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## **DECISIONS OF THE HOLY SEE**

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The Holy Father has acceded to the desire expressed His Grace Most Rev. John C. McQUAID, Archbishop of Dublin (Ireland) to be relieved, on the grounds of age, from the government of the Archdiocese.

*(Oss. Rom. 5-1-72)*

### **COMMUNICATION CONCERNING THE CAUSE OF FATHER LAVAL**

The Canonisation Process of Father Jacques-Désiré LAVAL has advanced an important step with the recognition of the heroicity of his virtues by the Cardinals of the Sacred Congregation for the Canonisation of Saints. The Holy Father has ratified this decision and ordered that a Decree be prepared declaring officially the heroicity of Father Laval's virtues. When this decree is published, Father Laval's Cause will have reached the same stage as that of our Venerable Father, even though the title Venerable is no longer accorded.

## DOCUMENTATION

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### DRAFT-PLAN FOR A MISSIONARY INSTITUTE

*(The following is the text of the conference given by Father Lécuyer in Brazzaville, on 2nd February, 1972).*

François Libermann, son of the rabbi of Saverne, was converted to Catholicism at the end of 1826, and studied for the priesthood, first at Sanislaus College, then at Saint-Sulpice. He had received minor orders on 20 December 1828, but while he was preparing for the sub-diaconate which he was to have received on the Christmas ember-days in 1829, he had an attack of epilepsy, and it was found necessary to post-pone « sine die » his access to major orders. Out of charity, and also because he was highly esteemed for his virtue and his deep influence on the other students at the Seminary, he had been kept in this house until 1837. Without any effort on his part, and although he was a mere acolyte, he had become the spiritual director of a good number of seminarians and priests. In 1837, the Congregation of Eudists, which had suffered a great deal as a result of the French Revolution, wished to reopen a regular novitiate at Rennes. Mr. Libermann was offered the post of Master of novices; he accepted simply, and carried out this important task for two years.

During the summer of 1838, the novitiate of Saint-Gabriel gave hospitality for the holidays to a young seminarian from Issy, Frédéric Le Vavasseur, a native of Bourbon island. Mr. Libermann had already known him at the seminary of Saint-Sulpice; they both came back to a subject that interested them: the spiritual fate of the poor negroes in Bourbon and the other French colonies. Another seminarian from Issy, M. Tisserant, had already confided in Mr. Libermann his concern about the negroes of Saint-Domingue (Haiti). Thus an atmosphere of interest in negroes abandoned on the spiritual

plane gradually grew round the Master of novices; several young seminarians were already thinking of a work in their favour. Mr. Libermann waited, meditated and prayed, while encouraging all these high-principled men to pursue their vocation. It was only at the end of October 1839 that he decided to dedicate himself completely to the planned work: two extraordinary graces, about which he was always to maintain an extremely discreet reserve, were given to him, the first on 25 October, the feast when the Eudists celebrated the Sacred Heart of Jesus, the second on 28 October, the feast of St. Simon and St. Jude. The latter made him realize that his place was in the projected work, and that he should take the initiative. He decided to leave the Eudist novitiate for good in order to go to Rome to lay the first foundations of the future Congregation.

It is here that I would like to begin my study of Mr. Libermann's primary intentions, the way in which he conceived, right from the beginning, the society that he was to found. A certain number of letters have come down to us, and in them he sets forth, sometimes at length, his views, his desires, his spirit. I will try to follow his thought in this way until the end of his stay in Rome, that is, until 8 January 1841: a period of 14 months that was decisive for the future of the planned society. The fundamental intuitions he had then were to remain valid in the course of the adaptations that circumstances were to call for later. For those who wish to continue his work, this return to the sources will always be necessary. This study is all the more necessary in that it deals with the period in which Mr. Libermann wrote his Provisional Rule. It is impossible to understand the latter fully unless it is set in the context of these first months of reflection and prayer, in which the plan of the future society gradually took shape in its author's thought.

How should this study be made? It would have been possible to choose a purely chronological account, following day by day the writings of Mr. Libermann to his different correspondents. It seemed to me preferable to distinguish the main themes of our author's thought: the purpose of the Institute, its concrete form, the qualities required of its members, etc. For each of these subjects, the chronological order will be followed as far as possible.



## 1. - PURPOSE OF THE WORK PLANNED

On 28 October 1839, the very day on which he had taken his great decision, François Libermann wrote to Mr. Le Vavasseur: " God has given me a little light that I do not wish to communicate to you yet, preferring to let this view ripen before God, so that, if his divine goodness and his beloved Son so desire, this little spark may grow and become a brighter light. Before things are communicated, they must be so clear that everyone can weigh them before God..." In spite of this reticence at the beginning, the rest of the letter shows clearly that it is a question of a work to be founded " for the poor Negroes," and that Mr. Libermann is already thinking of the Constitutions to be written. It is also a question of an " entirely apostolic Congregation " (1).

Right from the beginning, it was a question of going towards the negroes and, in the first place, those of Bourbon, but with an opening also towards those of Saint-Domingue, as he said in a letter to Mr. Tisserant on 27 November (2). On 19 December, from Lyon, on his way to Rome, he announced to Mr. Carron his decision to enter " the work for the negroes. There is nothing precise and determined yet » (3). These last words are revealing: Mr. Libermann is still seeking the way; but the purpose is already clear in his thought. Some days later he joined Mr. de La Brunière, another seminarian who was also thinking of entering the planned work, at Marseille. On 1 January 1840 the latter wrote to Fr. Luquet at Saint-Sulpice, but Mr. Libermann

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### Abbreviations

- N.D.: *Notes et Documents relatifs à la Vie et à l'Œuvre du Vénérable François-Marie-Paul Libermann.* 13 Vols, Paris, 1929 - 1941.
- L.Sp.: *Lettres Spirituelles du Vénérable Libermann.* 4 Vols., Paris.
- Syn.: *Synopse des deux Règles de Libermann.* Texte intégral et authentique édité par A. BOUCHARD et F. NICOLAS C.S.Sp. Cyclostyled, 204 pages, Paris, 1968.
- R.Pr.: *Règle provisoire des Missionnaires du Très-Saint Cœur de Marie.* Amiens, 1945. Text published in N.D. II, pp. 235-365 and in the Synopse.

(1) N.D. I, pp. 661-662.

(2) N.D. I, p. 649.

(3) L.Sp. II, p. 319.

added a postscript in which we read the following interesting words: "This dear brother (Mr. de La Brunière) speaks to you about everything as if it were still uncertain and vague. It was not my idea. He meant that everything is in the hands of Our Lord and his holy Mother, and that we must blindly commit ourselves to their arms" (4). Thus the idea is already clear and certain; but as regards the implementation the future founder wishes to throw himself completely on Providence.

On 6 January, the two friends arrived in Rome, and took up their abode in a modest boarding-house for French ecclesiastics in Via Magnanelli. On the 13th of this month, Mr. Libermann wrote to his brother, a doctor in Strasbourg; he announced to him his intentions: "I am in Rome just now, busy with a matter that is very important for the glory of God and for the salvation of a host of poor souls, neglected, forgotten and lost in God's Church. It is a question of a foreign mission" (5).

In the midst of a thousand difficulties and oppositions, Libermann finally succeeded in delivering a Memorandum to Propaganda Fide, addressed to Mons. Cadolini, and bearing the date 27 March 1840. This time the purpose of the planned work is described admirably. It will be sufficient to transcribe a few lines:

"For the purpose in general. — It consists in giving and dedicating ourselves entirely to Our Lord for the salvation of Negroes, as being the most miserable souls, the furthest away from salvation, and the most abandoned, in God's Church..." (6).

These first lines are already very enlightening: the intention is to serve the blacks, because they seem to be the most wretched and the most forsaken: stress is manifestly laid on this point.

The Memorandum continues along the same lines: "We have two places in mind: the first is Saint-Domingue... It is one of the most desolate and forsaken places in the Church" (7). "The second place is Bour-

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(4) N.D. I, p. 688.

(5) N.D. II, p. 45.

(6) N.D. II, p. 69.

(7) N.D. II, p. 69.

bon island. The number of Negroes there is smaller than in Saint-Domingue, but their sufferings are very great. And then we would be there in the neighbourhood of Madagascar, where we might perhaps penetrate... And what happiness for us to take the Gospel to this country! And even, perhaps, to give some martyrs to the Church! " (8).

Saint-Domingue and Bourbon are the first places envisaged, because of the great misery of the negroes, and also because Providence has put at Mr. Libermann's side two friends, Le Vasseur and Tisserant who know in what a state of abandonment these regions are. But at once Libermann thinks of extending the future society's field of apostolate to a country that is not yet evangelized, Madagascar; already the founder is attracted by what has recently been called "first evangelization!"

A little further on, he manifests again his desire to go "where needs are greatest" (9), and not only to the French colonies but to "other needier and more abandoned countries, such as Saint-Domingue, Madagascar and others" (10).

Thus the perspectives widen out almost indefinitely. We will find them in the Provisional Rule that Mr. Libermann wrote during this same period: we will speak about it further on. But it may be useful to see how he defined the purpose of the work he had in mind in this document.

The very first article is surprisingly precise:

"The Congregation of Missionaries of the Sacred Heart of Mary is a gathering of priests who, in the name and as messengers of Our Lord Jesus Christ, dedicate themselves completely to proclaiming the Gospel and setting up his kingdom among the poorest and most abandoned souls in God's Church" (11).

Article 4 insists further:

"Their divine Master sends them to the poorest souls; so they cannot undertake missions except among the ones that are most abandoned and forsaken" (12).

(8) N.D. II, p. 70.

(9) N.D. II, p. 73.

(10) N.D. II, p. 75.

(11) R.Pr. I, ch. 1, a. 1. — N.D. II, pp. 235-236. — Syn., n. 1.

(12) R.Pr. I, ch. 1, a. 4. — N.D. II, p. 236. — Syn., n. 4.

Chapter III begins with the following lines:

"The Congregation is intended for distant foreign missions. None of its members should ever be kept in Europe for the sole reason of employing them for the salvation of souls; only for the good of our Missions can some of them live there" (13). The following articles, however, provide for an exception in the case of the old and the sick, although they must all collaborate where they are, according to their possibilities, to the general welfare of the society (14).

The same point is stressed in article 5:

"The Missions to which the Congregation must apply itself will be among poor, despised peoples, whose needs are very great, and who are the most neglected in God's Church, and among whom it is possible to hope to produce a great deal of fruit" (15).

Finally, the last statement, but which has no longer the same absolute character: "The Mission Our Lord gives us *now* is among the Negroes, for this mission has the above-mentioned conditions in a high degree. God's will seems, therefore, to be that we should go to the help of these poor souls. We will not undertake any other work until this mission has no longer the conditions that attract us" (16).

These lines confront us with a problem that is greatly felt nowadays, "*disengagement*" as it is now called. Is it possible, at this stage of Libermann's early reflections, to find some light on this point? It is worth raising the question.

## 2. DISENGAGEMENT ?

In the first official Memorandum to Propaganda Fide, manifesting the desire that his Congregation should depend directly on the Holy See, Mr. Libermann gives the following reasons:

"It would be Propaganda Fide that would decide the Missions we should undertake and the countries

(13) R.Pr. I, ch. 3, a. 1. — N.D. II, p. 240. — Syn., n. 19.

(14) R.Pr. I, ch. 3, a. 2, 3, 4. — N.D. II, p. 240. — Syn., nn. 20, 21, 22.

(15) R.Pr. I, ch. 3, a. 5. — N.D. II, p. 241. — Syn., n. 23.

(16) R.Pr. I, ch. 3, a. 7. — N.D. II, p. 241. — Syn., n. 25.

in which we should work. In this way, when the needs of a country are no longer so great, we could be transplanted to another needier country... We should have the greatest assurance of going where God asks us and where needs are greatest, being sent by the Sovereign Pontiff " (17).

Thus the fundamental idea no longer concerns the negroes, but " the neediest." As early as this, Libermann is already thinking of the eventuality of leaving the countries inhabited by the negroes one day, to go and work elsewhere. To an unknown correspondent who makes objections about the extent of the planned work, he replies from Rome on 5 October 1840:

" The objection about the extent of the work means nothing. It will always be extensive enough to occupy two hundred apostolic workers for fifty years. It is a temptation of pride to undertake more than what we can do. But if, in fifty years time, all the Negroes are provided for, what will prevent the missionaries from rushing, then, to the help of another part of the Church, the part that is the most abandoned and despised at that time?..." (18).

These ideas, which are already very precise, will appear in a more juridical and official form in the Provisional Rule; this time, however, with an additional specification:

" Once a mission is started, however, it will not be abandoned to undertake another that complies with these conditions more perfectly (19), unless, by the grace and the blessing of God, the first one is in such a good state that it no longer has the conditions indicated in the preceding article " (20).

Therefore Mr. Libermann recognizes missions, once started, as having a certain acquired right: there is a need of continuity in the work already undertaken. Nevertheless, and this applies even to missions among the negroes, when the latter are no longer among the

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(17) N.D. II, pp. 72 et 73.

(18) N.D. II, p. 182.

(19) The conditions are those mentioned in the preceding article, which we have quoted above, cf. note 15.

(20) R.Pr. I, ch. 3, a. 6. — N.D. II, p. 241. — Syn. n. 24.

poorest, and the most neglected, it will be necessary to think of going where needs are even greater<sup>(21)</sup>.

### 3. - IN COLLABORATION

The first two regions to which Mr. Libermann intends to send his missionaries are not regions totally lacking in Christian life. At Bourbon there was already a certain number of clergy; a bishop had been appointed, there were Brothers of the Christian Schools; at Saint-Dominique likewise there were priests, with regard to whom Mr. Tisserant expressed a very severe judgment; the latter also expected the Jesuits to arrive in his country soon<sup>(22)</sup>. But no one had taken any interest in the negroes.

In the meantime, therefore, Mr. Libermann does not contemplate a territory completely entrusted to the future institute, but rather a task that his missionaries will have to carry out side by side with other workers. This situation produces some excellent principles, already at this stage. In the first place, of course, "to work under the orders of the bishop or prefect apostolic"<sup>(23)</sup>, but also to give the local priests all the help possible: "...that is one of the essential points of our plan: to try to win the trust of priests by all sorts of means and to give them every assistance in our power"<sup>(24)</sup>.

The Provisional Rule comes back to this point constantly. To undertake a mission, the authorization of the bishop, and the consent of the local parish priests, is absolutely necessary<sup>(25)</sup>; they will never do anything "against what they owe to the parish priests"<sup>(26)</sup>. The "missionaries of each community will engage in all sorts of other ministries to which they are sent by the Bishops, or by the Prefects Apostolic or for which they are

<sup>(21)</sup> Cf. text cited above, and references note 16.

<sup>(22)</sup> Cf. Memoranda submitted by Father Tisserant and Father Le Vasseur; these were the chief sources for the information Father Libermann had. — N.D. I, pp. 652-653; II, p. 63.

<sup>(23)</sup> Memorandum presented to Mgr Cadolini. — N.D. II, p. 70.

<sup>(24)</sup> *Ibid.*, p. 71.

<sup>(25)</sup> R.Pr. I, ch. 5, § 1, a. 2. — N.D. II, p. 243. — Syn., n. 33.

<sup>(26)</sup> R.Pr. I, ch. 6, § 1, a. 5. — N.D. II, p. 248. — Syn., n. 56.

R.Pr. I, ch. 6, § 2, a. 3. — N.D. II, p. 249. — Syn., n. 63.

requested by the parish priests" (27). But particularly the whole chapter dealing with the "Ministry to priests" should be read (28): concern with their sanctification (a. 1), respect and affection for those in the parishes (a. 2), leaving them the first place everywhere (a. 3); charity, affability, humility, simplicity in relations with them all (a. 4), even those who are opposed to the missionaries and persecute them (a. 5); support of their authority and their reputation among the faithful (a. 6); frequent relations of the missionaries with priests, avoiding, however, anything frivolous in their way of life, and above all receiving them with great cordiality in the communities of the Institute (a. 7); willingness to help (a. 8); very generous hospitality especially for retreats (a. 9); general attitude of understanding dialogue, and of collaboration with the priests and with the bishop (a. 10-12).

We have here a whole code for the relations between missionaries and the local clergy, which has lost nothing of its value today. But Mr. Libermann is not a victim of over-optimism. He is perfectly aware that there will always be a certain tension in a diocese with regard to a work such as his, which keeps its particular nature even when it gives itself unreservedly to the apostolate in a diocese. In a letter of 12 July 1840 written from Rome to Mr. Le Vasseur, there is already the dialectic between "charism" and "the institution," without the actual words. Libermann begins by praising Mons. Collier, the young Benedictine who had just been consecrated titular bishop of Milève to become Vicar Apostolic of Mauritius. Circumstances had led to the project of a foundation in this island, and the first contacts between him and Mr. Le Vasseur had been excellent; the latter had written to Rome announcing the good news on 25 June 1840 (29). Here are some passages from Libermann's answer: "What seems to me a very good thing about the Bishop is that he does not seem to preach entirely in his own interest. He seeks the good of his diocese, but he does not seek to harm the work

(27) R.Pr. I, ch. 6, § 2, a. 5. — N.D. II, pp. 249-250. — Syn., n. 65.

(28) R.Pr. I, ch. 7. — N.D. II, pp. 250-253. — Syn., nn. 66-77.

(29) This letter is preserved in N.D. II, pp. 24-26.

proposed to him; he wishes to benefit from it, but he does not seem to want to do so as he likes and according to his own ideas; it is as if he felt that we must be left free to act according to the intentions of God and according to the ideas Our Lord has given us of the work we are to undertake. I find his conduct extremely wise and obedient to God, the like of which I have never met with anywhere up to now. Everyone wishes to change and arrange things according to his own ideas, and this is the real way to interfere with, hold up, and sometimes even almost destroy the works of God. It is even contrary to the rules of human prudence; for those who plan a work together know far better what they need than one who has not studied the matter deeply and has to rely on a first impression; then, too, those who wish to dedicate themselves completely in this way and sacrifice themselves for the glory of God in a work that He inspires in them, lose half of their resolution when they are obliged to do things by halves and in a completely different way from the conception Our Lord had given them. But that is how things are, — man interferes at once. As soon as one judges in a human way, according to human reason, things must necessarily turn out like this; then changes, modifications and disturbances are bound to occur, because no two minds think alike; each person has a different point of view from another. But when things are seen according to God, it is easy to agree, because preferring to trust to what God is pleased to carry out by his holy will, one leaves people alone more, without tormenting them so much and without tormenting oneself so much, wondering whether they are right or wrong. One feels that if they lack experience, they will acquire it by the grace of God; and, if they have goodwill, they will change their ideas when they see they were wrong" (30).

Libermann is aware, therefore, that a work like his must have its particular nature, and therefore a certain independence as regards the views of the bishops, even the best ones. He respects the freedom of the Holy Spirit, who also acts by other channels than those of

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(30) N.D. II, pp. 85-86.



the hierarchy, although, in action, it is necessary to work in full agreement with the latter.

Furthermore, Mr. Libermann already sees much further than might appear; for he is already thinking of a clergy drawn from the countries to which he sends his missionaries. A whole chapter of the Provisional Rule is dedicated to this subject, on which he has set his heart: the missionaries will choose boys who offer hopes of being able to accede to the priesthood, they will see that they are properly educated "without ever undertaking to teach them themselves, however," and as soon as possible they will set up a theological house which, however, "will be under the absolute authority of the bishop of the diocese." The rule of this house will be drawn up by three of the local missionaries, discussed with the superior of the Congregation, then submitted to the bishop, and it will be the latter who will take the definitive decision<sup>(31)</sup>. Later, these first indications will be improved; but they already show the great importance, for Libermann, of the formation of a local church with its own clergy, as soon as possible.

#### 4. - DEPENDENCE ON THE HOLY SEE

The desire, very precise from the beginning, to found an institute depending directly on Rome, is not unconnected with what has just been said.

From the very first day when he decided to undertake the work, Mr. Libermann thought that it was necessary "for the matter to go through the hands of the Holy See" as soon as possible<sup>(32)</sup>. A few days later, from Lyons, he announced to his friend Fr. Carron, assistant at the Secretariat of the Archbishopric of Paris, that he was on his way to Rome with Mr. de la Brunière: "God only knows what we will do. There, we will always have St. Peter and St. Paul, at whose tomb we will pray"<sup>(33)</sup>. The deep reasons for this decision

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<sup>(31)</sup> R.Pr. I, ch. 8. — N.D. II, pp. 253-254. — Syn. n., 78-83.

