to draw attention to one letter in particular, an exceptional one, written to M. Louis, Superior General of the Eudists, on December 15th, 1839. Here we find Libermann, at that time only in in Minor Orders, giving advice on how to solve the difficulties*

facing this Congregation. The letter contains a complete programme for a special chapter: all the members should be gathered including the novices and even those who seriously intend entering their ranks. The purpose of this assembly is to examine "the difficulties which can arise from the practice of certain points in the Constitutions and the customs of the Congregation. Besides the points which you present to the Assembly, each one should be free to make his suggestions; I believe this will prove a powerful means of binding the hesitant definitively to the Congregation..." And the letter continues on this note (N.D. I, pp. 575-576).

For spiritual directors I also recommend the letter written on the same day to M. Féret. This contains eight pages on the discernment of vocations, and the missionary vocation in particular. M. Feret in point of fact was opposed to the missionary vocation of M. de la Brunière (*Lettres Spirit.*, vol II, pp. 310-318). The latter did become a missionary eventually, but in the Paris Foreign Mission Society; his departure did not cause M. Libermann to lose heart, and some days later he wrote as follows to M. Le Vavasseur in Rome (June 12th, 1840: N.D. II, pp. 83-84):

"As to the difficulties, these should not upset you. It amazes me that people are always against difficulties. But is the work of God ever accomplished without difficulties? And haven't we always known that they will always be present? Certainly, and there will be serious ones. If they can be foreseen, we should take the necessary steps; but if this is impossible, we should try to remain calm. In any case we should trust in God, and when the time comes we should make up our minds to bear with the thorns, sufferings and contradictions, overcoming or avoiding them as best we can. Whatever the situation, we will trust in Jesus and Mary who are our only hope and refuge in this world... Remain at peace, allow nothing to upset you and be full of trust in our Lord and his holy Mother. Unity and charity constitute a great treasure, and I hope that the divine Master will grant these gifts to all of us. It should not surprise us that the enemy tries to sow the seeds of discord; but be patient and brave, and do not worry about it. You all know what great happiness comes from peace, charity and unity among yourselves; and you sincerely desire this unity."

*These then are the principal elements of a supernatural optimism which is still valid today. Some will say perhaps, that one should be realistic, that principles are not enough. Here is an extract from a letter of the same period (July 5th, 1840) which I propose as a subject for meditation for all, but especially for any Superior who may tend to act in the manner indicated here (N.D. II, p. 571):*

*"There is another defect in his way of looking at things. He sees only the principles involved, he holds these principles strongly and wants to reduce everything to them. At the same time, prudent action in difficult situations requires more than a consideration of the relevant principles. One should examine carefully the situation in which the problem arises, the men involved and the circumstances which form the background. Our examination should aim at applying the principles while at the same time, modifying, explaining and adapting them to the actual situation as regards individuals and circumstances. He who is unable to make allowance for circumstances when prudence demands it, will never be able to direct a work, and cannot be considered a perfect priest, even though he be capable of working miracles."*

*Without faith and prayer constantly exercised, without consideration for others and forgetfulness of self, without confidence in Christ and his Church, how difficult it is to attain and preserve a state of equilibrium which is at the same time, supernatural and natural. This is my heartfelt wish for all of you.*

JOSEPH LÉCUYER  
Superior General C.S.Sp.

---

# ADMINISTRATION

---

## GENERAL COUNCIL

The General Council has appointed Father Ernst Verdieu to the post of General Assistant until the next General Chapter (G.C. June 26th, 1971). Father Verdieu replaces Father R. Eberhardt whose resignation was accepted on January 25th, 1971.

## APPOINTMENTS

*Principal Superior of Kongolo:* Father René Verlaine (May 3rd, 1971), (second period of three years).

*Principal Superior of Bangui:* Father Franciscus Timmermans (May 10th, 1971), (second period of three years).

### *Attached to the General Administration:*

— Father Fernand Bussard, at the Institut des Missions, Fribourg (June 12th, 1971);

— Father Anthony Byrne, as " Social Development Consultant " (July 3rd, 1971).

### *Appointments made by Provincial Administrations:*

— Superior of the Blackrock Community: Father Jeremiah Godfrey (July 12th, 1971);

— Superior of the Templeogue Community: Father Michael J. F. McCarthy (June 12th, 1971);

— Superior of the Rockwell Community: Father Aidan Lehane (second period of three years);

— Superior of the Ardbraccan Community: Father Richard Caplice (second period of three years);

— Superior of the Seminary of Sébikhotane (Sénégal): Father Robert de Chevigny (two years);

— Superior of the Lille Community: Father Antoine Jacquart;

— Superior of the Wolxheim-Canal Community: Father Jean-Baptiste Schöffel (June 15th, 1971);

— Master of Novices of French Province: Father Serge Redureau (May 5th, 1971).

### DISTRICT COUNCILS

*Sá da Bandeira:* Fathers Serafim LOURENÇO (1st. Assistant and Bursar), Carlos Pereira BORGES (2nd. Assistant), Miguel SOARES DA SILVA, José FERNANDES DE SÁ, António REIJNDERS, Leonardo NIJSSEN (for the Ganguelas area), Bernardo KEANE (for the Irish confreres), Brother Joao DA CRUZ. (Letter of May 24th, 1971).

*Cabo Verde:* Fathers António SÁ CACHADA (1st. Assistant), Arlindo Areira AMARO (2nd. Assistant). (Letter of May 14th, 1971).

*Bethlehem:* Father Gerhard STEFFEN (Councillor replacing Father Steinbrecher, who has been re-called to Germany).

---

# DOCUMENTATION

---

APOSTOLIC EXHORTATION  
OF HIS HOLINESS  
POPE PAUL VI  
ON THE RENEWAL  
OF THE RELIGIOUS LIFE  
ACCORDING TO THE TEACHING  
OF THE  
SECOND VATICAN COUNCIL

## INTRODUCTION: EVANGELICAL WITNESS IN THE MIDST OF THE PEOPLE OF GOD

Beloved sons and daughters in Christ,

### 1. - Evangelical witness

The evangelical witness of the religious life clearly manifests to men the primacy of the love of God; it does this with a force for which we must give thanks to the Holy Spirit. In all simplicity—following the example given by our venerated predecessor, John XXIII, on the eve of the Council<sup>(1)</sup>—we would like to tell you what hope is stirred up in us, as well as in all the pastors and faithful of the Church, by the spiritual generosity of those men and women who have consecrated their lives to the Lord in the spirit and practice of the evangelical counsels. We wish also to assist you to continue in your path of following Christ in faithfulness to the Council's teaching.

### 2. - The Council

By doing this, we wish to respond to the anxiety, uncertainty and instability shown by some; at the same

<sup>(1)</sup> Exhortation *Il tempio massimo*, 2 July 1962, A.A.S. 54, 1962, pp. 508-517.



time we wish to encourage those who are seeking the true renewal of the religious life. The boldness of certain arbitrary transformations, an exaggerated distrust of the past—even when it witnesses to the wisdom and vigour of ecclesial traditions—and a mentality excessively preoccupied with hastily conforming to the profound changes which disturb our times have succeeded in leading some to consider as outmoded the specific forms of religious life. Has not appeal even unjustly been made to the Council to cast doubt on the very principle of religious life? And yet it is well known that the Council recognized “this special gift” as having a choice place in the life of the Church, because it enables those who have received it to be more closely conformed to “that manner of virginal and humble life which Christ the Lord elected for himself, and which his Virgin Mother also chose.”<sup>(2)</sup> The Council has also indicated the ways for the renewal of religious life in accordance with the Gospel<sup>(3)</sup>.

### 3. - The tradition of the Church

From the beginning, the tradition of the Church—is it perhaps necessary to recall it?—presents us with this privileged witness of a constant seeking for God, of an undivided love for Christ alone, and of an absolute dedication to the growth of his kingdom. Without this concrete sign there would be a danger that the charity which animates the entire Church would grow cold, that the salvific paradox of the Gospel would be blunted, and that the “salt” of faith would lose its savour in a world undergoing secularization.

From the first centuries, the Holy Spirit has stirred up, side by side with the heroic confession of the martyrs, the wonderful strength of disciples and virgins, of hermits and anchorites. Religious life already existed in germ, and progressively it felt the growing need of developing and of taking on different forms of community or solitary life, in order to respond to the pressing invitation of Christ: “There is no one who has left house, wife, brothers, parents or children for the sake

<sup>(2)</sup> *Lumen Gentium*, VI, 46, A.A.S. 57, 1965, p. 52.

<sup>(3)</sup> *Perfectae Caritatis*, A.A.S. 58, 1966, pp. 702-712.

of the kingdom of God who will not be given repayment many time over in this present time, and, in the world to come, eternal life." (4)

Who would venture to hold that such a calling today no longer has the same value and vigour? That the Church could do without these exceptional witnesses of the transcendence of the love of Christ? Or that the world without damage to itself could allow these lights to go out? They are lights which announce the kingdom of God with a liberty which knows no obstacles and is daily lived by thousands of sons and daughters of the Church.

#### 4. - Esteem and affection

Dear sons and daughters, you have wished by means of the practice of the evangelical counsels to follow Christ more freely and to imitate him more faithfully, dedicating your entire lives to God with a special consecration rooted in that of baptism and expressing it with greater fullness: could you but understand all the esteem and the affection that we have for you in the name of Christ Jesus! We commend you to our most dear brothers in the episcopate who, together with their collaborators in the priesthood, realize their own responsibility in regard to the religious life. And we ask all the laity to whom "secular duties and activities belong properly, although not exclusively" (5) to understand what a strong help you are for them in the striving for that holiness, to which they also are called by their baptism in Christ, to the glory of the Father (6).

#### 5. - Renewal

Certainly many exterior elements, recommended by founders of orders or religious congregations are seen today to be outmoded. Various encumbrances or rigid forms accumulated over the centuries need to be curtailed. Adaptations must be made. New forms can even be sought and instituted with the approval of the Church.

(4) *Lk* 18:29-30.

(5) Cf. *Gaudium et Spes*, 43, A.A.S. 58, 1966, p. 1062.

(6) Cf. *Lumen Gentium*, V, A.A.S. 57, 1965, pp. 44-49.

For some years now the greater part of religious institutes have been generously dedicating themselves to the attainment of this goal, experimenting—sometimes too hardily—with new types of constitutions and rules. We know well and we are following with attention this effort at renewal which was desired by the Council<sup>(7)</sup>.

## 6. - Necessary discernment

How can we assist you to make the necessary discernment in this dynamic process itself, in which there is the constant risk that the spirit of the world will be intermingled with the action of the Holy Spirit? How can what is essential be safeguarded or attained? How can benefit be obtained from past experience and from present reflection, in order to strengthen this form of evangelical life? According to the singular responsibility which the Lord has given us in his Church—that of confirming our brethren<sup>(8)</sup>—we would like to encourage you to proceed with greater sureness and with more joyful confidence along the way that you have chosen. In the "pursuit of perfect charity"<sup>(9)</sup> which guides your existence, what attitude could you have other than a total surrender to the Holy Spirit who, working in the Church, calls you to the freedom of the sons of God?<sup>(10)</sup>

## THE RELIGIOUS LIFE

### 7. - The teaching of the Council

Dear sons and daughters, by a free response to the call of the Holy Spirit you have decided to follow Christ, consecrating yourselves totally to him. The evangelical counsels of chastity vowed to God, of poverty and of obedience have now become the law of your existence. The Council reminds us that "the authority of the Church has taken care, under the inspiration of the

<sup>(7)</sup> Cf. *Motu Proprio Ecclesiae Sanctae*, 6 August, 1966, A.A.S. 58, 1966, pp. 757 ff.; *Renovationis Causam*, 6 January 1969, A.A.S. 61, 1969, pp. 103 ff.

<sup>(8)</sup> Cf. *Lk* 22:32.

<sup>(9)</sup> Cf. *Perfectae Caritatis*, 1, A.A.S. 58, 1966, p. 702.

<sup>(10)</sup> Cf. *Gal* 5:13; *2 Cor* 3:17.

Holy Spirit, to interpret these evangelical counsels, to regulate their practice, and also to establish stable forms of living according to them." (11) In this way, the Church recognizes and authenticates the state of life established by the profession of the evangelical counsels. "The faithful of Christ can bind themselves to the three previously mentioned counsels either by vows, or by other sacred bonds which are like vows in their purpose. Through such a bond a person is totally dedicated to God by an act of supreme love... It is true that through baptism he has died to sin and has been consecrated to God. However, in order to derive more abundant fruit from this baptismal grace, he intends, by the profession of the evangelical counsels in the Church, to free himself from those obstacles which might draw him away from the fervour of charity and the perfection of divine worship. Thus he is more intimately consecrated to divine service. This consecration will be the more perfect to the extent that, through more firm and stable bonds, the indissoluble union of Christ with his Spouse the Church is more perfectly represented." (12).

This teaching of the Council illustrates well the grandeur of this self-giving, freely made by yourselves, after the pattern of Christ's self-giving to his Church; like his, yours is total and irreversible. It is precisely for the sake of the kingdom of heaven that you have vowed to Christ, generously and without reservation, that capacity to love, that need to possess and that freedom to regulate one's own life, which are so precious to man. Such is your consecration, made within the Church and through her ministry—both that of her representatives who receive your profession and that of the Christian community itself, whose love recognizes, welcomes, sustains and embraces those who within it make an offering of themselves as a living sign "which can and ought to attract all the members of the Church to an effective and prompt fulfilment of the duties of their Christian vocation... more adequately manifesting to all believers the presence of heavenly goods already possessed in this world." (13)

(11) *Lumen Gentium*, 43, A.A.S. 57, 1965, p. 49.

(12) *Ibidem*, 44, p. 50.

(13) *Ibidem*, pp. 50-51.

## I FORMS OF THE RELIGIOUS LIFE

### 8. - Contemplative life

Some of you have been called to the life which is termed "contemplative." An irresistible attraction draws you to the Lord. Held in God's grasp, you abandon yourselves to his sovereign action, which draws you toward him and transforms you into him, as it prepares you for that eternal contemplation which is the common vocation of us all. How could you advance along this road and be faithful to the grace which animates you if you did not respond with all your being, through a dynamism whose driving force is love, to that call which directs you unswervingly towards God? Consider, therefore, every other immediate activity to which you must devote yourselves—fraternal relationships, disinterested or remunerative work, necessary recreation—as a witness rendered to the Lord of your intimate communion with him, so that he may grant you that unifying purity of intention which is so necessary for encountering him in prayer itself. In this way you will contribute to the building up of the kingdom of God by the witness of your lives and with a "hidden apostolic fruitfulness." (14)

### 9. - Apostolic life

Others are consecrated to the apostolate in its essential mission, which is the proclaiming of the Word of God to those whom he places along their path, so as to lead them towards faith. Such a grace requires a profound union with the Lord, one which will enable you to transmit the message of the Incarnate Word in terms which the world is able to understand. How necessary it is therefore that your whole existence should make you share in his passion, death and glory. (15)

### 10. - Contemplation and apostolate

When your vocation destines you for other tasks in the service of men—pastoral life, missions, teaching,

(14) *Perfectae Caritatis*, 7, A.A.S. 58, 1966, p. 705.

(15) Cf. *Phil* 3:10-11.

works of charity and so on—is it not above all the intensity of your union with the Lord that will make them fruitful, in proportion to that union “in secret”?<sup>(16)</sup> In order to be faithful to the teaching of the Council, must not “the members of each community who are seeking God before all else combine contemplation with apostolic love? By the former they cling to God in mind and heart; by the latter they strive to associate themselves with the work of redemption and to spread the kingdom of God.”<sup>(17)</sup>

### 11. - The charisms of founders

Only in this way will you be able to reawaken hearts to truth and to divine love in accordance with the charisms of your founders who were raised up by God within his Church. Thus the Council rightly insists on the obligation of religious to be faithful to the spirit of their founders, to their evangelical intentions and to the example of their sanctity. In this it finds one of the principles for the present renewal and one of the most secure criteria for judging what each institute should undertake.<sup>(18)</sup> In reality, the charism of the religious life, far from being an impulse born of flesh and blood<sup>(19)</sup> or one derived from a mentality which conforms itself to the modern world,<sup>(20)</sup> is the fruit of the Holy Spirit, who is always at work within the Church.

### 12. - External forms and interior driving force

It is precisely here that the dynamism proper to each religious family finds its origin. For while the call of God renews itself and expresses itself in different ways according to changing circumstances of place and time, it nevertheless requires a certain constancy of orientation. The interior impulse which is the response

<sup>(16)</sup> Cf. *Mt* 6:6.

<sup>(17)</sup> Cf. *Perfectae Caritatis*, 5, A.A.S. 58, 1966, p. 705.

<sup>(18)</sup> Cf. *Lumen Gentium*, 45, A.A.S. 57, 1965, pp. 51-52; *Perfectae Caritatis*, 2 b, A.A.S. 58, 1966, p. 703.

<sup>(19)</sup> Cf. *Jn* 1:13.

<sup>(20)</sup> Cf. *Rom* 12:2.

to God's call stirs up in the depth of one's being certain fundamental options. Fidelity to the exigencies of these fundamental options is the touchstone of authenticity in religious life. Let us not forget that every human institution is prone to become set in its ways and is threatened by formalism. It is continually necessary to revitalize external forms with this interior driving force, without which these external forms would very quickly become an excessive burden.

Through the variety of forms which give each institute its own individual character and which have their root in the fullness of the grace of Christ,<sup>(21)</sup> the supreme rule of the religious life and its ultimate norm is that of following Christ according to the teaching of the Gospel. Is it not perhaps this preoccupation which in the course of the centuries has given rise in the Church to the demand for a life which is chaste, poor and obedient?

## II - ESSENTIAL COMMITMENTS

### 13. - Consecrated chastity

Only the love of God—it must be repeated—calls in a decisive way to religious chastity. This love moreover makes so uncompromising a demand for fraternal charity that the religious will live more profoundly with his contemporaries in the heart of Christ. On this condition, the gift of self, made to God and to others, will be the source of deep peace. Without in any way undervaluing human love and marriage—is not the latter, according to faith, the image and sharing of the union of love joining Christ and the Church?<sup>(22)</sup>—consecrated chastity evokes this union in a more immediate way and brings that surpassing excellence to which all human love should tend. Thus, at the very moment that human love is more than ever threatened by a "ravaging eroticism,"<sup>(23)</sup> consecrated chastity must be today more than ever understood and lived with uprightness and

<sup>(21)</sup> Cf. *1 Cor* 12:12-30.

<sup>(22)</sup> Cf. *Gaudium et Spes*, 48, A.A.S. 58, 1966, pp. 1067-1069; cf. *Eph* 5:25, 32.

<sup>(23)</sup> Cf. Address to the "Equipes Notre-Dame", 4 May 1970, A.A.S. 62, 1970, p. 429.

generosity. Chastity is decisively positive, it witnesses to preferential love for the Lord and symbolizes in the most eminent and absolute way the mystery of the union of the Mystical Body with its Head, the union of the Bride with her eternal Bridegroom. Finally, it reaches, transforms and imbues with a mysterious likeness to Christ man's being in its most hidden depths.

#### **14. - A source of spiritual fruitfulness**

Thus, dear brothers and sisters, it is necessary for you to restore to the Christian spirituality of consecrated chastity its full effectiveness. When it is truly lived, for the sake of the kingdom of heaven, consecrated chastity frees man's heart and thus becomes "a sign and stimulus of charity as well as a special source of spiritual fruitfulness in the world."<sup>(24)</sup> Even if the world does not always recognize it, consecrated chastity remains in every case effective in a mystical manner in the world.

#### **15. - A gift of God**

For our part, we must be firmly and surely convinced that the value and the fruitfulness of chastity observed for love of God in religious celibacy find their ultimate basis in nothing other than the Word of God, the teachings of Christ, the life of his Virgin Mother and also the apostolic tradition, as it has been unceasingly affirmed by the Church. We are in fact dealing here with a precious gift which the Father imparts to certain people. This gift, fragile and vulnerable because of human weakness, remains open to the contradictions of mere reason and is in part incomprehensible to those to whom the light of the Word Incarnate has not revealed how he who loses his life for him will find it.<sup>(25)</sup>

#### **16. - Consecrated poverty**

Observing chastity as you do in the following of Christ, you desire also, according to his example, to live in poverty in the use of this world's goods which are

<sup>(24)</sup> Cf. *Lumen Gentium*, 42, A.A.S. 57, 1965, p. 48.

<sup>(25)</sup> Cf. *Mt* 10:39; 16:25; *Mk* 8:35; *Lk* 9:24; *Jn* 12:25.



necessary for your daily sustenance. On this point, moreover, our contemporaries question you with particular insistence. It is certainly true that religious institutes have an important role to fulfil in the sphere of works of mercy, assistance and social justice; it is clear that in carrying out this service they must be always attentive to the demands of the Gospel.

### 17. - The cry of the poor

You hear rising up, more pressing than ever, from their personal distress and collective misery, "the cry of the poor."<sup>(26)</sup> Was it not in order to respond to their appeal as God's privileged ones that Christ came<sup>(27)</sup>, even going as far as to identify himself with them?<sup>(28)</sup> In a world experiencing the full flood of development this persistence of poverty-stricken masses and individuals constitutes a pressing call for "a conversion of minds and attitudes,"<sup>(29)</sup> especially for you who follow Christ more closely in this earthly condition of self-emptying.<sup>(30)</sup> We know that this call resounds within you in so dramatic a fashion that some of you even feel on occasion the temptation to take violent action. As disciples of Christ, how could you follow a way different from his? This way is not, as you know, a movement of the political or temporal order; it calls rather for the conversion of hearts, for liberation from all temporal encumbrances. It is a call to love.

### 18. - Poverty and justice

How then will the cry of the poor find an echo in your lives? That cry must, first of all, bar you from whatever would be a compromise with any form of social injustice. It obliges you also to awaken consciences to the drama of misery and to the demands of social justice made by the Gospel and the Church. It leads some of you to join the poor in their situation and to

<sup>(26)</sup> Cf. *Ps* 9:13; *Job* 34:28; *Prov* 21:13.

<sup>(27)</sup> Cf. *Lk* 4:18; 6:20.

<sup>(28)</sup> Cf. *Mt* 25:35-40.

<sup>(29)</sup> *Gaudium et Spes*, 63, A.A.S. 58, 1966, p. 1085.

<sup>(30)</sup> Cf. *Mt* 19:21; *2 Cor* 8:9.

share their bitter cares. Furthermore, it calls many of your institutes to rededicate for the good of the poor some of their works—something which many have already done with generosity. Finally, it enjoins on you a use of goods limited to what is required for the fulfilment of the functions to which you are called. It is necessary that in your daily lives you should give proof, even externally, of authentic poverty.

### 19. - Use of the world's goods

In a civilization and a world marked by a prodigious movement of almost indefinite material growth, what witness would be offered by a religious who let himself be carried away by an uncurbed seeking for his own ease, and who considered it normal to allow himself without discernment or restraint everything that is offered him? At a time when there is an increased danger for many of being enticed by the alluring security of possessions, knowledge and power, the call of God places you at the pinnacle of the Christian conscience. You are to remind men that their true and complete progress consists in responding to their calling "to share as sons in the life of the living God, the Father of all men." (31)

### 20. - Life of work

You will likewise be able to understand the complaints of so many persons who are drawn into the implacable process of work for gain, of profit for enjoyment, and of consumption, which in its turn forces them to a labour which is sometimes inhuman. It will therefore be an essential aspect of your poverty to bear witness to the human meaning of work which is carried out in liberty of spirit and restored to its true nature as the source of sustenance and of service. Did not the Council stress—in a very timely way—your necessary submission to "the common law of labour?" (32) Earning your own living and that of your brothers or sisters, helping the poor by your work—these are duties incumbent upon you. But your activities cannot derogate from the voca-

(31) *Populorum Progressio*, 21, A.A.S. 59, 1967, p. 268.

(32) *Perfectae Caritatis*, 13, A.A.S. 58, 1966, p. 708.

tion of your various institutes, nor habitually involve work such as would take the place of their specific tasks. Nor should these activities in any way lead you towards secularization, to the detriment of your religious life. Be watchful therefore regarding the spirit which animates you: what a failure it would be if you felt yourselves valued solely by the payment you receive for worldly work!

## 21. - Fraternal sharing

The necessity, which is so imperative today, of fraternal sharing must preserve its evangelical value. According to the expression in the *Didache*, "if you share eternal goods, with all the more reason should you share the goods that perish."<sup>(33)</sup> Poverty really lived by pooling goods, including pay, will testify to the spiritual communion uniting you; it will be a living call to all the rich and will also bring relief to your needy brothers and sisters. The legitimate desire of exercising personal responsibility will not find expression in enjoyment of one's own income but in fraternal sharing in the common good. The forms of poverty of each person and of each community will depend on the type of institute and on the form of obedience practised in it. Thus will be brought to realization, in accordance with particular vocations, the character of dependence which is inherent in every form of poverty.