<sup>(32)</sup> Letter of 28th October 1839, to Fr. Le Vavas seur. — N.D. I, p. 662.

<sup>(33)</sup> Letter of 19th December 1839, to Fr. Carron. — L.Sp. II, p. 319.

will be set forth in the memoir adressed to Mons. Cadolini, of Propaganda Fide, on 27 March 1840.

Mr. Libermann sets forth in it his desire that the new work should depend on the Holy See:

" Our greatest desire would be to be sent on a Mission by the Holy See and we should like to remain always under its jurisdiction and dependent on it, so that the Superior chosen by us would have no power until he had received the approval of H. E. the Cardinal Prefect of Propaganda Fide. It would be Propaganda Fide that would decide the Missions we would undertake and the countries in which we would work... " (34). And the document goes on to set forth the reasons for this desire; I will summarize them:

*a)* direct dependency on the Holy See and the Pope would be a guarantee of fervour, detachment, and greater participation in the apostolic Spirit " by thus setting out from the source and the great treasure in which Our Lord has put this divine Spirit for the whole of his Church ";

*b)* greater assurance of going where needs are greatest, the Pope having " solicitude for all the Churches ";

*c)* the other possible solutions would be the ruin of the work: to belong to one of the Congregations already existing in France (Picpus, Foreign Missions, House of the Holy Spirit) would make it impossible to engage in this new field of apostolate, the Negroes, which involves going beyond the limits of the French colonies;

*d)* " none of these Congregations send their members as a community, but all are isolated and dispersed." Moreover the Community of the Holy Spirit " sends its members to posts as parish priests, and so there could no longer be poverty " (35).

In short, only direct dependency on the Holy See ensures that the planned institute will be able to carry out its mission among those most in need, without being limited to specific territories, and under the conditions

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(34) N.D. II, p. 72.

(35) N.D. II, pp. 73-74.

of common life and poverty that must distinguish this new work: "for each of these Congregations has its own spirit and its own views. This spirit and these views are, it is true, very good in themselves, but they could not be in keeping with the spirit that must animate us in the life we wish to lead" (36).

### 5. - DISCERNMENT OF VOCATIONS

Dependency on the Holy See and therefore a certain independence as regards the dioceses of origin, and the dioceses in which work is undertaken, are, therefore, a condition to guarantee the specific spirit of a Congregation, the purpose of which goes beyond the immediate perspectives of any diocese or territory.

This question is important nowadays, as it was in Libermann's times. It involves, in fact, the whole problem of vocation and, in particular, the recognition of any missionary vocation outside of the secular clergy. I know that this is a delicate point today, for there is a widespread tendency to consider the missionary task as no longer anything but an exchange between the particular churches. Mr. Libermann felt its importance as early as these first months. I will just summarize here a long letter to Fr. Féret, director at Saint-Sulpice, which bears the date 15 December 1839.

1) The letter begins with a fundamental declaration: the spiritual director is not the arbiter of vocations: he must simply "obey" God's will manifested in a soul" (37).

2) For this purpose, the first thing to do is "to consider incessantly the attraction of the grace of God" in a soul, and not just this attraction, "but also its direction, its development, its influence in all the actions of this soul, the state and the way of being in which it puts it." The director must not lead but just help the person in his charge to be docile to the grace he has received (38).

(36) N.D. II, p. 74.

(37) L.Sp. II, p. 310.

(38) L.Sp. II, pp. 310-312.

3) It is necessary, therefore, to try to discern the action of the Holy Spirit: the latter has a constant way of acting in the same person, by impressions, inward attractions. If an attraction towards a given vocation is stable, a source of generosity, of more complete renunciation, there is a great chance of its being a true vocation<sup>(39)</sup>.

4) A director, therefore, must mistrust his own ideas, his particular views: "But a director who has ideas of his own, particular views, principles according to which he behaves, often resists the guidance of the Holy Spirit in souls. It is not for us to impose laws or limits on Our Lord. I know quite well that this is not what people claim to be doing; on the contrary, they claim they are discerning his holy will; but let them examine the matter more closely and they will be convinced that they are resisting, because they will see that they are grieved when a soul on which they relied abandons these principles or opposes them. This grief is due to the fact that these principles are based on some human sentiment, some fixed idea, and consequently become prejudices. In any case it is impossible to find in external things a principle valid for the task of guiding souls. Thus, suppose that I have in mind the good of the secular clergy. This is an excellent thing. But if I am not careful, I will allow myself to indulge in a certain human attachment or human sentiment, as I just called it; I will steel myself against everything for that, I will want nothing but that. This way of acting is bad and God does not like it. What is more, it will be the cause of God not blessing my desires, as he would have done. For wherever there is activity, inflexibility or tenacity, there is the human element, the bad element. As a result of this imperfect disposition, in my desire, a good one, for the sanctification of the clergy, I will want to detain and employ all those in whom I see any quality useful for that purpose; I myself will want to, and not God in me, at least very often. This is seen from this kind of inner activity, this kind of hardness, inflexibility and tenacity. And consequently it happens that I do not examine

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<sup>(39)</sup> L.Sp. II, pp. 313-314.

carefully the truth of the attraction of God in vocations; and if I do examine it, I do so with prejudice and with the desire to find it false; as a result, I very often resist the voice of God in souls, and prevent their spiritual progress, and sometimes the good of large numbers of people whom God would have liked to save through these elect souls. The same thing will happen when it is a question of deciding the vocation of an ecclesiastic who is to leave the diocese in which I am working, and where I would like to keep people capable of doing good " (40).

Is it necessary to emphasize the very high conception Mr. Libermann has here of the action of the Holy Spirit through charisms? It is impossible to lead all Christians by means of abstract principles, theological or pastoral theses applied with "hardness, rigour and tenacity!" Charisms must not be extinguished; the play of Christian freedom, under the guidance of the Holy Spirit, must be accepted, though it is often disconcerting. Is it not a refusal of this freedom of the Spirit, to set up as a principle that international missionary institutes are useless or obsolete?

5) And here is a concrete application, which is at the same time an appeal to the universal mission of all bishops:

"What you said to Mr. Le Vasseur in connection with Mr. de la Brunière (41) upset me terribly, when he repeated it to me: 'What a terrible waste it will be if you deprive France of this young man to take him with you to evangelize the negroes!' So all those who are fervent, generous, all men of character, are to stay in France; and these poor abandoned souls, for whom God inspires such generous feelings, are to be allowed to run to hell by the millions! They are to be sent only third-rate stuff, common souls, fools, people not able to do a great deal! No, it seems to me that it is not according to God. Our Lord's views are wider. He came to save all men; he sacrificed himself for everyone, for the humblest as for the greatest, and consequently his priestly spirit is nothing but a spirit

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(40) L.Sp. II, pp. 315-316.

(41) N.D. I, p. 673.

of reconciliation and salvation for the whole of mankind; and, consequently too, those who have the fullness of the priesthood of their Master must extend their pity over the whole earth, and rejoice when this divine Master sends saviours to abandoned souls, and not be miserly and give only what is not of great use. Anyhow, to measure human faculties in this way, is a human way of calculating and measuring. When Our Lord sent great St. Paul to the lowly Gentiles, who dared to try to keep this incomparable Apostle in Judea for the good of the chosen people? There were, nevertheless, far more apparent and more powerful reasons for believing that he would do far more good among his people than among the Gentiles " (42).

This page has no need of a commentary. But it still needs to be meditated and heard, today.

These considerations, however, would not be sufficient; for the inner attraction, the intimate action of the Spirit of God is not enough to manifest a vocation; it is necessary to consider, too, the external signs, the human and supernatural qualities. Libermann is at once very clear and very demanding on this point.

In his very first letter, already frequently quoted, to Mr. Le Vavas seur, he affirms: " There must be no weak souls in this apostolic Congregation; there must be only fervent and generous souls who give themselves entirely and are ready to do everything and suffer everything... Encourage them and tell them to prepare before God to face everything, even death, but death of the Cross " (43).

The same tone, a month later, in a letter to Mr. Tisserant: no " cowardly, weak people," but " men devoted to the glory of God... decided to leave everything for him," men who will work to overcome their defects, capable of suffering for God's sake, men with a supple, docile spirit, ready to obey their superiors and the future rules.

This whole letter is very demanding and already implies a well-defined plan for the internal organization

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(42) L.Sp. II, pp. 317-318.

(43) Letter of 28th October 1839, to Fr. Le Vavas seur. — N.D. I, p. 662.

of the Institute<sup>(44)</sup>. These requirements will be found everywhere in what follows<sup>(45)</sup>. It is impossible, in fact, to think of admitting to an institute any but those who have the necessary qualities to be able to live according to the rules it has adopted, and without which no institute can survive.

*(to be continued)*

JOSEPH LÉCUYER

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## INFORMATION

### PUBLICATIONS RECEIVED

Mgr J. J. ADAM C.S.Sp., former Archbishop of Libreville: **Folklore du Haut-Ogooué: Proverbes, devinettes, fables mbédé**. 360 pages in Mbédé and French. Imprimerie St Paul d'Issy-les-Moulineaux. 1971.

Marthe CHOLLET: **Ma Merveilleuse Guinée: Souvenirs d'Afrique Noire 1934-1945**. This book of 322 pages has been published in an edition of 1,000 copies by Imprimerie Amigon, (13) Salon-de-Provence, 1971. It is divided into two parts, the first of which contains the cherished memories of a christian "settler" and his family of the time spent in Guinea while the husband was employed in various functions. The second part is a collection of poems and reflexions.

**Diocèse de Guadeloupe 1871-1972: Centenaire de l'église de l'Orient (Saint-Barthélemy). Antilles françaises**. Brochure of 16 pages, with illustrations. 1971.

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<sup>(44)</sup> N.D. I, pp. 648-649.

<sup>(45)</sup> Letter of 2nd March 1840, to Fr. Bureau (N.D. II, pp. 111-112); and especially, R.Pr. I, ch. 1, a. 3, 7, 8, 9 (Syn. nn. 3, 7, 8, 9); cf. also what is said about the qualities required for entrance to the novitiate in R.Pr. IV, ch. 2 (Syn., nn. 516-522).

# THE SPIRITAN FAMILY

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## APPOINTMENT

*Principal Superior of Madagascar:* Father René GAILLARD  
(2nd three-year term, with effect as from 18th January 1972).

## PROVINCIAL & DISTRICT COUNCILS

*France:* Father Antoine JACQUART, councillor (provincial council of 7-12-1971).

*Kongolo:* Fathers Gustaaf LEEMANS, Antoon HERMANS, Remi PEETERS, assistants; Fathers François LE HELLAYE, Daniel BOUJU, Louis TISON, councillors.

## ERECTION OF COMMUNITY

A Novitiate has been established in the newly-erected community of the Poullart des Places Institute, at São Paulo. (General Council, 14th December 1971 & 13th Jan. 1972).

## COMMUNITY CLOSED

*Mauritius:* Community of Saint-Gabriel, on the island of Rodrigues. (General Council, 27th Jan. 1972).

## TELEPHONE NUMBER

*Principal Superior of Auteuil, Orly:* Tel. 684-73-80.

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## CONSECRATION TO THE APOSTOLATE

**FIRST PROFESSION - One year vows:**

at *Kilshane*, 9th September 1971 - clerical novice:

BIBBY, Richard Pennington, born 19th April 1952, at Erin, Trinidad (Port-of-Spain).



**RENEWAL OF VOWS****For three years:**

at *Kimmage*, 21 August 1971, KINSELLA John Joseph.

at *San Cugat del Vallés (Barcelona)*, 27th August 1971,  
DICK Anton Michael.

at *Kimmage*, 7th September 1971, AGUIAR Arnold Joseph, BREEN Patrick, BRENNAN Patrick Blaise, BROGAN John, BROWN Patrick Gerard, CARROLL John Paul, DUGGAN Edmond Brendan, FLYNN Edward Anthony, FORAN Richard, FRAWLEY Michael Sean, GALLAGHER James Albert, HANNA Brendan Conleth, HOGAN Francis Christopher, HORAN Thomas Joseph, MCNAMARA Patrick Gerard, MAHER Brian Peter, MANNING Terence Joseph, MORAN Eugene, MURPHY Paul Anthony, NAUGHTON Austin, O'BOYLE Anthony Oliver, O'CARROLL Gerard, O'CONNELL James Joseph O'TOOLE Brian Patrick, REYNOLDS Raymond, WALKER Breifne Vincent, WATERS James Francis.

at *Rockwell*, 7th September 1971, BURKE Patrick Joseph, McNALLY Sean.

at *Blackrock*, 12 September 1971, Brother PAUL Kehoe.

**For one years:**

at *Kimmage*, 8th September 1971, BUTLER Michael, CHARLES Herbert, COSTELLOE Vincent, FALLON Michael, HOGAN Thomas, LAMBERT Owen, LYNSKEY John, McCOOL (McCUMHAILL) Naos, MURPHY Patrick, MURRAY Michael, O'CONNELL Michael Gerard, O'CONNOR Michael, O'SULLIVAN Finbarr, SHERIDAN Anthony.

at *Kimmage*, 16th September 1971, KENNELLY David.

at *Kimmage*, 3rd October 1971, RICKARD Brian.

at *Andjou*, 8th October 1971, Brother PANCRATIUS Gijsbers.

at *Nova Lisboa*, 2nd December 1971, Father Jacinto GOLE.

### PERPETUAL CONSECRATION

at *Chevilly*, 20th November 1971, GERLIER Michel, GRANGE André, KLEIN Bernard, HYM Bernard, MONOT Yves, ROUSSEL François-Xavier, ZUFFEREY Francis (Switzerland).

### HOLY ORDERS

#### Sub-Diaconate:

at *Chevilly*, 26th November 1971, by Most Rev. Dr. de Provenchères, Bishop of Créteil, GERLIER Michel, GRANGE André, HYM Bernard, KOERBER Joseph, LAVENS Joël, MONOT Yves, ROUSSEL François-Xavier, ZUFFEREY Francis.

#### Diaconate:

at *Chevilly*, 11th December 1971, by Most Rev. Dr. Leuliet, Bisoph of Amiens, GRANGE André, HYM Bernard, KOERBER Joseph, LAVENS Joël, ROUSSEL François-Xavier, ZUFFEREY Francis.

at *Paris*, 16th January 1972, by His Eminence Cardinal Marty, Archbishop of Paris, GERLIER Michel, MONOT Yves.

### APPOINTMENTS OF YOUNG FATHERS (1971)

(cf. G.B. 759, pp. 29 and 30)

#### Province of Portugal:

Fr. GOLE Jacinto, *Nova Lisboa*, Mass on the 21th.

### OUR DEAD

Father Philipp WINTERLE, of the District of Bethlehem, died at Reetz on July 10th, 1970, aged 75 years. He had been professed for 50 years.

Brother Maria-Lambertus SCHLÜTER, of the German Province died at Buchen, on December 17th, 1971, aged 86 years. He had been professed for 57 years.

Father Alfred GOETZ, of the French Province, died at Wolxheim on January 18th, 1972, aged 84 years. He had been professed for 62 years.

Father Joseph MULLINS, of the Irish Province, died at Caerphilly on January 21st, 1972, aged 73 years. He had been professed for 44 years.

Father Francis HAAS, of the Province of the United States East, died at Washington on January 28th, 1972, aged 78 years. He had been professed for 54 years.

Father Paul HOUPERT, of the District of Cameroun, died at Nkomotou on January 31st, 1972, aged 72 years. He had been professed for 50 years.

Brother Olaf den BIEMAN, of the Dutch Province, died at Gennep on February 2nd, 1972, aged 70 years. He had been professed for 42 years.

Father Ernest SCHMITT, of the District of Guadeloupe, died at Pointe-à-Pitre on February 7th, 1972, aged 63 years. He had been professed for 43 years.

Father Josef HERPERTZ, of the German Province, died at Heimbach on February 13th, 1972, aged 68 years. He had been professed for 45 years.

Father François-Xavier ROBERT, of the French Province, died at Chevilly on February 28th, 1972, aged 85 years. He had been professed for 63 years.

Father Lucien SCHEERING, of the District of Luanda, died at Ambrizete on February 28th, 1972, aged 68 years. He had been professed for 48 years.

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## NECROLOGY FOR 1971

## I. FATHERS

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
MEYER Eugène . . . . .	1 Jan.	France	90 yrs
BURGGRAFF Josef . . . . .	18 —	Germany	79 —
MOROZ Clement . . . . .	19 —	U.S.A. East	56 —
EGAN Andrew . . . . .	1 Feb.	Ireland	70 —
GIRARD Emile . . . . .	28 —	France	71 —
DAVITS Henricus . . . . .	17 March	Holland	46 —
POULARD Emile . . . . .	21 —	Guadeloupe	52 —
ALVES LARANJEIRA Manuel . . . . .	20 April	Portugal	43 —
LENOIR Josef . . . . .	11 May	Germany	58 —
BLADT Jean-Baptiste . . . . .	22 —	Belgium	80 —
GILLIGAN John P. . . . .	28 —	U.S.A. East	62 —
JOLLY Joseph . . . . .	31 —	France	93 —
KUSTER Donatus . . . . .	12 June	Bagamoyo	62 —
SOTTIAU Ernest . . . . .	15 —	Belgium	66 —
GUILLAUME Paul . . . . .	8 July	France	63 —
BARTHELMÉ Paul . . . . .	13 —	France	72 —
OOSTVELDT (van) Emile . . . . .	25 —	Kongolo	46 —
KITIYI Jean-Marc . . . . .	25 —	Bangui	35 —
LANOË Albert . . . . .	7 August	Yaoundé	51 —
HÜBSCH Franz-Josef . . . . .	21 —	Kilimanjaro	86 —
BENTLEY James . . . . .	25 —	England	62 —
LE JALLÉ Léonard . . . . .	11 Sept.	France	68 —
KLETZEL Joseph . . . . .	11 —	U.S.A. East	60 —
SOUCY Antoine . . . . .	15 —	Canada	56 —
THOMPSON John . . . . .	19 —	Ireland	66 —
FRAWLEY Michael J. . . . .	1 Oct.	Ireland	57 —
BARNEVELD (van) Hermanus . . . . .	9 —	Holland	51 —
BOURSIER Gérard . . . . .	22 —	Congo	39 —
FENNELLY Bernard . . . . .	24 —	Ireland	83 —
WALKER Reginald . . . . .	27 —	Ireland	66 —
TOWNSEND Patrick . . . . .	30 —	U.S.A. West	51 —
WUNSCH Joseph . . . . .	1 Nov.	France	89 —
GAGNON Albert . . . . .	1 —	Canada	65 —
BULLION Albert . . . . .	4 —	U.S.A. East	50 —
ROQUES Louis . . . . .	11 —	Yaoundé	64 —
HENRY Armand . . . . .	5 Dec.	Belgium	55 —

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
NEALON John . . . . .	8 Dec.	Ireland	63 yrs
BROMBECK Jean . . . . .	19 —	Cango	60 —
BRANNIGAN Michael . . . . .	24 —	U.S.A. East	76 —
BLIND Joseph . . . . .	27 —	Madagascar	57 —
GOLLENTZ Bernard . . . . .	30 —	France	63 —

## II. BROTHERS

NOGUEIRA Bernardo . . . . .	29 Jan.	Portugal	86 yrs
PINHEIRO José . . . . .	12 Feb.	Nova Lisboa	75 —
STEIML Chrysostome . . . . .	22 April	Germany	91 —
LEITÃO Celestino . . . . .	22 —	Portugal	47 —
ABREU MARQUES Augusto . . . . .	28 May	Portugal	56 —
OTT Antoine de Padoue . . . . .	4 June	France	76 —
BIEBER Victorien . . . . .	30 August	General adminis- tration	56 —
ESGALHADO Casimiro . . . . .	27 Oct.	Nova Lisboa	69 —
SCHLÜTER Maria-Lambertus . . . . .	17 Dec.	Germany	86 —

## CORRECTION

In Gen. Bull. No. 760, on page 49, top of page,  
for « Central Brazil » read « Southern Brazil ».













# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

**N° 762**

**MARCH-APRIL 1972**

**GENERALATE C. S. Sp.**

**R O M E**

*Publication date May 10th*





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

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

- Father James KAVANAGH, Apostolic Administrator of the diocese of Machakos.
- Sacred Congregation for Religious: Decree on the form of ordinary government and the eligibility of secularized religious for ecclesiastical offices and benefices.
- Sacred Congregation for Religious: Letter on religious dress.
- Secretariat of State: Notification concerning Mass Intentions.

### **DOCUMENTATION**

- Draft Plan for a Missionary Institute (concluded)  
by Father J. Lécuyer C.S.Sp.

### **INFORMATION**

- Publications received.

### **THE SPIRITAN FAMILY**

- Appointments.
- Councils of Provinces and Districts.
- New addresses.
- Consecration to the Apostolate.
- Holy Orders.
- Our Dead.
- Congregation Statistics: January 1st to December 31st 1971.

# DECISIONS OF THE HOLY SEE

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Appointed Apostolic Administrator « sede Vacante » of diocese of *Machakos* (Kenya), Fr. James KAVANAGH, C.S.Sp. (October 9th, 1971).

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SACRA CONGREGATIO  
PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS

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Prot. n. Sp.R. 90/70

## DECREE

*On the form of ordinary government and the eligibility of secularized religious men for ecclesiastical offices and benefices.*

Experiments in forms of government have given rise to a number of problems and questions especially in regard to the personal authority of the Superior.

Furthermore, it has seemed opportune, at this time, to re-examine the prohibitions of Can. 642 affecting secularized religious men.

After preliminary study by Consultors, the Members of this Sacred Congregation, in the Plenary Assembly held on September 24 and 25, 1971, weighed carefully the following questions:

1) Whether, contrary to the prescriptions of Can. 516, an exclusive and collegial form of ordinary government may be admitted for a whole religious institute, for a province, or for individual houses, in such a way that the Superior, if there is one, is merely an executive.

2) Whether Can. 642 may be suspended so as to permit religious men who have been properly dispensed from their vows to be eligible for or to hold ecclesiastical

offices or benefices without the special permission of the Holy See.

After due consideration, the aforesaid Assembly, unanimously adopted the following decisions:

Answer to question n. 1: *Negative* According to the mind of Vatican Council II (Decr. *Perfectae caritatis*, n. 14) and the Pontifical Exhortation *Evangelica testificatio*, n. 25, Superiors must have personal authority, without prejudice to the practice of legitimate consultation and to the limits placed by common or particular law.

Answer to question n. 2: *Affirmative*.

His Holiness Pope Paul VI, in the Audience granted to the Secretary of this Sacred Congregation for Religious and for Secular Institutes on November 18, 1971, approved the conclusions of the Plenary Assembly.

By this present decree, the Sacred Congregation promulgates the above decisions and declares them immediately effective without the executory clause. They will remain in force until superseded by the revised Code of Canon Law.

Given at Rome, February 2, 1972.

H. Card. ANTONIUTTI  
*Prefect*

† Augustine MAYER, O.S.B.  
*Secretary*

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SACRA CONGREGATIO  
PRO RELIGIOSIS ET INSTITUTIS SAECULARIBUS

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Prot. n. Sp.R. 164/72

Rome, February 25, 1972

This Sacred Congregation has been receiving reports from various countries that religious men and women, in ever great numbers, are abandoning the religious habit and even any distinctive external sign of consecration. On the other hand, many inquiries are being made as

to just what is the mind of the Holy See in this regard.

It seems opportune to inform you of the type of reply this Sacred Congregation gives in such cases, trusting that Your Excellency will find ways of making this known whenever circumstances require it.

"First of all, it is appropriate to state again that the religious habit has been considered by the Second Vatican Council as a sign of consecration for those who have embraced in a public way the state of perfection of the evangelical counsels. (*Perfectae Caritatis*, n. 17).

"Moreover, this concept has also been confirmed by the recent apostolic exhortation of His Holiness, '*Evangelica Testificatio*' n. 22.

"Nevertheless, religious institutes, in their General Chapters, may, and in some cases ought to, modify the traditional habit in accord with practical requirements and the needs of hygiene but they may not abolish it altogether or leave it to the judgment of individual Sisters.

"The basic criterion to be observed is that the habit prescribed by Religious Institutes, even as modified and simplified, should be such that it distinguishes the religious person who wears it.

"On the other hand, purely secular clothes, without any recognizable exterior sign, can be permitted, for particular reasons, by the competent Superiors to those Sisters to whom the use of the religious habit would constitute an impediment or obstacle in the normal exercise of activities which should be undertaken in certain circumstances. Even in this latter case the dress of the religious women should not depart from the forms of poverty, simplicity and modesty proper to the religious state. It should always be 'in some way different from the forms that are clearly secular.' " (*Evangelica Testificatio* " n. 22).

The foregoing applies, *mutatis mutandis*, also to male religious who should always be distinguishable from seculars by the use of the roman collar or by some other visible and appropriately distinctive sign.

I welcome this occasion to send you my very best wishes, and I remain,

Yours faithfully in Our Lord

H. Card. ANTONIUTTI,  
*Prefect*



## NOTIFICATION BY THE SECRETARIAT OF STATE CONCERNING MASS INTENTIONS

With a view to achieving greater clarity in the matter of the celebration and application of Masses for the intentions of donors — a serious question and one requiring great prudence — and in order to ensure uniformity in the criteria to be applied in examining petitions, which, in exceptional cases, may be presented in future, concerning the reduction, condonation, or commutation of Mass intentions, the Holy Father has decided to reserve to himself, but only for a time and as a provisional measure, the competence for dealing with these matters. He has also enacted that, as from February 1st, 1972, all faculties — both particular and general, granted formerly for any reason to any person, physical or moral, either by law, or by the Holy Father himself or his predecessors, including those granted orally, or by any of the Sacred Congregations — remain suspended, except those granted to Bishops in nos. 11 and 12 of the Apostolic Letter 'Pastorale Munus' which was published 'Motu Proprio' on 30th November 1963.

These prescriptions, at the command of the Holy Father, are brought to the notice of all those whom they concern in any way, and take effect from the date mentioned above, notwithstanding anything to the contrary, even if worthy of special mention.

29th November, 1971.

This "notification" is not concerned with the present-day controversy as to whether Mass Stipends should be maintained or not. However by suspending all faculties granted to Bishops or religious Congregations in this matter (in fact, our Congregation has not got any such faculties), the Holy See, while awaiting the formulation of new regulations, wishes to insist on the strict application of the principles laid down by Canon Law, especially those concerning the obligation to celebrate a Mass for each stipend accepted, however small, and to pass on Mass Stipends in their entirety, without retaining any part for oneself. (Cf. Can. 828 and 840 § 1).

Nos. 11 and 12 of the *Motu Proprio Pastorale Munus* of 30th November 1963, which give Bishops the power to reduce Foundation Masses in special cases still remain in force.

# DOCUMENTATION

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## DRAFT FOR A MISSIONARY INSTITUTE (concluded)

### 6. - PROVISIONAL RULE

On the very day of his decision, Libermann began to think of the future Constitutions: "I would like something solid, fervent, apostolic: everything or nothing..."<sup>(46)</sup>. This need for a Rule is bound up with the need for community life, which seemed to him indispensable: missionaries must be ready to submit "to the rules prescribed for them, because, however the matter may be carried out, you must necessarily live in a community, and there must be a solid order established among you"<sup>(47)</sup>. He included in the programme of his stay in Rome "consideration of the plan of life that should be adopted"<sup>(48)</sup>, and in the memorandum to Mons Cadolini he sums up his thought in two words: community life.

"The plan of life we propose, and on which the success of our enterprise depends, is *Community life*. We reduce it to three points:

1) not to be placed permanently in a parish or any other similar office, but to work under the orders of the bishop or prefect apostolic, travelling through the

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#### Abbreviations

N.D.: *Notes et Documents relatifs à la Vie et à l'Œuvre du Vénérable François-Marie-Paul Libermann*. 13 Vols., Paris, 1929 - 1941.

L.Sp.: *Lettres Spirituelles du Vénérable Libermann*. 4 Vols., Paris.

Syn.: *Synopse des deux Règles de Libermann*. Texte intégral et authentique édité par A. BOUCHARD et F. NICOLAS C.S.Sp. Cyclostyled, 204 pages, Paris, 1968.

R.Pr.: *Règle provisoire des Missionnaires du Très-Saint Cœur de Marie*. Amiens, 1945. - Text published in N.D. II, pp. 235-365 and in the Synopse.

<sup>(46)</sup> Letter of 28th Oct. 1839 to Le Vavasseur; N.D. I, p. 552.

<sup>(47)</sup> Letter of 25th Mar. 1839 to Eugene Tisserant; N.D. I, p. 649.

<sup>(48)</sup> Letter of 19th Dec. 1839 to Fr. Carron; L.S. II, p. 319.

country to which we have been sent. Sometimes the whole Community will go together, giving Missions of the same kind as those given in France, sometimes members will go in groups of two, remaining for a time in certain districts to instruct, encourage, console, sustain and bring relief to poor people according to their needs; sometimes they will carry out the ministry in some other way, according to what the circumstances call for, but never remaining alone and returning after a given period of time to the Community, according to the Superior's orders;

2) to live in perfect obedience to a Superior chosen among us and to a rule of life which we will determine;

3) to practise perfect poverty " (49).

In the whole of this passage, as in the whole of the Memorandum, Libermann is not expressing merely his own personal thought, but the thought of the whole little group he has come to represent in Rome: from the very beginning it had been a question of living in community<sup>(50)</sup>. He continues:

" The reasons that lead us to desire a Community life so deeply, are:

1) The fear of losing ourselves while saving others. This is an imminent danger for a missionary who is isolated and left to his own devices, whereas Community life, faithful obedience and perfect poverty would protect us from all peril;

2) The good of the Mission itself and the salvation of souls. For, in the first place, if we sustain ourselves in fervour and piety, we will work more zealously and fruitfully than if we were to become lax, which would undoubtedly happen to most if we were isolated.

Secondly, living in a Community, we would be in a position to help the priests of these countries who find

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(49) N.D. II, p. 70.

(50) See Memorandum written by Le Vavas seur to Mr Callais in 1839 (N.D. II, pp. 64-68); see also Memorandum from Mr Tisserant, on the origins of the Society of the Holy Heart of Mary, written in 1842, giving an account of the early efforts (especially N.D. I, p. 647). For historical references regarding the preparation of the Rule see F. NICOLAS' excellent Introduction to: *Règle Provisoire des Missionnaires de Libermann*, 1967, Pro manuscripto.

themselves in such difficulties. It is one of the essential points of our plan to help them to be zealous and apostolic priests by gaining their confidence in every kind of way and giving them all the assistance of which we are capable. Moreover, living in a Community, we could perhaps succeed in forming a native Clergy in the countries to which we are sent, which seems to us to be an immense good and very necessary to remedy the situation in these countries.

Finally, living in a Community and being directed in everything by the same superior, the good that is done is incomparably greater than it would be if we acted in isolation. Enterprises are on a larger scale, there is a plan, an orderly way of proceeding; there is more vigour in execution, more agreement and union in action; everything is more regular and better organised.

The Superior, with his council, examines what has to be done, he calculates the difficulties beforehand, prepares ways of succeeding and regulates all circumstances. He can undertake more, because he has more powerful means to hand and can dispose of the members as he likes.

Moreover, since each one is employed in the occupation for which he is best suited, things are done better; besides, since each member has only to deal with that for which he is responsible, he dedicates himself to it entirely. There are innumerable advantages in favour of Community life " (51).

It is sufficient to re-read the passages in which Vatican II recommends community life to priests and religious, to see how relevant these thoughts still are today (52).

But Libermann is not satisfied with this general affirmation concerning community life; he considers it necessary to have a complete rule from the beginning, and even before the departure of the first missionaries. In a letter of 9 July 1840 to Dom Jean Salier, of the Carthusian house in Turin, he expresses his thought on this point as follows:

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(51) Memorandum to Mgr Cadolini, N.D. II, pp. 71-72.

(52) *Presby. Ord.* 8 and 10 (specially for those from countries abroad); *Perfectae Caritatis* no. 15).

" Now, I have to ask your advice on the following point: Mr. Pinault and I were of the opinion that a provisional rule should be written out from the beginning, before the departure of the Missionaries, with the proviso that it would not be fixed definitively until after several years of experience. Our reason is that, if the Missionaries set out for a distant country, and are scattered and settle down in two or more areas, if they dedicate themselves entirely to their work without having any rule in their hands, it is nearly impossible for the society to be formed. The experiences will be varied, because each will do as he wishes; a lack of uniformity will result, which will be very harmful; the spirit will be quite different; besides, obedience will be far more difficult and authority arbitrary, because each superior will act according to his own ideas. It seems to me that a great many abuses will creep in, and the obstacles to the establishment of the work will be extremely great. Added to that, I will perhaps be obliged to remain in France to direct the novitiate, and the first members will probably not have much time to be trained before their departure. The Superior of the Holy Spirit and director of the Seminary of Saint-Sulpice do not agree, however, saying that not having any experience of the ministry we have to exercise, it is not possible to draw up a rule. I am aware of this, but it is not a question of working out a complete, stable rule; I am thinking rather of giving an impetus to the work, indicating the general spirit. Changes will be made later, according to experience. I have begun this rule, not knowing that opinions were divided on the subject, and have drawn up about half of it " (53).

It seems to me important to stress two points here:

i) a rule is necessary to ensure the unity of the work in spite of the dispersion of the missionaries, unity of spirit, and to prevent arbitrary decisions on the part of the superiors.

ii) At the same time, what is needed is only a provisional rule, to be modified according to the results of

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(53) N.D. II, p. 153-154. During the month of August, Libermann wrote to Fr Luquet, telling him that he had sent three copies of the Rule to Mr Pinault (N.D. II, p. 126).

experience. It is understood, in fact, that this rule will be modified a few years later.

It is of great interest for us to see that, right from the beginning, Libermann laid down extremely bold principles for the possibilities of future modifications of his rule. It is true that he does not speak directly of his own rule, but of the rule of the Eudists, which he knows very well; however, the principles are valid for any similar institute confronted with the necessity of deep renewal. On this point, we have two very important documents which complement each other: i) a letter of 15th December 1839, sent from Lyons to Fr. Louis, Superior General of the Eudists; ii) another letter, from Rome to Fr. Gaudaire, Superior of the Maison Saint-Sauveur at Redon, written in Rome on 5th July 1840. As these two letters are too long to be quoted in full, I will just sum up the main points:

a) In the crisis the Congregation is going through, it would be necessary to gather together all the members (including those who seriously intend to enter the Congregation) in order to examine "the difficulties there may be with regard to the practice of certain points of the Constitutions and the customs of the Congregation." A report should be prepared by a commission at this extraordinary assembly, but in addition to the points thus submitted to the assembly "each one could make proposals" (54).

b) The first point to be clearly determined is the purpose of the Congregation, its end, what it "must definitively work at now" (55).

c) The points in the Constitutions which are causing difficulties must be studied again and decisions taken together; this is a means of obtaining greater union among the members "which is extremely necessary" and also of ensuring better observance of the rules, for "everyone likes to observe what he has ordered himself, whereas he does not like to receive orders blindly" (56).

I will not dwell further on the details, for it would take too long, and, in any case, take us away from general principles to enter the concrete situation of the Eudists

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(54) N.D. I, pp. 570-571 and p. 575.

(55) N.D. I, pp. 568-569 and p. 575.

(56) N.D. p. 570 and p. 576.

at the end of the year 1839. What I have said is sufficient to give us a glimpse of Libermann's fundamental conception of the Rules and Constitutions: they are not texts fixed once and for all and inviolable, but texts which must be modified when necessary for the good of members of the society, keeping clearly before our eyes the purpose which we want to pursue together.

The same letter to Fr. Gaudaire from which we have just quoted, gives a line of action on this point that might seem surprising: it is a question of the flexibility necessary in the application of principles, and of the possible modification or adaptation of the latter, according to the requirements of the moment; it is understood that here it is not a question of unchangeable principles, but of those subject to modification, as are all purely human laws and regulations:

" Fr. Leray<sup>(57)</sup> is a good man, zealous for the Congregation and capable of serving it; what is wrong with him is that he is too rigid and too insistent; he is so categorical that he always chooses rigid principles and demands perfection in the observance of the rule in a way so inflexible that people come to dislike it. Secondly, he throws himself headlong into things and pursues them to excess, and this sometimes prevents him from seeing things clearly, causing him to make mistakes in judgement and even adopt a wrong decision. Another defect is his way of examining things: he considers only the principles, sets great store on them and wants to reduce everything to them; whereas to act prudently in difficult matters, it is necessary not only to consider the principles, but to pay attention also to the matter in its present state, to the people with whom one is dealing and to the circumstances in question. Consequently, we must always apply the principles, but adapt these to the actual situation. A person who is unable to bend and yield in the circumstance, when prudence makes it necessary, will never be able to direct any enterprise »<sup>(58)</sup>.

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(57) Mr Leray, a Eudist Scholastic at Saint-Sulpice, was one of those responsible for Libermann's appointment to Rennes. In December 1839, he succeeded him as head of the noviciate. As a result of his premature death on January 3rd, 1841, he was never able to complete the important task he had undertaken in the restoration of his Congregation

(58) N.D. I, p. 571.

This sense of real prudence, this refusal of all sectarianism, this attention to the concrete, seem to me characteristic of Libermann and of his way of understanding the value of a regulation or of a Constitution. But it would be quite wrong to see in this a denial or a lack of esteem for the Rules: it is enough to read the Provisional Rule to see, on the contrary, the importance he attaches to it. Once the Rule has been accepted by the Institute, it must be observed, "as manifesting God's will" (59). It is quite impossible to mention here all the texts in the Rule which stress its importance and ask for its observance. The third part, particularly, impresses on superiors their duty in this field (60). But there are also numerous passages that emphasize "the spirit of the rules", or "the spirit of the Congregation" (61); and above all it is expressly laid down that the Superior General shall not make any important modification in the rule "once it has been determined" without consulting all the communities and all the members of these communities: "he will then follow the opinion of the largest number" (62); if he should act differently, "the superiors and members of the communities should not obey him" (63). In these last articles, particularly, we find two very important affirmations: i) on the one hand, the value of the Rule once it has been established and on the other hand, its relative character, which makes it subject to revision by the Congregation as a whole: ii) the priority of the spirit over the letter!

## 7. THE SPIRIT OF THE CONGREGATION

It is impossible to define the spirit of a Congregation: that would be yet another way of confining it to the "letter." However, all religious institutes have, apart from their written rules, certain characteristic tendencies

(59) R.Pr. II, ch. 4, a. 1 (N.D. II, p. 269); (Syn., no. 143).

(60) See in part. R.Pr. III, ch. 1, a. 1, 4, 21; (Syn., nos. 337, 339-357); *Ibid.*, ch. 2, a. 22; (Syn., no. 382); ch. 3, a. 12; (Syn., no. 395); ch. 4, a. 5; (Syn., no. 407); ch. 5, a. 2, 12, 14; (Syn., nos. 417, 527, 529); ch. 6 a. 6; (Syn., no. 441).

(61) R.Pr. III, ch. 3, a. 12: syn., no. 395; ch. 4, a. 5: Syn., no. 407; ch. 5, a. 2 and 3; Syn., nos. 417 and 418.

(62) R.Pr. III, Ch. 6, a. 17: Syn., no. 452.

(63) R.Pr. III, Ch. 6, a. 18: Syn. no. 453.



and basic options. This provides, as it were, a certain spiritual insight enabling us to understand the real meaning of rules and regulations and perceive their intimate connection with the fundamental law of charity. Perhaps it may be possible for us to identify the fundamental ideal which inspired Libermann during these first months when he was preparing the foundation of his work.

He, himself, realised how important it was to recognise this spirit, as we can see from the letter to Dom Jean Salier already cited. Having spoken of the Rule which he was composing, he goes on to say: "Furthermore, I have added a gloss on each section or number, so as to emphasise the spirit of the work and indicate how the rules should be applied in practice. My aim is to lead souls to the perfection of the missionary or apostolic life, as I conceive it" (64). Thus the glosses had for purpose to "emphasise the spirit of the work" and, consequently, to explain the practice of the various regulations by indicating their true meaning and purpose. Unfortunately, this glossary has been lost.