## 22. - Evangelical exigency

You are aware, dear sons and daughters, that the needs of today's world, if you experience them in heart-to-heart union with Christ, make your poverty more urgent and more deep. If, as is evident, you must take account of the human surroundings in which you live, in order to adapt your life style to them, your poverty cannot be purely and simply a conformity to the manners of those surroundings. Its value as a witness will derive from a generous response to the exigencies of the Gospel, in total fidelity to your vocation—not just from an excessively superficial preoccupation for appearing to be poor—and in avoiding those ways of life which

<sup>(33)</sup> *Didache*, IV, 8; cf. *Acts* 4:32.

would denote a certain affectedness and vanity. While we recognize that certain situations can justify the abandonment of a religious type of dress, we cannot pass over in silence the fittingness that the dress of religious men and women should be, as the Council wishes, a sign of their consecration<sup>(34)</sup> and that it should be in some way different from the forms that are clearly secular.

### 23. - Consecrated obedience

Is it not the same fidelity which inspires your profession of obedience, in the light of faith and in accordance with the very dynamism of the charity of Christ? Through this profession, in fact, you make a total offering of your will and enter more decisively and more surely into his plan of salvation. Following the example of Christ, who came to do the will of the Father, and in communion with him who "learned to obey through suffering" and "ministered to the brethren," you have assumed a firmer commitment to the ministry of the Church and of your brethren.<sup>(35)</sup>

### 24. - Evangelical fraternity and sacrifice

The evangelical aspiration to fraternity was forcefully expressed by the Council. The Church was defined as the People of God, in which the hierarchy is at the service of the members of Christ united by the same charity.<sup>(36)</sup> The same paschal mystery of Christ is lived in the religious state as in the whole Church. The profound meaning of obedience is revealed in the fullness of this mystery of death and resurrection in which the supernatural destiny of man is brought to realization in a perfect manner. It is in fact through sacrifice, suffering and death that man attains true life.

Exercising authority in the midst of your brethren means therefore being their servants,<sup>(37)</sup> in accordance

<sup>(34)</sup> Cf. *Perfectae Caritatis*, 17, A.A.S. 58, 1966, p. 710.

<sup>(35)</sup> Cf. *Ibidem*, 14, p. 709; *Jn* 4:34; 5:30; 10:15-18; *Heb* 5:8; 10:7; Ps 40(39):8-9.

<sup>(36)</sup> Cf. *Lumen Gentium*, chaps. I-III, A.A.S. 57, 1965, pp. 5-36.

<sup>(37)</sup> Cf. *Lk* 22:26-27; *Jn* 13:14.

with the example of him who gave " his life as a ransom for many." (38)

## 25. - Authority and obedience

Consequently, authority and obedience are exercised in the service of the common good as two complementary aspects of the same participation in Christ's offering. For those in authority, it is a matter of serving in their brothers the design of the Father's love; while, in accepting their directives, the religious follow our Master's example (39) and cooperate in the work of salvation. Thus, far from being in opposition to one another, authority and individual liberty go together in the fulfilment of God's will, which is sought fraternally through a trustful dialogue between the superior and his brother, in the case of a personal situation, or through a general agreement regarding what concerns the whole community. In this pursuit, the religious will be able to avoid both an excessive agitation and a preoccupation for making the attraction of current opinion prevail over the profound meaning of the religious life. It is the duty of everyone, but especially of superiors and those who exercise responsibility among their brothers or sisters, to awaken in the community the certainties of faith which must be their guide. This pursuit has the aim of giving depth to these certainties and translating them into practice in everyday living in accordance with the needs of the moment; its aim is not in any way to cast doubt on them. This labour of seeking together must end, when it is the moment, with the decision of the superiors whose presence and acceptance are indispensable in every community.

## 26. - In the needs of daily life

Modern conditions of life naturally have their effect on the way you live your obedience. Many of you carry out part of your activity outside your religious houses, performing a function in which you have special competence. Others join together in work teams having their own pattern of life and action. Is not the risk

(38) *Mt* 20:28; cf. *Phil* 2:8.

(39) Cf. *Lk* 2:51.

which is inherent in such situations a call to reassert and reexamine in depth the sense of obedience? If the risk is to have good results, certain conditions must be respected. First of all, it is necessary to see whether the work undertaken conforms with the institute's vocation. The two spheres ought also to be clearly marked off. Above all, it must be possible to pass from external activity to the demands of common life, taking care to ensure full effectiveness to the elements of the strictly religious life. One of the principal duties of superiors is that of ensuring that their brothers and sisters in religion should have the indispensable conditions for their spiritual life. But how could they fulfil this duty without the trusting collaboration of the whole community?

## 27. - Freedom and obedience

Let us add this: the more you exercise your responsibility, the more you must renew your self-giving in its full significance. The Lord obliges each one to "lose his life" if he is to follow him.<sup>(40)</sup> You will observe this precept by accepting the directives of your superiors as a guarantee of your religious profession, through which you offer to God a total dedication of your own wills as a sacrifice of yourselves.<sup>(41)</sup> Christian obedience is unconditional submission to the will of God. But your obedience is more strict because you have made it the object of a special giving, and the range of your choices is limited by your commitment. It is a full act of your freedom that is at the origin of your present position: your duty is to make that act ever more vital, both by your own initiative and by the cordial assent you give the directives of your superiors. Thus it is that the Council includes among the benefits of the religious state "liberty strengthened by obedience,"<sup>(42)</sup> and stresses that such obedience "does not diminish the dignity of the human person but rather leads it to maturity through that enlarged freedom which belongs to the sons of God."<sup>(43)</sup>

<sup>(40)</sup> Cf. *ibidem*, 9:23-24.

<sup>(41)</sup> Cf. *Perfectae Caritatis*, 14, A.A.S. 58, 1966, p. 708.

<sup>(42)</sup> *Lumen Gentium*, 43, A.A.S. 57, 1965, p. 49.

<sup>(43)</sup> *Perfectae Caritatis*, 14, A.A.S. 58, 1966, p. 709.

## 28. - Conscience and obedience

And yet, is it not possible to have conflicts between the superior's authority and the conscience of the religious, the "sanctuary of a person where he is alone with God, whose voice echoes in the depths of his being?" (44) Need we repeat that conscience on its own is not the arbiter of the moral worth of the actions which it inspires? It must take account of objective norms and, if necessary, reform and rectify itself. Apart from an order manifestly contrary to the laws of God or the constitutions of the institute, or one involving a serious and certain evil—in which case there is no obligation to obey—the superior's decisions concern a field in which the calculation of the greater good can vary according to the point of view. To conclude from the fact that a directive seems objectively less good that it is unlawful and contrary to conscience would mean an unrealistic disregard of the obscurity and ambivalence of many human realities. Besides, refusal to obey involves an often serious loss for the common good. A religious should not easily conclude that there is a contradiction between the judgement of his conscience and that of his superior. This exceptional situation will sometimes involve true interior suffering, after the pattern of Christ himself "who learned obedience through suffering." (45)

## 29. - The Cross - proof of the greatest love

What has been said indicates what degree of renunciation is demanded by the practice of the religious life. You must feel something of the force with which Christ was drawn to his Cross—that baptism he had still to receive, by which that fire would be lighted which sets you too ablaze (46)—something of that "foolishness" which Saint Paul wishes we all had, because it alone makes us wise. (47) Let the Cross be for you, as it was

(44) *Gaudium et Spes*, 16, A.A.S. 58, 1966, p. 1037.

(45) *Heb* 5:8.

(46) Cf. *Lk* 12:49-50.

(47) Cf. *I Cor* 3:18-19.

for Christ, proof of the greatest love. Is there not a mysterious relationship between renunciation and joy, between sacrifice and magnanimity, between discipline and spiritual freedom?

### III LIFE STYLE

#### 30. - A witness to give

Let us admit, sons and daughters in Jesus Christ, that at the present moment it is difficult to find a life style in harmony with this exigency. Too many contrary attractions lead one to seek first of all for a humanly effective activity. But is it not for you to give an example of joyful, well-balanced austerity, by accepting the difficulties inherent in work and in social relationships and by bearing patiently the trials of life with its agonizing insecurity, as renunciations indispensable for the fullness of the Christian life? Religious, in fact, are "striving to attain holiness by a narrower path."<sup>(48)</sup> In the midst of troubles, great or small, your interior fervour enables you to recognize the Cross of Christ and assists you to accept these troubles with faith and love.

#### 31. - Following Christ's example

It is on this condition that you will give the witness which the People of God expect. It is the witness of men and women capable of accepting the abnegation of poverty, and of being attracted by simplicity and humility; it is that of those who love peace, who are free from compromise and set on complete self-denial—of those who are at the same time free and obedient, spontaneous and tenacious, meek and strong in the certainty of the faith. This grace will be given to you by Christ Jesus in proportion to the fundamental gift which you have made of yourselves and which you do not retract. The recent history of many religious in various countries who have suffered generously for Christ gives eloquent proof of this. While we express to them our admiration, we hold them up as an example for all.

<sup>(48)</sup> *Lumen Gentium*, 13 A.A.S. 57, 1965, p. 18.



### **32. - Strengthening the inner man**

Along this path a precious aid is offered you by the forms of life which experience, faithful to the charisms of the various institutes, has given rise to. Experience has varied the combinations of these forms, never ceasing to put forward new developments. No matter how different their expressions are, these forms are always ordered to the formation of the inner man. And it is the care you have for strengthening the inner man which will help you to recognize, in the midst of so many different and attractive possibilities, the most suitable forms of life. An excessive desire for flexibility and creative spontaneity can in fact give rise to accusations of rigidity directed against that minimum of regularity in activities which community life and personal maturity ordinarily require. Disorderly outbursts, which appeal to fraternal charity or to what one believes to be inspirations of the Spirit, can also lead to the breakup of communities.

### **33. - Importance of life surroundings**

As you know from experience, the importance of the surroundings in which one lives should not be underestimated either in relation to the habitual orientation of the whole person—so complex and divided—in the direction of God's call, or in relation to the spiritual integration of the person's tendencies. Does not the heart often let itself cling to what is passing? Many of you will in fact be obliged to lead your lives, at least in part, in a world which tends to exile man from himself and to compromise both his spiritual unity and his union with God. You must therefore learn to find God even under those conditions of life which are marked by an increasingly accelerated rhythm and by the noise and the attraction of the ephemeral.

### **34. - Being strengthened in God**

Everyone can see how much the fraternal setting of an ordered existence with freely undertaken discipline of life helps you to attain union with God. This discipline is increasingly necessary for anyone who "returns

to the heart," (49) in the biblical sense of the term, something deeper than our feelings, ideas and wishes, something imbued with the idea of the infinite, the absolute, our eternal destiny. In the present disarray it is especially necessary for religious to give witness as persons whose vital striving to attain their goal—the living God—has effectively created unity and openness in the depth and steadfastness of their life in God. This is accomplished by the integration of all their faculties, the purification of their thoughts and the spiritualization of their senses.

### **35. - Necessary withdrawal from the world**

To the extent therefore that you carry on external activities it is necessary that you should learn to pass from these activities to the life of recollection, in which the vigour of your souls is renewed. If you truly do the work of God, you will of your own accord feel the need for times of retreat which, together with your brothers and sisters in religion, you will transform into times of fullness. In view of the hectic pace and tensions of modern life it is appropriate to give particular importance—over and above the daily rhythm of prayer—to those more prolonged moments of prayer, which can be variously spread out in the different periods of the day, according to the possibilities and the nature of your vocation. If according to your constitutions the houses to which you belong widely practise fraternal hospitality, it will be for you to regulate the frequency and mode of that hospitality, so that all unnecessary disturbance is avoided, and so that your guests are helped to attain close union with God.

### **36. - Spiritual initiation**

This is the meaning of the observances which mark the rhythm of your daily life. An alert conscience, far from looking upon them solely as obligations imposed by a rule, judges them from the benefits that they bring, inasmuch as they ensure a greater spiritual fullness. It must be affirmed that religious observances demand, far more than intellectual instruction or training of the

(49) Cf. *Is* 46:8.

will, a true initiation with the purpose of deeply christianizing the individual in the spirit of the evangelical beatitudes.

### **37. - Doctrine of life**

The Council considers "a proven doctrine of acquiring perfection" <sup>(50)</sup> as one of the inherited riches of religious institutes and one of the greatest benefits that they must guarantee. And since this perfection consists in advancing ever further in the love of God and of our brethren, it is necessary to understand this doctrine in a very concrete way, that is as a doctrine of life that must be effectively lived. This means that the pursuit to which the institutes devote themselves cannot consist only in certain adaptations to be carried out in relation to the changing circumstances of the world; they must instead assist the fruitful rediscovery of the means essential for leading a life completely permeated with love of God and of men.

### **38. - Forming the new person**

In consequence the necessity makes itself felt, both for the communities and for those who constitute them, of passing from the psychological level to the level of that which is truly "spiritual." <sup>(51)</sup> Is not the "new man" spoken of by St. Paul perhaps like the ecclesial fullness of Christ and at the same time the sharing by each Christian in this fullness? Such an aim will make of your religious families the vital environment which will develop the seed of divine life—the seed which was planted in each of you at baptism and which your consecration, if lived to the full, will enable to bear its fruits in the greatest abundance.

### **39. - Cheerful simplicity of community life**

Even if—like every Christian—you are imperfect, you nevertheless intend to create surroundings which are favourable to the spiritual progress of each member

<sup>(50)</sup> Cf. *Lumen Gentium*, 43, A.A.S. 57, 1965, p. 49.

<sup>(51)</sup> Cf. *1 Cor* 2:14-15.

of the community. How can this result be attained, unless you deepen in the Lord your relationships, even the most ordinary ones, with each of your brethren? Let us not forget that charity must be as it were an active hope for what others can become with the help of our fraternal support. The mark of its genuineness is found in a joyful simplicity, whereby all strive to understand what each one has at heart.<sup>(52)</sup> If certain religious give the impression of having allowed themselves to be crushed by their community life, which ought instead to have made them expand and develop, does this perhaps happen because this community life lacks that understanding cordiality which nourishes hope? There is no doubt that community spirit, relationships of friendship and fraternal cooperation in the same apostolate, as well as mutual support in a shared life chosen for a better service of Christ, are so many valuable factors in this daily progress.

#### **40. - Small communities**

From this point of view, there are emerging certain tendencies aiming at the establishment of smaller communities. A sort of spontaneous reaction against the anonymity of the great urban centres, the necessity of adapting the living quarters of a community to the cramped environment of modern cities and the very need to be closer, in one's living conditions, to the people to be evangelized—these are among the reasons that lead certain institutes to plan by preference the foundation of communities with a small number of members. Such small communities can in addition favour the development of closer relationships between the religious and a shared and more fraternal undertaking of responsibility. Nevertheless, while a certain structure can in fact favour the creation of a spiritual environment, it would be vain to imagine that it is sufficient for making it develop. Small communities, instead of offering an easier form of life, prove on the contrary to make greater demands on their members.

<sup>(52)</sup> Cf. *Gal* 6:2.

#### **41. - Large communities**

On the other hand it remains true that communities containing many members particularly suit many religious. Communities of this sort may likewise be called for by the nature of a charitable service, by certain tasks of an intellectual nature or by the contemplative or monastic life. May perfect unity of hearts and minds be always found there, in exact correspondence to the spiritual and supernatural goal which is pursued. Besides, whatever their size, communities large or small will not succeed in helping their members unless they are constantly animated by the Gospel spirit, nourished by prayer and distinguished by generous mortification of the old man, by the discipline necessary for forming the new man and by the fruitfulness of the sacrifice of the Cross.

### **IV RENEWAL AND SPIRITUAL GROWTH**

#### **42. - Desire for God**

Dear religious, how could you fail to desire to know better him whom you love and whom you wish to make manifest to men? It is prayer that unites you to him. If you have lost the taste for prayer, you will regain the desire for it by returning humbly to its practice. Do not forget, moreover, the witness of history: faithfulness to prayer or its abandonment are the test of the vitality or decadence of the religious life.

#### **43. - Prayer**

The discovery of intimacy with God, the necessity for adoration, the need for intercession—the experience of Christian holiness shows us the fruitfulness of prayer, in which God reveals himself to the spirit and heart of his servants. The Lord gives us this knowledge of himself in the fervour of love. The gifts of the Spirit are many, but they always grant us a taste of that true and intimate knowledge of the Lord. Without it we shall not succeed either in understanding the value of the Christian and religious life or in gaining the strength

to advance in it with the joy of a hope that does not deceive.

#### 44. - The spirit of prayer permeating fraternal life

The Holy Spirit also gives you the grace to discover the image of the Lord in the hearts of men, and teaches you to love them as brothers and sisters. Again, he helps you to see the manifestations of his love in events. If we are humbly attentive to men and things, the Spirit of Jesus enlightens us and enriches us with his wisdom, provided that we are imbued with the spirit of prayer.

#### 45. - Need for interior life

Is not perhaps one of the miseries of our times to be found in the imbalance "between the conditions of collective existence and the requisite of personal thought and even of contemplation?"<sup>(53)</sup> Many people, including many of the young, have lost sight of the meaning of their lives and are anxiously searching for the contemplative dimension of their being. They do not realize that Christ, through his Church, can respond to their expectations. Facts of this kind should cause you to reflect seriously on what men have the right to expect of you—you who have formally committed yourselves to a life in the service of the Word, "the true light that enlightens all men."<sup>(54)</sup> Be conscious then of the importance of prayer in your lives and learn to devote yourselves to it generously. Faithfulness to daily prayer always remains for each one of you a basic necessity. It must have a primary place in your constitutions and in your lives.

#### 46. - Silence

The interior man is aware that times of silence are demanded by love of God. As a rule he needs a certain solitude so that he may hear God "speaking to his heart."<sup>(55)</sup> It must be stressed that a silence which is

<sup>(53)</sup> *Gaudium et Spes*, 8, A.A.S. 58, 1966, p. 1030.

<sup>(54)</sup> *Jn* 1:9.

<sup>(55)</sup> Cf. *Hos* 2:16 (14).

a mere absence of noise and words, in which the soul cannot renew its vigour, would obviously lack any spiritual value. It could even be harmful to fraternal charity, if at that moment it were essential to have contact with others. On the contrary, the search for intimacy with God involves the truly vital need of a silence embracing the whole being, both for those who must find God in the midst of noise and confusion and for contemplatives.<sup>(56)</sup> Faith, hope and a love for God which is open to the gifts of the Spirit, and also a brotherly love which is open to the mystery of others, carry with them an imperative need for silence.

#### **47. - Liturgical life**

Finally, there is surely no need to remind you of the special place occupied in your community life by the Church's liturgy, the centre of which is the Eucharistic sacrifice, in which interior prayer is linked to external worship.<sup>(57)</sup> At the moment of your religious profession you were offered to God by the Church, in close union with the Eucharistic sacrifice.<sup>(58)</sup> Day after day this offering of yourselves must become a reality, concretely and continuously renewed. Communion in the Body and Blood of Christ is the primary source of this renewal;<sup>(59)</sup> by it may your will to love truly, and even to the sacrifice of your lives, be unceasingly confirmed.

#### **48. The Eucharist as the heart of the community and source of life**

Your communities, since they are united in Christ's name, naturally have as their centre the Eucharist, "the Sacrament of love, the sign of unity and the bond of charity."<sup>(60)</sup> It is therefore normal that these commu-

<sup>(56)</sup> Cf. *Venite Scorsum*, 15 August 1969, A.A.S. 61, 1969, pp. 674-690; Message of contemplatives to the Synod of Bishops, 10 October 1967, *La Documentation Catholique*, 64, Paris 1967, coll. 1907-1910.

<sup>(57)</sup> Cf. *Sacrosanctum Concilium*, A.A.S. 56, 1964, pp. 97-134.

<sup>(58)</sup> Cf. *Ordo Professionis Religiosae*.

<sup>(59)</sup> Cf. *Perfectae Caritatis*, 15, A.A.S. 58, 1966, p. 709.

<sup>(60)</sup> *Sacrosanctum Concilium*, 47, A.A.S. 56, 1964, p. 113.

nities should be visibly united around an oratory, in which the presence of the Holy Eucharist expresses and at the same time makes real that which must be the principal mission of every religious family, as also of every Christian assembly. The Eucharist, through which we do not cease to proclaim the death and resurrection of the Lord and to prepare ourselves for his coming again in glory, brings back constantly to mind the physical and moral sufferings by which Christ was afflicted, and which he had indeed freely accepted, even to his agony and death on the Cross. May the trials which you encounter be for you an opportunity for bearing in union with the Lord, and of offering to the Father, the many misfortunes and unjust sufferings which weigh upon our brothers and sisters; to these the sacrifice of Christ can alone—in faith—give meaning.

#### **49. - Spiritual fruitfulness for the world**

In this way, the world too is present at the centre of your life of prayer and offering, as the Council has explained with force: "Let no one think that religious by their consecration have become strangers to their fellowmen or useless citizens of this earthly city. For even though in some instances religious do not directly serve their contemporaries, yet in a more profound sense these same religious are united with them in the heart of Christ and spiritually collaborate with them. In this way the work of building up the earthly city can always have its foundation in the Lord and can tend towards him in such a way that those who build this city will not have laboured in vain." (61)

#### **50. - Sharing in the Church's mission**

This sharing in the Church's mission, the Council insists, cannot take place without openness to collaboration in "her enterprises and objectives in such fields as the scriptural, liturgical, doctrinal, pastoral, ecumenical, missionary and social." (62) While anxious to take part in the pastoral activity of the whole, you will surely

(61) *Lumen Gentium*, 46, A.A.S., 57, 1965, p. 52.

(62) *Perfectae Caritatis*, 2 c, A.A.S. 58, 1966, p. 703.



do so keeping in mind the particular character of each institute. And you will always recall that exemption applies chiefly to internal structure; it does not dispense you from submission to the jurisdiction of the bishops in charge, "insofar as the performance of their pastoral office and the right ordering of the care of souls require." (63) Besides, must not you more than others untiringly recall that the Church's activity continues that of the Saviour, for the good of men, only by entering into the activity of Christ himself, who brings all back to his Father: "All are yours; and you are Christ's; and Christ is God's?" (64) God's call in fact orients you, in the most direct and effective manner, towards the eternal kingdom. Through the spiritual tensions which are inevitable in every truly religious life, you "give splendid and striking testimony that the world cannot be transfigured and offered to God without the spirit of the beatitudes." (65)

## CONCLUDING APPEAL

### 51. - For authentic renewal of the religious life

Dear sons and daughters in Christ, the religious life, if it is to be renewed, must adapt its accidental forms to certain changes which are affecting with growing rapidity and to an increasing extent the conditions of life of every human being. But how is this to be attained while maintaining those "stable forms of living" (66) recognized by the Church, except by a renewal of the authentic and integral vocation of your institutes? For a living being, adaptation to its surroundings does not consist in abandoning its true identity, but rather in asserting itself in the vitality that is its own. Deep understanding of present tendencies and of the needs of the modern world should cause your own sources of energy to spring up with renewed vigour and fresh-

(63) *Christus Dominus*, 35, 3, A.A.S. 58, 1966, p. 691.

(64) *1 Cor* 3:22-23; cf. *Gaudium et Spes*, 37, A.A.S. 58, 1966, p. 1055.

(65) *Lumen Gentium*, 31, A.A.S. 57, 1965, p. 37.

(66) Cf. *ibidem*, 43, p. 49.

ness. It is a sublime task in the measure that it is a difficult one.

## **52. - Need for evangelical witness in today's world**

A burning question of the present day preoccupies us: how can the message of the Gospel penetrate the world? What can be done at those levels in which a new culture is unfolding, where a new type of man is emerging, a man who no longer believes he needs redemption? Since all men are called to the contemplation of the mystery of salvation, you can understand how these questions create such a serious obligation in your lives and such a challenge to your apostolic zeal! Dear religious, according to the different ways in which the call of God makes demands upon your spiritual families, you must give your full attention to the needs of men, their problems and their searchings; you must give witness in their midst, through prayer and action, to the Good News of love, justice and peace. The aspirations of men to a more fraternal life among individuals and nations require above all a change in ways of living, in mentality and in hearts. Such a mission, which is common to all the People of God, belongs to you in a special way. How can that mission ever be fulfilled if there is lacking an appreciation of the absolute, which results from a certain experience of God? This does but emphasize the fact that authentic renewal of the religious life is of capital importance for the very renewal of the Church and of the world.

## **53. - Living witnesses of the love of the Lord**

Today more than ever, the world needs to see in you men and women who have believed in the Word of the Lord, in his resurrection and in eternal life, even to the point of dedicating their lives to witnessing to the reality of that love, which is offered to all men. In the course of her history, the Church has ever been quickened and gladdened by many holy religious who, in the diversity of their vocations, have been living witnesses to love without limit and to the Lord Jesus. Is not this grace, for the man of today, a refreshing

breeze coming from infinity itself, and foreshadowing man's liberation in eternal and absolute joy? Open to this divine joy, live generously the demands of your vocation, renewing the affirmation of the realities of faith and in its light interpreting in a Christian way the needs of the world. The moment has come, in all seriousness, to bring about a rectification, if need be, of your consciences, and also a transformation of your whole lives, in order to attain greater fidelity.

#### **54. - Appeal to all religious**

As we contemplate the tenderness of the Lord when he referred to his followers as the "little flock" and reassured them that his Father was pleased to grant them the kingdom<sup>(67)</sup>, we make this appeal to you: keep the simplicity of the "least ones" of the Gospel. May you succeed in discovering this anew in an interior and closer relationship with Christ and in your direct contact with your brethren. You will then experience through the action of the Holy Spirit the joyful exultation of those who are introduced into the secrets of the kingdom. Do not seek to be numbered among the "learned and clever" whose numbers seem inclined by a combination of circumstances to increase. Such secrets are hidden from these.<sup>(68)</sup> Be truly poor, meek, eager for holiness, merciful and pure of heart. Be among those who will bring to the world the peace of God.<sup>(69)</sup>

#### **55. - Fruitful radiation of joy**

The joy of always belonging to God is an incomparable fruit of the Holy Spirit, and one which you have already tasted. Filled with the joy which Christ will preserve in you even in the midst of trial, learn to face the future with confidence. To the extent that this joy radiates from your communities, it will be a proof to everyone that the state of life which you have chosen is helping you by the threefold renunciation of your religious profession to realize the greatest possible expan-

<sup>(67)</sup> Cf. *Lk* 12:32.

<sup>(68)</sup> Cf. *ibidem*, 10:21.

<sup>(69)</sup> Cf. *Mt* 5:3-11.

sion of your life in Christ. Seeing you and the life you lead, the young will be able to understand well the appeal that Jesus never ceases to make among them.<sup>(70)</sup> The Council, in fact, brings this to mind: "The example of your life constitutes the finest recommendation of the institute and the most effective invitation to embrace the religious life."<sup>(71)</sup> There is no doubt, moreover, that by showing you profound esteem and great affection, bishops, priests, parents and Christian educators will awaken in many the desire to follow in your footsteps, in response to that call of Jesus which never ceases to be heard among his followers.

### 56. - Prayer to Mary

May the most beloved Mother of the Lord, after whose example you have consecrated your lives to God, obtain for you in your daily journeying that lasting joy which Jesus alone can give. May your life, following her example, give witness to that "maternal love, which should animate all those who, associated in the apostolic mission of the Church, collaborate in the regeneration of men."<sup>(72)</sup> Beloved sons and daughters, may the joy of the Lord transfigure your consecrated life and may his love make it fruitful. With deep affection we bless you in his name.

From the Vatican, on the Feast of the Holy Apostles Peter and Paul, 29 June 1971, in the ninth year of our Pontificate.

PAULUS P. P. VI

<sup>(70)</sup> Cf. *ibidem*, 19:11-12; *1 Cor* 7:34.

<sup>(71)</sup> Cf. *Perfectae Caritatis*, 24, A.A.S. 58, 1966. p. 712.

<sup>(72)</sup> *Lumen Gentium*, 65, A.A.S. 57, 1965, p. 65.

## REVIEW OF THE PROVINCIAL AND DISTRICT CHAPTERS

The salient feature of the reorganization of government in the Congregation as effected by the '68-'69 Chapter was decentralization of authority. How have the Provinces and Districts adapted themselves to the transfer of power from the center to the periphery?

An examination of the documents of Chapters held to-date (12 Provinces and 7 Districts) reveals a trend in two directions simultaneously, *a*) towards more study and reflexion as a prerequisite of administration, and *b*) towards more collegiality in the exercise of the increased authority at this level.

It should first be remarked that these Chapters, upgraded by the General Chapter, are themselves the most important element in the adaptation to the new situation. These Chapters have become legislative assemblies that define policy to be followed by the administration for three years. Moreover, in fact they are exercises in collegial responsibility and in intensive study prior to decision and policy making. Since, however, these meetings are only periodic events, the day to day direction in the new circumstances of decentralization and accelerated change imposes new burdens of grave responsibility upon the shoulders of those in charge, on top of the already overwhelming task of solving the myriad problems of a personal nature. Aware of this the Chapters in many cases have made provision for the sharing with the Provincial, by new-style Councils and by advisory committees, of the task that has now become impossible for one man.

PROVINCIAL AND DISTRICT COUNCILS that tend to be more deliberative than consultative organs are emerging from the Chapters. There are more matters in which the Council has a deliberative vote than formerly. This collegiality trend is more marked in some circumscriptions than in others. In a few cases, the exercise of its extraordinary powers was required before the General Council could approve of a democratization of structure that went counter to the General Chapter decisions and directives. No matter how far the deliberative vote of the Council goes, the Provincial remains,

in the eyes of the General Chapter, the only one who is at the summit of the Province, and the only one ultimately responsible for execution.

The Province of FRANCE meets the new situation by placing at the head of the Province a "PROVINCIAL TEAM" of three (Equipe Provinciale). "The animation and direction of the Province are assured by a Provincial Team composed of three members who act jointly: the Provincial and two Provincial Vicars" (C.P.F. 158). These two Provincial Vicars are not simply Assistants of the Provincial in the traditional sense. The Preamble reads: "The two Vicars are not simply assistants of the Provincial or his delegates designated by himself. They receive from the Chapter (by analogy with the ordinary power which Canon Law recognizes in the Vicar General of a Diocese) an ordinary power to work as a team with the Provincial in determined sectors of responsibility." Though the Provincial is the "first responsible," all three act jointly ("solidairement"). The Vicars are not nominated by the Provincial, but elected by the Provincial Chapter. "The three members of the Equipe feel themselves collegially responsible for the animation and government of the Province" (Preamble). Besides the three members of the Equipe Provinciale, there are six other men on the PROVINCIAL COUNCIL—the Provincial Bursar, a Brother, and four Regional Superiors. (The division of France into four regions, each with its own resident regional superior, is an experimental solution to the problem of the Provincial's inability to cope with the problems of a home Province of 300 members).

The Province of HOLLAND opted very strongly for a collegial administration. Here, while the Provincial is the representative of the Province with other authorities, he is not alone ultimately responsible for the government of the Province but only jointly with the other five full-time members of the Provincial Council. This is stated unambiguously in the capitular statutes of the Province. "Each member of the governing college participates on equal terms in the collective responsibility of direction and decision. The ultimate executive responsibility does not reside in one person but on the governing body as a whole" (2.5.). Holland stresses particularly the need for reflection, which is expressed

by the word "Direction" as distinct from "decision." Not only in view of decentralization, but also in view of the rapidly-changing circumstances affecting the life and work of missionary institutes, political circumstances, ecclesiastical, theological, sociological, and psychological, more study is required in order that decision be enlightened. Hence the Chapter ruled: "It is desirable that at the summit of the Province there be not only functionaries but persons acting as a "brains-trust." The Provincial authority should be composed in such a way that, in one and the same college, both direction and execution be treated simultaneously" (2.1.).

The complexities of the situation in the Province of BELGIUM, quite apart from the circumstances of decentralization and 'rapidation' of history, called for a new type of governmental structure. Their Chapter has divided Belgium into two regions on a francophone-neerlandophone basis, each with a REGIONAL COUNCIL of its own, which however, includes three members of the PROVINCIAL COUNCIL, namely the Provincial himself, the Assistant Provincial, and the Provincial Bursar. The two parts of the Province had historically evolved rather independently of each other, so that this new restructuring of the Province by the Provincial Chapter simply takes account of a pluriformity that was already a reality. "The Provincial Council is composed of three representatives of the francophone region, three representatives of the neerlandophone region, the Provincial Bursar, the Assistant Provincial, and the Provincial Superior" (IV.38). As the introduction to Chapter IV states, the new formula of government of the Province "is based more on the regions." The Provincial Council is conceived as a common organ of the two regions to handle all the important matters of the Province, but in consultation with the two Regional Councils. "All important decisions concerning the regions or the Province shall be made in common by the Provincial Council after consultation of the Regional Council concerned" (IV.41).

Belgium meets the need of reflection by ordaining that the preparatory commissions of the Provincial Chapter continue to exist and function as permanent consultative organs of the Provincial and Regional Councils. "These Councils may, when they consider it opportune,

submit questions for study that belong to the sectors which these commissions represent" (IV.43.). The Dutch experiment of trying to unite the two functions of reflexion and execution in the one organ, namely the Provincial Council, is motivated by the fear that they might not be easily integrated if the "thinkers" and "executives" formed two distinct organs. Belgium and the other Provinces opt for separate organs. From the Chapters many new permanent advisory committees have emerged in the Congregation: on Training (U. S. East, U. S. West, Ireland, Trinidad), on Education (Ireland & Trinidad), on Finance (Trinidad, Belgium). Ireland has in addition a Provincial Advisory Board that is more general in scope. To what extent these consultative organs will effectively influence the Councils remains to be seen.

It is too soon yet to generalize about trends in the District Chapters. Only 7 of the 33 Districts have held theirs. We must not expect to find much on organization and government in the documents of these Chapters, except perhaps in those of the bigger Districts. Structures of government on the missions have been traditionally featherweight, especially in the smaller ones, where even the Principal Superior's job was not a full-time one. However the contemporary questioning of traditional missionary strategy imposes on the Districts the imperative need of reflection in order to be able to give an enlightened cooperation to the Ordinaries in these territories. So far, in the Chapters that have been held, there is no evidence of the creation of organs for such study. Rather the tendency is to involve all members of the District in the process, mainly by grouping them into regional communities or deaneries, where this has not already been done.

The District of SOUTH-WEST BRAZIL shows a strong collegial preference. The District Chapter gives a deliberative vote to the District Council in all matters except appointments (4.15.), but goes even further by making the Council answerable to the District Community as a whole, which, meeting twice yearly, has the character of an extended Council meeting, or even a District Chapter. By statute it pertains to this meeting "to a) decide or change policy, b) take on new works, c) give up parishes or other works of a relatively permanent



nature " (4.12.), " for validity two-thirds of the members in the District at the time must be present. (IV.6.)." Besides its legislative and executive functions, this District Meeting has the character of a 'brain-bank.' " At these meetings there will be a balance of prayer, study, organizational matters, and recreation " (4.5.), and " It is recommended that we invite guest-speakers to address us on subjects of contemporary pastoral interest " (4.8.). Here we find in a District an experiment similar to that in Holland of combining direction and decision in one organ.

*(to be continued)*

---

# THE SPIRITAN FAMILY

---

## RESIDENCE CLOSED DOWN

### United States West:

Community of the Immaculate Conception,  
Phoenix, Arizona, from May 31st, 1971.

## NEW ADDRESS

### United States West:

Very Rev. Provincial Superior C.S.Sp.,  
4626 Pennsylvania Street,  
DENVER, Colorado 80216  
U.S.A.

## CONSECRATION TO THE APOSTOLATE

The following made their consecration to the apostolate:

### One-year vows:

at Doumé, March 19th, 1971, Brother René Wormer.  
at Mortain, May 17th, 1971, Father Michel Le Coutour.  
at Kimmage, June 1st, 1971, Brother Cathal Whelan.

### Consecration to the Apostolate:

at Carcavelos, June 4th, 1971, Messrs. Fernando Henrique  
Ferreira Pinto and José Peixoto Lopes.

at Gemert, June 14th, 1971, Messrs. Joseph Litjens and Robertus Vaars.

## HOLY ORDERS

### Priesthood:

April 17th, 1971 at Onitsha (Mgr Arinze, Archbishop of  
Onitsha): Fathers Francis Akwue and Damian Nwanyia.

April 17th, 1971 at Iheoma, Father Akalawu.

April 25th, 1971 at Urualla, Father Luke Mbefo.

The following were ordained to various orders on May 8th, 1971 at Mill Hill, London (Mgr. Mahon, Auxiliary Bishop of Westminster):

*Tonsure:* Mr. Brian Fulton.

*First Minor Orders:* Mr. Thomas Carey.

*Second Minor Orders:* Mr. Terence Donnelly.

*Sub-Diaconate:* Mr. John Kitchen.

#### **Priesthood:**

May 15th, 1971 at Puszczkowko (Mgr Baraniak, Archbishop of Poznan): Father Zygmunt Kosielski.

May 22nd, 1971 at Knechtsteden (Mgr Frotz, Auxiliary Bishop of Köln): Fathers Hans-Karl Beunig, Michael Klein and Meinrad Merkel.

The following received *Tonsure* and *First Minor Orders* on May 26th, 1971 in the Chapel of the Denver Seminary, Colorado (Mgr Casey, Archbishop of Denver):

Messrs. Robert H. Butt, William D. Byrnes, Aubrey Gene Carmon, Dennis A. Guthrie, David M. Haggerty, William Podobinski, Christopher P. Promis, John J. Sakovick, Robert E. Spangenberg, John Trimbur, Edward J. Vilkauskas.

The following received *Second Minor Orders* on May 27th, 1971 at Denver (Mgr Evans, Auxiliary Bishop of Denver):

Messrs. Robert H. Butt, Dennis A. Guthrie, David M. Haggerty, William Podobinski, Christopher Promis, John J. Sakovich, Edward J. Vilkauskas.

#### **Diaconate:**

May 29th, 1971 at Mill Hill, London (Mgr Mahon, Auxiliary Bishop of Westminster): Mr. John Kitchen.

The following received *Holy Orders* on June 5th, 1971 at Carcavelos (Mgr Maria Ferreira da Silva, Archbishop of Cizico):

*Second Minor Orders:* Mr. Manual Silva Santana

*Sub-Diaconate:* Messrs. Fernando Henrique Ferreira Pinto and José Peixoto Lopes.

**Priesthood:**

June 13th, 1971 at Kimmage (Mgr McQuaid, Archbishop of Dublin): Fathers Hugh De Blacam, James Farrelly, Joseph Gough, Jerome McCarthy, John Mullin, Brian - Murtagh, Roderick O'Connor, Patrick Roe.

The following received *Holy Orders* on June 14th, 1971 at Gemert (Mgr de Lange, Prelate of Téfé):

*Tonsure, Minor Orders and Sub-Diaconate:*

Mr. Joseph Litjens.

*Sub-Diaconate:* Mr. Robert Vaars.

**Priesthood:**

June 26th, 1971 at Ploudalmézeau, Finistère (Mgr Favé, Auxiliary Bishop of Quimper): Mr. Alain Rouquet.

June 27th, 1971 at Guengat (Mgr Boussard, Bishop of Van-nes): Mr. Albert Le Floc'h.

**Diaconate:**

June 28th, 1971 at Roermofd (Mgr Beel, Coadjutor Bishop of Roermand): Messrs. Joseph Litjens and Robertus Vaars.

**Priesthood:**

July 4th, 1971 at Nendaz, Switzerland (Mgr Adam, Bishop of Sion): Mr. Gabriel Fournier.

**OUR DEAD**

Father Ernest SOTTIAU, of the Province of Belgium, died on June 15th, 1971, aged 66 years. He had been professed for 46 years.

Father Paul GUILLAUME, of the French Province, died at Chevilly on July 8th, 1971, aged 63 years. He had been professed for 39 years.

Father Paul BARTHELMÉ, of the French province, died at Wolxheim on July 13th, 1971, aged 72 years. He had been professed for 49 years.

Father Emile van OOSTVELDT, of the District of Kongolo, died at Anvers on July 25th, 1971, aged 46 years. He had been professed for 25 years.

Father Albert LANOË, of the District of Yaoundé, died at Nkilzok on August 7th, 1971, aged 51 years. He had been professed for 24 years.

## OBITUARY

## Fr. MARCEL NAVARRE

Marcel Marie Louis Navarre was born in Caen, Normandy, on 25th August, 1900. His father had been appointed clerk in the Taxation Office where he seemed to have a promising future. He originated from Charente where in October 1898 he had married Carmelie Thérèse Agius whose parents had left Malta to settle down in Algeria as early as 1835. On both sides of the family there was a rich blend of natural qualities and deep faith matched by ardent patriotism.

After a short period at Soissons the Navarres transferred to Poitiers in 1905. At this time Catholic education depended for its survival on lay volunteers who replaced members of Religious Congregations who had been refused by an "iniquitous" law the right to teach. Without any hesitation Mr. Navarre gave up his career in the government to become a professor at St. Joseph's College. It was a noble christian gesture, but it meant sacrificing many material advantages for a trying and precarious situation. God would reward his choice by calling his two sons to the priesthood and his two daughters to religious life.

Marcel, the eldest of the four children, did his secondary studies at the college where his father taught. It is likely that his missionary vocation was developed at a very early age and that it was consolidated under the influence of two people from Poitiers, Mgr. Prosper Augouard and his brother, Canon Louis Augouard. Writing to Marcel's future novice master in 1917 the Canon said: "It is now six years since this young man received the grace of a vocation as the result of a conference given by Mgr Augouard in the Jesuit college."

The instruction which young Navarre received at St. Joseph's was completed by his family education in a climate of deep faith, fervent religious practice and fidelity to the most respected traditions. An intellectual atmosphere was also ensured by the personality of the head of the family who not only corrected the exercises of his pupils but added literary work and, for the benefit of his children, commented on the events of history and current affairs. Marcel had a great admiration for his father and a tender love for his mother who enjoyed but fragile health. But he was not of a temperament to betray his feelings. He was shy and reserved, and rather awkward in the more practical things.

In 1914 Mr. Navarre was conscripted and left for the front. This did not prevent him from following the work of his eldest boy. The "sympathy" deepened between father and son, even manifesting itself in similar handwriting. The trial of four years of separation and the suffering it caused in the family helped to mature the young student. In 1916-1917 he passed his baccalaureate. The Superior reported on the occasion: "Marcel Navarre is an excellent boy from every point of view. Pious, very pious, intelligent, hard-working. We could easily set this boy as a model for our students and for the students of any seminary. I am concerned about one defect in him, a defect which derives from a quality: it is the desire to do things too well." His fellow students had no doubt about his worth: by a unanimous vote they awarded him the General Excellency Prize for his piety, work, conduct and spirit of comradeship.

Despite his intense application to study and his passion for books, Marcel found time to take an active part in the ACJF movement and in youth clubs which were then very much in vogue. He seemed to us a sturdy boy, hard on himself, capable of suffering without showing it. At the end of his studies he took the resolution "to put God before and above all else."

It was at this time that he applied for admission to the Congregation, supported by the highest recommendations. He was sent to Langonnet where, according to the general practice then, he did one year's philosophy. As the war was prolonged he got the idea that it was his duty to enlist in the army and join his father at the front. His parents granted him permission but his superiors were of a different opinion and wisely advised him to wait until his whole class was called to the colours.

On 5th October 1919 he took his first vows and began his theology in Chevilly. He had to interrupt his studies from March 1920 to March 1922 to do his military service in the Health Department. He took his duties very seriously, as in everything else, and apparently took away with him a taste for military discipline and bureaucracy which marked him for life.

During the period he spent at Chevilly the notes given him by Superiors scarcely varied: an excellent candidate, generous, hard-working, habitually at the top of his class, abounding in good-will, needs to be restrained in his activity. For his fellow students he was the typical "slogger."

On 28th October 1924, he was ordained priest in the Mother House chapel with 36 other scholastics by Mgr Le Roy, then Superior General. According to the testimony of one of his confreres he would be the "priest on whom all could count for any service and for any sacrifice."

He would soon be given the opportunity of proving this. After his Consecration in July, 1925, instead of being appointed to the missions he was "placed at the disposal of his Superiors" who assigned him to the juniorate in Cellule as professor of history and geography. Their decision was no doubt influenced by his natural dispositions and family tradition. What his feelings were on receiving this appointment we do not know. Probably the voice of duty silenced all others.

He was to be professor at Cellule from 1925 to 1943 with an interlude during the war years and a brief period spent at Alex. This was the time when an effort was being made to employ teams of qualified professors in our juniorates. Such a team was available at Cellule and Fr. Navarre was an outstanding member of it. If the professors were well chosen, they still had to complete their pedagogical training and obtain the required diplomas. It is not difficult to imagine the sum of labour, and in what conditions, Fr. Navarre had to expend in order to teach class from 5th year up to philosophy and at the same time prepare for a Master's degree at the University of Clermond-Ferrand.

When he had obtained his certificate with distinction he continued his studies in view of obtaining a Higher Diploma in Education and a Doctorate-ès-Lettres. He concentrated his research on the history of Haiti at the time of the Revolution. Although he had never set foot on this island he had a particularly competent guide in the person of Fr. Adolphe Cabon who had been for a long time Superior of St. Martial College, Port-au-Prince and author of reputed works on Haiti. On 20th December 1944 he obtained the doctorate with honours and the following year was awarded the annual prize granted by the Marine Academy. His higher studies had the additional advantage of making useful contacts and life-long friendships in University and Navy circles.

Fr. Navarre had the gift—one would now say the charism—of the professor. His former pupils are unanimous in recognising this extensive knowledge, aided by an unflinching memory, the clarity of his explanations, the art he deployed in marking the past relive, the current of sympathy he suc-

ceeded in creating between teacher and pupils, arousing the liveliest interest in his classes.

His pupils were not the only ones to benefit by his courses. During the war when called up to the Naval headquarters at Clermont, without a single note he gave a stirring lecture before an audience of Admirals and senior officers on the battle of Aboukir! Later on, when he was chaplain to the "Chantiers de Jeunesse" he fired his young listeners by an account of similar achievements. This not only added to his prestige but greatly facilitated his work among them as a priest.

In his work, he was punctual and demanding, and did not hesitate to punish lack of application. But his even temper and impartiality were such that no one could have a grudge against him. All knew that his exterior rigidity and severity concealed a patience and goodness that won all hearts. He was therefore much appreciated as a spiritual director. One of those guided by him could write: "I can say that he was very much ahead of his time in guiding and directing. I loved to meet him. He helped me very much during those years when the adolescent is faced with so many problems."

Of course like every professor who remains a long time in this work, Fr. Navarre did not fail to develop certain odd habits and certain little fads, such peculiarities as give a picturesque touch to legends that old boys weave around the memory of their former professors and which are often what they remember best about them.

Fr. Navarre was highly regarded in community and not less outside. He did as much ministry as his duties as professor allowed, hearing confessions and preaching in neighbouring parishes, helping out at religious ceremonies, striving without much success to observe the rubrics exactly and making up for inaccurate notes by the strength of his voice.

The year 1943 brought a decisive turning point in Fr. Navarre's life. He was appointed General Secretary and Superior of the Mother House. The latter appointment did not suit him and he was fortunate in finding a successor in the person of his great friend from Cellule, Fr. Bonhomme, who did not seem a better choice but actually proved a great success. On the other hand, Fr. Navarre had all that was required to be a perfect secretary. Probably he was chosen by Mgr Le Hunsec on the recommendation of his



predecessors, Fr. Adolphe Cabon and Fr. Jean Gay, both of whom knew him well.

First of all, he had a right understanding of authority and discipline. He was aware that the General Secretary should be at the disposal of the General Administration whose decisions he had to record and communicate. He was not the kind of man to take any initiative in this domain, much less to play the part of an "Eminence grise." He was full of deference for those in authority. With scrupulous fidelity he entered the decisions of the General Council, and, morning and evening, with unfailing punctuality he knocked at the Superior General's door to take the correspondence and receive instructions. As he began his day very early, he had a good part of his work done at 8 a.m. and then took a little time off for a chat with one or other of his confreres before starting again. He invariably went out for a walk in the afternoon, for this form of relaxation was necessary for his health of mind and body.

With scrupulous attention to detail and without delay, he dealt with all documents and all business. He made it a point as far as possible to forestall any "spot of trouble" and if trouble did arise to have it "covered" by an unassailable document. Everything was arranged in order, labelled and classified carefully. He acknowledged letters immediately and gave official replies as soon as possible afterwards, with a detailed statement of documents enclosed, file number, signature and seal, anticipated thanks, etc... He had all the more merit for this as he was totally unteachable in the matter of mechanics, could not use a typewriter and, consequently, had to write out everything longhand even when several copies had to be taken.

Some regretted that this outstanding professor seemed to take pleasure in paper formalities, but for him it was a duty of state and the only thing that counted for him, to discharge it as perfectly as possible. Besides, he was totally devoid of all personal ambition and his modesty found satisfaction in an activity that was above all else a service.

Under the generalship of Fr. Griffin, he took without hesitation to the study of English. To that end he spent two periods in England, his method being to shut himself up in a room in colloquy with suitable books! Although he never succeeded in speaking the language, he was able to translate it, and even acquired a "Dictionary of Americanisms" to cope with correspondence from across the Atlantic.

In our days when the "right to information" is so loudly claimed, the "secret" surrounding certain deliberations is often called in question. In this matter Fr. Navarre was in the etymological sense of the word a "secretary" in the highest degree, by his utter discretion in everything that concerned his function and by the consternation he showed when there was any "leakage" of information.

In normal times the General Secretary carried out his work with the order, regularity and quiet demanded by such a task. This could easily lead to bureaucratic routine were it not for occasional extraordinary events such as General Chapters. These impose a considerable amount of work both at the preparation stage and during actual sessions, and the greater part of this work falls on the General Secretary. Fr. Navarre had experience of these on two occasions: the Chapters of 1950 and 1962. On both occasions he acquitted himself of his duty to the general satisfaction and received well deserved compliments from the Superior General and the Capitulants.

However much his time was taken by the Secretariat, Fr. Navarre still found time to do some ministry in communities and to give religious courses in teaching establishments. He had thus the satisfaction of fulfilling his vocation as priest and professor. Several times he gave valuable assistance to students, especially Sisters, preparing for University degrees. He was at all times ready to render service and give useful information. This obligingness was only one aspect of his immense charity which made him so likeable in community. He said nothing bad about any one and preferred to remain silent rather than join in criticism, although "a certain smile" showed that he sometimes held the same views as the critics. In conversation, unless he was laughed on a subject of past or present history—then he immediately warmed up—he kept a certain reserve; he was little inclined to hold forth on futilities and had no taste for argument. He would not stubbornly defend any point of view but would rather yield to that of the other person. This attitude of mind and politeness of manner kept him from displaying his own personality and at the same time from trespassing on the privacy of others.