We have, however, the Provisional Rule. Can we safely use this to discover the spirit of the institute Libermann planned? This is the method we have been following up to now, citing certain articles to throw further light on what we glimpsed in other writings of Father Libermann. However, we must remember that the original of the Rule written in Rome, is no longer in our possession; we only have a revised and corrected text which was published in 1845. We are entitled, however, to presume that the spirit contained therein has not been altered, and that the essentials remain. If we wish, however, to grasp the intentions of Libermann during this early period, it would be more accurate, while not ignoring the Rule, to look first at his other writings for indications regarding the spirit he wished to perpetuate in his Congregation. Thus, in addition to his voluminous correspondence, we can utilise numerous passages from the Commentary on the Gospel of St. John (65), concerning the apostolic life.

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(64) Letter of 9th July 1840: N.D. II, p. 154.

(65) We are quoting here from the 2nd edition, printed at St Michel-en-Priziac, and on sale at the Mother-House in Paris; the volume is undated.

In fact, it is by the apostolic character of the institute that its spirit must be defined. This emerges clearly in the first letter to Le Vavas seur: Constitutions should be "solid, fervent and apostolic; all this or nothing!... There should be no weak souls in this apostolic congregation... Encourage them and tell them to make themselves ready before God to undertake anything, to suffer death — even the death of the cross. It is only at this price that we share in the *spirit* and the *apostolic* glory of Jesus Christ, the Sovereign Lord and the great Model of apostles" (66).

The spirit of the Congregation must, therefore, be a participation in the apostolic spirit of Jesus-Christ, but this can not come about without the acceptance of a share in the Cross of the Saviour. The immediate conclusion is that missionaries must place all their confidence, not in human things, which would mean "reducing to a mere nothing the Cross of Christ" (1 Cor. 1.17) but, "in Him who is the Head and Lord of all whom He destines for the apostolate. Let them humbly put all their hope in His goodness and love" (67).

So much is expressed already in this first letter; the letters which follow underline one or other of these points: generosity to the extent of wishing to participate in Christ's sufferings, (letter of 27th November 1839, to Eugene Tisserant) (68); absolute confidence in God, in Jesus and Mary (letter of 10th December 1839 to his family) (69). The letter which Libermann wrote from Lyons on the 19th December 1839 to Fr. Carron, is entirely in this vein (70). No failure, no human weakness, should cause discouragement. After the departure from Rome of his companion, de la Brunière, Libermann wrote a wonderful letter on this latter subject to Fr. Luquet (71). Absolute trust in God and in God alone is often expressed in the Provisional Rule (72). But I would like to quote at some length from the famous letter to Fr. Le Vavas seur, of 12th June, 1840: "Do not worry about the difficulties that were mentioned by the Superior

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(66) Letter of 28th October, 1839; Italics mine, J.L.; N.D. I, p. 662.

(67) Ibid. — N.D. I, p. 663.

(68) L.Sp. IV, p. 12.

(69) L.Sp. II, pp. 301-302.

(70) L.Sp. II, pp. 319-320.

(71) N.D. II, p. 122.

(72) R.Pr. I, Ch. 1, a. 6 and Ch. 2, a. 2: Syn., nos. 6 and 12.

of the Holy Ghost Fathers and will probably be mentioned also by others. It even astonishes me that the word "difficulties" is constantly brought up. Is there any work of God that is not accomplished in the midst of difficulties? Have we not been aware at all times that we would meet with obstacles? We certainly have, and the obstacles will be considerable. If we are able to foresee them, we will study them and devise means for overcoming them; but if this is impossible and we cannot choose such means, let us remain quiet. In any case, we should put our trust in God. When the time comes, we shall do what we can to bear the pains, afflictions and contradictions, and avoid as much as possible, or overcome, the difficulties that stand in our way. Above all, let us put our entire confidence in Jesus and Mary alone; they will be our only resource, our only support on this earth.

We have difficulties which, I trust, will sanctify us; this is exactly what we need. Woe to us if we did not have such difficulties! It is by the cross that we ought to sanctify both ourselves and others. We are not made to live in peace and tranquillity, but to suffer for the greater glory of God...

"Pray much. Although things everywhere are taking a good turn, I still expect a number of reverses. Let us be always in God's hands, ready to live only according to His most holy will, with a loving and humble heart, willing to accept anything He may have in store for us. Let us bless God for everything He does to us and beg Him to give perseverance to all whom He will send us" (73).

Absolute trust, allegiance to the Cross, complete abandonment to divine providence for the salvation of men — we will find these great ideals mentioned once again in a letter to Mr. Bureau, of 2nd March 1840:

"Because, my dear friend, that is what our missionaries should be: men who practise perfect obedience, without taking account of their own will or personal judgement, but completely at the disposal of the Lord. Moreover, they should be filled with such a devotion for Him that they no longer look for happiness and satisfaction in the things they do out of love for Him, so that their

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(73) N.D. II, pp. 83-84.

only desire is to be pleasing to Him and to accept from His divine hands what it pleases Him, in His goodness, to send them.

" They must esteem, respect and love all men in all the sincerity of their hearts and they should act accordingly. Further, they should not desire to be admired or loved by anyone, their only wish being to please Our Lord " (74).

This last quotation brings out a point which was only hinted at in the previous texts. What is presented here is the ideal for the missionary, that is, the total renouncement of all that is not Christ, motivated by an immense love for Christ and for all men, a love which does not ask men for anything in return, but which counts entirely on the love of God. This is truly an " apostolic " spirit, a sharing in the mission and apostolic spirit of Jesus Christ. It might be useful to quote here these lines from the commentary on St. John: " Men of God, who, like the apostles, have been made responsible for the establishment of God's kingdom in men's souls, must pay special attention to these considerations. How many there are, who contaminate the grace of the apostolate with their own weakness, their imperfections, even sometimes with their evil inclinations of serious faults? How many there are who are elated with joy or puffed up with pride when their plans work out, but who become dejected and depressed, sometimes even angry and discouraged, because they meet with difficulties they cannot overcome? How many do not properly understand the *mission of their divine Master*, and, consequently, *their own mission*? They look for exterior glory; not realising that theirs is a mission of humiliation, of continuous suffering, in a word, of crucifixion. They have not got this greatness, this generosity, this perfect equality, this calm and humble peace of a soul sanctified and faithful to the grace of one's apostolate " (75).

Since the apostolate is identified with the mission of Christ, it cannot be understood without a deep spiritual union with Him, a union of faith and love. On this

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(74) N.D. II, p. 111-112.

(75) *Commentary on the Gospel of St John*, p. 699 (Italics mine J.L.).

point, the Commentary returns continually, but specially notable is the explanation of Jo. 7. 37:

“ The more perfectly we succeed in directing all our energies towards Our Lord, the more graces will be abundantly bestowed upon us. Our Lord will bestow on us in abundance the gifts of His Holy Spirit, which will fill us with His love, His holiness, His strength and all the other graces which come to us abundantly from Him. His gifts will so fill us, that we will overflow with them, and will not be able to contain them. Because of these gifts, there will flow from us, as it were, rivers of grace which will affect everything around us and which will bring about the sanctification of a great number of souls, who will be refreshed, renewed, revived by these rivers of grace which will flow out from us. Not only will we have life in ourselves but rivers of holiness bringing life to an immense number of souls will flow out from us.

From this it follows that for those whose profession it is to save souls, and in general, for all those who are interested in the salvation and sanctification of men, the greatest means at their disposal is to approach Our Lord with great fervour and devotion, drink from the divine fountain of His Heart, and apply themselves to this with such perfect faith that they themselves first of all are filled with these life-giving waters, and then, from their abundance and by reason of the gifts of sanctification which will certainly be granted them, according to the promise of Our Saviour who is Truth itself, they will sanctify others ” (76).

It would be difficult to find a more complete description of the apostolic spirit than the one in the long explanation (ch. X) of St. John on the Good Shepherd, which we may resume in the following points:

Christ is the only gate of the sheepfold: no legitimate shepherd can enter unless he enter by Jesus Christ. Thus, a shepherd who wishes to enter by the true entrance, that is to say, by Our Lord, must, in all his relationships with souls, in governing and directing them, enter into the supernatural vision of faith and exercise his activity in faith animated by grace. Anyone who exercises pastoral duties with a human and natural view-point

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(76) *Ibid.*, p. 328.

and by human and natural means, although he may have been legitimately called to the ministry, does not enter by the main entrance, but by one of the other entrances (77).

There is only one shepherd, Christ, but "those who have been entrusted with the care of the Flock and who act only in the name of, in union with, in view of, and by virtue of the great Shepherd, become as one person with Him. All their pastoral activity is His, because all their works are done through Him, the chief Shepherd (78). Only he who speaks in the spirit of Jesus can really preach the word of Christ (79). And this is what matters: to communicate the word of Christ and not distort it.

"The ministers of our great Master should not deceive themselves. If their word is pure and holy, if their word is not theirs alone, but that of their Master, if they do not combine with it an assortment of human things, and even a collection of faults, such as vanity etc... if they receive the Divine Word from the lips of their Master and if they pass it on as it has been given to them, without dressing it up in worldly dress which disfigures it, they can be assured that this divine word of their divine Master, coming from them, will produce the same wonders for those who hear it as it did when coming directly from the lips of Christ Himself (80). Finally, the Cross once more makes its appearance, for the Good Shepherd has given his life for His sheep: "All those who undertake pastoral work in the name of the Good Shepherd and inspired by His spirit, will do the same" (81).

## 8. - THE HEART OF MARY

Libermann's insistence on the place of Christ and His Cross in the apostolic spirit of the missionaries led him, at the beginning of his stay in Rome, to consider consecrating his work to the Cross. How did he come to consecrate it to the Heart of Mary and how does this

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(77) Ibid., p. 476.

(78) Ibid., p. 477.

(79) Ibid., pp. 480-482. See also pages 491 and following.

(80) Ibid., pp. 162-163.

(81) Ibid., p. 499.

consecration link up with what we have said up to now? We know that, from the beginning, the work for the Blacks had been very closely linked with the Archconfraternity of Our Lady of Victories, and thus also with Libermann's devotion to the Heart of Mary. But let Fr. Libermann himself speak:

"Tisserant alone was of the opinion that we should consecrate our work to the Holy Heart of Mary. Le Vavas seur and I did not think that an apostolic work should be consecrated to the Immaculate Heart of Mary, although I place all my confidence in that Holy Heart. I felt that the Society should find all its devotion in its special consecration, and a perfect model of all the fundamental virtues of the apostolate. I do not know why it did not occur to me that we would find all that perfectly united in the devotion to the Holy and Immaculate Heart of Mary. I was concentrating, therefore, on something else: the Cross. I went to a lot of trouble to draw up the plan in detail, but it was impossible for me to produce one single idea. I found myself in the deepest obscurity. I visited the Seven Churches and also some churches dedicated to the Blessed Virgin. Then, suddenly, without knowing why, I found that I was determined to consecrate the work to the Holy Heart of Mary. I came home and immediately set to work on the drafts in question. All at once, I had a grasp of the whole plan in all its dimensions and the entire development in detail. My joy and my consolation were beyond description."

Thus, Libermann, enlightened by a special grace, understood that in the devotion to the Holy Heart of Mary, his congregation would find a "perfect model of all the fundamental virtues of the apostolate." This is what he expresses in the provisional Rule: The Congregation is consecrated "in the first place to the Most Holy Trinity"; "and, in second place, we belong to and are consecrated to Our Saviour, Jesus Christ. We were given to Him by His Father for the work in which he graciously wills to employ us" <sup>(82)</sup>.

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<sup>(82)</sup> Letter to Fr Desgenettes, 9th February 1855: N.D. VI, p. 40.

<sup>(83)</sup> R.Pr. I, Ch, 2, a. 1 and 2: Syn. nos. 11 and 12.

But Libermann adds immediately: " These two initial dedications are essential to every apostolate; what distinguishes us from all the other workers who are occupied in the Lord's vineyard, is the special consecration which we make of our whole Society and of each one of its members, of all the works and enterprises to the Holy Heart of Mary, a Heart eminently apostolic and inflamed with the desire for the glory of God and the salvation of souls. We consider it a perfect model of apostolic zeal with which we should be filled and an abundant fountain of grace from which we can draw " (84).

These expressions are rather unexpected and somewhat daring: The Heart of Mary, *eminently apostolic, perfect model of apostolic zeal, abundant fountain from which we can always draw...* Twenty years ago, Father H. Barré drew attention to these strange expressions (85). To be fully understood they must be placed in the context of Libermann's whole attitude to Our Lady. This has been very well described by Pierre Blanchard, but, unfortunately, it is not possible to reproduce the whole section here. However, we must at least underline how the Founder's devotion to the Blessed Virgin, and especially to her Immaculate Heart, was indissolubly linked, in his thought, with the complete donation and oblation of one's life to God, in union with the sacrifice of the Cross (87).

It would be well to add here one last remark. On examining the writings of Libermann, from this time forward, concerning the Heart of Mary, it is noticeable how this devotion is linked with devotion to the Holy Spirit. This is particularly evident in the commentary on the marriage feast of Cana (88). Later on, when Providence will have brought about the union between

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(84) *Ibid.*, a. 3: Syn. no. 13. We do not quote the final phrase, which does not appear in Fr. Lannurien's MS. and which is possibly a later addition.

(85) H. BARRÉ: *A l'occasion d'un centenaire, le Vénérable P. Libermann et la dévotion au Cœur tout apostolique de Marie*, from the Review « Marie » (Nicolet, Quebec), Vol. V, no. 4, Jan-Feb. 1952, pp. 118-121.

(86) P. BLANCHARD: *Le Vénérable Libermann*, T.I., Paris. Desclée de Brouwer, 1960, pp. 527-562.

(87) *Ibid.*, pp. 546-549.

(88) *Commentary on St John*, pp. 58-64.



the Congregation of the Holy Spirit and that of the Holy Heart of Mary, Fr. Libermann will expound even more clearly the close connection between the two devotions<sup>(89)</sup>. Undoubtedly, the strongest expressions of this spirituality are to be found in the formula which is at the beginning of the Provisional Rule: "All for the greater glory of our Heavenly Father in Jesus Christ Our Lord, through His Divine Spirit and in union with the Most Holy Heart of Mary."

Joseph LÉCUYER,  
*Superior General*

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## INFORMATION

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### PUBLICATIONS RECEIVED

Alvaro MIRANDA SANTOS, C.S.Sp.: **O Militar e a Sociedade.** Conferência proferida na Academia Militar, em 30 de Janeiro de 1970.

Ed. LOFFELD, C.S.Sp.: **Huis aan het Beevaartpad.** Geschiedenis van een Baarles Buitengewest. Rond een robijnen jubileum op Huize De Gaarshof. Baarle-Nassau, 1931 - 1 oktober-1971. (48 pages, with illustrations).

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<sup>(89)</sup> On this point, see again BLANCHARD's remarks, loc. cit., T.I. pages 551-552.

# THE SPIRITAN FAMILY

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## APPOINTMENTS

*Principal Superior of Kabba:* Father Bruno GODBOUT  
(February 5th, 1972), (second period of three years).

*Principal Superior of Kilimanjaro:* Father Thomas P. TUNNEY  
(March 20th, 1972).

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## PROVINCIAL AND DISTRICT COUNCILS

*BELGIUM:* Father Raymond MAENEN, *Provincial Superior*; Joris MAENEN, *Assistant*; Guillaume BERGHMANS, José GOFFIN, Franz LAMBERT, Paul MAILLEUX, Josef VERDONCK, Fil VLEESCHOUWERS, *Councillors*; Henri van KEMENADE, *Provincial Bursar*. (Provincial Council, February 15th 1972).

*EASTERN NIGERIA:* Father Philip AGUH, *Provincial Superior and Bursar*; Moses ORAKWUDO, *Assistant*; Bernard HEEREY, Denis ONONUJU, Francis OKONKWO, *Councillors*. (Letter of February 24th, 1972).

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## NEW ADDRESSES

*Most Rev. James HAGAN:* Little Sisters of the Poor, High Barnes, Sunderland, SB 4, 8 QA, Co. Durham, England.

*Most Rev. Daniel LISTON:* St Gabriel's Convent, Cold Ash, Thatcham, Berks., England.

*Most Rev. Joseph WHELAN:* Kimmage Manor, Dublin 12, Ireland.

## CONSECRATION TO THE APOSTOLATE

### RENEWAL OF VOWS:

#### For three years:

at *Strasbourg*, 4th February, 1972, HOCH Jean-Paul.

#### For one year:

at *Aldenham Grange*, 15th July, 1971, CAREY Thomas and DONNELLY Terence.

at *San Cugat*, 2nd April, 1972, GARCIA GARCIA Anselmo.

### PERPETUAL CONSECRATION

at *Ihiata*, 12th July, 1970, AKWUE Francis, MBEFO Luke, Nwanyia Damian.

at *Enugu*, 21st July, 1971, NWABUISI Malachy.

at *Kimmage*, 23rd February, 1972, CHARLES Herbert Gregory, DOYLE James Patrick, HOGAN Thomas Anthony, LYNKEY John Henry, MURRAY Michael Canice, O'CONNOR Michael Patrick, RICKARD Brian Nicholas, RYAN Patrick Mary, SHERIDAN Anthony Camillus.

at *Neufgrange*, 19th March, 1972, Brothers BRAND Robert (FRANCK), ROSSIGNOL Joseph (GILLES).

## HOLY ORDERS

**Tonsure:** (Admission to the clerical state)

at *Awomana*, 1969, by Most Rev. J. Whelan, Bishop of Owerri, NWABUISI Malachy, OKEKE Leo, Uzoukwu Eugene.

at *Enugu*, 22 September, 1970, by Most Rev. G. Okoye, Bishop of Enugu, ABANUKA Bartholomew, AGBAKWURU Emmanuel, AKANIGWO George, ECHEMAZU John, EKE Casimir, IZUCHI Ignatius, ODIEGWU Donatus, ODIGBI Godfrey, OGBONNA Stanislaus, OJOBOR Michael, ONYEWUENYI Remigius.

at *Chicago*, 11th February, 1972, by Most Rev. A.L. Abramowicz, Auxiliary Bishop of Chicago, COTTINGHAM David, KOHN Michael, McQUILLAN Cornelius, PATTEN Patrick, MASSARO Richard, WEIMAN Melvin.

**First Minor Orders:**

at *Awomama*, 12th May, 1969, by Most Rev. J. Whelan, Bishop of Owerri, AKALAWU Ambrose, AKWUE Francis, MBEFO Luke, NWANYIA Damian, TETE Lawrence.

at *Awomama*, 18th December, 1969, by Most Rev. J. Whelan, Bishop of Owerri, NWUABUISI Malachy, OKEKE Leo, Uzoukwu Eugene.

at *Enugu*, 16th December, 1970, by Most Rev. G. Okoye, Bishop of Enugu, ABANUKA Bartholomew, AGBAKWURU Emmanuel, AKANIGWO George, ECHEMAZU John, EKE Casimir, IZUCHI Ignatius, ODIEGWU Donatus, ODIGBI Godfrey, OGBONNA Stanislaus, OJOBOR Michael, ONYEWUENYI Remigius.

at *Chicago*, 11th February, 1972, by Most Rev. A.L. Abramowicz, Auxiliary Bishop of Chicago, COTTINGHAM David, KOHN Michael, McQUILLAN Cornelius, PATTEN Patrick, MASSARO Richard, WEIMAN Melvin.

**Second Minor Orders:**

at *Enugu*, 22nd September, 1970, by Most Rev. G. Okoye, Bishop of Enugu, NWABUISI Malachy, OKEKE Leo, Uzoukwu Eugene.

**Sub-Diaconate:**

at *Awomama*, 18th May, 1969, by Most Rev. J. Whelan, Bishop of Owerri, EMEANUO Simon, MBAH Jonathan, OKOYE James.

at *Dublin, Clonliffe College*, 25th February, 1972, by Most Rev. J. Carroll, Auxiliary Bishop of Dublin, CHARLES Herbert, DOYLE James, HOGAN Thomas, LYNKEY John, O'CONNOR Michael, RICKARD Brian, RYAN Patrick, SHERIDAN Anthony.

**Diaconate:**

at *Enugu*, 16th December, 1971, by Most Rev. G. Okoye, Bishop of Enugu, NWUABUISI Malachy, OKEKE Leo, Uzoukwu Eugene.

**Priesthood:**

at *Amaigbo*, 1st August, 1970, by Most Rev. G. Okoye, Bishop of Enugu, EMEANUO Simon.

at *Abba*, 2nd August, 1970, by Most Rev. F. Arinze, Archbishop of Onitsha, EKWUNIFE Anthony.

at *Clayton Green, Lancs.*, 22nd January, 1972, by Most Rev. H. Beck, Archbishop of Liverpool, KITCHEN John Charles.

**OUR DEAD**

Father Gaston LE NY, of the French Province, died at Langonnet on January 2nd, 1972, aged 82 years. He had been professed for 58 years.

Father Johannes van den DUNGEN, of the District of Amazonie, died at Foz de Jutai on February 29th, 1972, aged 73 years. He had been professed for 51 years.

Father Emile HERBINIERE, of the French Province, died at Chevilly on March 2nd, 1972, aged 85 years. He had been professed for 62 years.

Father Peter KOEPP, of the German Province, died at Cologne on March 3rd, 1972, aged 78 years. He had been professed for 51 years.

Brother HARTMUT GOMBLER, of the German Province, died at Dormagen on March 5th, 1972, aged 72 years. He had been professed for 42 years.

Father Albert MOLL, of the District of Yaound, died at Mbalmayo on March 8th, 1972, aged 62 years. He had been professed for 42 years.

Father Eugene SCHIBLER (Sen.), of the French Province, died at Neufgrange on March 15th, 1972, aged 84 years. He had been professed for 63 years.

Brother RUDOLF TRÖNDLE, of the German Province, died at Dormagen on March 23rd, 1972, aged 69 years. He had been professed for 34 years.

Father August WEIGAND, of the Province of the United States East, died at Saline on March 26th, 1972, aged 69 years. He had been professed for 47 years.

(continued on p. 60)

**GENERAL STATISTICS OF THE CONGREGATION AS ON JANUARY 1st, 1972**  
*(Figures in brackets indicate changes relative to the Statistics for January 1st, 1971)*

PROVINCES	FATHERS	BROTHERS	SCHOLASTICS	TOTAL	PERCENTAGE CHANGE
France . . . . .	1,067 (-19)	221 (-5)	61 (-12)	1,349 (-36)	-2,6
Ireland . . . . .	785 (-7)	46 (-2)	117 (-9)	948 (-18)	-1,9
Germany . . . . .	227 (-4)	81 (-2)	4 (-4)	312 (-10)	-3,1
Portugal . . . . .	240 (-1)	92 (-9)	30 (-20)	362 (-30)	-7,7
Spain . . . . .	6 (+1)	4 --	4 (-6)	14 (-5)	--
Belgium . . . . .	109 (-5)	13 --	5 (-3)	127 (-8)	-5,9
Holland . . . . .	423 (-9)	144 (-5)	18 (-2)	585 (-16)	-2,7
England . . . . .	114 (-3)	1 --	14 (+4)	129 (+1)	+0,8
Switzerland . . . . .	99 (+1)	9 --	11 (-3)	119 (-2)	-1,7
Poland . . . . .	22 (+2)	6 --	-- (-2)	28 --	--
U.S.A. . . . .	263 (-8)	26 --	22 (-7)	311 (-15)	-4,6
Canada . . . . .	96 (-4)	7 (-1)	5 (-3)	108 (-8)	-6,9
Trinidad . . . . .	32 --	2 --	5 (-1)	39 (-1)	-2,5
Ontario . . . . .	-- --	-- --	2 (-3)	2 (-3)	--
Brazil . . . . .	5 --	-- --	-- --	5 --	--
Nigeria . . . . .	24 (+9)	1 --	20 (-10)	45 (-1)	-2,2
<b>TOTAL</b>	<b>3,512 (-47)</b>	<b>653 (-24)</b>	<b>318 (-81)</b>	<b>4,483 (-152)</b>	<b>-3,3</b>

As in previous years, we publish here the present statistical situation of the Congregation, according to province of origin, noting the changes as compared with 1st January 1971. The percentage figures given in the final column indicate for each province the true significance of the numerical loss or gain.

Last year, we pointed out that our figures took into account only the professed members, and that, in addition, it would be necessary to take into account the number of novices and of non-professed scholastics. Last year, we calculated that the latter numbered about 100; this year, we have the exact figures as of 1st January 1972. The table below mentions only those provinces which have members in training.

PROVINCES	NOVICES		SCOLASTICS NOT PROFESSED	POSTULANT BROS.	TOTAL
	CLERICS	BROS.			
France . . .	6	3	54	61	124
Ireland . . .	24	—	—	—	24
Germany . .	—	—	5	—	5
Portugal .	—	—	7	—	7
Spain . . .	—	—	4	1	5
England . .	4	—	—	—	4
Switzerland .	—	—	5	1	6
Poland . .	—	—	—	2	2
U.S.A. East .	3	—	11	—	14
U.S.A. West .	2	3	17	2	24
Trinidad . .	1	—	—	—	1
Sth. Brazil .	—	2	11	4	17
Nigeria . . .	23	—	—	—	23
TOTAL . . .	63	8	114	71	256

The relatively large number of members in training is an encouraging sign for the future, in the case of a certain number of provinces.

The following breakdown according to categories explains more clearly the "gain and loss" in personnel for the year 1971. The figures in brackets are those for 1970.

## I. FATHERS (including Prelates)

### 1) Gained:

44	Scholastics finished their training
2	Fathers re-instated in the Congregation
<hr/>	
46	(63)

### 2) Lost:

42	deceased (of whom 1 in 1970) (50)
4	secularised definitively (joined secular clergy)
3	secularised "ad experimentum"
1	exclaustrated
15	laicisations
13	further applications for laicisation
15	in irregular situations
<hr/>	
93	(80)

3) **Balance:** — 47 (— 17)

## II. BROTHERS

### 1) Gained:

1	professed (3)
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### 2) Lost:

9	deceased (12)
9	dispensed from perpetual vows (5)
6	dispensed from temporary vows or left when vows expired (10)
1	in an irregular situation
<hr/>	
25	(29)

3) **Balance:** — 24 (— 26)



**III. - SCHOLASTICS****1) Gained:**

22 professed (of whom 7 in 1970) (25)  
 (Thus, in fact, there were only 15 professions in 1971 as  
 opposed to 32 in 1970)

**2) Lost:**

44 scholastics finished their training (60)  
 1 dispensed from perpetual vows (3)  
 56 dispensed from temporary vows or left when vows  
 expired (56)  
 2 in an irregular situation

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103 (122)

**IV. - RECAPITULATION:****SUMMARY OF THE CONGREGATION AS A WHOLE**

<b>1) Gained:</b>	1969	1970	1971
Professions & re-admissions . . . . .	53	29	25
<b>2) Lost:</b>			
<i>Deaths:</i>			
Fathers . . . . .	51	50	42
Brothers . . . . .	12	12	9
Scholastics . . . . .	—	3	—
Total deaths . . . . .	63	65	51
<i>Departures:</i>			
Fathers . . . . .	32	30	51
Brothers . . . . .	25	15	16
Scholastics . . . . .	81	59	59
Total departures . . . . .	138	104	126
TOTAL LOSS . . . . .	201	169	177
<b>3) Nett loss . . . . .</b>	148	140	152

These last figures show a certain stability, with an annual diminution rate of 146. In 1972, the increase in professions — there were 71 novices on January 1st — will lower the nett loss and, it is hoped, mark the beginning of a more healthy trend.

## V. - PROFESSIONS, DEATH AND DEPARTURES ACCORDING TO PROVINCES

The table on page 54 gives only the overall figures and shows what a certain province has lost (or, by exception, gained), for Fathers, Brothers and Scholastics during 1971. It is not possible to give all the details but we can, however, give the main reasons for the variations recorded during the year. It should be noted that, in certain cases, events which took place back in 1970, and even in previous years, have been recorded as occurring during 1971; this is simply because they only came to be registered at the Generalate in 1971. It was not possible to do otherwise, without publishing, at the same time, a separate, adjusted list for 1969 and 1970. However, it is not of very great importance. If a certain province shows a greater number this year than is actually the case, it just means that last year's figures were over-estimated. The reverse is actually the case with regard to one particular province.

### 1) Professions: 23

Ireland . . .	11	(including 1 Brother)
Germany . . .	1	
Holland . . .	2	
England . . .	8	(7 of these in 1970)
Trinidad . . .	1	

### 2) Deceased: 42 Fathers and 9 Brothers

	<i>Fathers</i>	<i>Brothers</i>
France . . .	15	3
Ireland . . .	7	—
Germany . . .	4 (*)	1
Portugal . . .	1	5
Belgium . . .	4	—
Holland . . .	3	—
England . . .	1	—
United States East	5	—
Canada . . .	2	—

(\*) 1 of these in 1970.

### 3) Departures - Laicisation: 18

France . . .	1	England . . .	1
Ireland . . .	4	Switzerland . . .	1
Portugal . . .	1	Canada . . .	2
Holland . . .	7	Trinidad . . .	1

**4) Departures - incardination or exclausturation: 8**

France . . . . .	1	Belgium . . . . .	1
Ireland . . . . .	2	England . . . . .	1
Portugal . . . . .	1	United States West	1
Spain . . . . .	1		

**5) Departure of Brothers: 15, of which 9 had perpetual vows.**  
In brackets are the numbers dispensed from perpetual vows.

France . . . . .	2 (1)	Holland . . . . .	5 (5)
Ireland . . . . .	3 (1)	Canada . . . . .	1
Portugal . . . . .	4 (2)		

**6) Scholastics finished their training: 44**

The reason for the exceptionally high drop in the number of Scholastics is that the figure refers to the number of Scholastics who have become Fathers. The young Fathers of 1971 have compensated for the 42 Fathers deceased during the year, but not for those who have left the Congregation.

France . . . . .	3	England . . . . .	1
Ireland . . . . .	9	Switzerland . . . . .	3
Germany . . . . .	4	Poland . . . . .	2
Portugal . . . . .	6	Canada . . . . .	2
Spain . . . . .	2	Trinidad . . . . .	1
Holland . . . . .	2	Nigeria . . . . .	9

**7) Scholastics who have left the Congregation: 57**

In reality, only 47 Scholastics left the Congregation in 1971. The 10 others who left the Congregation between 1967 and 1971 when their vows expired, but whose departure was not communicated by their Provincial, are included in the list of those who left in 1971. It should be noted that only one of these 57 Scholastics had perpetual vows.

France . . . . .	9	Holland . . . . .	3
Ireland . . . . .	10	England . . . . .	3
Germany . . . . .	1	United States . . . . .	7
Portugal . . . . .	13	Canada . . . . .	1
Spain . . . . .	4	Trinidad . . . . .	1
Belgium . . . . .	2	Ontario . . . . .	3

**V. - LAICISATION**

We published last year, at this time, the numbers of laicisations which had taken place since 1964. Five of these referred either to cases of incomplete laicisation (without dispensation from celibacy) or else simple notification of the laicisation of former confreres who had regularly left. Here below is the exact list to date:

1964:	2	1967:	6	1970:	45
1965:	3	1968:	14	1971:	18
1966:	11	1969:	11		
<b>Total:</b>	<b>110</b>				

Those concerned, generally speaking, had been ordained for about 16 years, and the average age was 43.

On January 1st 1972, 13 cases were awaiting attention; of these, 10 received their Indults during the first three months of the year.

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**OUR DEAD**

*(continued)*

Father Julius TEERNSTRA of the Province of Holland, died at Gennep on March 28th, 1972, aged 81 years. He had been professed for 59 years.

Father Jean DELAIRE, of the Generalate Community, died in Rome on April 10th, 1972, aged 82 years. He had been professed for 62 years.

Father Victor MULLER, of the French Province died at Allex on April 15th, 1972, aged 65 years. He had been professed for 45 years.





# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**BIMONTHLY**

**N° 763**

**MAY-JUNE 1972**

**GENERALATE C. S. Sp.  
ROME**







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

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

- Community Life.

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

- Appointment of Bishop to Nova Lisboa, Sá da Bandeira, Fort-Rousset and Manono.
- Letter from His Eminence Cardinal VILLOT on the occasion of the centenary of the arrival of the Holy Ghost Fathers in the United States.

### **DOCUMENTATION**

- Report on the meeting of Holy Ghost Provincials of Southern Europe (Barcelona, 3-8 January 1972).
- Report on the meeting of Holy Ghost Provincials of the English speaking Group (Trinidad, 21-24 February 1972).

### **INFORMATION**

- Publications received.

### **THE SPIRITAN FAMILY**

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- Appointments.
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- Holy Orders.
- Appointments of Young Fathers, 1972.
- Necrology.

# SUPERIOR GENERAL'S MESSAGE

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## COMMUNITY LIFE

*I have just come back from a Seminar organised by the International Union of Superiors General on the subject "Community Life in Religious Institutes yesterday and today." More than fifty Superiors General, with ten representatives of National Religious Conferences and approximately ten experts, all gave their attention to this question during the three days discussion based on a questionnaire which had been sent to all religious institutes.*

*A report was drawn up of the findings of the questionnaire but as this is to be published by one of the better-known religious reviews, I do not need to deal here with all the various aspects of the problem. We all know, however — and my own contacts with the Provinces and Districts confirm this — that in our Congregation too there is a real problem concerning community life. Not all set the same value on the more recent developments in this domain.*

*I, personally, am convinced that, if the Documents of the General Chapter of 1968-69 were read and thoroughly studied by everyone, many useless conflicts and upsets would have been avoided. Not so long ago, I met some confreres who had never even seen a copy of the Chapter Directives and Decisions! It is the fault of Superiors at all levels if this necessary study of CDD has been neglected and no time should be lost in remedying the situation where necessary.*

*The changes which have come about not only in our own Congregation, but among all religious societies, can be summed up as follows: there has been an evolution from a community of observance to a community of brotherhood. The accent is now put on the person, on the respect due to him as such, on personal relationships, on the co-responsibility of the members of the Community and on fraternal charity, lived as perfectly as possible,*

so that the love which unites us in Christ becomes more and more apparent within the community and then radiates out from it.

In such a community, the Superior is less an administrator than a co-ordinator, less an enforcer of the law and more the "animator" of his community, at the service of all, so that each one may actively participate in discerning God's Will and faithfully accomplishing it. Numbers 122-124 of our last Chapter, based on the Gospel and on Father Libermann, express this point very well.

The Superiors General at the Villa Cavalletti meeting all insisted on the importance of community prayer. Rather than refer you once again to our last Chapter, I quote here from the replies to the questionnaire already mentioned: "In this new-style Community life, prayer can more easily be experienced as a very special expression of our fraternal union, which is deepened and developed by this effort in common. In their common prayer, the members of the community place themselves in the presence of God, our Father, pledging themselves once again to live as His children and as brothers in Christ. In fraternal concelebration — the central meeting-point of the community, and a source of renewal and vitality — the confreres unite in making Christ present in their Community by an ever more real and total fraternal union in His name. All those who have spoken about prayer emphasise the importance of an ever fuller participation in the celebration of the Eucharist; the reform of the liturgy has served to make the life of prayer more liturgical, more significant and more attractive."

In comparison with some Communities where common prayer has almost no place any longer, I have noticed with joy that many of our missionary communities, even some of the very small ones, are making a great effort to promote a more real and authentic life of prayer. Although, on the one hand, the times set for community prayer have in some instances become less frequent, it has happened, on the other hand, that common prayer is now all the more fervent and more and more congenial. Again, what has happened in other institutes is true of ours too:

"Many communities try to organise themselves in such a way as to maintain both a personal and community rhythm of prayer. It is noticeable too, that the results

*depend very much on the people involved and that — once a certain reserve, which is rather a form of human respect, has been overcome — communities, under the leadership of a member who has strong convictions, have succeeded in giving an example of a radiating life of prayer in which the Sisters of the mission and even the faithful, are sometimes invited to take part. Prayer, within the framework of brotherly participation, is still in its early stages: there should be no pressure on this point but already many confreres who thought that this form of prayer was not for them, have experienced what it can do and what meaning it can have in their community."*

*These last remarks are directed at certain forms of community prayer: reading of the Gospel together, reflection in common on a text for meditation etc... I know that, in our own congregation too, some confreres have been amazed at what this can contribute to our community life.*

*I would like to conclude with a quotation from the Epistle to the Hebrews, which has always impressed me very much; it applies to the entire christian community, but even more so to religious communities:*

*"Let us be concerned for each other, to stir a response in love and good works. Do not stay away from the meetings of the community, as some do, but encourage each other to go..." (Heb. 10, 24-25).*

JOSEPH LÉCUYER

*Superior General, C.S.Sp.*

# DECISIONS OF THE HOLY SEE

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## Appointment of Bishops in C.S.Sp. Districts

19th February 1972

— Bishop of *Nova Lisboa*: Most Rev. Americo HENRIQUES, Bishop of Lamego (Portugal), replacing the late Most Rev. Daniel Gomes JUNQUEIRA C.S.Sp. who died on 29th June 1970.

— Bishop of *Sá da Bandeira*: Most Rev. Enrico DIAS NOGUEIRA, Bishop of Vila Cabral (Mozambique), replacing Most Rev. Altino RIBEIRO DE SANTANA, who has been transferred to Beira (Mozambique).

(*Acta Apostolicae Sedis*, 1972, p. 243)

— Bishop of *Fort-Rousset* (Congo): Most Rev. Georges SINGHA, Apostolic Administrator of Fort Rousset since 27th February 1970.

(*Oss. Romano*, 1 June 1972)

— Bishop of *Manono* (Zaire): Most Rev. Gérard KABWE, Apostolic Administrator of Manono since the creation of this diocese, 24th April, 1971. The diocese of Manono was made up of territories separated from the dioceses of Kongolo, Beaudouinville and Kabinda. Seventeen Spiritan Fathers work at Manono and in the rest of the territory which was formerly attached to Kongolo. Most Rev. Dr. KABWE was previously vicar general of Kongolo.

(*Oss. Romano*, 12-13 June 1972)

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## ON THE OCCASION OF THE CENTENARY OF THE ARRIVAL OF THE SPIRITANS IN THE UNITED STATES

SECRETARIAT OF STATE

No. 207.816

FROM THE VATICAN, May 4, 1972

Dear Father Lécuyer,

The Holy Father has learned of the celebrations marking the centenary of the Holy Ghost Fathers in the United

States and he is pleased to convey his greetings and best wishes on this important occasion.

His Holiness is confident that this year of anniversary will be one of gratitude to God who has supplied the laborers as well as the harvest. It will be a year when simple beginnings are remembered and are humbly compared to all that has been accomplished by your Congregation's pastoral work on behalf of the People of God, in education, parochial ministry and foreign missions. The Vicar of Christ expresses his thankfulness for these one hundred years of admirable service.

With you, the Holy Father recalls the many men of your community who have labored through the years to spread the Good News of salvation in America. He asks God to bless and reward them all for their sacrifices, their efforts and their example of dedication. In a particular way, His Holiness prays for those who have zealously undertaken the foreign missionary apostolate and who are working diligently to proclaim Christ's Gospel in Puerto Rico, Mexico and Africa.

The Holy Father is confident that your grateful joy will lead to an even deeper sense of resolve as you face the future. He prays that this centennial celebration will bring about a renewed religious dedication to the pressing needs of the Church and all mankind, as well as to the specific ideals of your own Congregation. May what has been done with the help of God's grace in the past present a prayerful and moving challenge for the future.

As a sign of his paternal affection in Christ, the Holy Father cordially imparts his Apostolic Blessing to all the priests and brothers of the American Provinces of your Congregation.