The discretion which distinguished him as secretary and confrere was also characteristic of Fr. Navarre as a religious. Nothing was more foreign to him than spiritual showmanship. And so we shall not try to enter into a domain which he himself kept secret. Let us mention only what everybody

could notice, his piety in the fulfilment of his religious exercises, his attachment to the observances of the institute, his unwavering convictions, his regularity maintained at such a high level during a life-time that it could only be explained by an exceptionally sound spiritual basis.

Fr. Navarre's activity at the General Secretariat might be epitomised in two words: fidelity to his duty of state and professional conscientiousness. He identified himself, so to speak, with his work. He took pleasure in it, because it enabled him to follow closely the life of the Congregation to which he was so strongly attached. We have proof of this in the account of works and missions which he prepared for each issue of the General Bulletin and in the mission statistics which he published almost every year.

He might have become stale in this bureaucratic occupation had he not continued to develop his personal culture. He read extensively; the bookshop at rue Lhomond had no better customer. His preference went naturally to historical books but he did not despise lighter works which one was surprised to find sometimes in the library of such a serious man. When released from his duties as General Secretary he took refuge in reading as in a sort of artificial paradise, spending most of his day and night in this pastime.

The transfer of the General Administration from rue Lhomond to rue des Pyrénées, decided by the General Chapter in 1962, gave Fr. Navarre extra work and worry. The headaches and insomnia from which he already suffered grew worse. Although he did not allow them to interfere with his work, he sought a remedy for them in frequent visits to the doctor and heavy doses of medicines. Besides, he followed a most abnormal diet, dressed "in duplicibus" summer and Winter alike, and made himself snug in his room with soundproof door and partitions.

In January 1964 he had to resign as General Secretary but he was asked to give a helping hand in the Secretariat and initiate his successor. This meant daily journeys between rue Lhomond where he lived and rue des Pyrénées where he had his office. He accepted this labour without complaint, for in this way he was able to keep in touch with his beloved files and render service with his usual efficiency and discretion.

In 1966 he was more affected than he allowed to be seen by the transfer of the Generalate to Rome. When at the age of 66 he suddenly found himself cut off from what had been his life for more than 20 years, when he saw those

precious papers being piled up in carton boxes and carried to a destination unknown to him, he got worked up to a state of trauma and had a nervous breakdown.

When he recovered he was asked to take up teaching, insofar as his health permitted, at the juniorate in Bletterans where a qualified professor was wanted. He accepted with simplicity and was happy to be found useful. He took some classes and did his share of ministry in the locality. He had lost nothing of his habits of order, punctuality, regularity and willingness. He showed the same interest in the missions and works of the Congregation and kept abreast of contemporary Church history. In a letter to his brother, dated 22.11.66, he deplored "that wind of folly which is shaking some Catholics, even priests and religious who, on pretext of novelty, run the risk of producing a crisis more serious than even a revolution could cause."

Despite the calm he enjoyed in the Jura countryside, his health and nerves which he never really took proper care of, were still subject to attack. Another breakdown obliged him to return to the clinic. It is not difficult to guess how painful it was for a mind of that calibre to be suddenly reduced to incapability. He let nothing of his sufferings appear and accepted this trial without complaint in full submission to the will of God.

His health improved for a time, but he had to return once more to the clinic on 28th June. Death came next day, on the Feast of Ss. Peter and Paul 1970. His funeral took place at Chevilly on 1st July.

For the part he played in training so many of our missionaries and the role he exercised in an organizational structure essential to any institute, Fr. Navarre devoted useful service to the Church and the missions, making fruitful use of the talents which God bestowed on him in abundance. Although he never went on the missions or devoted himself to works that could be called "first evangelisation," he deserves well of the Congregation. He too has a right to the "reward of an apostle."

J. BOUCHAUD, C. S. Sp.

Note: The above article is written for readers of the General Bulletin. It is based on a more complete article written by our Archivist, Fr. Bernard Noel. We take this opportunity of thanking Fr. Noel for his research work and for the documentation with which he supplied us.

J. B.

## PUBLICATIONS RECEIVED

R. LE DÉAUT - J. ROBERT: *Targum des Chroniques*. Tome I. Introduction et Traduction (184 pages); Tome II. Texte et Glossaire (224 pages), in the series, *Analecta Biblica*, 51, Rome, Biblical Institute Press, 1971.

Raymond RUTH, C.S.Sp.: *La charrue abandonnée. Pourquoi?* (Roman vécu en Ardennes). Imprimerie Morière à Lisieux, April 3rd, 1971 (256 pages).

Father Ruth's book is an interesting one. His principal characteristic as a writer is simplicity and a good feel for words: stylistic simplicity free of pretension, but which is pleasant to read; narrative simplicity which contains nothing exceptional, but simply records the author's experience.

The theme is the growth of a vocation; in this case, that of the eldest child. And so it records the action of grace on the soul; grace at work in a limpid soul which cooperates fully and is guided by "signs" of which the subject himself is unaware, to the final destination willed by God. This book should be circulated widely; it could help in fostering similar vocations.

Carlos ESTERMANN, C.S.Sp.: *Penteados, Adornos e Trabalhos das Muilas*, (57 pages). Ed. Junta de Investigações do Ultramar, Lisbon, 1970.

This volume contains a translation of the Portuguese text into French, English and German. Furthermore it provides 48 plates in colour. Another valuable work to add to the list from the pen of this indefatigable missionary and ethnologist.

Alvaro MIRANDA SANTOS C.S.Cp.: *Informática e Psicologia*. (72 pages). Ed. Spa.

Jorge ALARCAO - Alvaro MIRANDA SANTOS, C.S.Sp.: *Aculturação. Aspectos gerais da interpenetração de culturas*. (2nd. ed.) 160 pages. Ed. L.I.A.M., Lisbon, 1970.

Alvaro MIRANDA SANTOS - M. Teresa Duran RAPOSO: *Aspectos sociais de deficiência mental. Deficiência mental ou da família?* (6 pages).

Off-print from a Portuguese journal for the study of mental deficiency.

Pedro CANDJIMBU, C.S.Sp.: *El niño «Mbundu» y los condicionamientos de su desarrollo integral*. (52 pages, polycopied).

A paper presented to the *Institute Lumen Vitae*, in 1970 under the direction of Professor J. Van Nieuwenhove.

*St. Mary's College, Annual 1971: Port-of-Spain, Trinidad.*



# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

N° 759

SEPTEMBER-OCTOBER 1971

GENERALATE C. S. Sp.  
R O M E

*Publication date Nov. 10th*







**FERVOUR - CHARITY - SACRIFICE**

---

**C O N T E N T S**

**SUPERIOR GENERAL'S MESSAGE**

When Prophets disagree.

**DECISIONS OF THE HOLY SEE**

- *Mandatum* for the diocese of Bethlehem
- S. Congregation for Religious: Reply concerning three decisions of the General Chapter.

**DOCUMENTATION**

- The Union of Superiors General & the Synod
- on the ministerial priesthood
  - on the theme of justice in the world.

**INFORMATION**

Publications Received.

**THE SPIRITAN FAMILY**

- Appointments.
- District Councils.
- Works closed down.
- Telephone numbers (Cameroon).
- Consecration to the Apostolate.
- First appointments of young Fathers & date of Mass for the Superior General.
- Our Dead.



# THE SUPERIOR GENERAL'S MESSAGE

## WHEN PROPHETS DISAGREE

*It is true that all the members of the People of God share in the spirit of prophecy, and Vatican II has happily recalled the texts of the New Testament which proclaim this common dignity of christians (Acts 2, 17-21 which recalls the prophecy of Joel 3, 1-5; Apoc. 19, 10). Thus, there exist today also, and there will always exist in the Church, interventions of the Spirit of God, which disconcert by their novelty because they do not fit into any of the existing categories. There will always be a flowering of extraordinary initiatives which manifest the action of Him, who like the wind "breathes where He will"; "you hear his voice but you do not know whence he comes or whither he goes" (Jn 3,9). It is true that the hierarchy cannot claim a kind of monopoly of the spirit of prophecy; very often authentic prophets have not only anticipated the initiative of their hierarchical superiors, but they even had to wait and suffer for a long time in patience before the authenticity of their prophetic mission was recognised. It would be puerile to be surprised at this tension between the two poles which a protestant theologian has called 'the institution' and 'the event'; since, although nobody has the right "to despise the gifts of prophecy" it will always be necessary to check on them, so as to retain what is good (cf. I Thess. 5, 20-22).*

*In fact, there is no guarantee that every initiative which calls itself prophetic is truly inspired by the Spirit of God. Do we not know from our own experience how great is the tendency to present our own personal ideas as those of God? And it is quite obvious today that tendencies presented to us as prophetic are very different from, even opposed to one another. When the "prophets" fail to agree, it is then most of all that we must apply what christian tradition calls the "discernment of spirits." Whether it is a question of voluntary celibacy for the kingdom of heaven, or marriage, or the liturgy, or the priestly ministry, the most diverse points of view claim a hearing, and the more they conflict with the official teaching of the Church, the more they claim to be prophetic. St. Paul himself already came up against such claims apparently, if we admit the full force of the expression which concludes the chapter affirming the*

*excellence of voluntary celibacy: "And I think that I too have the Spirit of God" (I Cor. 7,40).*

*There are criteria for the discernment of spirits, and I would like simply to invite you to reflect on them. There is the one which St. John gives in his first Epistle: fidelity to the apostolic teaching (I Jn 4,1-6). There are also the principles which St. Paul recalls for the community of Corinth (I Cor. 12,14): the subordination of all the charisms to charity, to the common utility, to mutual edification, finally, order and peace in the acceptance of the apostolic tradition and authority (cf. I Cor. 14,35-40). There is also the enumeration of the fruits of the flesh and the fruits of the Spirit in Chapter 5 of the Epistle to the Galatians (5,19-24). In my opinion, there is no better commentary on this latter text than the teaching of the Venerable Libermann. It is well known how often he returns to this theme — the signs which enable us to recognise the action of the Spirit of God, whether it is a question of spiritual direction or of apostolic activity. The terms gentleness, kindness, patience, humility, peace etc. are liberally sprinkled all over his letters and recall insistently the list of the fruits of the spirit given by St. Paul: "charity, joy, peace, patience, kindness, goodness, confidence in others, gentleness, self-control, etc. (Gal. 5, 22-23). I am sure he would say to us today what he taught throughout his life: the Spirit of God does not act in contention, in natural impulsiveness, in impatience, dissension, quarrels, but as the Pastor Hermas says: "The prophet who has the Spirit which comes from on high is kind, calm, moderate... and he makes himself the inferior of all" (Mand. XI, 8).*

*This is not to preach conformism, still less blindness. But what I have said calls for constant attention to others (all the others); continual detachment from oneself, a distrust of one's own judgment. Father Le Meste has recently written an article on the sense of humour of Father Libermann: we also should be attentive not to be too absolute in our preferences and our ideas, not to sacralise them as if they must necessarily come from God, directly. It is the whole church which has received the spirit of prophecy: may we receive it in abundance, in the Church which is qualified to discern it.*

JOSEPH LECUYER

Superior General C.S.Sp.

# DECISIONS OF THE HOLY SEE

## I. Sacred Congregation for the Evangelisation of Peoples

*By a decree of February 24th 1969, the S.C. for the Evangelisation of Peoples abolished the "Ius Commissionis" which, in future will be replaced by either a "Mandatum" or a simple contract. We give here the text of the first 'Mandatum' we have received.*

### SACRA CONGREGATIO PRO GENTIUM EVANGELIZATIONE SEU DE PROPAGANDA FIDE

#### DECRETUM

Exc.mus Dominus PETRUS KELLETER, C. S. Sp., Episcopus diocesis Bethlemensis in Africa Meridionali, ab hac Sacra Congregatione pro Gentium Evangelizatione seu de Propaganda Fide petiit ut Congregationi S. Spiritus MANDATUM detur ad collaborandum in memorata diocesi cum et sub eodem Episcopo, ad normam Instructionis eiusdem Sacri Dicasterii "Relationes in territoriis missionum" diei 24 februarii 1969.

Quamobrem, cum praelaudata Congregatio per proprios Superiores maiores in huiusmodi collaborationem consenserit et conventionem de eadem cum Episcopo iniierit, quam hoc Sacrum Dicasterium die 6 septembris A.D. 1971 confirmavit, hoc idem Sacrum Consilium Christiano nomini propagando, quo Ecclesiae incremento animarumque salutis in illa ditione aptius consulatur, per praesens Decretum eidem Instituto MANDATUM expetitum confert.

Meminerint vero partes sese conventionem ita approbatam substantialiter mutare vel ab eadem recedere non posse nisi de consensu huius Sacrae Congregationis, cui soli competit Mandatum collatum pro opportunitate revocare.

Contrariis quibuslibet minime obstantibus.

Datum Romae, ex Aedibus Sacrae Congregationis pro Gentium Evangelizatione seu de Propaganda Fide, die 7 mensis septembris A.D. 1971.

AGNELUS Card. ROSSI, Praef.

† D. S. LOURDUSAMY,  
Secr. Adj.

## II. Sacred Congregation for Religious

Further correspondence concerning three decisions of the General Chapter (CDD page 9).

*In a letter dated January 28th 1971 (cf. General Bulletin No. 756, March-April 1971, p. 7), the S.C. for Religious replied to our request for the approval of three decisions of the General Chapter. Further to this letter, the General Council wrote again to clarify certain points, and has now received the reply of the Sacred Congregation.*

*We reproduce here the text of the two letters. The General Council will discuss this reply soon at one of its meetings, and will forward its observations to the Sacred Congregation for Religious.*

1st March 1971

Very Rev. Father E. Heston C.S.C.,  
Secretary,  
S. Cong. for Religious & Sec. Inst.,  
Piazza Pio XII,  
00193 ROMA.

Very Reverend and Dear Father Heston,

On behalf of the General Council of the Congregation of the Holy Ghost, I wish to acknowledge receipt of your letter dated 28th January, and to thank you for your kind consideration of our submission. Having carefully considered your reply, we now respectfully submit some further considerations.

I. - With regard to the first point of our request, as you point out, this is adequately covered by the terms of the decree of 4th June 1970.

II. With regard to the second point, concerning the new status of Brothers in the Congregation, we have already begun to apply the decree of November 27th 1969, but we retained the further hope that in our Congregation, by reason of the explicit wish of the General Chapter, Brothers would be allowed to accede to all posts of authority without exception, unless, obviously, the functions of a particular office should require the actual exercise of the sacrament of Orders.

In fact, we have become increasingly aware that many of the posts formerly reserved to priests would be better carried out by laymen. We have also come to realise the need for lay people at the heart of our missionary teams and not merely as adjuncts; the work of evangelisation in the full sense far transcends the field of the ordained minister. In such a situation, it appears intolerable that any distinction should be made between members qua religious, by reason of the clerical status. The inconvenience you mention of modifying a decision reached by a 'Plenarium' can scarcely weigh against the conscience of an entire Congregation as expressed by its General Chapter.

The General Council, therefore, respectfully requests that the recommendations of the General Chapter on this matter be reconsidered by the Sacred Congregation for Religious, in the light of present missionary needs and practice.

III. With regard to the third part of our submission, the General Council regrets that the rather summary manner in which the text was presented seems to have led to some misunderstanding. There was never any question of changing the nature of the Institute but simply of changing certain canonical prescriptions concerning our way of life.

There can be no doubt that at least as from 6th May 1855, our Congregation has been a "religious congregation" in the fullest sense. Yet, up till 19th May 1918, when the Code of Canon Law was promulgated, it was possible for one to be a member of our Congregation without ever taking perpetual vows. In fact, it

is precisely because we were religious that we were obliged to conform to the new prescriptions of the Code. It cannot be maintained that the Code of Canon Law changed our nature in any way, though it did change certain legal prescriptions concerning our way of life. Neither would it now change our nature if we revert to the legal structures of pre-code days, which, in fact, appeared to our Chapter to be more applicable to our nature as a missionary institute practising the evangelical counsels in common.

The General Council now wishes to sub-divide its original third request as follows:

1) In the first place, it makes a special plea for the possibility of admitting members whose commitment shall consist of *renewable temporary vows*. We maintain that such a form of commitment is eminently in accord with our spiritan tradition which was sacrificed to uniformity by the Code of Canon Law.

Secondly, there is a practical reason. More and more we find that many young people, from a laudable sense of responsibility, sincerity and authenticity, are unwilling to commit themselves blindly to the missionary apostolate without having some experience of this way of life and proving to themselves that they are capable of doing really effective work in this field. As a general rule, they intend to commit themselves permanently, but consider that it would be imprudent to do so without knowing what is involved. We therefore come up against the difficulty that these students wish to be ordained without taking perpetual vows. From our point of view, we see no problem in this, and we foresee that there would be no difficulty in having these priests incardinated in some diocese, should they, exceptionally, decide to leave at the end of a period of temporary commitment.

The General Council, therefore, wishes to re-iterate its request that the form of commitment by renewable temporary vows be approved for our Congregation.

2) The question of "*other forms of commitment*" may be treated separately from that of renewable temporary vows. Here again, there is no intention of changing the nature of the Institute. The possibility of replacing temporary vows by "some other kind of commitment" has been introduced by the Instruction 'Renova-



tionis Causam' no. 34, I. Yet "the norms and directives contained in the present Instruction deal with religious Institutes in the strict sense" (ibid. no. 3). Nowhere is it implied that the members in formation who adopt this new type of commitment are any less 'religious' than the others who make temporary vows. These new regulations do not involve a change in the nature of the Institute.

What is being asked for in the present request is that members of the Congregation be allowed to continue to make such "other kinds of commitment" even beyond the period of training. It is true that in the thought of "Renovationis Causam" such commitments are seen as a preparation for perpetual profession. But in the preceding paragraphs a case has been made to show that perpetual profession does not historically form an essential element in the nature of our institute.

The General Council regrets that in its original submission, it did not enter sufficiently into these details concerning the history of renewable temporary vows in our Congregation. These shed a new light on the request of our General Chapter not only for the re-introduction of this kind of commitment, but also of "other forms of commitment." The basic reason for suggesting these changes is the impression that the present Code of Canon Law seems to envisage only one form of religious life — the monastic form; and that the application of the Code in 1918 did violence to other legitimate forms of religious life. Once again, what is requested is not a change in the nature of the Institute, but in certain legal restrictions which are seen to be hampering its present development.

With sentiments of deep esteem,

I remain,

Yours very sincerely in Christo

DONAL O'SULLIVAN C. S. Sp.

*Assistant General*

**SACRED CONGREGATION FOR RELIGIOUS  
AND SECULAR INSTITUTES**

Rome, 22 June 1971

Prot. No. 16402/69

Reverend Father Joseph Lécuyer,  
Superior General,  
Congregation of the Holy Ghost,  
*ROME.*

Reverend Father,

The Sacred Congregation for Religious and Secular Institutes has received your request of the 1st March ult., in which your General Council asked that certain decisions, taken the 26th January 1971 concerning your General Chapter, be reconsidered.

1. The Sacred Congregation regrets that, in the case of clerical institutes, it cannot authorise that superiors at all levels may be indifferently priests or brothers. The decision of the plenary Assembly, published by the decree "Clericalia Instituta" on November 27th 1969, has once more been confirmed by the Holy Father on September 24th 1970, on the occasion of an audience conceded to the Cardinal Prefect.

To grant the request, formulated by Father O'Sullivan in the name of the General Council, would be equivalent to modifying the nature of your Congregation by declaring it non-clerical, thus classifying it among the Lay Institutes with the juridical consequences that this would involve.

2. With regard to the taking of vows or possibly other forms of commitment, it is true that the Council ("Lumen Gentium," Chap. VI) provides for "vota aliave sacra ligamina" for "religious." It is well however to recall that in this text, as is also the case for "Perfectae Caritatis," the Council presents religious and religious life in a very wide sense which includes the Societies of common life and secular Institutes.

Although the Instruction "Renovationis causam" permits even candidates for the religious life strictly so

called to substitute for vows other forms of commitment, this is in order to emphasise all the more the profound value of perpetual profession, which necessarily includes taking the three vows of chastity, poverty and obedience. ("Renovationis causam," n. 35, II). Thus, promises or other commitments are merely a preparation for taking vows. There can, therefore, be no question of all the members of a religious congregation having the right either to take vows or to bind themselves by promises of which the content would be left to the free determination of the general chapter.

3. Your council also requests the possibility of only temporary vows for those who would desire this, and an appeal is made to the traditions of the Institute to justify this request.

Ecclesiastical legislation does, in fact, make provision for this situation in the case of certain Institutes, and there exist Congregations in which only temporary vows are taken. After a period of trial the clerics receive Major Orders and are incorporated into their community. Should they leave the religious state, they cannot perform any act of priestly ministry until they have first been accepted by a Bishop. Experience, however, proves that this is a source of constant difficulties.

In conclusion, should the next General Chapter desire to re-submit these propositions, it would be necessary, first of all, to consult all the professed members of your Society. The Sacred Congregation is willing to study the questions which are submitted to it, but it does not consider itself authorised to approve decisions which would change substantially the nature of an Institute.

Assuring you, Reverend Father, of my religious respect,

E. HESTON C. S. C.

*Secr.*

G. BOLDUC C. S. V.

*Chef de Bureau*

# DOCUMENTATION

---

## THE UNION OF SUPERIORS GENERAL & THE SYNOD

### I. On the Priesthood

*The following text summarises the point of view of the Superiors General on the first theme of the Synod — the Priesthood. For its study of the Synodal document, the Union of Superiors General (which represents 179 Institutes) held a three day study-session at Villa Cavaletti, in which 60 Superiors General participated. Father Lécuyer acted as Chairman of this assembly, at the conclusion of which a questionnaire was drawn up and sent to all Generalates of the U.S.G. The replies to this questionnaire were processed, and synthesised in the document which we reproduce below. This represents therefore the considered opinion of the Superiors General for whom Father Lécuyer acted as spokesman in the Aula of the Synod on October 1st 1971.*

Summary of the replies received to the questionnaire on

### “ THE SYNOD & THE PRIESTHOOD ”

1. We approve the following objectives for the Synod (which seem to be already presented by the Preparatory Document):

a) That the primary objective of the Synod be *pastoral* in character, with a view to helping priests;

b) by examining the present *crisis* of the priesthood;

c) by facing up *frankly* to the *urgent practical problems* with which priests are confronted today, and by seeking constructive solutions for them.

d) manifesting by these efforts an obvious concern for the personal problems of priests of today.

2. - In order the better to achieve these ends, we think it opportune:

a) to recognise the *positive* elements of the present crisis, and the good qualities of those priests who are generously seeking how to adapt the life and ministry of the Church to the needs of a world that is evolving.

b) *not* to attempt to give, from a doctrinal point of view, a "complete theology of the priesthood." It is doubtful if such a treatment would be possible today, so as to provide a theology that would take account of all "the signs of the times." Furthermore, a time of crisis is not the best time to take a decision, especially when there would be question of formulating a theology to resolve the crisis itself.

c) The theological aspects would be enriched by being examined in the course of the discussions on practical problems.

3. *We are of the opinion that the Synod should discuss* frankly three subjects which we consider of the utmost urgency:

a) the social and political involvement of the priest.

b) the economic question: the remuneration and the financial security of the priest, the possibility for some to take up employment in the "civil" sphere in special circumstances.

c) the different aspects of the "family dimension" of the priestly life, with frank discussion of celibacy.

4. We note, with regret, the almost complete omission from the document of any worthwhile consideration of the *religious* priest. We express the hope that the Synod itself will rectify this defect.

5. We observe and we approve the intention to deal with the continued training of priests. We consider that this is a subject of absolute importance which requires profound and realistic study, as well as well-defined action.

6. *De coniuncta ratione agendi in Ecclesia.*

Again we observe with satisfaction that the Synodal document insists on the importance of the attitude of the Bishops in the matter of co-responsibility. It would be useful if, at the Synod, the Bishops were to make reports on what they have done with regard to "senates

of priests " etc., on the positive results that have been obtained, *and also on the integration of religious into the pastoral activity.*

7. Since, at the present time, one of the elements of the crisis is a new definition of the role of authority in the Church, a good study on the subject of " authority " would render great service, if it could be done with the necessary insight and discrimination.

8. - *De vita spirituali pastorum.*

a) It is well to insist on the value of prayer and the Eucharist in the life of the priest.

b) However, since we are at present passing through a period of transition in the matter of spirituality, we question the wisdom of insisting on the necessity of particular practices.

c) We think it would be preferable to propose strongly that each one search out a true life of prayer, and that he pray, as the disciples did, that the Lord would teach us how to pray in this modern world.

d) The question of the sacrament of Penance needs to be treated in a more realistic fashion. This is a universal problem which does not admit of an easy solution, and which has other causes besides the " loss of the sense of sin." It is a problem which cannot be passed over in silence, and so we make the following suggestions :

i) It must be recognised frankly that there is a general dissatisfaction with regard to the present practice of confession. It appears to be impossible for many young people (including religious, priests and seminarists) to share the old appreciation for frequent confession in its traditional form.

ii) Consequently we suggest that the Synod study and propose some practical means of implementing the directives of Vatican II which demand that the rite and formula of the Sacrament be revised. (Const. de Sacra Liturgia, no. 125).

iii) The contribution of religious communities to the discovery of a renewal of the sacrament of Penance could be encouraged by giving them the liberty to carry out certain experiments.

## 9. *Celibacy.*

a) The Synod should insist on the value of celibacy, and on the important place that priestly celibacy occupies in the Church. It would seem normal here, to express appreciation of the contribution made to the life of the Church by religious priests and by other celibate priests living and working in community.

b) Without in any way weakening the force of this affirmation concerning the value of celibacy, the Synod should fearlessly face up to the "new fact in the Church," namely, the questioning on such a wide scale of the opportuneness for the Church to continue to call to the priesthood only those who consider that they have the charism of celibacy.

c) At this point, we approve the proposal of the Synodal document to discuss the possibility, for the good of the Church in certain places, of ordaining married men, weighing the advantages and disadvantages that would result from such a decision.

d) There was a division of opinion among the Superiors General on the following points:

i) Even if the proposition c) above is adopted, we do not think that priests who marry after being ordained to the celibate priesthood should be allowed to continue their ministry. (70% in favour of this proposal).

ii) Priests who marry after being ordained as celibate priests, thus returning to the ranks of the laity, shall be neither more or less favoured than other married christians who, in certain places, may be considered as candidates for the exercise of the priestly ministry; the first thing to consider in all these cases being what is most useful. (30% in favour of this proposition).

## 10. *Politics.*

a) The priest, like the Church should be concerned about all the domains of human existence, including political realities.

b) However, as a general rule, the action of the priest in politics will be indirect: he educates and inspires laypeople to take part in the political life of the country, in conformity with the directives of the Gospel.

c) Nonetheless, cases can arise where the priest may be called on to intervene more directly in political activity:

i) when the people have not yet reached the level of development that would enable them to assume the role of lay leaders.

ii) when loyalty to his people in the struggle against injustice demands that he act in his capacity of leader of the christian community. (*Many accept this proposal only with reserves, or are even opposed to it*).

d) We consider that the Synod should show itself understanding with regard to the difficulties and tensions which certain priests experience today concerning their involvement in political questions.

e) In particular, we hope that the Synod will be able to give some directives for the case where, if someone defends the regime in power, he appears to be collaborating with a government, which by reason of its injustice and exploitation of the people, ignores the demands of the Gospel. Still, it sometimes happens that speaking against the regime would provoke hostility against the Church and lead to the expulsion of the priests. Could the Synod give certain lines of conduct clearly inspired by the Gospel?

#### 11. *The financial question.*

a) We suggest that the Synod deal with the question of equitable remuneration for the clergy as a question of primary and not of secondary importance.

b) The Synod should insist that priests have a certain degree of financial security, so as to enable them to live and work in the simple 'dignity' which is becoming to them.

c) The inequalities which cause justifiable discontent and hinder a spirit of brotherhood among priests, should be condemned.

d) From another point of view, certain lines of conduct could be given about how the Church, its ministers and religious, while being realistic about their needs in the financial order, should avoid giving the impression of being too preoccupied about material possessions.



12. - *Professional and civil occupations for priests.*

a) A priest is first of all a minister of the Gospel.

b) However, in spite of certain risks inherent in a priest's involvement in professional and secular occupations, there are circumstances where such involvement can be a very good thing.

c) The reasons which can be given in favour of such an involvement are the following:

i) pastoral and apostolic objectives;

ii) the manifestation of the presence of the Church in the life of the people;

iii) more personal reasons, for example:

— when in a certain parish, there is so little ministry to be done that the priest risks being condemned to inactivity;

— when the priest's remuneration is insufficient;

— when this helps a priest to realise his personal dignity as a man in the eyes of the professional groups among whom he exercises his activity. (Some do not accept this latter point).

d) Consequently we recommend the Synod to direct its attention to, and give directives for, possible pluriformity in the sacerdotal ministry — full-time, part-time etc. This will be all the more necessary, if the Synod — as has been proposed — admits the possibility of ordaining married men.

## II. Justice in the world

*The following propositions are taken from a report of the General Assembly of the U.S.G. which was held on September 9th. They resume the work done by the special commission set up by the U.S.G. to brief the ten delegates elected to represent the Superiors General at the Synod, and to speak in the name of the members of religious institutes and their superiors.*

*This commission called on the help of a group of experts, and also invited the participation of the International Union of Superiors General (which represents the Sisters). It also undertook to sound out the opinion of the various generalates, all the time keeping the ten*

*delegates in touch with its work. The synodal document was carefully studied, and certain preliminary proposals were formulated which were discussed at a meeting on June 1st.*

*Following on this meeting, a questionnaire was sent to the Generalates concerning the principal points to be discussed and voted on at a General Meeting of the U.S.G. On the basis of the replies received, the commission was able to formulate new proposals designed both to stimulate discussion and to suggest practical applications. Study groups and a general meeting finally drew up the following propositions and indicated an order of priority. Each proposition was proposed and voted on by a show of hands. This final meeting was attended by 49 Superiors General or their official representatives.*

## PROPOSITIONS AND ASSEMBLY STATEMENT

### **Proposition 1:**

Given the numerous letters and statements issued by the Holy See and Episcopal Conferences on the subject of Justice, there does not seem to be any need for another major pronouncement of the Synod along the lines of those already made. (39 YES 0 NO).

The Church Authorities and the Holy Father himself have already in the last ten years given adequate teaching on principles of social and international justice. No more documents of this nature are needed. They should however be endorsed, and certain major principles be reaffirmed as essentially evangelical, in a language that can reach and stir even the silent majority.

The Synod as representing the Hierarchy and counselling the Holy Father should make their statement an appeal to consciences, an appeal for action, a charter to the universal Church for action at the local level. Their statement should also contain an admission of the Church's failure in many respects and a commitment to reform.

There will be much publicity surrounding the Synod. It should be used to promote human rights as in the Synodal working document n. 7-11; further assertions of mere good intentions will entail for the Church a further loss of credibility.

**Proposition 2:**

The Synod should examine how the teachings of the Church on justice can be more effectively translated into concrete actions by different groups in the Church (Hierarchy, clergy, religious and lay people) and at different levels (local, national, international). (42 YES 0 NO).

While recognizing that the Synod depends on the Holy Father's initiative and on his requirements, it was felt that for the sake of solidarity and subsequent unity in action, the religious (including women) and the laity should be adequately represented, and responsibly involved in subsequent action.

Effective action requires broad uninhibited consultation; it also requires freedom to form among the People of God (including Bishops) groups for action which will receive backing from the Hierarchy when their action is in keeping with Gospel criteria.

The Synod should have respect for local situations as indicated in the Synodal working document n. 51-54; the result envisaged should be an all-round commitment to promote justice and equity, to forestall or fight injustice and inequitable privilege, as and where it persists, always starting inside the Church.

**Proposition 3:**

The Church can act on two fronts: *a*) through active involvement in the promotion of justice in the world; *b*) by bearing witness to justice in her own life and institutions. These two approaches are necessary and complementary. In the present circumstances, however, should the Synod emphasize one more than the other or both equally? (*a*, 5; *b*, 22, both equally 13).

There was an absolute majority opinion in favor of reform of life and institutions within the Church as prior, though complementary, to the fight for justice in the world. It was felt that the Synod should lay emphasis on this orientation. Injustice is the expression of an attitude of greed, domination and selfishness; even in the Church it is likely to continue, but credibility can increase only if there is positive action for reform of our own situation and mentality.

It would be a mistake to concentrate too exclusively on internal reform; the struggle for justice in the world reveals our own failures and motivates changes of attitudes and structures.

**Proposition 4:**

There will be no substantial and lasting improvement in the field of justice, unless mental patterns and attitudes are changed and a true metanoia takes place. In the promotion of justice; therefore, the Synod should give priority to activities that can lead to those changes (educational and pastoral effort). 40 YES 0 NO.

In accordance with the Synodal working document (n. 52) there is a general feeling that the metanoia is not just something to be preached, that the change of attitude in Church leaders is not to be merely intellectual, and that the way to effect our own renewal and regain credibility is to take action which is in itself educational and also pastoral.

The need is not only for justice, but also for equity. This means abandoning claims for privileged status and modifying the structures that perpetuate it. Privilege is a major obstacle to credibility.

In some areas local metanoia is impeded by news media that filter and distort facts. The voices of neighbouring local Churches must then be heeded in the search for metanoia.

In many places the critical function of the Church can be used to prevent the legalizing of injustice that in course of time is accepted as a cultural heritage.

The basis of Church strategy must be simply the Gospel values that sustain and promote the dignity and integral well-being of every man.

**Proposition 5:**

The Synod should focus on some concrete areas for renewal in the life of the Church. The following seem to be among the most important and urgent. The examples given within each area are taken from the answers received:

1) Temporalities (ownership and use of material goods.)

- 2) Due Process
- 3) Equality and Discrimination
- 4) Participation and subsidiarity
- 5) Association with, and use of, power
- 6) Freedom and "Openness."

Rank these six areas (in order of preference) and indicate the concrete action (cfr. examples given) to which priority should be given.

By a large majority the opinions of the assembly indicated ecclesiastical temporal interests and particularly the life-style of hierarchy, clergy and religious as the main area for interior renewal of the Catholic Church. Other temporal issues demanding examination were the wages and terms of employment of Church-attached personnel, the ownership and administration of land, buildings and finances, the distribution of resources (including personnel) throughout the Church.

The second area requiring urgent action inside the Church is considered to be that of establishing really representative councils of clergy, religious and lay people.

Next came the necessity for removing the stigma of the Church being tied to and dominated by those classes and individuals possessing power and wealth. While understandable in its genesis, this link diminishes the apostolic evangelizing freedom. Severing the link will involve sacrifices in many localities but will increase authenticity and credibility.

Closely allied to the preceding point, demanding equally urgent reform is the diversion of so much of the Church's services to the well-to-do classes. Great wealth is not necessarily unjust; injustices emerge and are seen as conditions change; continual reappraisal and instruction of consciences is required; tacit acceptance can well be accepted as positive approval. In the same field of discrimination is the traditional inequality and disregard of women in the Church, which is unacceptable in the modern world, the women have much to give, the right to give it, not merely in terms of implementing decisions but in policy-planning and decision making.

In fifth place for interior Church reform the assembly ranked the need for freedom and openness, the provision of accurate information when it is honestly sought.

Continued patterns of secret communication and administration can only harm the Church's image.

Openness will entail criticism perhaps, but if the Church is to be an effective sign it is unavoidable. The lack of credibility and gospel authenticity is due mainly to the maintenance of out-dated institutions, survivals from an age when the Church exercised temporal sovereignty.

Gospel authenticity will sometimes demand confrontation rather than accommodation with worldly powers.

Finally in terms of priority if not urgency came the question of due process, "that no individual or institution should be judged or investigated without fair hearing and proper procedure." Respect for persons is a sign of evangelical inspiration; lack of it is an unequivocal indication of secularized autocracy.

### **Addendum:**

Emerging from the Assembly and the Group Discussions came two propositions which survived the opinion poll.

The first was that though the Synod is not a court of justice nor will it be able to call in question the actions of governments, certain contemporary injustices should be isolated and condemned again: systems of apartheid, speculation in money and land, prevailing systems of international commerce, and torture.

The second was a call for a reappraisal of the diplomatic activities of the Holy See which are compatible with the Church's mission only when serving and not frustrating the evangelical apostolate.

# INFORMATION

## PUBLICATIONS RECEIVED

- Mgr. Moyses ALVES DE PINHO, Retired Archbishop of Luanda:  
« *A Igreja de Cristo* ». 1971. Casa nun'Alveres, Porto.  
245 pages.
- J. LÉCUYER C.S.Sp.: « *La Chiesa nel Nuovo Testamento* » in  
« *Introduzione al Nuovo Testamento* ». Reprinted 1971.  
Pages 997-1014.
- R. LE DEAUT C.S.Sp.: « *Apropos a Definition of Midrash* » in  
« *Interpretation* », July 1971, Vol. XXV, no. 3. Richmond,  
Virginia, U.S.A. Pages 259-282.
- François RENAULT P.B.: « *Lavigerie, l'esclavage africain et  
l'Europe, 1868-1892* ».  
Tome I Afrique Centrale (433 pages);  
Tome II Campagne anti-esclavagiste (510 pages).  
Edition E. de Boccard (one volume may be bought se-  
parately).
- François RENAULT P.B.: « *L'abolition de l'esclavage au Séné-  
gal: l'attitude de l'administration française (1848-1905)* ».  
Off-print from Société française d'Histoire d'outre-Mer  
Tome LVIII, No. 210, 1st trimester 1971. 85 pages.
- Pierre LINTINGRE: « *Le Vénérable Père Séraphin de Léon, apô-  
tre du Sénégal et de la Sierra Leone* ». Roma 1971.  
Istituto Storico dei Fr. Minori Cappuccini. 42 pages.
- F. GILS C.S.Sp.: « *Vers la mission universelle* ». « *L'âme mis-  
sionnaire de Paul* ». « *Un travail en équipe* ». In Cahier  
trimestriel « *Evangile* », published by *Evangile et Vie*,  
2 rue de la Planche, Paris VII. Nouvelle série no. 82.  
2è trimestre 1971. Pages 3-36.
- « *Pirogue* »: a new African review edited in Africa (language  
French). A excellent aid for the presentation of the chris-  
tian message in a manner adapted to Africa, for Catho-  
lic Action Study Groups etc.  
4 issues per year from: 184 Avenue de Verdun, F-92,  
Issy-les Moulineaux.
- Rockwell College Annual 1971*. Ireland.

# THE SPIRITAN FAMILY

---

## APPOINTMENTS

By the provincial administration:

**Superior of the Community at Baarle-Nassau:**

Father Henricus ARENDS (second period of three years).  
(Letter of August 12th, 1971).

## DISTRICT COUNCILS

**Makurdi:**

Father Robert SHERWOOD, 1st. Assistant, Michael MURPHY, 2nd. Assistant, Thomas FRIERY, James BROWN, Secretary, Bernard O'REILLY, Peter JEFFERY, John GROVES.

**Ontario:**

Father Nicholas McCORMACK, 1st. Assistant, Michael TROY, 2nd. Assistant, James GOSSON, Bursar, Edward GRAHAM, John GEARY, Michael SCOTT. (Letter of September 18th, 1971).

## RESIDENCE CLOSED DOWN

**United States:**

— Parish of Holy Spirit, Tuscaloosa, Alabama (August 20th, 1971).

— Parish of Our Lady of Lourdes, Abbeville, Louisiana (June 30th, 1971).

## TELEPHONE

New telephone numbers in Cameroon:

**Douala:**

— Mission Procure C.S.Sp. 42 27 97

— Bishop 42.37 14



**Yaounde:**

- Procure 22 24 89
- Archbishop 22 24 78
- Spiritan residence 22 30 13

**CONSECRATION TO THE APOSTOLATE**

The following made their consecration to the apostolate:

**One-year vows:**

at *Cornwells Heights*, August 7th, 1971, Bro. Edmond KROTZ.

at *Inkster*, August 8th, 1971, Mr. Timothy Michael CROWLEY, Bro. Jude COSTA.

at *Lafayette*, August 22nd, 1971, Mr. Aubrey G. CARMON.

**Three-years vows:**

at *Ferndale*, July 30th, 1971, Mr. Michael Francis O'NEILL.

at *Paris*, August 11th, 1971, Bro. Jean-François COQUEREL.

at *Allex*, August 14th, 1971, Mr. Bernard GERLAND.

at *Saint-André* (Reunion), August 14th, 1971, Mr. Bernard LEMELIN.

at *Tuscaloosa*, August 15th, 1971, Mr. David Trice COTTINGHAM.

at *Ferndale*, August 22nd, 1971, Bro. Ambrose MURTHA.

at *Bouveret*, September 13th, 1971, Messrs. Gabriel MAILLARD, Raphael PASQUIER, Jean Marc ZUFFEREY.

**Perpetual vows:**

at *Conseilheiro Pena* (Brazil), June 21st, 1971, Father Otacilio NUNES LEITE.

at *Cornwells Heights*, August 7th, 1971 Mr. SAKOVICH.

at *Opelousas*, August 14th, 1971, Bro. Nathaniel PAILLET.

at *Ferndale*, August 22nd, 1971, Messrs. Robert H. BUTT, David M. HAGGERTY, Christopher P. PROMIS, Edward J. VILKAUSKAS.

at *Pittsburgh*, August 22nd, 1971, Father Edward L. MURRAY, Messrs. Dennis GUTHRIE, William PODOBINSKI.

at *Bouveret*, September 13th, 1971, Mr. Gabriel FOURNIER.

**HOLY ORDERS**

at *Barcelona*, March 27th, 1971 (Mgr GUIX FERRERES, Auxiliary Bishop of Barcelona):

**Tonsure:**

Mr. Fernando HERRAIZ.

**First Minor Orders:**

Messrs. Fernando HERRAIZ, Heliodoro MACHADO.

at *Barcelona*, April 2nd, 1971 (Mfr DAUMAL SERRA, Auxiliary Bishop of Barcelone):

**Second Minor Orders:**

Messrs. Fernando HERRAIZ, Heliodoro MACHADO.

at *Barcelona*, April 25th, 1971 (Mgr CAPMANY CASAMITJANA, Auxiliary Bishop of Barcelona):

**Sub-Diaconate:**

Mr. Helidoro MACHADO.

at *Barcelona*, June 6th, 1971 (Mgr GUIX FERRERES, Auxiliary Bishop of Barcelona):

**Diaconate:**

Mr. Heliodoro MACHADO.

at *Maastricht*, August 21st, 1971 (Mgr H. BEEL, Auxiliary Bishop of Roermond):

**Priesthood:**

Mr. Jef LITJENS.

## APPOINTMENTS OF YOUNG FATHERS (1971)

### Province of France

Frs. BONNETIER Daniel	Bangui	Mass	on the	23rd
DEGLAIRE Pierre	Sénégal	—	—	6th
FRADET Yves Marie	France (studies)	—	—	8th

### Province of Ireland

Frs. BYRNES James John	Sierra Leone	—	—	1st
CRONIN Brian Joseph	Ireland (studies)	—	—	2nd
DAVIN Diarmuid	Kenya	—	—	3rd
FEENEY Michael Dominick	Sauth-West Brazil	—	—	4th
HASSON Gerard	Ireland (studies)	—	—	5th
KEANE Martin	Kenya	—	—	6th
O'CONNOR John Joseph	Sierra Leone	—	—	7th
REBEYRO Lloyd	Ireland	—	—	8th
PIAT Maurice	Mauritius	—	—	19th

### Province of Germany

Frs. BREUNIG Hans Karl	Germany	—	—	3rd
KLEIN Michael	Bethlehem	—	—	23rd
MERKEL Meinrad	Germany (3 years, then Alto Juruá)	—	—	30th*
STRAUBINGER Harmut	Southern Brazil	—	—	1st

### Province of Portugal

Frs. CORREIRA ANDRADE Antonio	Luanda	—	—	14th
DOS REIS GASPAR José	Nova Lisboa	—	—	25th
LIVELA Sabino	Nova Lisboa	—	—	31st*
RIBEIRO MENDES José	Nova Lisboa	—	—	23rd
DA SILVA FERREIRA Enrique	Sa da Bandeira	—	—	31st*

### Province of Spain

Frs. CARRETERO FERNANDEZ Narciso	?	—	—	15th
CABELLOS ALCANTARILLA Jesus	?	—	—	16th

### Province of Swizerland

Frs ETIENNE Claude	Sénégal	—	—	3rd
PARIAT Jean Claude	Swizerland (studies)	—	—	8th
POCHON Pierre	Madagascar	—	—	20th

**Province of England**

Fr. HOPPER Paul	Makurdi	Mass on the 15th
-----------------	---------	------------------

**Province of Canada**

Frs. BEAULIEU Blondin	Kabba	— — — 25th
VERRETTE Serge	Kabba	— — — 25th

**Province of Trinidad**

Fr. WAYOW Peter	Paraguay	— — — 20th
-----------------	----------	------------

**Vice-Province of Poland**

Frs. KOLODZIEJSKI Leon	Yaoundé	— — — 19th
KOSIELSKI Zygmund	Yaoundé	— — — 19th

**District of Eastern Nigeria**

Frs. EKWUNIFE Anthony	Eastern Nigeria	— — — 3rd
EMEANUO Simon	Eastern Nigeria	— — — 4th
MBAH Jonathan	Eastern Nigeria	— — — 16th
OKOYE James	Eastern Nigeria	— — — 25th
AKALAWU Ambrose	Eastern Nigeria	— — — 14th
NWANYIA Damian	Eastern Nigeria	— — — 15th
AKWUE Francis	Eastern Nigeria	— — — 16th
MBEFO Luke	Eastern Nigeria (studies)	— — — 20th
TETEH Lawrence	Eastern Nigeria	— — — 30th*

---

or the last day of the month.

**OUR DEAD**

Father Jean Marc KITIYI, of the District of Bangui, died at Boali on July 25th, 1971, aged 35 years. He had been professed for 13 years.

Father Frans Josef HÜBSCH, of the District of Kilimanjaro, died at Moshi on August 21st, 1971, aged 86 years. He had been professed for 62 years.

Father James BENTLEY, of the Province of England, died on August 25th, 1971, aged 62 years. He had been professed for 41 years.

Brother Victorien BIEBER, of the general administration, died at Fribourg on August 30th, 1971, aged 56 years. He had been professed for 36 years.

Father Léonard LE JALLÉ, of the Province of France, died at Langonnet on September 11th, 1971, aged 68 years. He had been professed for 47 years.

Father Josep R. KLETZEL, of the Eastern Province of the United States, died at Pittsburgh on September 11th, 1971, aged 60 years. He had been professed for 40 years.

Father John THOMPSON, of the Province of Ireland, died at Kimmage on September 19th, 1971, aged 66 years. He had been professed for 43 years.

Father Michael J. FRAWLEY, of the Province of Ireland, died at Blantyre (Malawi) on October 1st, 1971, aged 57 years. He had been professed for 37 years.

Father Herman van BARNEVELD, of the Province Holland, died at Leiden on October 9th, 1971, aged 51 years. He had been professed for 29 years.

Father Gérard BOURSIER, of the District of the Congo, died in Chevilly on October 22nd 1971, aged 39 years. He had been professed for 17 years.

Father Bernard FENNELLY, of the Province of Ireland, died in Dublin on October 24th 1971, aged 83 years. He had been professed for 63 years.

Father Reginald WALKER, of the Province of Ireland, died in Rockwell on October 27th 1971, aged 66 years. He had been professed for 47 years.



# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

N° 760

NOVEMBER-DECEMBER 1971

GENERALATE C. S. Sp.  
R O M E

*Publication date Jan. 10th*







**FERVOUR - CHARITY - SACRIFICE**

---

**CONTENTS**

**SUPERIOR GENERAL'S MESSAGE**

After the Synod.

**DECISIONS OF THE HOLY SEE**

- Transfer of Most Rev. R. Ndingi from Machakos to Nakuru
- Resignation of Most Rev. J.J. McCarthy C.S.Sp. from the See of Nairobi; he is succeeded by Most Rev. M. Otunga.

**DOCUMENTATION**

- Interventions by Father J. Lécuyer at the Synod:
  - a. On the Ministerial Priesthood
  - b. On Justice within the Church
- Report on the Provincials' Meeting held in Rome 1971
- Review of the Provincial & District Chapters (contd.)  
The Districts of Brazil review their situation.

**INFORMATION**

Publications Received.

**THE SPIRITAN FAMILY**

- Communication from the General Council.
- Special Decisions of the General Council.
- Appointments.
- Provincial & District Councils.
- Works closed down.
- New Addresses.
- Consecration to the Apostolate.
- Holy Orders.
- Our Dead.



# MESSAGE FROM THE SUPERIOR GENERAL

## AFTER THE SYNOD

*It is now a fortnight since the end of the 1971 Synod, and it is right that we, Spiritans, try to learn some lessons from it. Next month, all the Superiors General are invited to a three-day meeting to reflect on this event and to seek in common what it is that, through the Synod, God is asking their religious institutes to realise both within themselves and in the world. You will be given an account of this meeting but for the moment, I simply wish to share with you some of my impressions.*

*Much has been said about this Synod and about the part played in it by the Superiors General. I was asked to act as spokesman for the latter in the discussion on the Priesthood, and in the newspapers of certain countries in particular, I was personally criticised as if the views I expressed were simply my own. However, it is not my intention to discuss this aspect of recent events nor the atmosphere, which the press tried to create, or even sometimes disturb.*

*The first aspect I wish to underline is precisely the diversity of the currents of thought which became apparent in the course of these five weeks. There is nothing strange about that; what use would a Synod be, if all thought the same way? Very often the impatience shown, the protestations expressed, are due simply to the spontaneous tendency we all have to want other people to think as we do. We are all inclined to transpose to the whole Church the problems and the mentality which we think we find in our own diocese or our country and we find it hard to accept that others are, or wish to be, different. Once again this very point illustrates an aspect of the Church which is very important from the missionary point of view. The Church should find a form adapted to each people, and this involves necessarily a certain diversity, a certain multiformity even in church institutions, and in concrete*

*forms of the pastoral ministry. The very history of this Synod and also the texts which were adopted, — though possibly too timidly here in the opinion of some —, have drawn attention to this need.*

*The conclusions concerning the Priesthood, are important for us as they stand and it is useless for us to speculate on what they might have been. First of all it must be admitted that a sincere effort was made to identify the difficulties of the priestly ministry today, difficulties which are the real cause of much trouble and also of the losses which sadden us all. We should also receive with joy the renewed affirmation of the value and the importance of the priesthood. There is really nothing new in this, and what is contained in these pages is found already, often better expressed, in the texts of Vatican II. At the same time, this renewed proclamation of the faith of the Bishops is in itself an encouragement and a source of peace. The section on "Evangelisation and the Sacraments" does not pretend to solve all the problems which arise in the apostolate today; but it marks an attempt to strike a balance and indicates a certain line of research which we would be wrong to neglect. In spite of all the agitation which the question of celibacy aroused in the press, and although some would have welcomed a greater opening on the question of ordaining married men, we must surely be impressed by the strong re-assertion of the value of celibacy freely chosen for the sake of the Kingdom.*

*This is a wonderful encouragement especially for us, religious, to sound the depths of the real significance of our consecrated celibacy. Obviously, it is not easy to demonstrate by logical argument the value of celibacy, which involves a choice in the existential order, a choice which supposes that one has experienced the compelling demand of love. If this love is not carefully sustained and deepened, celibacy ceases to have any meaning. Because of the choice we have made as religious, independently of the reception of the priesthood, we have a special responsibility to illustrate the meaning of celibacy by our lives.*

*With regard to the document on Justice in the World, I am convinced that it marks a big step forward. There is strong and explicit denunciation of injustices, not only in individuals but in present structures and con-*

temporary institutions, of the dangers with which the whole of humanity is faced, of the arms race and its disastrous consequences, of the concentration of riches, of power, of decision-making in the hands of a small minority, and so on.