With personal good wishes, I remain

Sincerely yours in Christ,

J. Card. VILLOT

## DOCUMENTATION

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*At the meeting of Provincial Superiors in Rome (18th to 25th April 1971) it was decided to divide the Provinces into three geographical sections: 1) Southern Europe (Spain, Portugal, France, Switzerland, Poland); 2) Northern Europe (Holland, Belgium, Germany); 3) English-speaking areas (U.S.A., East and West, Canada, Trinidad, Ireland, England). See General Bulletin No. 760 p. 26.*

*Moreover, some group meetings of District Superiors according to geographical regions, have been held, in accordance with the plan contained in the Circular letter of 9/12/71 on this subject (Gen. Bulletin No. 760, pages 45-48).*

*In this issue, we begin publishing the reports from the various meetings which have taken place for Provincial Superiors and Principal Superiors. As a general rule, we publish the texts in full. However, we occasionally summarise for the sake of brevity, but this will be noted in every case.*

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### MEETING OF THE PROVINCIAL SUPERIORS OF THE SOUTH OF EUROPE

(Barcelona, 3-8 January 1972)

At the last meeting of Provincials in Rome, it had been requested that those in charge of the Provinces should meet by region.

The Provincials of Spain, Portugal, Switzerland and France met in Barcelona from the 3rd to 8th January 1972. Poland, which was to have joined this group, was unfortunately unable to take part in the meeting. The confreres in charge of formation and missionary animation in Portugal and Spain took part in the work of the meeting. The Mother House was represented by Father Jorge SANCHES, General Assistant.

The agenda had been prepared by Father SEIXAS, the Provincial of Spain, after consultation with the other Provincials.

This agenda (1) consisted mainly of 6 points:

- 1) Training
- 2) Missionary animation
- 3) Our Missionary Activity
- 4) Associated members
- 5) Province-District development, following the General Chapter
- 6) " Marginal " members of the Congregation

\* \* \*

On Fr. HIRTZ's proposal, we decided to begin with MISSIONARY ANIMATION, thus giving a short review of what is happening in each Province.

## I. METHODS OF MISSIONARY ANIMATION

### 1) What are our Methods of Missionary Animation?

#### PORTUGAL

*a)* Missionary animation was recommended by an apostolic letter from the Pope in 1940, and consequently the Episcopate has given its full agreement to the work our Fathers are doing. It does not meet with any opposition from the Pontifical Mission Aid Societies either. On the other hand, there is hardly any collaboration among the missionary Institutes, except for an exhibition.

*b)* How is this missionary animation carried on? It is based on prayer and information. Over 300 missionary groups have been created all over the country. The members of these groups have a meeting with prayers

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(1) The Agenda, which was drawn up in the form of a questionnaire, has been summarised here.



and Mass once a month. A monthly letter proposes a precise topic for reflection and action.

Two or three retreats are given every year at Fatima or another centre. Every year, likewise, there is a gathering of teachers and students of teachers' training colleges which lasts for a week. Minimeetings and recollections are given for small groups.

The press is of great importance in missionary information. There is a magazine which has over 50,000 subscribers; then there are pamphlets, books, a film. Every year a calendar and an almanac are published, as well as a diary. It can be said that all strata of the population are aware of the importance of missionary action.

Four Fathers are detached for missionary animation. They are assisted by the Fathers working in the houses of formation.

#### SWITZERLAND

We are speaking here only of French-speaking Switzerland. Thanks to the missionary Council, there is collaboration among the missionary Institutes: it is not perfect, but there is plenty of goodwill. There are no difficulties on the part of the Episcopate but there could be more collaboration with the Pontifical Mission Aid Societies.

Only one Spiritan Father is working full-time in missionary animation. He works in collaboration with two other Fathers from two other institutes. They have just been trying a new method in a parish and in a boarding-school where, every evening for a week, they gathered separately the adults, young people, children, and leaders of movements, to give them an idea of what is meant by "mission" — at home in the first place, and then in mission countries. Sunday was dedicated to formulating the conclusions of the week's work.

Some thirty missionary centres have been set up in the villages and a Father from Bouveret has been put in charge of coordinating these centres. A Father, who is curate in a parish, has been appointed chaplain of the "Missionary Laymen" group.

From the point of view of information, we have the review "*Pentecôte sur le Monde*" (Pentecost over the World) with 15,000 subscribers.

## SPAIN

Missionary animation is difficult because there is no understanding between the Pontifical Mission Aid Societies and the Episcopal Commission for the Missions. The specifically missionary Institutes are not very well accepted by the Confederation of Religious, certain Institutes of which, though not specifically missionary, have more missionaries than the former.

Three Fathers, two scholastics and three Brothers are working full-time on missionary animation and their purpose is to seek vocations on the one hand, and finance on the other. An attempt to have one missionary magazine in common is not giving satisfactory results. The Fathers have, therefore, launched a monthly letter (6,000 copies) to all the friends in the Province. They also reach the young with a bulletin that has a circulation of 1,500, and they have just brought out a special missionary publication for parish priests and students.

## FRANCE

An episcopal Committee for the Missions has been set up with a permanent secretariat. We are trying to collaborate with it. There is a certain tension between this Committee and the Pontifical Mission Aid Societies, while among the missionary institutes themselves close collaboration is well established.

The Province has made a great effort to release personnel for missionary animation; some twenty Fathers are engaged in this sector, seven of them with the Pontifical Mission Aid Societies. The latter are responsible for a whole region and organise the preaching for "mission days."

A new style of missionary animation has come into being centred on our communities. Every Spiritan community tries to become a centre of missionary radiation. The teachers themselves have taken up this form of missionary apostolate.

The communities become centres that welcome the young people of the neighbourhood who come and spend the week-end there, or make a day's retreat etc... Our future missionaries go and help in the parishes, and so make contact with the young people in the villages.

Spiritans Sisters also help in this missionary animation.

## 2) Recruitment of vocations, selection, etc...

### PORTUGAL

The Congregation is very well-known, thanks to LIAM. There are large numbers of applicants from boys to enter our scholasticates. We have almost too many to choose from, particularly now that less stress is laid on the missionary vocation at the outset. A more serious choice is made when the boy reaches the third year at the seminary. Attempts to find vocations in the secondary schools have yielded very poor results up till now.

### SWITZERLAND

The recruitment of boys entering the junior seminary is done during First Communion retreats preached by the Fathers and also by contacts with the families. For one or two years these boys attend vocation camps which are organised throughout French-speaking Switzerland. These vocation camps were launched by one of our Fathers; at present they are organised by the vocation commission directed by a secular priest.

### SPAIN

The Province has no longer a seminary for the young. The Fathers responsible for missionary animation seek vocations in the colleges and seminaries. This calls for a great deal of correspondence.

The young men who wish to become missionaries come and spend some days in Madrid and then attend a camp for a fortnight in summer.

### FRANCE

The Province has kept its junior seminaries except in the West. Numbers are increasing, if anything. This is probably due to the fact that most diocesan seminaries and apostolic schools have been closed, but above all to the fact that these houses have become centres of radiation.

Vocations are also taking shape in the missionary animation groups and among the seminarians or lay people in "co-operation" work.

### 3) Finances

#### PORTUGAL

The situation is good thanks to the help given by the State to the houses of formation. Then, too, not only is LIAM self-sufficient from the point of view of missionary animation, but it also helps the Province.

#### SWITZERLAND

Owing to the fact that the Province has done a lot of building in the last few years, it is in debt, but it is not catastrophic. A fête is organised every year and benefactors are numerous. In ten years' time, we expect to have paid back all our debts, if all goes well.

#### SPAIN

For ordinary expenses, the Province is self-sufficient, thanks to the gifts it receives and the work of seminarists. At Barcelona, the older students work in the city and attend classes in the evenings. At San Cugat, during the summer, the house is turned into a hotel and the scholastics are in charge of the service.

The crucial point for the Province is the 10 million pesetas debt on the novitiate.

#### FRANCE

The apostolic schools are financially independent, but the administration of the Province and the support of the scholastics involve a heavy outlay, as does also the running of the Mother House, which is very expensive because of the large number of missionaries who stay there. The Province is managing to make both ends meet thanks to gifts, legacies and the sale of certain houses.

#### CONCLUSIONS

The account of the initiatives and experiences of each province was very illuminating for us. Even if we cannot transpose our achievements as they stand, we can be inspired by them. We are decided to continue to exchange this kind of information.

## A. PUBLICITY MATERIAL

### 1) Films

It does not seem possible, at the present time, to make a great missionary film together. But we shall keep one another informed of what is being done in each of our provinces and we are ready to let each other have a copy of any films made by Spiritans *without copyright and at cost price.*

### 2) Slides

Each of our Provinces has an interesting stock of slides, but they are often scattered in different places. Each Province will try to collect the most interesting of them at a Documentation Centre. We will exchange copies of these slides among our provinces — *without copyright* — at cost price.

For this collection and exchange service, apply for

- |                |  |             |
|----------------|--|-------------|
| a) FRANCE      | to Father SCHAEFFER, CIM<br>30, rue Lhomond<br>75 PARIS V                | FRANCE      |
| b) PORTUGAL    | to LIAM editorial office<br>Rua de Santo Amaro à Estrela, 51<br>LISBOA 2 | PORTUGAL    |
| c) SPAIN       | to Father WALDO<br>Olivos 12<br>MADRID 3                                 | SPAIN       |
| d) SWITZERLAND | to Father BAUDIN<br>18, Rue du Botzet<br>1700 FRIBOURG                   | SWITZERLAND |

### 3) Audio-Visual productions

These productions are having more and more success, but they call for real quality. On this point too, we will keep each other informed and exchange programmes under the same conditions.

## B. EXCHANGE OF INFORMATION

We will also send one another all our publications: books, reviews, bulletins, calendars, etc., at the following addresses:

- |                |   |             |
|----------------|---|-------------|
| a) FRANCE      | Father GODARD<br>30, Rue Lhomond<br>75 PARIS V                        | FRANCE      |
| b) PORTUGAL    | LIAM editorial office<br>51, Rua de Santo Amaro à Estrela<br>LISBOA 2 | PORTUGAL    |
| c) SPAIN       | Father WALDO<br>Olivos 12<br>MADRID 3                                 | SPAIN       |
| d) SWITZERLAND | Father Jean COUDRAY<br>18, rue du Botzet<br>1700 FRIBOURG             | SWITZERLAND |

We have agreed to let one another have — *without copyright* — all articles and reports by Spiritans in Spiritan reviews.

We are also becoming aware of the importance of the general press for missionary information. To make it possible to inform this press about events connected with our Spiritan provinces and the missions in which we are working, we will communicate to one another as quickly as possible all useful information that we may have on a point of topical interest: e.g. the imprisonment of Mons. Tchidimbo.

## II. TRAINING

We surveyed the training of scholastics in our different Provinces. Portugal and Spain send theirs to the University. France and Switzerland, in association with three other missionary congregations, continue to train their subjects at Lyons and Chevilly. Each of the Provinces is experimenting, seeking, eager to give its future mission-

aries a training that is no longer what was given twenty years ago.

Fr. HIRTZ spoke to us of the new kind of training the Province is giving to its Brothers and future Brothers, of whom there are about sixty. He promised to send us accounts of the meetings dealing with this subject.

### **1) International teams**

The question was raised if we can have international missionary teams at present. The matter does not seem possible owing to the fact that we have no international seminary as is the case with the White Fathers. It is indispensable, in fact, that the Fathers should have known one another first of all at the scholasticate, as is the case of the Swiss trained in France. It is hoped, however, that individual experiments will be carried out, given the international character of our congregation.

### **2) Exchange of teachers**

It was noted that several provinces have no specialists, for example in missiology, sociology, anthropology, etc... and it has been decided to help one another on this point, on condition, however, that each Province takes care to form specialists with a view to an exchange. It will be necessary to plan the matter on the provincial level.

### **3) Exchange of students**

It is being realised more and more that our future missionaries will need to know several languages. The period of the annual holidays is the right moment for an exchange of students among Provinces.

That is why the Provincials undertake to communicate, before the end of January 1972, the possibilities of accommodation in their Province along with the material and financial conditions.

### **4) Recollections**

Everyone agrees that our missionaries, coming home on leave, need some time for reflection in order to feel

at home in the present context, both on the missionary and on the human and spiritual planes. In 1971, the Province of France tried out a recollection of a new type, with the presence of some Spiritan Sisters and some lay people, stressing brotherly life, team life and renewal of the missionary apostolate. All the missionaries who were present at this recollection derived great benefit from it.

It is indispensable that each Province should organise its "recollection" and, to do so, it would be a good thing for one or other Father from each Province to attend the recollection that will take place at Chevilly from the beginning of July to the beginning of August next. Then, too, with a view to the preparation of future recollections, Fr. HIRTZ will send us the programme of the 1971 Recollection.

### III. MISSIONARY ACTIVITY

#### SPAIN

It has few missionaries at work abroad and it has drawn up its missionary project rather theoretically. It conceives missionary work in polyvalent national teams composed of specialists of evangelisation and development, in order to ensure integral development: religious, economic and physiological.

#### PORTUGAL

The Provincial Chapter had difficulty in drawing up a missionary project at its first session, since most of the members working in the Province have not had missionary experience. A draft was drawn up at the second session. The young in formation resent this lack. The need is also felt of emerging from the too-confined atmosphere of the Province.

#### SWITZERLAND

As the members of the Province of Switzerland mainly work with those of the province of France, they had no difficulty in accepting the missionary project drawn up by the chapter of this Province.



## FRANCE

“ To go to the poor, working together to bring communities into existence among them.” This mandate of the provincial Chapter is beginning to be realised in places.

The rediscovery of the values of community life in an apostolic community, in order to bring about real ecclesial communities, is demanded not only by our young members, but seems to us to be a missionary need. In most places, interesting experiments are in progress which are giving a new impetus to the Mission.

## IV. ASSOCIATE MEMBERS

## PORTUGAL

Many lay people would be ready to take part in missionary activity, but there does not exist any organisation to recruit them, train them and place them. It seems that missionary bishops are rather at a loss as to how to employ them.

## SPAIN

Spanish Spiritans have drawn up a special statute for these “ associates.” A priest and a layman are preparing to collaborate with them in this new form.

## SWITZERLAND

The association of missionary laymen called “ Brothers without Frontiers ” is developing. Two Fathers are engaged in their training.

In the Province, some laymen take part in our apostolate.

## FRANCE

There are a great many organisations recruiting and training laymen for the Third World or the Mission. The Province tries to get in touch with them and puts itself

at their disposal for the training of those about to leave. In this way, it hopes to find collaborators for its missionary work.

#### CONCLUSION

We will keep in touch with the initiatives and experiences of each of our Provinces on this point.

### V. RELATIONS BETWEEN PROVINCES AND DISTRICTS

#### SWITZERLAND

The missionaries regret that there are not enough contacts. The last Provincial Chapter initiated a definite evolution on this point.

#### SPAIN

The Province has only two missionaries in the field, but it is very missionary-minded.

#### PORTUGAL

The last Chapter marks a clear turning-point. Before, there were few links between members of the Province and those of the Districts. Few members employed in the Province had any missionary experience, and Province and Districts were two self-sufficient entities. Relations are multiplying in a more fraternal atmosphere.

#### FRANCE

The same evolution has been observed since the Provincial Chapter and the appointment of a person within the provincial team responsible for the Missions and for receiving missionaries on leave.

The Province has made a great effort to give missionaries on leave a better welcome, and to help them financially if they are in difficulty. It has organised a three-day meeting for them at Chevilly, and this initiative was appreciated by everyone.

## PROVINCE AND GENERAL HOUSE

If the bonds between Provinces and Districts are rapidly being strengthened, it appears to some that relations with the Generalate and with the other Provinces are becoming more distant. This is a normal consequence of decentralisation.

Starting from the bottom, we must find new means to maintain union and the family spirit among Provinces and with the General House, for we feel the need to remain an International Institute. Meetings such as the present one help to create closer bonds.

### VI. "MARGINAL" MEMBERS

A long discussion revealed the complexity of the problem of some of our confreres who, without actually breaking with the Congregation, are living more or less outside it.

What attitudes are we to assume towards them?

How can we help them to find apostolic work again?

The situations are too different for us to be able to find uniform practical solutions.

If some of these members have left for a neighbouring Province, we should inform the head of this Province of the exact situation of the person in question.

### NEXT MEETING

A meeting will be held next year at BOUVERET, in Switzerland from 24th to 29th April 1973.

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## MEETING OF PROVINCIAL SUPERIORS REGION III

Trinidad

February 21-24, 1972

Thanks to the gracious hospitality of the Province of Trinidad the following Provincial and District Superiors met in Port-of-Spain from February 21 to 24:

Fathers C. CONNORS (U.S.A.-East), G. HARCAR (U.S.A.-West), C. O'BRIEN (Ireland), F. GUTHRIE (England), M. GALT (Trinidad), A. SOUCY (Canada, F.), A. SEICHEPINE (District of Puerto Rico), G. MCCARTHY (District of Ontario).

This meeting was held in compliance with the decision of the Provincial Superiors, made at the April (1971) meeting in Rome. The particular location was chosen because of its convenience; four of the superiors, because of earlier commitments, were very close to Trinidad during the month of February. Thus, while it did involve a fairly long trip for three confreres, Trinidad was easily the most central spot.

In the course of the four-day session, Father Michel de Verteuil spoke to the Fathers on the upcoming General Chapter in 1974. (Father de Verteuil was a member of one of the pre-capitular committees set up in preparation for the Extraordinary Chapter of 1968-69. He was present at the Chapter as an elected delegate). Father Neil Rodriguez, home on leave from his mission in Paraguay, addressed the meeting on the content of the Medellín Documents.

### INTERNAL AFFAIRS

A. Each superior gave a brief account (approximately 15 minutes, followed by questions) of the Chapter held in the Province or District. From the ensuing discussion the following facts became evident:

1. The success of any Chapter depends, almost entirely, on:
  - a) the dedicated and detailed preliminary preparations;

- b) the serious interest and desire evidenced by the confreres to update the Province/District;
  - c) the vital necessity of understanding the intrinsic value and worth of the spiritual and community life to which we are committed.
2. There seems to be no completely satisfactory formula to guarantee adequate representation at Chapters. The format best suited to the particular Province or District must be found by each jurisdiction.
- B. The inestimable value of keeping in touch with our confreres, through various means of communication, was stressed, even if this involves additional office expense. It was strongly urged that the Province/District find suitable ways of keeping in touch with the families of confreres, both present and past.

While discussing this whole question of 'keeping in touch', the superiors directed their concern to the very real problem of how best to reintegrate into our communities those confreres whose ties with the Congregation have become tenuous. If a happy solution to this problem could be found it would be beneficial to all. It was the opinion of the Fathers present at Trinidad that the duty, springing from sincere charity, to help one another in due time, was not fully realized by all confreres. *The necessity, for everyone, of having a priest confidant, was unanimously endorsed.*

### INTER-PROVINCIAL/DISTRICT AFFAIRS

- A. **Exchange of Personnel.** It was felt that, in the present circumstances of seminary life, an exchange of professors rather than an exchange of students was a greater possibility.

In view of the fact that the former method of assuming responsibility for large geographical mission areas seems no longer feasible (or, perhaps, even desirable), it was recommended that the present practice of contributing personnel, either individually or as a team, be continued and expanded.

**B. Common Undertakings:**

1. All felt the need of a serious *missiologica publica-tion* written in English. The possibility of provid-ing an English translation of SPIRITUS was mooted. A feasibility survey, presented by Father GUTHRIE, provided some solid basis for hope. Eventually it was decided that a one page flyer, outlining the objectives, aims, etc. of SPIRITUS, would be circu-lated to various interested persons or societies in an effort to discover likely markets. The results of this endeavor would be forwarded to Father GUTHRIE before May 1 of this year.
2. *Exchange of information*: An effort will be made by each jurisdiction to supply one another with newsworthy items, including the publication of new books written by its respective members.
3. *Renewal programs*: In the course of considering the question of existing and projected programs of renewal the Provincials were unanimous that spe-cial efforts should be made to familiarize Provinces/Districts with the beauty and content of Father Libermann's apostolic spirituality. Immediate steps will be taken to translate this hope into a reality.
4. *Lay Missionaries*: With a view to possible future collaboration between Provinces/Districts in the sphere of the lay missionary apostolate, reports were given and references made to existing orga-nizations e.g. VICS (Volunteer International Chri-stian Service, a Holy Ghost undertaking by the District of Ontario). V.M.M. (Volunteer Missionary Movement in operation in England and connected with the Missionary Institute there), and VIATORES CHRISTI (in Ireland). It was hoped that neigh-boring Provinces and Districts would be able to make good use of such existing facilities. Such coopera-tion would forge a bond between us and, at the same time, increase efficiency.
5. *The role of the Holy Ghost Brother* and his place as an integral part of the missionary apostolate was a matter of real interest. The importance of adequate and appropriate training, in the light of

the emphasis on development in mission territories, was strongly underscored.