Equally striking is the assertion of the right to human development, without which new forms of colonialism are inevitable. Clear reference is made to the problems of immigrants, of oppressed minorities, of racial and ethnic discriminations, of torture — in particular for political reasons — and to other areas of injustice.

It would be puerile to expect that the Synod could find immediate and definitive solutions for all that. Still, having recalled the saving mission of Christ and of the Church, it outlines certain basic requisites which are essential. First of all, there is the obvious need for the Church to give an example of justice in its own internal relations. Many of the points mentioned here are new, and all of us, each in his own place, will have to examine himself honestly on these matters. Similarly all of us, each in his own place, must try to promote a real education in, and to, Justice as an integral part of our apostolic and missionary work.

I think I have said enough to invite you all to enter into the spirit of the Synod. The documents which have been published — exactly as they are, or perhaps with slight modification — certainly reflect the thinking of a large part, if not the majority, of the Bishops of the world, of their clergy and of their faithful. Whatever be our own personal preferences, we cannot remain indifferent to this challenge which is addressed to us, because, in this too, it is God who is speaking to us.

JOSEPH LÉCUYER,  
Supérieur général, C.S.Sp.

---

## DECISIONS OF THE HOLY SEE

---

The Holy Father has transferred Most Rev. Raphael NDINGI from the residential episcopal See of Machakos (Kenya) to that of Nakuru (Kenya).

*(Osservatore Romano, 10th Oct. 1971)*

On October 24th 1971, His Holiness Pope Paul VI accepted the resignation of the Most Rev. John Joseph McCARTHY C.S.Sp., Archbishop of Nairobi.

On the occasion of the 25th anniversary of his appointment as a Bishop (July 11 this year) Archbishop McCarthy was named by His Holiness the Pope as an Assistant at the Pontifical Throne. While now accepting his resignation, His Holiness the Pope also sent him a personal letter of good wishes and congratulations on his 25 years of fruitful work as a Bishop.

Archbishop McCarthy is automatically succeeded by his Coadjutor, the Most Rev. Maurice OTUNGA, formerly titular Archbishop of Polymartium (Bomarzo).

*(Fides, October 23, 1971)*

---

# **DOCUMENTATION**

---

## **INTERVENTION AT THE SYNOD CONCERNING THE MINISTERIAL PRIESTHOOD**

I speak in the name of the Superiors General, elected members of the Synod, and what I am about to say has for purpose to give the results of an inquiry undertaken by the Superiors General on the synodal theme of the ministerial priesthood, or, better, the sacerdotal ministry (we prefer this latter formula as being more conform to the terminology of the second Vatican Council).

This subject is of particular interest to us and this you will easily understand if you remember that the Religious Congregations contain an immense number of priests spread all over the world (a third of all the priests in the world).

1. The Superiors General have given careful attention to the text of the Preparatory Document. Many have noticed either in the written or the oral declarations how far from satisfactory is this document especially in the doctrinal presentation of the sacerdotal ministry. No doubt, the document clearly exposes the connection of the ministerial priesthood (or the priestly ministry) with Christ, and from this point of view, it marks a step forward in comparison with Vatican II. But a difficulty arises from the fact that the relation of the ministerial priesthood to the People of God is scarcely mentioned and so, there is a certain lack of balance. All the questions concerning the relationship of the priesthood to the People of God are put off till the second part of the document and this could give the impression that the matter is one of a merely practical nature. In reality, however, this relationship is essential to the very constitution of the priesthood. Christ instituted the priesthood and assigned to it certain duties and powers precisely in order that it might serve the people redeemed by Him, according to the manner determined by Himself.

2. - It is the wish, then, of the Superiors General that the preoccupation of the Synod regarding the priesthood be first and foremost pastoral and that the Synod seek to help priests by a serious examination of the present sacerdotal crisis by frankly facing up to the practical urgent problems besetting the priest of today and by trying to find constructive solutions.

3. - In order the better to reach these objectives it seems to us opportune first of all to recognise the positive elements of the present crisis and the good will of those priests who, with great sincerity and generosity and often at the cost of great sacrifice, seek to adapt their lives and the ministry of the Church to the needs of a world in evolution.

4. It also seems to me necessary that the Synod recognise the as yet incomplete theological understanding of the ministry in general and the sacerdotal ministry in particular. Recent and numerous studies, often carried out in collaboration with protestant and orthodox theologians, have shown, in particular how full of obscurities for us is the primitive period of the Church: the three grades of episcopate, presbyterate, diaconate are not clearly discernible in the New Testament and it is only at the beginning of the second century that documents describe them clearly; it can therefore be asked if there be not cause to recognise the possibility of a difference of organisation of the ministry among the divers churches, attention being paid to the particular circumstances of these churches.

5. - Nevertheless, the Superiors General — the very great majority of those who replied to our consultation —, consider that the Synod should not attempt to give a complete theology of the priesthood and that for the following reasons:

a) It is impossible for the Synod to reach in a few weeks conclusions which go beyond those declared by Vatican II and that would obtain unanimous approval of the Fathers. We have only to recall the immense work done in the Council and the time needed to reach these conclusions, to realise that such an enterprise would be decidedly presumptuous.



b) In many spheres, the theologians are profoundly divided: one would risk giving the impression of closing the door on future legitimate research which is nevertheless necessary and which is of great importance in the oecumenical dialogue.

6. - The Superiors General propose therefore that the theological aspects be examined only during the discussions concerning practical problems in the light of the documents of Vatican II and taking into account the conclusions of the International Commission of Theology.

7. - It is the wish of the union of Superiors General that the Synod discuss frankly the three subjects which appear to us of greatest urgency and which can be described as follows:

a) The social and political commitment of the priest, a subject closely connected with that of justice in the world.

b) The financial question: salary and financial security of the priest, including the possibility for some to engage in civil professions in special circumstances but also in consideration of the problem of the witness to poverty that the hierarchy owes to the world.

c) The divers aspects of the "family dimension" of the priestly life, with a frank discussion on the problem of celibacy.

8. Finally, we notice with regret the glaring omission in the Preparatory Document of all valid consideration of the the religious priest, and of the missionary aspect of the sacerdotal ministry. We express the desire that the Synod itself fill in these gaps.

Such, Venerable Fathers of the Synod are the first remarks that the Superiors General think it their duty in conscience to put before the Synod on the question of the ministerial Priesthood.

JOSEPH LÉCUYER  
*Superior General C.S.Sp.*

---

## INTERVENTION CONCERNING JUSTICE WITHIN THE CHURCH ITSELF

I would like to recall a problem which is described in its broad lines in Mgr. Teopisto ALBERTO Y VALDERAMA'S report, — that of justice within the Church itself. I will not repeat the whole quotation but, this is a point which seems to me to be of utmost relevance to this Synod.

The Venerable Libermann, in the rule which he composed for his missionaries, declared: "They will be the champions, the supporters and defenders of the poor and feeble against all who oppress them." (Notes & Documents, II, p. 256). I think that all the missionaries of the world would heartily accept this principle; I would not go so far as to say that this is practised by all and sundry on every occasion and in all places, human weakness being our common lot, but I do maintain that that this principle must form the basis of the whole of the Church's activity if she is to gain credibility in the eyes of the oppressed. I ask pardon in advance if I appear to accuse or condemn anybody.

What I want to say, first of all, is that those who are ready to react with courage against injustice in whatever form, often find little or no support, and even opposition, from those who should be their foremost supporters and defenders, be it their ecclesiastical or religious superiors, their bishops, the representatives of the Holy See, or even the clergy of the locality. Thus, it is not infrequent that the Church in its official capacity appears to be in collusion with the powers that be, whether of the political, economic or social order or, for that matter, of any other kind, even when the power in question is manifestly unjust. I could quote definite cases, especially in mission countries or in those countries where very poor ethnic minorities border upon well provided communities.

The situation could not be more serious than when the powers that be, officially proclaim themselves as defenders and protectors of the Church and guarantee material advantages which are not granted to other

religious professions. Fear of losing these often important concessions induces the pastors of the Church to hesitate when the need arises to take up strong positions in favour of justice, braving the resentment of the civil authority; rather do they tend to act harshly towards the christians, clergy or lay, who believe it their duty in conscience to denounce and oppose the oppression of the poor by the State. When these things happen frequently the Church all too easily appears, in the eyes of the oppressed, as the instrument of the State for use in maintaining its authority and influence: she is no longer free to preach the Gospel message in all its integrity. As we read in the Constitution *Gaudium et Spes*, "The Church does not lodge her hope in privileges conferred by civil authority. Indeed, she stands ready to renounce the exercise of certain legitimately acquired rights if it becomes clear that their use raises doubt about the sincerity of her witness." (*Gaudium et Spes*, 76, §.5).

A second problem which I would like to mention concerns the situation in which ethnic groups, sometimes quite numerous, live in the midst of, or rather beside, catholic communities without these latter making much effort to bring them to know the true liberation of the Gospel. These groups are known to everybody because they exist everywhere especially in the suburbs of the large towns of Europe and America, emigrants from Africa and from the different countries of Asia, ethnic minorities of all colours, etc. There is no denying that catholic communities have often maintained and still do maintain an attitude of segregationism towards these groups. And, should there spring into being under the generous impulse of some apostles, small catholic communities among these refugees, it often happens that the laity and clergy of the long established parishes regard these newcomers with distrust, if not contempt, and the great diocesan community instead of receiving them with open arms recoils before their evident poverty and their strange culture and traditions and leaves them to consider themselves as mere second-class christians, barely tolerated. Integration is often spoken of nowadays, which is a good thing; but, how often, even in the Church, the integration in question is a one-way affair. It is the poor, the disinherited that have to do all the integrating.

They are required to abandon goods, traditions, the cultural forms to which they are greatly attached whereas no demands at all are made on the others; no question of meeting these poor people half-way; so the whole distance towards integration has to be covered by the very victims of injustice. How, in these conditions, can the Church appear in any way credible in the eyes of these people? How can she resemble their Father's House when the eldest children, like the son in the Parable, refuse to allow the younger ones that the Father calls into his house to be treated as equals? How can the Church preach justice in the world if she tolerates inequalities in her own house? Remember the Apostle's words: "Or despise ye the Church of God and put them to shame that have not?" (I Cor. 11, 22).

In conclusion, may I be allowed to make a suggestion to this Synod; it was made to me last month by an admirable coloured christian from a poor parish in the United States. On several occasions since the Second Vatican Council, the Pope and the Bishops have publicly recognised the wrongs that the Catholic Church in the past has inflicted on certain of her separated brethren. Why would she not, today, on the occasion of this Synod make a similar declaration admitting, while deploring, the neglect and injustices of which her children have been guilty, and are even today, towards all those about whom I have been speaking? Such a declaration would anyhow be merely a requirement of strict justice. It is not sufficient to take a resolution, no matter how sincere, to practise justice in the future. As St Thomas wrote "A man does not reconcile himself with the neighbour he has offended by the simple restitution of what belongs to him, but he must, over and above that, humbly beg pardon" (4 Sent. d. 15 q. I a. 5 sol 1 ad 1am).

JOSEPH LÉCUYER  
*Superior General C.S.Sp.*

---

## MEETING OF PROVINCIAL SUPERIORS

held at the Generalate, Rome, April 18th April 25th 1971

*For archival purposes, we re-print here the report on this meeting which appeared in CSSP Newsletter May 20th 1971. This account is divided into three sections:*

- A a general report of the proceedings
- B the official text of the resolutions
- C - as an appendix, is added the list of mission priorities presented by the Dutch province as an aid to determining strategy and the distribution of personnel

### A - A General Report of the Proceedings

The meeting was attended by thirteen of the fourteen provincials; the Polish provincial was unable to attend. The main theme of the meeting was that specified in CDD 224, to ensure "smooth working relations between provinces and... realizing genuine unity in the Congregation." It was planned that this theme should be treated in the context of the rapidly accelerating decentralisation which has been taking place in the Congregation since the General Chapter.

Because the meeting was envisaged as a single group of members working together, rather than as a confrontation of two groups — general council and provincials — it was decided that the week's proceedings would be arranged by a "Central Commission" and that there would be two chairmen selected from the whole group. On Sunday evening the first meeting was held to select the Chairman and the members of the Commission. One condition was laid down for filling these vacancies — that those selected have a real mastery of both English and French. The two chairmen chosen were Fathers O'Sullivan, General Assistant, and Maenen, Provincial of Belgium. It was then decided that these two chairmen along with Fr. Moore, the General Secretary, would constitute the Central Commission. In addition to the

members already mentioned, the sessions were attended by Fr. Bouchaud, who acted as Secretary to the meeting, and by Fr. Rocha, the General Bursar, whenever there were financial questions on the Agenda.

### *Review of the Provinces*

The first day, Monday, was devoted to a review of the situation in each province. By this is meant the practical implications of decentralisation in action. There was general agreement that decentralisation is an advantage; but, in order to promote a vital cohesive unity of forces, it was felt that by way of compensation, more centralisation might be called for in two areas: — the distribution of personnel, and the establishment of a central fund to help Provinces or Districts in real need.

### *Co-ordination of Personnel*

For most of Tuesday and Wednesday the question of co-ordinating personnel was considered. Eventually, the conviction emerged that the complex details of actual situations could not be properly appreciated from the vantage point of a desk in Rome. It was noted that certain initiatives in the field were already bearing fruit and seemed to point the way to a more realistic solution. Already in certain regions, Spiritan religious superiors (or sometimes, all religious superiors — Spiritan and non-Spiritan) meet together and arrange the best distribution of personnel. As far as possible, a representative of the province or provinces which supply personnel attends, and, occasionally, a representative of the Generalate.

On these occasions, the list of personnel available is studied in relation to another list of "job descriptions" relating to positions to be filled. In this way, personnel immediately available is put to the best use, while those responsible for sending out missionaries get a clear idea of the requirements in the field. As can be seen from the list of decisions, it was decided that this kind of collaboration should be encouraged; and if, eventually, centralization should be decided upon, it should be an organic development of this procedure.

### *Financial Solidarity*

The discussions of the first day had also drawn attention to a crying need of which most of the members present were only too keenly aware already — the lack of money to help confreres in need who cannot be supported by the “most abandoned” for whom they work. Many different groups come under this heading: those who would like to undertake “first evangelization” yet who cannot be guaranteed a minimum subsistence level; the needs of some principal superiors, the need to finance the beginnings of new provinces; the danger in the near future that some provinces may not be able to take care of their retired missionaries who are increasing in number while the number of young “wage-earners” is in decline.

For these and other reasons, the participants were all interested in knowing the financial state of the Congregation with the intention of making provision for such a “Solidarity Fund” which it was decided, should rather be called an “Allocation Fund.”

The financial report made clear what was already known — that since the Generalate depends on its share of the Personal Contribution to meet its expenses, there is very little surplus left to be distributed at the end of each year. Various resolutions along the lines of what is laid down in CDD were approved; but it was still obvious that the money available for “allocations” would not be very substantial. Already before the meeting, Fr. O’Sullivan had prepared a study on the possibility of extending our funding activities on a totally new scale to meet our overall needs. He outlined this plan which would concentrate especially on Foundations and Corporations which operate in Europe and in North America, and which make funds available for religious and other charitable purposes, especially in the Third World. It was felt that in the various countries, each province had concentrated perhaps too much on merely what it needed for itself to finance the works of formation. There is need of a study to find out what other sources might be available which might help the Congregation as a whole, or confreres from various provinces interested in a particular project which could win support if presented in the right quarter. Again, a detailed

plan could not be worked out at a meeting such as this, but the project was well received, and machinery will be set in motion to see what can be done concretely.

### *New Structures for Old*

Early in the meeting it was noticed that the General Chapter allocated new functions to the General Administration, but left the old structures in place! Accordingly the question was put: what changes of this kind, i.e. structure, should be envisaged at Headquarters to ensure that the General Council could fulfill its role in the Congregation, especially as a focus of unity and greater efficacy in terms of the apostolate and Spiritan life. A number of practical applications could be made of whatever the provincials might suggest. Since the resignation of Fr. R. Eberhardt, there has been a vacancy on the General Council. Shoul this place be filled by an American or by the representative of a geographical region as such? Or would it be better to select an Assistant who would be a specialist in one of the many areas allocated to the General Council — communications, missiology, development, pastoral planning, etc.? Another possible answer would be to assign such "experts" to the General Secretariate rather than to the General Council itself.

One area where the General Administration seemed to need re-inforcement was that of Development. The previous week, Fr. A. Byrne who is already carrying out certain experiments as a Social Development consultor in the field, had made a report to the General Council, and outlined a plan which he considered viable. Reactions were favourable, and the General Council is to study the proposals more thoroughly. Then, in the near future, it will present an ordered and detailed plan for a development service to the provincials.

### *Communications*

Another "specialist" area where more needs to be done at Generalate level is Information. Most provincials declared themselves pleased with the efforts made (in the form of *Newsletter-CSSP* and *Documentation-CSSP*), but considered this service needed to be extended. The *General Bulletin* came in for some criticism but all



agreed that it should be maintained, somewhat modernised perhaps, but basically a serious historical and administrative gazette.

The Generalate should be a place to which Superiors and the confreres can refer for reliable orientation on new trends in the Church concerning missionary theory and practice, as well as such practical issues as training, conditions of membership, forms of the apostolic and religious life, experiments in progress, contacts on various specialised topics, etc... This is a very ambitious programme, and it would be futile for the Congregation to try and "go it alone." Hence great stress was laid on collaboration with other Generalates who share our problems. Instead of having an inefficient service at each Generalate in Rome, it would be much better to combine forces; with all the experienced personnel then available, it should be possible to set up a service that would provide invaluable help to the front-line missionary.

#### *Personnel for the Generalate*

From the above it was quite obvious that new structures call for qualified personnel, and that there was a shortage of personnel at the Generalate to do all that should be done. Provincials were asked to consider making a sacrifice of competent men (in the specialist fields mentioned above) in order to strengthen the Generalate staff. It should be understood, at this stage, that the Generalate has no access to other personnel than that which is trained by the provinces. In the course of the week several provincials discussed this question with the Superior General, and suggested names of possible candidates. These will be considered later by the General Council who will select the personnel needed and formulate a plan of action. The American provinces found that they were not in a position to offer personnel for any of the particular functions mentioned, but promised to assist instead by financing lay help for the Secretariate. Hitherto the possibility of lay help had been more or less ruled out because of the shortage of available funds.

On the concrete question of who should replace Fr. Eberhardt, the question was left open; in fact, the decision belongs to the General Council. This point

perhaps should be stated clearly. The present meeting of provincials has no legislative authority; it is not a mini-chapter and has no power to make decisions strictly so-called, but merely reach agreement among those concerned. However, for cases which the General Council must decide, it is obvious that a clear orientation from the provincials would be of great assistance to the General Council in assessing what should be done. In the case of the vacancy on the General Council, the meeting would not insist that the total of six councillors must be maintained, nor that the assistant to be appointed should represent a geographical region. The meeting declared itself satisfied with the possible appointment of a specialist to deal with some aspect of the General Council's work.

### *Mass-Media and Missionaries*

On Friday evening one of the Provincials considered that something should have been said about communications in the sense of the use of the "Mass-Media" during the discussion of new structures. There was time for only a brief discussion on this topic, but two resolutions couched in rather general terms were passed which aimed at showing that the meeting was sympathetic to initiatives in this direction.

### *Concluding Sessions*

For Saturday's meeting the agenda was still very heavy. First of all it was decided that the meeting of provincial and principal superiors, foreseen by CDD 225, (b), was urgent and should be held next year. The General Council is to study the question and make proposals concerning time and place. Its terms of reference contained a special proviso that cost should be a determining factor and that every effort should be made to limit expense.

### *Priorities*

The meeting then went on to consider priorities in the provinces, and exchanged experiences concerning the continued training and up-dating of personnel. This up-dating process was given top priority in the case

of provinces which have not set about this very thoroughly as yet. Special emphasis was laid on the need to provide updating courses for the Brothers.

A discussion was also foreseen on priorities on the mission-field. In fact this was limited to a consideration of a document presented on this theme by the Dutch Province. (The list of priorities is published at the end of this special report. Editor). This document pinpoints certain areas where special attention is needed today. The meeting did not feel that it could or should go into details about actual priorities which might vary considerably from place to place, but it did recommend a serious study, on the part of all concerned, of the Dutch document which gives useful criteria for deciding what the priorities in a given area should be. One of those present asked for specific mention to be made of houses of formation when recommending this study.

Two other very important questions had been placed rather hopefully on the Agenda, but had to be omitted. One of these was a discussion on the integration of the Congregation into the local Church, with an examination of the possible implications for an international congregation such as ours. This topic had, in fact, been touched on in the course of the first day's "information session," when one or other provincial spoke of his relation with the national missionary institute in his country. It was stressed that integration into a national institute does not necessarily mean the end of provinces belonging to international institutes. In fact, much thought is being given to the theological and practical implications of participating in such national missionary institutes.

The other subject omitted was the attempt to describe our specific "Spiritual spirituality" which derives from our Founders, and which is the inspiration of our missionary action. The last word was left to the Superior General, Fr. Lécuyer, who reviewed the proceedings of the week, which he considered had been very valuable and fruitful.

### *Addenda on the Financial Report*

For the sake of completion we add some details from the Report on the Generalate Finances. Since the International Scholasticate is not to be built, the money

realised by the sale of the Corso d'Italia house could now be used to repay the debt on the new Generalate at Monte Mario. This would relieve provinces of their commitment to repay this debt, undertaken at a time when the building of an international scholasticate was considered a top priority. Nonetheless, it was decided that the General Council should continue to provide accomodation for CSSP students, either in the house at Via Machiavelli or elsewhere, if the provinces send students to Rome for higher studies.

**B Proposal adopted at the Provincials' meeting, Rome,  
April 18th to 25th, 1971**

*Personnel*

I. That the collaboration between the provinces in the distribution of personnel should be co-ordinated.

II. a) That the co-ordination of Spiritan personnel should operate, first of all, at the level of districts and provinces, in such a way that the Principal Superiors and the Provincial Superiors who operate in the same region should meet (every year or every two years, for example) to study and discuss the question of personnel, having in hand the list of candidates available and clear "job descriptions" of the needs to be met.

b) That the present assembly invites the General Council to promote this coordination at the level of districts and provinces, by activating the application of CDD no. 224, and, as far as possible, sending representatives to the meetings mentioned above, so as to guarantee that the distribution will be made in accordance with the real priorities.

III. That this assembly requests the General Council to prepare a plan for extending the Development service.

IV. That the provinces organise meetings or sessions for the updating of their propaganda personnel, and consider the possibility of inviting representatives of neighbouring provinces to attend; furthermore the General Council strongly recommends these meetings between the provincial directors of propaganda.

### *Information Service*

V. That the decision taken at the last General Chapter that each province and district should appoint a correspondent with the central information service at the Generalate, be implemented without delay where this has not already been done; and that the central service maintain regular contact with these correspondents: furthermore, that the provinces & districts send their publications to the Generalate.

VI. That the *Newsletter-CSSP* (and *Informations-CSSP*) continue to publish news about the Congregation, and make a special effort to allocate space for the affairs of the minority language groups.

VII. That the General Bulletin continue to be published.

VIII. That this assembly strongly recommends the General Council to appoint without delay a full-time, permanent Director of the Information Service, having first clearly drawn up his terms of reference.

IX. That this assembly wishes the General Council to collaborate with other Generalates towards organising a common service for general mission news and documentation.

X. That this assembly requests the General Council to send a copy of motion no. IX to other Generalates and to SEDOS.

### *Finance*

XI. That the provincials ratify the use of the Corso account to repay part of the Monte Mario loan.

XII. That the contributions made by the provinces up to December 31st, 1969 be considered final, and that this affair is now closed.

XIII. That this assembly recommends the General Council to rule that, up till the next General Chapter, the proposals of the Chapter 1968-69 concerning the Allocation Fund be interpreted as applying to a Current Account, rather than to a Capital Fund (from the interest on which allocations would be made).