### RELATIONS WITH THE GENERALATE

#### A. Re. General Chapter, 1974:

1. Indication will be sent to the Generalate to the effect that Region III is unanimously *in favor of following accepted parliamentary procedure in voting.*
2. While '*consultation*' regarding the appointment or transfer of confreres should be retained, the present system — which can, at times, be both lengthy and cumbersome — should be reviewed.
3. With a view to strengthening the unity essential to an international Congregation, and in the hope of effecting a more vibrant family spirit between the General Administration and the Provinces/Districts, the present degree of decentralization should be restudied.
4. For the *success of the 1974 Chapter* the importance of ensuring consensus and total personal involvement on the Provincial/District level was fully recognized.

### MISCELLANEOUS

- A. **Disengagement:** During a rather lengthy discussion about the whole complex question of disengagement, the following points — none of which is novel — seemed to sum up the situation:
1. the need for all confreres to see, in good time, its inevitability;
  2. the redeployment of members should be prepared for, as part of the disengagement process, at all levels of authority;
  3. the need to avoid undue hardship to the young churches.

- B. Profession Formulary:** Having shared with one another information about customs prevailing in some places, it was agreed that the Generalate would be asked:
1. to provide us with information about the format used in Provinces/Districts throughout the Congregation;
  2. about the possibility — or even the wisdom — of having a substantially uniform Profession formula.
- C. Leave of Absence for Seminarians:** As a conclusion to the exchange of ideas and information on this point, a question was asked: has experience to date made it possible to arrive at a fair assessment about the worth or value of such leave? The opinion was that it had not, mainly because of lack of adequate information and sufficient instances.
- D. Future Meetings:** Should future meetings of this kind (i.e. of Region III) be held on a regular basis? Whilst being convinced of the real value and fruitfulness of this first meeting, the participants did not decide on annual reunions. They did, however, agree to have another meeting in the fall of 1973. By that time Provinces/Districts will have had their Chapters and matters will be well under way for the General Chapter of 1974.

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This, the first meeting of the six Provinces and two Districts involved, concluded with an expression of grateful thanks to the Province of Trinidad for its wonderful hospitality and splendid facilities. The surroundings were most conducive to effective work.

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# INFORMATION

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## PUBLICATIONS RECEIVED

R. LE DEAUT, C.S.Sp.: **Pâques et vie nouvelle** (1 Cor. 5, 6b-8). Extract from « Temps pascal. Assemblées du Seigneur 22 ». Pages 34 to 44.

R. LE DEAUT, C.S.Sp.: **Critique textuelle et exégèse - Exode 22, 12 dans la Septante et le Targum**. Extract from « Vetus Testamentum », vol. 22, 1972. Pages 164 to 175.

**Directory - Port-Louis Diocese, 1972.**

**College Annual St Mary's School, Nairobi, Kenya, 1971.**

**Paul de Geslin, compagnon de Saint Vincent Pallotti - Ecrits et Lettres** Text compiled and annotated by Father Bruno BAYER. Editions du Dialogue: société d'éditions internationales, Paris 1972. (25, rue Surcouf, Paris VII) 470 pages.

**Les Sœurs de Saint Joseph de Cluny 1822-1972 150 ans de présence en Guadeloupe.** Historical record in 28 pages. Imprimerie Graphica, Basse-Terre, 1972.

The Study Group for Ethnic minorities has just published the first number of its Bulletin (cyclostyled) under the title **Minorités**. It contains articles, original essays, unpublished or unknown documents etc. There is an interesting article on **Schools for the tribal populations of French Guiana**. (Jean-Marcel Hurault).

**Sources de l'Histoire de l'Afrique au sud du Sahara dans les archives et bibliothèques françaises.** Vol. 3, Tome I Archives, Zug 1971, XIX-959 pages.

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# THE SPIRITAN FAMILY

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## SPECIAL DECISIONS OF THE GENERAL COUNCIL

(Cf. *General Bulletin*, Nos. 751, 755, 756 & 760)

CHG/DS/19 Re *representation of missionaries at Provincial Chapter of Poland.*

The General Council takes note that nos 37 and 38 of the Chapter Decisions of the Vice-Province of Poland do not deal with the representation of missionaries as prescribed in CDD 195 (a). Obviously, it will be impossible to attain even the minimum determined there, so it is left to the provincial council to decide on the best possible representation of the missionaries at the next provincial chapter.

GHG/DS/20 Re *Dispensation from 'promises'.*

Whereas the Holy See has not pronounced on the question of dispensing from 'promises', and without prejudice to whatever decision may eventually be taken by the Sacred Congregation for Religious, the General Council authorises Provincial Superiors to dispense from 'promises' (cf. CDD 14 (a) (iii) and *Renovationis Causam* no. 34, I).

It is to be understood, however, (1) that the General Administration should be informed in each case concerning such dispensations, and (2) the dispensations from temporary vows is reserved to the General Council (cf. *Cum Admotae* no. 14).

### APPOINTMENTS

*Principal Superior of Ontario:* Father Michael DOYLE (with effect from the 1st July 1972). (27th May 1972).

*Principal Superior of Kenya:* Father Paul CUNNINGHAM (with effect from the 1st July 1972). (14th June 1972).

*Principal Superior of Guadeloupe:* Father J. PEDRONO  
(15th June 1972).

**DISTRICT COUNCIL**

*Kilimanjaro*: Fathers Joseph SEITER, 1st Assistant; Richard LE CLAIR, 2nd Assistant; Francis LAMMERS, Ralph POIRIER, Adrien TIJSSEN, Patrick RYAN, Councillors; Coleman WATKINS, Bursar. (Letter of 6th May 1972).

**WITHDRAWAL FROM WORK**

*Sá da Bandeira*: The mission of N.S. do Rosário of Dongo has been transferred to the secular clergy. (Letter of 20th April 1972).

**CHANGE OF ADDRESS**

*Bagamoyo*: Principal Superior, Holy Ghost Fathers, P.O. Box 805, Morongo, Tanzania.

**CONSECRATION TO THE APOSTOLATE****THE FOLLOWING MADE THEIR CONSECRATION****TO THE APOSTOLATE:****One-year's promises:**

at *Upton Hall*, September 8th 1970

BURGESS Yain Torquil, born 8th February 1951 at Paisley, Renfrewshire (Paisley).

CASEY Terence Patrick, born 29th July 1942 at Salford, Manchester (Salford).

KANE Edward Michael, born 6th August 1951, at Glayton Green, Lancs (Liverpool).

KING Andrew, born 14th September 1948 at Uddingston, Lanarkshire (Motherwell).

MULLANEY James, born 2nd January 1950 at Hammersmith, London (Westminster).

ROONEY Hugh, born 27th April 1951 at Cambuslang, Lanarkshire (Motherwell).

SMITH Collin, born 11th July 1934 at Bellshill, Lanarkshire (Motherwell).

**Three-years' vows:**

at *San Cugat* (Spain), September 8th 1971

ALFONSO SOBRADO Francisco Javier, born 19th August 1949 at Caceres (Coria-Caceres).

SERRANO GIL Ezequiel, born 8th November 1944 at Pamplona (Colombia), (Pamplona).

**RENEWAL OF VOWS:****For three years:**

at *Bangassou*, 21st September 1971, FRITCH Emmanuel.

at *Kimmage*, 1st May 1972, Brothers DUNNE Michael (JOSEPH) and ROBINSON Denis (STEPHEN).

**For one year:**

at *Bangassou*, 21st September 1971, MENARD Louis.

at *Donaueschingen*, 27th March 1972, SEITZ Manfred.

**RENEWAL OF COMMITMENT:****For one year:**

at *Aldenham Grange* (England), 19th September 1971, BURGESS Yain, CASEY Terence, KANE Edward, KING Andrew, ROONEY Hugh, SMITH Collin.

**PERPETUAL CONSECRATION**

at *Gemert*, 20th May 1972, LOOHUIS Petrus Conradus.

**HOLY ORDERS**

at *Governador Valadares* (Brazil) 26th March 1971, by Most Rev. Herminio Malzone Hugo, Bishop of Governador Valadares:

**Diaconate:**

Brother BAKKER Johannes Gerardus (CLEOPHAS).

at *Cascais* (Portugal) in the Church of S. Domingos de Rana, by Most Rev. Antonio Xavier Monteiro, titular Archbishop of Mithylene, Auxiliary Bishop of Lisbon:

**Tonsure and Minor Orders:**

FERREIRA RIOS Luis Filipe.

**Priesthood:**

SILVIA Albino, SILVIA SANTANA Manuel, TEIXEIRA MACHADO Antonio.

at *Chevilly*, 27th April 1972 by Most Rev. André Loucheur, Bishop of Bafia:

**Tonsure:**

PROUX Claude.

**Minor Orders:**

ARNAUD Jean-Claude, AUBREE Charles, GREGOIRE Charles-Henri, HEITZ Lucien, JUNG Raymond, KLEIN Bernard, LAMBERTIN Henri, PERROT Noël, PROUX Claude, RETAILLEAU Louis-Marie, SCHMITT Etienne, THOMAS Michel, VUITTENEZ Gabriel.

at *Denver*, 24th May 1972, by Most Rev. George R. Evans, Auxiliary Bishop of Denver:

**2nd Minor Orders:**

BYRNES William, SPANGENBERG Robert.

**Sub-Diaconate:**

BUTT Robert, GUTHRIE Dennis, HAGGERTY David, PODOBINSKI William, PROMIS Christopher, SAKOVICH John, WILKAUSKAS Edward.

in the Church of *Valkenswaard* (Holland) 3rd June 1972, by Most Rev. Hermanus van Elswijk, titular Bishop of Elephantaria:

**Priesthood:**

LOOHUIS Petrus.

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## APPOINTMENTS OF YOUNG FATHERS (1972)

### Province of France:

Frs. BAYSANG Alfred	Yaoundé	<i>Mass on the</i>	<i>2nd</i>
GERLIER Michel	Sénégal (Studies)	— — —	<i>2nd</i>
GRANGE André	France (Studies)	— — —	<i>6th</i>
KOERBER Joseph	Saint-Pierre-et-Mi- quelon (3 yrs.)	— — —	<i>6th</i>
HYM Bernard	Gabon	— — —	<i>6th</i>
LE BERRIGAUD Paul	Congo-Brazzaville	— — —	<i>6th</i>
LE FLOC'H Albert	Kongolo	— — —	<i>15th</i>
MONOT Yves	Congo-Brazzaville (3 years)	— — —	<i>15th</i>
OSTY Etienne	Youndé	— — —	<i>15th</i>
ROUQUET Alain	Gabon	— — —	<i>17th</i>
ROUSSEL François-Xavier	Guiana (3 years)	— — —	<i>18th</i>
TASSIN Claude	France (Studies)	— — —	<i>18th</i>
VEAU Pierre	Mauritania	— — —	<i>20th</i>
CHENÉ Gérard °	Madagascar	— — —	<i>21st</i>
COUSSEAU Victor °	Sénégal	— — —	<i>21st</i>

° At the termination of their Novitiate in September 1972.

### Province of Ireland:

Frs. DE BLACAM	South-West Brazil	— — —	<i>1st</i>
DOYLE John	South-West Brazil	— — —	<i>8th</i>
FARRELLY James	Kenya	— — —	<i>10th</i>
FILLIE Michael	Sierra Leone	— — —	<i>13th</i>
GOUGH Joseph	Gambia	— — —	<i>20th</i>
MCCARTHY Jerome	Ireland	— — —	<i>23rd</i>
MULLIN John	Sierra Leone	— — —	<i>27th</i>
MURTAGH Brian	Sierra Leone	— — —	<i>29th</i>
O'CONNOR Ruairé	Kenya	— — —	<i>28th</i>
ROE Patrick	Kenya	— — —	<i>30th*</i>

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\* Or on the last day of the month.

**Province of Portugal:**

Frs. SÁ CACHADA Firmino	Cabo Verde	<i>Mass on the 1st</i>
SILVA Albino	Portugal	— — — 2nd
SILVA SANTANA Manuel	Portugal	— — — 15th
TEIXEIRA MACHADO António	Sá da Bandeira	— — — 31st *

**Province of Spain:**

Fr. MACHADO Heliodoro	Spain	— — — 27th
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**Province of Holland:**

Fr. LOOHUIS Petrus	Bagamoyo	— — — 22nd
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**Province of England:**

Fr. KITCHEN John Charles	Makurdi	— — — 31st *
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**Province of Switzerland:**

Frs. FOURNIER Gabriel	Madagascar	— — — 21st
ZUFFEREY Francis	Sénégal	— — — 22nd

**District of Eastern Nigeria:**

Frs. NWABUISI Malachy	Eastern Nigeria	— — — 23rd
OKEKE Leo	Eastern Nigeria	— — — 25th
UZOUKWU Eugene	Eastern Nigeria	— — — 25th

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\* Or on the last day of the month.

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**OUR DEAD**

Father Franz Josef WELLE, of the District of Bethlehem, died (by drowning) at Durban on April 18th, 1972, aged 36 years. He had been professed for 13 years.

Father Josephus VERMEULEN, of the District of Bagamoyo, died at Amsterdam on April 25th, 1972, aged 62 years. He had been professed for 41 years.

Father Dominique DUSSOUET, of the French Province, died at Fontaudin-Pessac on May 4th, 1972, aged 73 years. He had been professed for 49 years.

Father Charles CORNU, of the French Province, died at Chevilly on May 9th, 1972, aged 79 years. He had been professed for 51 years.

Brother LEO Van der LEE, of the Province of Holland, died at Nimegue on May 11th, 1972, aged 70 years. He had been professed for 43 years.

Father Joseph Patrick NOLAN, of the Irish Province, died suddenly at Rockwell on May 17th, 1972, aged 55 years. He had been professed for 35 years.

Father Johannes HOSPEL, of the German Province, died at Lippstadt on May 25th, 1972, aged 69 years. He had been professed for 47 years.

Father Gerardus DE KORT, of the Province of Holland, died at Demen-Dieden on May 28th, 1972, aged 55 years. He had been professed for 35 years.

Father Arthur WOEHREL, of the Province of the United States East, died at Pittsburgh on June 8th, 1972, aged 53 years. He had been professed for 32 years.

Father Henri ESNAULT, of the District of Guiana, died at Cayenne on June 9th, 1972, aged 83 years. He had been professed for 50 years.

Father Jean Marie DEGRUSON, of the Province of France, died at Yaoundé on June 15th, 1972, aged 59 years. He had been professed for 37 years.

Father Roger TERNET, of the French Province, died at Chevilly on June 20th, 1972, aged 53 years. He had been professed for 33 years.

Father Louis BÉVAN, of the French Province, died at Langonnet on June 27th, 1972, aged 88 years. He had been professed for 65 years.

Father Jean HYERNARD, of the District of Bangui, died at Bambari on June 30th, 1972, aged 60 years. He had been professed for 40 years.







# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

**N° 764**

**JULY-AUGUST 1972**

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



**BULLETIN**

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# SUPERIOR GENERAL'S MESSAGE

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## OUR SPIRITUALITY

*During recent weeks, I have had the opportunity, in reflexion and prayer, to think about the Congregation of which we all form part, and for which, together, we all share responsibility. I have re-read a number of the works of Father Libermann, and certain sections of the history of the Congregation. In a few lines, I would now like to give you the results of this reflexion, this prayer, this study.*

*Like all religious Congregations, we are passing through a period of serious difficulties, whether it be concerning recruitment, the perseverance of our members in their vocation, the common life, or the very concept of the mission. It would be childish to deny that such difficulties exist.*

*In every province, there are confreres who claim to have discovered the profound causes of this crisis, and to know the remedy to apply. Unfortunately, the diagnosis differs completely from one province to another, even from one community to another. Suggestions in plenty, often diametrically opposed, have been propounded: — the return purely and simply to our way of life before Vatican II; or, on the contrary, out of so-called fidelity to Vatican II, the complete overthrow of all that goes by the name of structures — common life, poverty, obedien-*

*ce, celibacy etc. I need not delay on all the varieties that may be found between these two extremes.*

*In spite of the efforts made by our General Chapter, many confreres still find it quasi-impossible to combine the apostolic or missionary life with the religious life. There is a tendency to oppose the two, or else, under the pretext of reconciling them, to suppress all that is not immediately and concretely apostolic. For some, a genuine Spiritan must be engaged exclusively in "First Evangelisation"; for others, his unique role is to form "Basic Communities"; others again, see only "Development" as important. The list could be prolonged.*

*In the face of all that I see and hear, there is one question which I cannot avoid, and which I submit to you now: Are we still conscious of having a Spiritan spirituality of our own? Even the word 'spirituality' will shock some, and cause others to smile. Nevertheless, let me ask you this question: Can we offer those who enter our Congregation something that is proper to us, over and above the missionary ideal that is common to every missionary institute, or the more general idea of a fraternal community of christians directed to a common purpose. In this body, which all together we constitute, is there a common soul which determines its personality, its unity, its unique character, and distinguishes it from all the others? If not, how can we hope to attract vocations? Nobody is attracted by an unspecified being; nobody can love a body without a soul.*

*I would like to be more specific. We bear in our official title itself the name of the Holy Spirit and the invocation of the Immaculate Heart of Mary. Has this any meaning for us still? Has this any influence on our conduct, on our manner of living, of praying, of preaching the Gospel? More particularly, does this have any place in the training we propose to those who wish to join us? At the present time, when the presence of the Holy Spirit in the Church is more and more occupying the attention of all the christian faiths, what are we Spiritans doing, to bring it to the attention of all?*

*With regard to the Immaculate Heart of Mary, I realise that many of you have some difficulty; but no one should be too hasty in rejecting a spiritual experience which has been a source of light and joy for many in our Institute*

*and elsewhere. Recently, the Jesuits solemnly renewed at Rome their consecration to the Sacred Heart of Jesus, which occupies a central place in their spirituality. Perhaps it would be well for us too, to deepen all that is authentic in our traditional devotion to the Holy Heart of Mary, though perhaps in a new form and with new formulas.*

*Then there is our whole history, the treasures of dedication spent on our works since the first foundation of the Seminary of the Holy Spirit up to the time of Libermann, and more especially since his time right up to the present day. Have we the right to ignore all that, to live and act as if we were without roots, without a past? A living body, no matter what its age, cannot develop without taking account of the years that have passed, which have left their mark on it, and which inevitably influence its future growth. I was very pleased to note among the novices of the United States, a real thirst to know the past history of the Congregation; and I also know that the group now finishing the novitiate in France has studied this history with the greatest interest. Personally, I regret very much that Father Koren's book, published in English at Pittsburgh, has not been translated into the other languages and brought up to date since 1958.*

*All religious spiritualities are nourished by their past, and it would be a terrible impoverishment for the Church if all this were lost. A spirituality is simply a special way of contemplating and living the whole mystery of Christ, which no speculative treatise could ever fully express in words. The very diversity of these spiritualities is itself a sign of inexhaustible riches. We have a Spiritan spirituality and we have not the right to ignore it. The two volumes of Father Blanchard on Libermann would themselves suffice to prove that there are in our inheritance riches which have a value for the whole Church. These riches have been confided to us. Let us not leave them in neglect and oblivion.*

Joseph LÉCUYER  
Superior General C.S.Sp.



## DECISIONS OF THE HOLY SEE

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### DECREE CONCERNING THE HEROICITY OF THE VIRTUES OF THE SERVANT OF GOD, JACQUES-DESIRE LAVAL, MISSIONARY PRIEST OF THE CONGREGATION OF THE HOLY GHOST AND OF THE IMMACULATE HEART OF MARY

Our merciful Saviour, as He promised, is always present in His Church, and will be till the end of time (cf. Mth. 28, 20) providing for it by His divine help in such a way that at all times men eminent in holiness arise, and, like new Apostles, go forth into the whole world, bearing witness to the Gospel of God's grace (cf. A.A. 20, 24), implanting the trophy of the Cross and the standard of Christ with fearless hand among pagan peoples.