XIV. a) That the General Administration, in collaboration with the provinces devise means to find funds for

this current account, and that specifically, the possibility of corporations and foundations as a potential means should be seriously studied by the provinces of North America and by the provinces of Europe.

b) That the General Administration, in collaboration with the provinces distribute these funds.

XV. a) That the annual surplus of the General Administration and a part of the annual surplus of the provinces and districts, if there be any, be paid into the Allocation Fund.

b) That the General Council distribute in the course of a year the sum which was collected the previous year.

XVI. That a study be begun immediately to determine means of organising efforts to exploit sources as yet untapped to finance works of the Congregation.

### *Communications*

XVII. That this assembly recommends Provincial and Principal Superiors to envisage the training of specialists in Mass-Media (Social Communications).

XVIII. That this assembly recommends the General Council and the provinces to intensify "Public Relations" by communicating to different organisations information concerning their speciality.

### *Meeting of Major Superiors*

XIX. That a meeting of Provincial and Principal Superiors be held in 1972. The General Council will make enquiries, and proposals concerning the place and the time.

### *Evaluation*

XX. That a questionnaire concerning the present meeting of 1971 be sent to all the participants, with a view to elaborating a "value judgment" on the exercise.

### *Updating of Personnel*

XXI. *Brothers.*

That provincials, principals and local superiors pay serious attention to their responsibility for the updating

of the Brothers, both from the professional and from the religious point of view, by recommending suitable courses to them, by providing suitable reading, and by caring for them in a truly pastoral spirit.

#### XXII. *International teams.*

That the General Council support the efforts of the provinces, especially by means of meetings between neighbouring provinces, to form small international teams of specialists, with a view to the updating of the confreres on the missions.

#### XXIII. *Local possibilities.*

That the General Council support the efforts of provincial and principal superiors to have confreres, both Fathers and Brothers, take part in courses organised in Africa and South America.

#### XXIV. *Collaboration.*

That the list of updating courses organised in the provinces be communicated regularly to the provincials of provinces belonging to the same linguistic or geographical group.

#### *Priorities in the Provinces*

XXV. That the updating of all their members be placed high in the priority list of those provinces which have not already done so.

XXVI. That the list of priorities given in CDD no. 191, is adopted as still valid with the addition of:

- (i) distribution of personnel
- (ii) disengagement.

#### *Priorities in the Missions*

XXVII. That this assembly recommends the General Council, and the Provinces — beginning with the houses of formation — to study seriously the list of priorities on the missions, as prepared and presented by the province of Holland.

### *Additional Points*

#### XXVIII. *Vacancy on the General Council.*

The assembly does not insist that there must be six councillors, nor that the vacancy be filled by an American nor does it have any objection that the vacancy be filled by a specialist rather than by a representative of a geographical region.

#### XXIX. *House of Studies in Rome.*

The General Council assures the assembly that even if our house at Via Machiavelli is sold, accommodation will continue to be provided for students whom the provincials may wish to send to Rome.

#### XXX. *Geographical regions.*

Agreement was reached on the establishment of three geographical regions as follows:

1) *Southern Europe*: Spain, Portugal, France, Switzerland, Poland.

2) *Northern Europe*: Holland, Belgium, Germany.

3) *English-speaking*: U.S.A.-East and West, Canada, Trinidad, Ireland and England.

A chairman was appointed for each region as follows:

for Southern Europe: Father Seixas;

for Northern Europe: Father Biemans;

for the English-speaking region: Father Connors.

### **C Priorities on the Missions determining strategy**

(N.B. - These priorities have been formulated by the Dutch Province, and are presented as subjects for attention and reflection by the General Council and by the provinces).

#### 1. *Indigenisation* which implies:

a) disengagement (missionary asceticism; cf. *Spiritus*, no. 44)

b) reintegration of the older confreres, who are caught in an impasse



c) mobility of the young towards works of first evangelisation.

2. Missionary activity considered as a *reciprocal exchange* of human and religious values, being an *enrichment* of the local Church on both sides.

3. *Pastoral of the missionary team*: this means planning pastoral activity and follow-up on the part of Fathers, Brothers, Sisters and committed laypeople. It implies:

a) updating in the sense of actualising all the potential of the people involved

b) being concerned for the life of faith of the whole missionary team.

4. *Integration of evangelization and development*: This means full human promotion in practice as well as in theory.

5. *Moderation in investment in buildings*: priority should be given to the care of persons in terms of training, follow-up and social care.

6. *Administration* by the Principal Superior, especially in the financial field.

7. *Training-periods* ("Stages") by candidates, either in pastoral activity or in development work.

8) *Reintegration* into pastoral activity, of confreres who leave, on condition that this is what they wish and that they conform to accepted standards.

---

## REVIEW OF THE PROVINCIAL AND DISTRICT CHAPTERS

(continued)

### The Districts of Brazil review their situation

(NOTE: *This article deals with the following Chapters:*

- *that of Southern Brazil, held at Saleté in July 1970: German C.S.Sp.*
- *that of Alto-Jurua, held at Cruzeiro do Sul in July 1970: German C.S.Sp.*
- *that of Amazonia, held at Tefé in December 1970: Dutch C.S.Sp.*
- *that of Central Brazil, held at Belo Horizonte in January 1971: Dutch C.S.Sp.*
- *that of South-West Brazil, held at Adamantina in January 1971: Irish C.S.Sp.).*

### INTRODUCTION:

#### *Generalities*

According to statistics there are 185 Spiritans working in the 5 districts of Brazil. Two of the districts are in the North (States of Amazonas and Acre), two in Central Brazil (States of Minas Gerais, Goias, Rio de Janeiro and São Paulo) and one in the South (State of Santa Catarina). Just to give an idea of distances: it is over 5,000 km. from the Northern to the Southern Districts.

The five districts held their chapters or general meetings in 1970 and 1971, but it was arranged that these meetings should be continued every six months or every year. The first series of general meetings already bring out a rather characteristic problematic, approached, however, in different ways in the different districts, and with varying degrees of emphasis. This is understandable if one takes into account the concrete situation of the different states where the confreres are engaged in mission work. The history of the districts and the composition of the groups also explain differences of angles of vision and emphasis. This very

diversity can serve as a stimulus to interest, especially for our men in Brazil. At the same time it can project a clearer and more distinctive image of the Congregation in this immense country.

The chapters were not of the same duration everywhere. In Southern and Central Brazil, Amazonas and Upper Jurua the members met for 4 days only, whereas the Irish Fathers in South-West Brazil met for 2 weeks.

The attendance was very satisfactory everywhere: almost all the confreres took part. It is a sign of the general need that is felt for meeting, reflecting together and discussing problems that the Church in Brazil has to face today.

In all the meetings the chief aim was brotherly solidarity: on the one hand, in order to rise above a too individualistic attitude and on the other, to arrive at better integration as a spiritan group in the over-all plan for ministry in the Church of Brazil.

To understand and encourage this integration, specialists were invited to several meetings to study broad policy and the more practical aspects of the apostolate. There was a concerted effort in all the meetings to determine the principal orientations of the Church and of the Congregation in the light of those documents which more especially concern the problem of Latin America or Brazil. To this end, frequent reference was made to the documents of Medellin (CELAM) and to the General Pastoral Plan of the Bishops of Brazil (CNBB).

The aim was not so much to formulate a series of clearcut propositions to be voted on, but to stir up awareness of the problems of the local church as a source of inspiration for the ministry and the Spiritan life itself.

## **I. - Integration in the local Church**

### *Solidarity with the Church in Brazil*

One thing that is obvious from a reading of the accounts of the different chapters is the explicit desire for real integration. The confreres have become conscious of the real situation in which they exercise their apostolate. Many of them have noticed that progress has been made in several domains: but there is general

agreement that in vast regions extreme poverty is to be found, and that in all places there is a great number on the border of starvation. While it is recognised that there are areas in which progress has been made, it is thought that the economic structures in force are not altogether just or in some cases are positively unjust. In this situation the role of the church becomes every day more influential and more fundamental, engaging not only the Bishops, priests and religious, both men and women, but also the laity and especially young people and the intellectuals. This can be attributed to the well planned and energetic activity of the Episcopal conference (CNBB) and the Conference of Religious (CRB).

The confreres have pledged their solidarity in the first place with the poor, those on the border of misery, and the outlaws that are found in the forests of Amazonas and Acre, and also in the suburbs of the big cities and in the hinterland where a frightening backwardness in every aspect of life is noticeable.

Some groups raised the problem of the cultural disparity which would seem to be an abstacle to our solidarity with the poor. Are our houses not enclaves reflecting an altogether different way of life? The "open community" as an attempt to closer communion with the people was discussed. On the other hand, the need "togetherness" was also felt. In this spirit the Irish confreres raised the problem of "religious poverty" and made some concrete proposals to counteract the impression that we are "big gentlemen." They propose that the financial management of our works be entrusted to a committee of competent laymen and that no stole fees should be accepted. Our technical equipment could be put at the service of the people and we could try to live on the same level as the people, rather than in ecclesiastical centres.

All the confreres admit that they do not know the real Brazil, its family life, its economic situation, the religious-mindedness of the masses, the history of all the regions. To urge them to continue their training, certain proposals were made:

- 1) The life of the people in their concrete circumstances must be studied.

- 2) Courses and weekly periods of study should be availed of. The Principal Superior is responsible for

informing confreres of such courses and inviting them to attend them.

3) In several meetings, the subject of libraries was discussed. Some books of real value, dealing with the country or the locality, should be found in each community. A central service was proposed as a means of meeting the needs of the confreres: a well stocked central library, and regular circulation of articles, special studies and reports on experiments.

4) An opportunity for specialisation should be given to one or other member of the team, for the benefit of all.

5) Visits to other areas for study periods should be encouraged in order to get a general picture of the situation, take note of successful experiments and possible developments.

Solidarity with the church in Brazil implies solidarity with all those who share with us the work of the ministry: secular priests, members of other religious congregations of men, Sisters and lay people, Bishops and secretariats of Episcopal conferences.

Such integration in the local church requires great openness to ensure collaboration with all in the work of evangelisation in all its aspects.

A sign of such collaboration was given by Mgr Joaquim de Lange who took part in the meeting held in Amazonas; Bishop Henrique R  th, who had gone to Germany, was unable to be present at the Chapter in Cruzeiro do Sul. Most Rev. Dom Tito, Bishop of Rio do Sul (Santa Catarina) and Ordinary of Salet   spoke to the Chapter on the pastoral projects for the diocese, and on collaboration with the Congregation. Archbishop Jo  o Resende Costa presided at the concelebration which marked the closing of the chapter at Belo Horizonte, Central Brazil. A certain amount of criticism of Bishops was heard from confreres who asked for greater confidence where there was question of carrying out experiments judged necessary, clearer directives concerning new pastoral structures and more care in implementing the decisions of Medellin and the recent documents of the church on the social question.

### *Human Promotion*

Solidarity with the poor, which is the objective of the confreres of Brazil, is to be understood in a positive

sense. One must be with the poor and live among them to help them to achieve a more *human standard of living*. This is the message on "human promotion" contained in the documents of CELAM and the Pastoral Instructions for Brazil.

This form of ministry is engaged in even in the remotest regions, and human promotion is regarded by all the confreres as a problem of everyday life.

In the vast River areas of Amazonas and Upper Jurua, one is faced with utter misery in all sections of human life. Among the means used to raise the level of the people are radio, health and educational facilities, more extensive employment, cooperatives, cattle raising. All efforts made are fraught with difficulties: lack of finance and technical assistance, and other more deep-rooted problems. It is seriously questioned whether the projects are sufficiently adapted to the cultural level and the concrete possibilities of the people. Are they not too much like schemes imported from abroad? It might also be asked whether these development projects are sufficiently articulated into the general evangelisation programme. It is clear, however, that all are trying to strike a balance and that what is aimed at is the promotion of the whole man.

The confreres of Central and Southern Brazil have especially worked with a practical aim in view: what can be done in the concrete for human promotion? They are trying everywhere to encourage and direct efforts towards education, health, development of a community spirit and of social responsibility. The Spiritan's role in teaching was explicitly dealt with. Special attention was given to literacy: two specialists were invited to Belo Horizonte to explain the Don Bosco method: literacy in 30 days. Our presence in schools and especially in colleges is considered a positive means of developing the family spirit and a sense of social responsibility among the young. In spite of avowed deficiencies, schools are recognised as an effective way of inculcating a sense of awareness and of ensuring a christian education.

Some criticisms were also heard here: the schools should not belong to the Congregation or to the parish. In education the special aim must be to reach the poor, who should be the first object of attention. Another criticism was made, rather in the form of a warning:

in the domain of promotion, the "simple happiness" of the ordinary people must be duly taken into account.

In all the meetings, but especially in those held in Southern Brazil, "basic communities" were spoken of as the most adapted and effective means of human promotion. These communities are the ideal milieu where the real needs and problems of the people can be discovered and solutions sought along with the people, making every possible use of available resources. While working in and through these communities, more attention must be paid to effective action than to specious words.

### *Relations with the Government*

As pastoral work for human promotion has naturally to contend with the ideas of justice and injustice, the church in Brazil encountered many difficulties when it had to protest against certain political measures or condemn certain economic or social disorders.

The confreres of the different districts have faced this problem, and up to now none of them has experienced any serious difficulty. In the course of the general meetings slight differences of opinion were noticeable.

In the Northern districts the opinion was that collaboration between the church and the national government was possible. The Basic Education Movement (MEB) renders a variety of services by means of the radio, and even for the training of catechists. The same collaboration is seen in agriculture through ACAR, in general development through SUDAM and in the domain of health through SUDEMI. In practice, difficulties are experienced, but on the whole there is great satisfaction at the serious interest taken by government departments.

In the Central and Southern districts a declared stand has been taken with those who fight for justice in all its dimensions. The confreres of these districts have given their preference to a basic preparation of the minds of the people for an adapted and progressive development towards new structures by which they can reach a higher human level, economic, cultural and social.

The Irish confreres have gone as far as to formulate a definite principle: "We must remember that an

absence by imprisonment, expulsion or withdrawal, may be a greater witness to the gospel than a presence reduced to silence or impotence." (page 11, no. 8).

### *Absolute Priority to Evangelisation*

"The gospel of Christ has never been adequately preached in Brazil. The church has been presented as a structure, but not as a community of living faith." This statement of Medellín has slowly penetrated all regions and has become the point of departure and the inspiring source of pastoral renewal. Its repercussion is felt in the Spiritan chapters in their determination to give full priority to evangelisation. It can be noticed from the accounts of the different chapters that excessive "sacramentalisation" is a practice in disfavour. In general there is deep concern to find new ways of making the Good News known and lived.

Reference has already been made to a certain tension in Amazonas. On the one hand, there is a slight tendency to drop traditional practices in order to concentrate on human promotion (considered, however, as a human dimension of the gospel) and to give proof of the church's credibility. On the other hand, an effort is being made to stimulate the training of catechists, both men and women, as the only means of evangelising the little villages along the banks of the great rivers. Another criticism was heard: there must be no dichotomy between social values and spiritual values. Likewise, every form of abuse which alienates men, whether in the social or the pastoral sphere, must be unmasked, if the real needs of Amazonian man are to be met.

Practically everywhere the question was asked whether the catechetical system and the liturgy, which are considered the principal means of evangelisation, have had really any influence on the ordinary people of the suburbs of the big towns and of the interior. In some meetings the religiosity of the populace, such a complex phenomenon in Brazil, was discussed. At Belo Horizonte, Fr. Bernardino Leers, O.F.M., gave a conference on "the religiosity of the rural people of Minas Gerais," a résumé of articles which he had already published in "Atualização," 1970, Nos. 10 to 13. In the practical order, an exchange of views was had on certain experiments used in preparation for Baptism and First Communion, and in penitential celebrations.



In Amazonas the "basic community" was definitely given priority as the nucleus of real evangelisation. "It is the initial cell in the ecclesial structure, the nucleus of evangelisation and, for the moment at least, a necessary factor in development."

Nobody is satisfied anywhere with the traditional form of ministry with its over-emphasis on the quantitative use of the sacraments and devotional practices. Everywhere an effort is being made to renew sacramental life, so that the people may take a more active part in the liturgy and get a better understanding of the Word of God. Here and there some daring experiments are being carried out.

### *New structures for the Ministry*

The scarcity of priests was the central problem at all the Spiritan chapters. No time was lost on plausible suggestions. A realistic answer was sought to the question: what can be done to help the Church in Brazil to reach self-sufficiency, less dependence on outside aid?

It is interesting to note the slight difference of approach in the different groups.

The German confreres in Southern Brazil who met at Salete emphasised very strongly our duty to help the local church to recruit and train its own priests. Their final document is in large part a programme of priestly training and a proposal for the setting up of houses for that purpose: juniorate, novitiate and senior scholasticate. The juniorate at Salete is running well, and the Poullart des Places Institute, i.e. the senior scholasticate at São Paulo, houses 12 students from three different districts. They follow courses in the "Anchieta," the Jesuit faculty at Sao Paulo. This faculty is recognised by the State. A novitiate is being arranged for those who wish to join the Congregation. However, the aspirants wish to be able to live in small, open communities, to study in recognised faculties, and to pursue the free and full development of their charisms.

The Dutch confreres in Tefé and in Belo Horizonte put the emphasis on the training of lay-people as catechists or local "leaders." At Tefé there was a long discussion about the kind of formation these catechists should receive. A tendency which we have noted already was evident again here: should the training be centred

on religious cult, or should it take in the whole range of human development? At Belo Horizonte there was a similar discussion after the presentation of a report on the experiments which have been undertaken in Divinópolis and Governador Valadares.

In both places, stress was laid on training in catechetics and pastoral care. In fact, this course is looked on as the first step towards the ordination of married men. Both groups composed a memorandum in which they insist on the necessity of ordaining married men as the only solution for the shortage of priests in Brazil. This memorandum was sent to the Bishops of the dioceses in which Dutch Spiritans work, to the Secretary General of the Episcopal Conference, and to the Superior General of the Congregation. The Bishops and the Superior General were strongly recommended to have the document studied carefully and to seek support for the proposal at the October Synod.

The Irish confreres dedicated a whole section of their final document to the question of ministries and training. They agree that they should seek out and foster priestly vocations, but they are convinced that it is more important still that there be a renewal of the ministries which exist in the Church today. Again, the "basic community" is the best framework within which christians can be called upon to assume responsibility for their own church. The Irish group also expressed itself in favour of married priests, where they are needed for the survival and service of the christian community.

All the Spiritans concur in the determination to concentrate on the youth. Thus the Germans of Saleté and the Dutch declared themselves in favour of college work. For the training of the young — and also of adults, especially the better-educated — the courses in "dynamic christianity" (1) and the *Cursilho* movement are highly appreciated.

### *Missionary Dynamism*

The missionary spirit has, for a long time, been rather weak in Brazil, if by 'missionary' we understand

---

(1) These courses aim clarifying the ideas of the participants on the major problems facing christianity: the human person, community, Christ, the Church, etc.

one who leaves his own country to bring the Good News to those who have not yet heard it, or who do not know it well enough to live authentic christian lives. It would even be true to say that the more privileged christians in Brazil have not been conscious of their responsibilities towards their brothers and sisters in the more abandoned parts of the country. Happily, there are signs of a change. The Episcopal Conference and the Conference of Religious speak of integrating the less well-off regions into an overall plan for pastoral activity. Thinking along these lines, the German confreres of the Southern region wish to undertake a missionary animation programme geared to finding personnel for the more needy churches. Similarly, the National Secretariat for the Holy Childhood, which is confided to the Spiritan District of Central Brazil, is aiming at making the children of Rio de Janeiro more mission-conscious.

The Irish confreres apply this kind of thinking not only to others but also to themselves. They even raise the question if it is right for them to remain in the parishes where they are. They consider it their primary task to set up 'basic communities' with good local leaders. It is these latter who should undertake the new responsibilities and work out new forms of ministry. Thus they hope that they themselves will become redundant after a certain time.

In connection with this idea, they are preparing a plan which would mean a transfer for them to those parts of Brazil which are really poor materially and spiritually. They would like to establish in these areas a "new-style" church, working together as a team for just social structures and for human development in general.

### *Conclusion*

The Spiritans in Brazil are engaged in studying and examining the question of their integration into the local church. As yet, there is no clear definite answer, as they have not advanced beyond the questioning stage. Fortunately, this questioning is done with the participation of all, — of the confreres themselves, and of all the other people who will be involved in the results of whatever decision may be taken. The main questions

with which the church in Brazil has to deal today are the following: — Evangelisation and Development, Solidarity & Justice, Basic Communities and ministries, Integration of the more needy churches and Missionary Spirit. It is the light of these problems that questions concerning religious life are discussed.

## II. The congregation at the service of the Church in Brazil

### *Community*

In all the groups, the desire for a more intense solidarity is expressed; more and more the need is felt for real collaboration and for a family spirit. This attitude is encouraged by the Bishops who insist that pastoral activity must take account of the whole situation. The very problems which the Church has to face in Brazil, arouse and demand unity, and a spirit of solidarity.

The key idea of the "basic community" invites religious to live their community life as a sign. A truly fraternal way of life among themselves is the primary contribution that Spiritans can make to the Church in Brazil. At the same time it is required that the Spiritan community should have sufficient openness, so as not to give the impression of forming a closed "block," but rather to reach out towards a more complete identification with the people.

Because of the circumstances in Brazil, the "Regional Community" assumes great importance, seeing that many confreres live more or less isolated. To offset the disadvantages of this situation, CDD strongly advises regional meetings on a regular basis, both to develop and promote the family spirit as well as to provide an opportunity to discuss pastoral problems.

In the different meetings serious attention was given to the life of faith and the life of prayer in the community. One approach suggested was to take the pastoral life itself as a stimulant and an inspiration for prayer. Since all evangelisation pre-supposes one's own conversion, the work of catechetics, of preaching, and even of human development postulates serious scripture-reading, meditation and prayer. It was also suggested that on

the occasion of the regional meetings, there should be a concelebration or a well-prepared penitential ceremony.

### *Training*

The German and Irish confreres work in collaboration to provide a *Spiritane training for aspirants* to the Congregation. The document of Salette outlines a project for a junior seminary, a novitiate and a senior scholasticate which would be adapted to the concrete possibilities in Brazil. The Irish group envisages the possibility that the apostolic workers in the basic communities could be associate members of the Congregation.

There is also question of providing a training for Spiritane brothers and with this in view the Libermann Institute has been founded. The training is mainly directed towards catechetics, social assistance and professional work. Eventually, these brothers may be ordained deacons so as to emphasise their pastoral role.

All the Chapters showed a special pre-occupation for the *continued training* of Fathers and Brothers. The courses organised in Brazil by the Episcopal Conference and by the Conference of Religious are highly recommended. There are several requests that a number of confreres be trained as specialists, according to the needs of particular areas and the talent available.

In connection with this, a new element appears — the practical course ("stage"). For the Irish, this course is a period of six months or more during which the confrere visits other parts of Brazil, so as to enlarge and deepen his knowledge of the Brazilian reality, and to study the experiments already in progress particularly in connection with basic communities.

In Central Brazil and Amazonia, another form of practical course was discussed — one meant to cater for the scholastic or student-candidate who comes to Brazil to get to know the realities of the situation and so discover how and where he can best serve the Church in Brazil. At Belo Horizonte, a Dutch student-candidate attended the Chapter, and this made the topic all the more vital and relevant.

The problem of providing a deeper form of training for the Brothers was also considered. For those who wish to be more directly involved in the ministry, it was recommended that they follow the appropriate

courses now available in the larger centres. The younger brothers are encouraged to follow "college courses" in order to get a more general acquaintance with the country.

### *Structures of Authority*

In general the Chapters of Brazil expressed themselves in favour of a more collegial form of government, in order that all the confreres may be involved, to the fullest degree possible, in the process of decision-making, at the level of the district, the regional community and the local community. Consequently, an effort is being made to elaborate structures that will ensure open and efficient communication in all directions. At every level, superiors are considered more as co-ordinators or "animators" of the team. This implies that they listen to the other members and that there be regular meetings.

Because of the great distances and the variety of conditions from one place to another, there was some support for the system of having area-superiors or leaders within the district, who would have a well-determined responsibility towards the members of the communities in their area, especially in what concerns relations with the hierarchical authorities and changes of personnel. This idea was most fully elaborated at the Chapter of Central Brazil.

For the appointment of the District Council, different methods were adopted. The most radical solution seems to be that of South-West Brazil where all the councillors (5) are simply elected by the members of the District (cf. Special Decision of Gen. Co. No. 14 in Gen. Bull. No. 755, p. 10). In Central Brazil each of the "areas" decides by vote on the candidate it wishes to propose to the District Superior. The German confreres of Southern Brazil have instituted a more complicated system: the Principal Superior and the District Bursar are members of the council; for the other three vacancies each confrere votes for three candidates — two are elected by an absolute majority and the third is selected by the District Superior from the six who received most votes.

The general meeting of the District, which is to take place at certain intervals, is seen as a structure of discus-

sion, with a view to determining the general policy of the District.

### *Finance*

In all the groups there is a strong desire that the District as such should be financially independent, so that the Principal Superior can exercise his normal functions and be in a position to aid confreres or works where necessary.

This conforms to the general tendency to adapt the expenses of the pastoral set-up to the economic level of the country, and to get the christians to assume responsibility for the local church. The Episcopal Conference is making a study concerning the upkeep of priests and the provision of Health Insurance. Our confreres will keep in touch with developments in this direction.

On the subject of the Personal Contribution, the Chapter of Belo Horizonte again discussed the idea of having a "proportional" system. The criterion proposed is the *per capita* revenue of the country in which one works, according to the tables published by UNESCO. In Amazonia the financial aspects of the Principal Superior's position were examined. The conclusion was reached that, in this case, the normal revenues are by no means sufficient, especially because of the enormous distances he has to cover. The discussions on the contract with the Ordinary were limited to the question of Social Insurance for the confreres.

At all the Chapters it was recommended that a clear distinction be made between goods belonging to the Congregation and goods belonging to the work.

### *Relations with the province of origin and the general administration*

Everywhere the desire was expressed for close collaboration with the province of origin because of the question of personnel, especially of getting new personnel. The interest and involvement of the provinces is highly appreciated and in return the districts give proof of their good-will by sending on information concerning the major currents in the Brazilian church and concerning the progress of the various pastoral experiments.

Visits made by both the provincial and general administration have been found useful and generally the Chapter sent back a motion of thanks. The confreres are also glad to note that the Spiritan works in Brazil receive the attention they deserve in the publications of the Generalate and of the provinces.

### *Conclusion*

These five meetings show that there is much work to be done, and that at every level, the problems are by no means simple. But on reading the reports, one can see that the confreres are not afraid, and that they are facing up to these problems with great courage and confidence. They realise, and they accept the fact, that the Church in Brazil is passing through a time of transition and experimentation. Most of our confreres are fully disposed to play their part in this development — collaborating with other apostolic workers, observing, reflecting, discussing. In spite of the difficulties which are not lacking, the outstanding characteristic of these Chapters is a firm hope. What these Spiritans are seeking most of all is that a spark from this hope will touch the people along with whom they are progressing towards the realisation of a truly Christian community.

---

## I N F O R M A T I O N

---

### PUBLICATIONS RECEIVED

*Annual 1971* Collège du Saint-Esprit, Mauritius.

Mgr. Moyses ALVES DE PINHO, Retired Archbishop of Luanda:  
*No princípio homem e mulher os fez Deus.* 1971. Tip. Casa nun'Alvares, Porto. 244 pages.

R. LE DÉAUT C.S.Sp.: *Un phénomène spontané de l'herméneutique juive ancienne - le « targumisme ».* In *Biblica*, Vol. 52, fasc. 4, 1971. Pages 505 to 525.

---



# THE SPIRITAN FAMILY

---

## COMMUNICATION FROM THE GENERAL COUNCIL

Already the half-way mark of the period separating the Chapter of 1968 from that of 1974 has been passed. The General Council is very much aware of the approach of the next General Chapter and of its importance. During the past three years, the members of the General Council have come to understand the situation of the Congregation, its potentialities, its problems.

The Directives and Decisions of the 1968 Chapter have, on many points, been of great assistance to the members of the Congregation in setting about the work of renewal both on the personal level and on the level of the community. On the other hand, it has become evident, if only by reason of the dispensations requested, that in certain matters, there are still some points to be cleared up, or that new problems have already arisen, or else, that because of a new approach, we must carry on the work of study and reflexion. We are convinced that at this particular stage in the development of the Congregation, the Chapter of 1974 may well be momentous for the life of the Institute, for its fidelity to its vocation, and for a reading of the "signs of the times" in the spirit of the Gospel.

Conscious of all this, the General Council considers that, as from now, it should encourage a special effort of study and reflexion on the part of all Spiritans, so that the next General Chapter will be really the fruit of our "co-responsibility", of our common effort in the diversity of situation and apostolate.

The year 1972 should be a time when we try to bring home to ourselves explicitly and consciously what are the most important problems we have to face, and particularly how we are to understand our missionary commitment in the context of the growing sense of responsibility for their own affairs on the part of the local churches. Thus, when the time comes in 1973 to set about the more proximate preparation for the General Chapter, we can be confident that this will be done

in relation to the existential situation in which the Spiritan finds himself today.

The General Council will publish certain guide-lines for this work of reflexion, and it is our wish that this should be a shared task, implying dialogue at every level, — inside the various groups, within the province, with the General Council. At the present stage in our planning nothing is finally determined; we would like to maintain the maximum of openness so as to ensure a genuine spirit of team-work.

So that the General Council may have a better idea of the matters that deserve special study, we would be grateful to receive as from now, quite informally and with the greatest simplicity, any suggestions which confreres may wish to make.

#### **SPECIAL DECISIONS OF THE GENERAL COUNCIL**

(cf. Gen. Bull. No. 751, pp. 138-149; No. 755, p. 13; No. 756, pp. 9-10)

##### **CHG/DS/15** *Re Provincial Chapter of Holland*

In virtue of the special powers accorded by the General Chapter (CDD no. 293), the General Council authorises, "ad experimentum" until the next General Chapter, the application of certain decisions of the Chapter of Holland, which are not in conformity with, or may even be contrary to CDD.

(1st June 1971)

**NOTE:** The exceptions mentioned here concern principally the system of having the provincial council elected by the provincial chapter, as well as certain aspects of the functioning of the provincial administration in which collegiality is stressed.

##### **CHG/DS/16** *Re appointment of Provincial Superior of Canada*

The General Council accepts the proposal of the provincial chapter of Canada concerning the election of the provincial superior by the provincial chapter... (12th Oct. 1971).

**NOTE:** The provincial chapter had asked permission for the provincial chapter to elect the provincial superior. Having examined the request, the General Council decided to give this permission even if the condition of CDD n. 197 (b) concerning "causes external to the Congregation" is not verified.

CHG/DS/17 *Re Allocation Fund*

1. Considering that there is a certain ambiguity in the text of the Directives of the General Council concerning the Allocation Fund;
2. taking into account propositions XIII and XV b. adopted at the Provincials' Meeting held in April 1971;
3. taking into account also the decision of the General Council dated 30th June 1971 to maintain a certain sum in reserve in the Allocation Fund;

the General Council decides as follows:

For the sum held in reserve, and any surplus that may be available after all applications have been considered, the General Council does not exclude that this money be invested, on condition that it remains available to meet urgent needs.

(14th Oct. 1971)

CHG/DS/18 *Re Meeting of all Major Superiors*

The General Council, having considered the results of the consultation with all the Major Superiors decides not to hold on this occasion the meeting prescribed by CDD 225 b.

(22nd Oct. & 11th Nov. 1971)

**Circular addressed to all Major Superiors**

Circ. 942/71

9th December 1971

Dear Reverend Father,

Further to our circular of last May (S./N° 387/71), I am now to inform you of the results of the consultaion carried out among all the Major Superiors and of the decision taken by the general council as a result of the replies received.

Out of 48 superiors consulted, 44 replied as follows:

in favour of holding the meeting	6
in favour of suppressing the meeting	38

The great majority, therefore, is of the opinion that there is sufficient reason for not applying the prescription of CDD 225 b, either because of the reasons given in our circular, or for still other ones.

In addition to the arguments proposed in the circular of the General Administration, the following reasons were advanced by some of the Principal Superiors:

- the diversity of situations and problems in the different districts;
- the need for time and a period of stability in order to put into practice, and experiment with, the directives and decisions of the general, provincial and district chapters;
- the disadvantage of another long absence of the Major Superior, in addition to the others occasioned by the various meetings he has had to attend;
- the danger of giving scandal by reason of the large-scale expense involved by such a meeting.

Concerning the problems mentioned in our previous circular with which the meeting of Major Superiors was intended to deal, a number of Principal Superiors have pointed out that even from this point of view the meeting is not urgent. Already these problems have been raised and dealt with in other meetings as for example, in the priest-councils, in the district chapters, in the regional meetings etc. Discussion at this level has the advantage of involving a greater number of those concerned, and of dealing more realistically with practical problems in their local context.

Consequently, the general council considers that it is not only authorised, but even encouraged, to make use of the special powers accorded to it by the General Chapter (CDD 293) and to cancel the general meeting of Major Superiors which was to be held before 1974.

It would, however, be regrettable if we were satisfied simply to suppress this meeting without taking account of the intentions of the Chapter when prescribing it. On the contrary, we are determined to take the necessary measures to ensure that the same benefits may be obtained by meetings held at a more accessible level, and therefore probably more efficacious. For this reason, the General Council wishes to add a further section to this circular, strongly recommending all District Superiors to organise regional meetings, as the Provincials have already decided to do, and as is already standard practice among a number of our Districts in French-speaking Africa.

To sponsor this idea, and to contribute to its realisation from our side, we would like to propose for your consideration

and for discussion, a list of possible regional groupings. This list is in no way obligatory or definitive. It is simply proposed to you as a basis of discussion, and as a starting point for a more carefully worked out organisation which we hope will be set up later.

From this point of view, we can at this moment divide the districts into three groups:

- those which are already organised into regional groups;
- those which are in the process of planning such groupings;
- those which have not yet made any projects.

1) *Groups already in existence:*

- a group comprising Congo Brazzaville, Gabon, Yaoundé, Doumé and Bangui.

2) *Groups being formed:*

- a group comprising Alto Jurua, Amazonie, Central Brazil, South-West Brazil, Southern Brazil.

It might be feasible to attach Paraguay to this group?

- a group comprising Luanda, Nova Lisboa, Sa da Bandeira, Cabo Verde.

Perhaps this would be the most convenient group for Congo-Zaire to join?

3) *Groups suggested:*

- a group comprising Kilimanjaro, Kenya, Bagamoyo. Perhaps to this group could be attached Malawi, Zambia, Ethiopia, Bethlehem?
- a group comprising Madagascar, Reunion, Mauritius.
- a group comprising Eastern Nigeria, Makurdi, Kabba.
- a group comprising Sierra Leone and Gambia. Ghana could probably be attached to this group; but what about Senegal?
- a group comprising Guyane, Guadeloupe, Martinique.

The districts of Puerto Rico and Ontario are already combined with the United States for these regional meetings.

It is desirable that, as a general rule, a representative be invited from each province that supplies a considerable number of the personnel operating in the districts concerned. The General Administration too, wishes to be kept informed of whatever arrangements may be made, because it would be

normal, in line with the thinking of the General Chapter, that a member of the General Council attend these meetings if at all possible.

We invite the various principal superiors (or the leader of the missionary team in cases where there is no local Major Superior) to give us their opinion concerning the groupings we have suggested, so that the plan may be put into action with the least possible delay.

Awaiting your esteemed reply, and praying God to bless your work,

I remain,

Yours devotedly in the Holy Spirit,

Joseph LÉCUYER

*Superior General C.S.Sp.*

### APPOINTMENTS

By the general administration:

**Superior of the District of Central Brazil:**

Father Adrianus van SONSBEEK (second period of three years) from January 25th, 1972 (October 23rd, 1971).

By the provincial administration:

**Vice Province of Poland:**

Master of Novices Father Etienne SMOLAREK (provincial council August 27th, 1971).

### PROVINCIAL AND DISTRICT COUNCIL

**United States East:**

- Father John E. NADER, 1st Assistant.
- Father Francis R. DUFFY, councillor.  
(Letter of October 18th, 1971).

**Canada:**

- Father Alois GUTZWILLER, councillor.  
(Provincial Directory, October 1971).

**Central Brazil:**

- Father Gregor LUTZ, councillor.  
(German provincial Bulletin).

**Yaoundé:**

- Fathers Léon AMAN, 1st Assistant, Richard AEBI, 2nd Assistant, Wilhelm MAAS, bursar, Pierre SCHMITT, Willy ABBT, Athanase BALA, Philippe BUTTET, Jacques MICHEL, Daniel HENRY, Antoine LINDEMAN; Brother Edmond CHUFFART, councillors.  
(District Letter No. 17 of the Principal Superior Yaoundé, October 1971).

**WORKS CLOSED DOWN****Yaoundé:**

- Notre Dame des Sept Douleurs, Akono,
- Sainte Croix, Etam-Kuma.  
(District Letter No. 17, October 1971).

**NEW ADDRESSES**

Principal Superior of Bangui: **Maison Saint-Charles, B.P. 780, Bangui, Republic of Central Africa** (October 20th, 1971).

Principal Superior of Makurdi: **St. Mary's Parish, P.O. Box 86, Oturkpo, Benue Plateau State, Nigeria.**

*France:* **C.S.Sp. Novitiate, Place de l'Eglise, 95 - Montigny-les-Cormeilles, Tel. 978.06.15.**

Provincial Superior of Spain: **Olivos 12, Madrid 2, Spain.**

Principal Superior of Southern Brazil: **C.P. 5332, 01000 São Paulo, SP (for visitors: Rua Alcino Braga 91, Paraiso).**

## CONSECRATION TO THE APOSTOLATE

### FIRST PROFESSION

#### One-year vows:

at *Kilshane*, 9th September 1971 — clerical novices

BOURKE, Paul Anthony, born 29th June 1952, in Dublin (Dublin)

CADAM, Francis Gerard, born 12th April 1951, in Clooneen, Granard, Longford (Ardagh & Clonmacnoise)

DILWORTH, Eric, born 2nd June 1952, in Sligo (Elphin)

DOLAN, Gerard Joseph, born 13th January 1953, in Swanlibar, Cavan (Kilmore)

FOGARTY, John, born 9th April 1952, in Dublin (Dublin)

KAVANAGH, Oliver John, born 9th July 1952, in Clonakenny, Tipperary (Killaloe)

McLOUGHLIN, Patrick Joseph, born 8th March 1952, in Westport, Mayo (Tuam)

O'BRIEN, Seamus Mary, born 8th September 1952, in Bagenalstown, Carlow (Kildare & Leighlin)

— novice brother

MURPHY, Cornelius, born 22nd September 1953, in Dublin (Dublin)

#### One-year commitment:

at *Gemert*, 13th September 1971 — clerical novices

WENNINK, Gerrit Jan, born 20th February 1951, in Enschede (Utrecht)

WOUTERS, Martinus Josephus, born 22nd April 1951, in Reusel ('s-Hertogenbosch)

#### One-year vows:

at *Kilshane*, 30th September 1971 — clerical novices

CROWLEY, Tadgh Paschal, born 11th November 1951, in Dublin (Dublin)

TROY, Brian, born 3rd August 1951, in Dublin (Dublin)

#### Three-year vows:

at *Broich*, 5th November 1971 — clerical novice

CORBE, Armin, born 12th January 1947, in Roetgen (Aachen)



## RENEWAL OF VOWS

**For three years:**

- at *Rivière des Anguilles* (Mauritius), September 21st 1969,  
Brother Marcel SEVRET
- at *Ihiala* (East Nigeria), February 11th 1970, George AKANIGWO,  
Alexander EKECHUGWO
- at *Madrid* (Spain), September 7th 1971, Brother Antonio (Emilio) ALLEN-PERKINS CEPA, Aniceto MONTEIRO TIERNO
- at *Port-of-Spain* (Trinidad), September 8th 1971,  
Lennox MCPHILLIP, Brother Philip HOWARD
- at *Piré* (France), September 8th 1971, Bernard KLEIN
- at *Chevilly* (France), September 9th 1971,  
François-Xavier ROUSSEL
- at *Piré* (France), September 21st 1971, Jean-Claude ARNAUD,  
Guy BOULBIN, Lucien HEITZ, Bernard HYM, Raymond JUNG,  
Jacques LAMON, Noël PERROT, Etienne SCHMITT
- at *Mortain* (France), September 21st 1971, Pierre BURON
- at *Port-Louis* (Mauritius), September 26th 1971,  
Jean-Mée ASTRUC
- at *Sibut* (R.C.A.), September 26th 1971, Bernard DUCROT
- at *Franceville* (Gabon), September 27th 1971, Fernard BUSSARD
- at *Alinden* (R.C.A.), September 27th 1971, Dominique RAMAUX
- at *Saint-Michel-Langonnet* (France), October 3rd 1971,  
Brother Joseph BITAULD
- at *Chevilly* (France), October 8th 1971, Aloyse KLEIN, Gérard MEYER
- at *Bletterans* (France), October 10th 1971,  
Brother Claude KEIFLIN
- at *Sainte-Clotilde* (Réunion), October 17th 1971,  
Jean-Yves CARRÉ

**For two years:**

- at *Majunga* (Madagascar), September 15th 1970,  
Brother Marcel FANGOO
- at *Saint-Alexandre* (Canada), August 22nd 1971,  
Berthier THÉRIAULT
- at *Brazzaville* (Congo), September 4th 1971,  
Father Serge LÉANDRE

at *Fraião-Braga* (Portugal), September 8th 1971, Brother Altino  
ABRAÃO GONCALVES FAFIAES and Brother Manuel EMANUEL  
LOPES DE SOUSA

at *Bangui* (R.C.A.), September 27th 1971, Edmond KLOCK

at *Marovoai* (Madagascar), October 4th 1971,  
Jean-Pierre BONGRAND

**For one year:**

at *Nairobi* (Kenya), September 8th 1971,  
Daniel Francis KIMANYI

at *Vaux* (France), October 2nd 1971, Brother Vincent BREYSSE

at *Chevilly* (France), October 8th 1971,  
Brother Richard BERNHARD

at *Neufgrange* (France), October 14th 1971, Brother Robert  
Franck BRAND and Brother Joseph Gilles ROSSIGNOL

at *Carcavelos* (Portugal), October 15th 1971, António Luis  
FARIAS ANTUNES, Luis Filipe FERREIRA RIOS, Luis DE CARCAVE-  
LOS OLIVEIRA MARTINS, Tarcisio dos SANTOS MOREIRA

**For one month:**

at *Piré* (France), September 21st 1971, Brother Michel TEXIER

RENEWAL OF COMMITMENT

**For three years:**

at *Gemert* (Holland), September 13th 1971, Josephus ten HAAF,  
Brother Bernardus JORINK

**For one year:**

at *Gemert* (Holland), September 13th 1971, Leo Van den  
BOGAARD, Adrianus COMPEN, Leonardus GOTTENBOS, Antonius  
van HOEK, Albertus DE JUNG, Leo ROTHIER, Antonius  
SCHAMPERS, Johannes TOPPER, Wilhelmus TOPPER, Paulus  
VOESTERMANS

at *Louvain* (Belgium), September 24th 1971,  
Gérald CONNEROTTE, Norbert MARECHAL, Benoît PIRET-GERARD,  
Serge DE VLEESCHOUWER

at *Fraião-Braga* (Portugal), October 18th 1971,  
Eduardo Francisco MIRANDA FERREIRA

## PERPETUAL CONSECRATION

- at *Piré* (France), September 29th 1969,  
Brother Sydney Nicolas FELICIE
- at *Ihiala* (Nigeria), February 11th 1970, Ambrose Paul AKALAWU
- at *Enugu* (Nigeria), July 21st 1971, Malachy NWABISI,  
Leo OKEKE, Eugene UZUKWU
- at *San Cugat* (Spain), September 8th 1971,  
Fernando HERRAIZ MUELAS
- at *Fraião-Braga* (Portugal), September 8th 1971, Brother Manuel  
Alfredo LIMA and Brother Lourenco VENANCIO
- at *Libreville* (Gabon), October 3rd 1971, Michel LE COUTOUR
- at *Langonnet* (France), October 10th 1971,  
Brother Michel TEXIER
- at *Powhatan* (United States), October 23rd 1971,  
Brother Nathaniel PAILLET
- at *Chevilly* (France), October 29th 1971, Gabriel FOURNIER

## HOLY ORDERS

**Tonsure** (admission to clerical state):

- at *Machakos* (Kenya), August 29th 1971, by Most Rev. Raphael  
NDINGI, Bishop of Machakos:  
Daniel KIMANYI

**Second Minor Orders:**

- at *Enugu* (Nigeria), September 6th 1969, by Most Rev. G. OKOYE,  
Bishop of Port Harcourt:  
Ambrose AKALAGU, Damian NWANYIA, Francis AKWUE,  
Luke, MBEFO, Lawrence TETEH
- at *Enugu* (Nigeria), July 21st 1971, by Most Rev. T. McGETTRICK,  
Bishop of Ogoja:  
Alexander EKECHUKWU, George AKANIGWO, Bartholomew  
ABANUKA, Emmanuel AGBAKWURU, John ECHEMAZU, Casimir  
EKE, Godfrey ODIGBO, Remigius ONYEWUENYI, Stanislaus  
OGBONNA, Ignatius IZUCHI, Michael OJOBOR, Donatus ODIEGWU

**Sub-Diaconate:**

- at *Enugu* (Nigeria), September 23rd 1970, by Most Rev.  
G. OKOYE, Bishop of Enugu:

Ambrose AKALAWU, Damian NWANYIA, Francis AKWUE,  
Luke MBEFO

at *Ihioma* (Nigeria), April 17th 1971, by Most Rev. M. UNEGBU,  
Bishop of Owerri:

Lawrence TETEH

at *Enugu* (Nigeria), July 22nd 1971, by Most Rev. T. McGETTRICK,  
Bishop of Ogoja:

Malachy NWABISI, Leo OKEKE, Eugene UZOUKWU

#### **Diaconate:**

at *Enugu* (Nigeria), December 16th 1970, by Most Rev. G. OKOYE,  
Bishop of Enugu:

Ambrose AKALAWU, Damian NWANYIA, Francis AKWUE,  
Luke MBEFO

at *Mbaise* (Nigeria), April 18th 1971, by Most Rev. M. UNEGBU,  
Bishop of Owerri:

Lawrence TETEH

at *Fraião-Braga* (Portugal), July 4th 1971, by Most Rev.

F. DE ANDRADE E SILVA, Titular Bishop of Eliosebaste:

José PEIXOTO LOPES and Fernando Henrique FERREIRA PINTO

#### **Priesthood:**

at *Onitsha* (Nigeria), April 17th 1971, by Most Rev. F. ARINZE  
Archbishop of Onitsha:

Francis AKWUE, Damian NWANYIA

at *Owerri* (Nigeria), April 17th 1971, by Most Rev. M. UNEGBU,  
Bishop of Owerri:

Ambrose AKALAWU

at *Urualla* (Nigeria), April 25th 1971, by Most Rev. M. UNEGBU,  
Bishop of Owerri:

Luke MBEFO

at *Saint-Simon* (France), June 27th 1971, by Most Rev. G. VANDEL,  
Vicar to the Armed Forces:

Claude TASSIN

at *Grandchamp* (France), July 4th 1971, by Most Rev. A. FAUVEL,  
formerly Bishop of Quimper:

Paul LE BERRIGAUD

at *Fraião-Braga* (Portugal), July 4th 1971, by Most Rev.

F. DE ANDRADE E SILVA, Titular Bishop of Eliosebaste:

**António CORREIRA DE ANDRADE**

at *Moernach* (France), July 18th 1971, by Most Rev. J.J. WEBER,  
formerly Archbishop-Bishop of Strasbourg:

**Alfred BAYSANG**

at *Madrid* (Spain), August 15th 1971, by Most Rev. M. GONZÁLEZ  
MARTÍN, Archbishop of Barcelona:

**Heliodoro MACHADO SANTOS**

at *Ahiara* (Nigeria), August 22nd 1971, by Most Rev. M. UNEGBU,  
Bishop of Owerri:

**Lawrence TETEH**

at *Recoules-de-Fumas* (France), August 29th 1971, by Rev.  
R. BOUDON, Bishop of Mende:

**Pierre OSTY**

at *Maastricht* (Holland), September 25th 1971, by Most Rev.  
E. T. BEEL, Auxiliary Bishop of Roermond:

**Robertus VAARS**

at *Vila-Cova*, Barcelos (Portugal), October 31st 1971, by Most  
Rev. M. FERREIRA CABRAL, formerly Bishop of Beira:

**Firmio da Costa SA CACHADA.**

## OUR DEAD

Father Casimiro ESGALHDO, of the District of Nova Lisboa, died at Sambo on October 27th, 1971, aged 69 years. He had been professed for 43 years.

Father Patrick TOWNSEND, of the Irish Province, died in Mexico, on October 30th 1971, aged 51 years. He had been professed for 32 years.

Father Albert GAGNON, of the Canadian Province, died in Quebec on November 1st, 1971, aged 65 years. He had been professed for 40 years.

Father Joseph WUNSCH, of the French Province, died at Blotzheim on November 1st, 1971, aged 89 years. He had been professed for 69 years.

Father Albert BULLION, of the United States West Province, died at Pittsburgh on November 4th, 1971, aged 50 years. He had been professed for 29 years.

Father Louis ROQUES, of the District of Yaoundé, died on November 11th, 1971, at the age of 64 years. He had been professed for 41 years.

Father Armand HENRY, of the Belgian Province, died at Villers-Sainte-Gertrude on December 5th, 1971 aged 55 years. He had been professed for 35 years.

Father John NEALON, of the Irish Province, died at Rockwell on December 8th, 1971, aged 63 years. He had been professed for 40 years.

Father Jean BROMBECK, of the District of Congo, died at Pointe-Noire on December 19th, 1971, aged 60 years. He had been professed for 41 years.

Father Michael BRANNIGAN, of the Eastern Province of the United States, died at Detroit on December 24th, 1971, aged 76 years. He had been professed for 58 years.

Father Joseph BLIND, of the District of Madagascar, died on December 27th, 1971, aged 57 years. He had been professed for 38 years.

Father Bernard GOLLENTZ, of the Province of France, died at Neufgrange, on December 30th, 1971, aged 63 years. He had been professed for 41 years.

Father Charles WALTHER, of the Province of France, died at Paris, on January 3rd, 1972, aged 84 years. He had been professed for 62 years.