Among such apostles is rightly numbered the Servant of God James Desiré Laval — a member of the Congregation of the Holy Ghost under the patronage of the Immaculate Heart of Mary, and a missionary priest in the island of Mauritius, where he exercised his charity among the recently emancipated negroes so as to liberate them also from the fetters of sin and vice.

He was born in France in the village of *Croth*, in the diocese of Evreux on the 18th September 1803, to parents

who were rich in holiness and virtue rather than in their style of living. In his home, and especially from his mother who died when he was only 8 years old, he learned a profound love and respect for the poor and the miserable. At the end of his studies, which he had begun with his uncle who was a priest, and which he pursued later in the College of St. Stanislaus, it was no surprise that he decided to become a doctor so as to be better able to help the poor. Having taken his degree, he practised medicine in his native province for about five years, first at Saint André, and then at Ivry-la Bataille. However, seeing that his devotion to the poor was misrepresented, he underwent a spiritual crisis, from which by degrees he understood that he was being called by God to the priesthood. In 1835, therefore, at the age of 35, he entered the seminary of Saint-Sulpice at Paris and, having been ordained priest on December 2nd 1838, he was put in charge of the small parish of *Pinterville*. Since the parishoners were negligent in the practice of their religion, the Servant of God saw immediately that it was his duty to pray and to do penance for them and to be for them a model of charity. So well did he succeed, that inside two years there was a marked improvement in the parish, and he began to be attracted by the idea of preaching the Gospel on the foreign missions.

Already when he was a student, he had known some seminarists who were thinking of one day devoting their lives to the spiritual care of the Negroes of the islands of Haiti and Réunion. They had persevered in this desire, and in 1840, Francis Mary Paul Libermann, who was spokesman for the group, was invited by Propaganda Fide to found an Institute to care for the Negroes in the colonies. In the meantime, the Most Rev. Dr. Collier, Vicar Apostolic of Mauritius, having learned of the intentions of Libermann and his companions, promised that he would protect and support the new institute, so that its members might reform the religious and moral condition of the faithful in his Vicariate. About the same time, one of the Directors of Saint Sulpice, recalling that the Servant of God had once confided to him his desire to go to preach to the pagans, if God so willed, invited him to Paris to do a retreat. Father Laval came, and made up his mind to ask his bishop for permission to go as a missionary

to Mauritius. Having received a favourable reply, the Servant of God distributed his possessions to the poor, and set out for his new field of apostolate, where he arrived on 14th September 1841. Before he left, it had been agreed that he would be a member of the young Congregation of the Holy Heart of Mary, of which the first community was shortly established on 28th September 1841 in *Neuville*, near the city of Amiens, by Francis Libermann, who had been ordained priest a few days previously. The Servant of God, having thus set out as precursor, had to wait till 1847 for the arrival of his first confreres, because of political difficulties about the admission of French priests to Mauritius, which had formerly been a French colony and was now under British rule.

Before setting out on his long journey, the Servant of God had read the life of St. Peter Claver, and having taken him as his model, he became all things to all men like that perfect apostle of the Blacks. The work and the difficulties which awaited him were immense. A multitude of Negroes, recently emancipated, were deprived of all spiritual care. Although practically all were baptised, they lived in total ignorance of the truths and precepts of christianity, and in the utmost moral degradation. The nine priests who lived on the island when the Servant of God arrived, confined their ministry to the Whites, and so, the Blacks, feeling despised and neglected, kept away from them. Gradually, Bishop Collier was able to replace these priests by others more carefully chosen in view of the situation.

Far from being discouraged, the Servant of God immediately set about his work. From then on, for twenty three years, he spared neither time nor trouble, announcing to these former slaves, their liberation from vice and sin. An unshakeable Faith, a Hope never confounded, and a Charity ready for everything, gave him the strength never to yield to discouragement, although time after time he had to begin all over again the work of conversion which he had undertaken. He met with opposition too from the white population, who could not understand how a priest could live with the Blacks, receive them with respect, and treat them as brothers. All the time, by day and by night, he visited and cared for the sick, taught

Christian Doctrine to adults and children, and spent long hours before the Blessed Sacrament. Conscious that a true apostle cannot remain indifferent to the material needs of his people, he did all he could to help them in this way too. He also extended his zeal and his love to those detained in prison, and having become their chaplain, he often assisted those condemned to death in their last moments on earth. The arrival of his confreres in 1847, far from diminishing the activity of the Servant of God, enabled him to extend his apostolate on a broader basis by the building of new chapels which enabled him to contact a greater number of people. He gave of his best in the course of the various epidemics which ravaged the black population, particularly during the cholera epidemic of 1854. For weeks on end, he confessed, baptised, gave Extreme Unction, regularised marriages, and then, not thinking of rest, he visited the graves to pray for the dead.

In 1848, in spite of the objections arising from his humility, he was appointed Superior of the little group of missionaries. Docile to the will of God in the exercise of his charge, he exercised authority in the spirit of service towards his brethren, until he was relieved of this function in 1859. Also in the year 1848, the Holy See united into one institute the Congregation of the Holy Heart of Mary and that of the Holy Ghost, since both had the same objectives. The Servant of God willingly accepted this decision, in spite of his misgivings at not knowing exactly what had been done. He loved the new institute with all his heart, and when it became juridically a religious congregation, he pronounced his perpetual vows, although in fact, he had always lived as a true religious.

The apostolic work and the privations he had imposed on himself, had undermined the health of the Servant of God. He was tired and worn out, but he refused to interrupt his missionary apostolate even though his confreres recommended him to take a holiday in Europe. In 1856, he had an apoplectic stroke while in the confessional, after which, until the time of his death, he had to reduce his activities. This did not prevent him from hearing confessions and receiving all who wished to speak with him. Whatever time was left, he devoted to prayer

and meditation. Respected and venerated by all, even by those who had opposed him in the early years, loved as a father by the Blacks whom he called his children, assured that the work he had begun would be continued by his confreres and by other priests who had come to the island, and overjoyed by the improvement in the flock committed to his care, he breathed his last in the peace of the Lord on the 9th September 1864, the feast day of St. Peter Claver.

Lamented by all, he was buried at Sainte-Croix, in the presence of a huge crowd of mourners. His tomb soon became famous for the wonders worked there, and is still today visited in pilgrimage by countless Mauritians. But it is not so much the cold memory of a tomb that recalls the glory of Father Laval, his greatness of spirit, his life; it is rather the flourishing and vigorous faith of those people whose ancestors he himself baptised with his own hands, and who, in the Church today, constitute a monument more splendid than bronze, built and erected by himself.

In this priest, who spent twenty-three unbroken years practising charity in most difficult circumstances, seeking not his own but the things of Jesus Christ, in order that countless men might come to know the true God, missionaries of our day can find a model and an inspiration in carrying out the Lord's command: Going into the whole world, preach the Gospel to every creature (Mk 16, 15).

The reputation for sanctity which the Servant of God already had during his lifetime, increased and spread after his death, as was proved by the solemn ceremonies held in his honour in 1964 to commemorate the centenary of his death.

Therefore, with a view to having the honours of the blessed in heaven conferred on this apostle of the Island of Mauritius, the canonical inquiries were carried out in the dioceses of Port Louis and Evreux. When the results of these inquiries had been examined by the Sacred Congregation of Rites, Benedict XV, on the 26th June 1918, signed the document for the Introduction of the Cause. Next, when the apostolic processes had been established and completed in the dioceses of Port Louis, Evreux, Paris and Bordeaux, the question of the virtues of the Servant of God was raised at the so-called ante-preparatory meeting

of the Sacred Congregation of Rites, held on 15th October 1957. Then, when a new procedure had been instituted for these Causes, a Special Meeting of the Congregation for the Canonisation of Saints was held on 17th November 1970, which was followed on 21st December by a Plenary Congregation in which, with Cardinal Villot Secretary of State as Proposer of the Cause, it was discussed if the Servant of God had reached the heroic level of the christian virtues or not. All present replied in the affirmative.

The Holy Father, to whom all the above was referred on 7th January of this year, ratified the verdict of the Cardinal Fathers, and ordered the Decree on the heroicity of the virtues of the Servant of God to be prepared.

Finally, today, His Holiness, having summoned the undersigned Cardinal Prefect, along with Cardinal Villot, Proposer of the Cause, myself the Secretary, and the others usually invited, declared in their presence: That in the case and for the purpose in question, it has been established that the Servant of God, James Desiré Laval practised to a heroic degree the theological virtues of Faith, Hope and Charity both towards God and towards his neighbour, as well as the Cardinal virtues of Prudence, Justice, Fortitude and Temperance along with the connected virtues.

He further ordered this Decree to be published, and to be deposited among the official Acts of this Congregation.

Given at Rome, the 22nd day of June, 1972 A.D.

Paulus Card. BERTOLI

*Prefect*

L. ✠ S.

† Ferdinandus ANTONELLI, Archep. tt. Idicren  
*Secretary*

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# DOCUMENTATION

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## LETTER FROM PRESIDENT NIXON ON THE CENTENARY OF THE COMING OF THE HOLY GHOST FATHERS TO THE UNITED STATES

THE WHITE HOUSE  
WASHINGTON

March 16, 1972

As the Congregation of the Holy Ghost celebrates one hundred years of service to God and to this country, I want to express my warmest congratulations to all your members.

Your work among poor and less fortunate fellow citizens has earned you respect and appreciation in communities everywhere. Your educational institutions, dedicated to the highest principles of self-fulfillment and human dignity, have been a source of strength in our society and represent an important contribution to its future growth and progress. As Chaplains your selfless dedication has been a constant source of strength to our men who wear our nation's uniforms.

These achievements and many others have earned you the gratitude and admiration of fellow citizens of all faiths. America is proud of you, and I know that the next century of your eventful history will be as rewarding as the last.

Richard NIXON

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## **MEETING OF THE PRINCIPAL SUPERIORS OF FRENCH-SPEAKING CENTRAL AFRICA**

(12th - 14th January 1972)

*(Since the official report of this meeting is very long and detailed, we have found it necessary to make certain abbreviations. We are confident, however, that we have retained what is essential and that we reproduce faithfully the mind of the participants).*

The meeting was held at the residence of the Principal Superior of Bangui, and the following were present: Very Rev. Father J. Lécuyer, Superior General; Rev. Fathers W. de Jong (Doumé), G. Morel (Gabon), C. Piers (Congo), J. Pouget (Yaoundé), F. Timmermans (Bangui), and J. Godard (representing the province of France). The province of Holland had also been invited to send a representative, but was unable to do so.

### **I. CONTINUED TRAINING IN THE DIFFERENT DISTRICTS**

#### **1) The attitude of the confreres**

In general, continued training is recognised as necessary and is desired by the confreres. The confreres of advanced and middle age feel that they are 'out of touch' with the changes affecting the world in general and the missions in particular. Those who hope for renewal are anxious for updating courses and for some form of continued training.

#### **2) How updating is done in our districts**

##### *a) Annual Courses*

In four of the five districts, there are updating courses lasting several days on the occasion of retreats, or holidays, or study sessions. The subject-matter covered includes: catechetics, Scripture, Liturgy, Development, MIJARC (international movement of christian agricultural and rural youth), new trends of Vatican II etc.

These courses are conducted by one or many specialists, usually in the capital city. In Brazzaville, the work done



in this connection by the professors of the Senior Seminary is noteworthy.

In the fifth district not included in the four mentioned above, there is a special meeting each year in every 'region', carefully prepared a long time in advance by a diocesan commission. These special meetings substitute for the courses held elsewhere, and are different from the ordinary regional meeting of which we shall speak further on.

In three of the districts the attendance at these courses or meetings is judged satisfactory; in the others, there is a good deal of indifference, and the confreres do not seem to have much confidence in the courses provided. It is to be noted that in all the districts, the courses or meetings are arranged on a diocesan rather than on a Congregational basis. In the Cameroon, the Sisters arrange their own courses, more adapted to their level and to their needs.

The annual session held at Archambault(Tchad) is worthy of special mention. This is organised by the chaplains and directors of the "rural animation" programme, and has received very favourable reports.

b) *Monthly or quarterly meetings by region or deanery*

These take place in all the *districts*, though in one or other *diocese* such meetings are almost impossible by reason of distance and the difficulty of communications. As a general rule, such meetings last two days and take a pastoral problem for their theme. The value of these meetings varies greatly from one place to another.

c) *Fathers assigned specially to Permanent Training work*

For a year and a half, the District of Bangui has had the benefit of the presence of Father J. Heijke of the province of Holland. He directed several deanery meetings in the diocese of Bangassou, days of pastoral studies in the dioceses of Bambari, Berberati and Bossangoa. He also preached the "recollection" in the diocese of Bangui, directed a week of theological study at Bambari, published studies and articles in connection with the pastoral situation in the various dioceses etc. The contribution made by Father Heijke was universally appreciated, and the Episcopal Conference of the Central African Republic

has requested that he return to work at Permanent Training and to found a pastoral centre.

Father Aubert of the French province is in Cameroon for the past few months with the same end in view; but for the moment he is still at the stage of getting to understand the local situation.

#### d) *Library*

One or other Principal spoke of his concern to set up a good central library. At Brazzaville, there is already an excellent library at the seminary and at the Centre for Studies and Research (CERC). The confreres, however, do not show a marked taste for reading, and, in general, prefer review articles to books.

#### e) *Courses outside the mission territory*

In some districts, there is much hesitation about doing long courses (that is, lasting a year or more); in other places, those who have the right to do so, have no hesitation in asking. In the five districts concerned, twenty three confreres have already done courses outside the country, of whom seven have taken courses lasting a year or longer. According to district, the number concerned varies from 2 to 10.

### 3) **Difficulties encountered**

#### a) *with regard to the training itself*

Lack of competent personnel to organise and direct this permanent training on the spot; insufficient documentation etc.

#### b) *on the part of the confreres*

In two districts, the confreres were not convinced of the value of the updating courses offered. Many hesitate before the effort required, which, however, they exaggerate. In another district, some confreres say they have had enough of "carrier-pigeon-specialists."

With regard to courses lasting a longer time, confreres are often reluctant to leave their ministry, or to burden those who are left behind. Some are afraid of finding themselves "out of their depth" at such courses; others

fear the problem of re-adapting when they come back. The more active confreres feel no inclination to go back to the student's desk, and would prefer to join an open-minded pastoral team working in France.

The short-term courses present much less difficulty. Then, the vast majority show interest in the regional or deanery meetings which they finance themselves and for which they prepare carefully.

*c) on the part of the dioceses*

In three of the districts, the Bishops are favourable to meetings and sessions in their dioceses, and give encouragement by organising them themselves or getting them organised. In two districts, some of the Bishops are rather indifferent. Still, nowhere is the Bishop opposed to permanent training on the spot, but neither has there been any special initiative.

With regard to courses outside the country, the Bishops show some apprehension concerning "ideas" and problems current in Europe which might be imported into the mission territories. There are also objections because of the long absence that is involved. Some Bishops would prefer their missionaries to take a course in Africa rather than in Europe; and thus, four Fathers have attended courses in Abidjan.

*d) lack of interest in study and reading*

This is another difficulty for permanent training. Interest needs to be stimulated e.g. by study in common of an article that each one has read; by bringing out a catalogue of interesting books that are available in the District or region; a plan for purchasing new books. One Principal Superior gives a present of a book to each mission once a year, and helps in providing subscriptions to suitable magazines.

#### **4) Projects for the future**

*a) in general*

All the Principals request with insistence that the home province and the Generalate provide qualified directors for continued training on the spot. The Episcopal Confe-

rence of the Central African Republic officially asked for the return of Father Heijke. In Cameroon, Father Aubert has been given a place in the diocesan set-up at Yaoundé. Elsewhere, the Bishops are reticent, or they hesitate at the expense, or they fail to recognise the need.

The French province is not in a position to supply a director ("animateur") for each district, and asks the Principals to come to an agreement among themselves to share the services of one director. The professors from Chevilly and Lyons could also be made available for the holiday period.

b) *concrete projects*

— a centre of pastoral research at Yaoundé. This was decided on by the Episcopal Conference of Central Africa in 1970, but is still in the planning stage.

— a pastoral centre at Bangui is under consideration.

— the desire is expressed that the courses given at Archambault be repeated, since the number of places available was too small. However, it appears unlikely that the organisers will agree.

5) **Initiatives and suggestions coming from the 'base'**

The following are some examples:

— a week of study per year by all the members of a certain deanery, prepared and carried out by all together. (This project has been realised for the second time this year).

— Bible Groups in the towns where priests, sisters and laypeople meet, sometimes with Protestant pastors, to study the Scriptures.

— use of the structures of the regional community to promote study in common.

— a system of team-work to produce a catechism for the use of adults and catechists.

— the formation at regional level of small research teams on themes of general interest.

— proposal of subjects for treatment at the annual updating courses, taking into account the particular circumstances of each country.

— monthly regional meetings with the presence of somebody with specialised knowledge of a particular

matter, or some one in charge of a special service in the diocese.

— organising meetings of the scholastics doing their 'mission-stage.'

#### **6) Appeal to the home provinces**

All insist that specialists should be seconded from the province, even if only for one year; and that these should visit the Districts one after the other. These visits should be of sufficient length and announced in advance. The plan to send professors only during holiday time is not judged sufficient.

It would be desirable to have courses lasting a certain length (a month or more) organised by the dioceses at national or even at international level, with the collaboration of other Congregations, on the lines of what was done at Archambault.

The provinces of France and Holland were thanked for the help given, and especially for the help rendered to missionaries on leave.

#### **7) The role of the Generalate**

More is expected at the level of information and documentation. It is also expected that the Generalate will help to find competent personnel for continued training in the Districts. The Principals would like to be informed about what is being done for continued training in the different countries, about worthwhile centres of pastoral research in Africa. The Generalate should also help the Districts and Dioceses which are deterred by financial reasons from undertaking a policy of continued training.

#### **8) Evaluation of courses done outside the Districts over the past few years**

Although one of the Districts registered disappointment, generally speaking the reports were good. Certain confreres had really been transformed for the better. Short-term courses were found to be more popular. Those who did long courses were satisfied; they noted a clarification of outlook at the personal level which was a help

in their apostolate; also a determined desire to read and to keep up to date. All stressed the benefits derived from the experience of community and team-work.

Neither was there any difficulty on the part of the confreres who remained on the missionfield, provided the absences were foreseen and prepared for. It had happened that some confreres, on their arrival in Europe, decided to enrol for a long course, without consulting the Bishop or the apostolic team. This has led to protestations from the Bishops, discontent among the confreres left to handle the extra work, disorganisation of the apostolate. The province should not insist on updating courses for confreres who have come on leave without any intention of doing such a course.

In the future, it is to be foreseen that such courses will become more common, and will tend to disrupt the work even more. In general, it will not be possible to replace those who go away. The confreres left in the missions will have to organise themselves better, ask help from neighbouring priests, hand over certain tasks to the laity etc.

#### 9) For the future - Long or short courses? Where? How?

Most of the Principals indicate a preference for the short courses (4 months maximum). However, in districts where some confreres have already done the long course, others now wish to do the same.

All are agreed that:

— the long course is not merely for those who are preparing to be specialists, but is important for the ordinary missionary.

— the advisability of a course, long or short, should be studied by the person concerned, his team, the Bishop. Dialogue with the latter is essential when there is question of a prolonged absence, and there should never be question of facing him with an accomplished fact (*'fait accompli'*).

As a general indication, the following was adopted:

— for those who have over 15 years service, the possibility of a 'long' course (lasting a year).

— for those with less than 15 years service, a short course (not more than 4 months).

— for those on their first leave, short sessions lasting not more than about a week, are recommended.

With regard to choice of place, preference was expressed for Europe for a number of reasons — large selection of courses, proximity to one's family, the possibility of also having a rest and medical attention, the opportunity to update one's general culture, the desire to maintain link with one's original christian community (missionary animation) etc.

With regard to courses in Africa, there was agreement to leave this possibility for those who so wished. Something new for Central Africa at Yaoundé would be desirable. The course at Abidjan is considered satisfactory, but its possibilities are rather limited. The course at Kinshasa is not envisaged as a concrete possibility at the moment, because of the political situation. Perhaps the team from the Seminary of Brazzaville would think of extending its activities outside the Congo.

It must always be remembered that Bishops are somewhat apprehensive about courses in Europe, and every effort should be made to avoid imprudent applications of theoretical knowledge, by a proper realisation of the fact that what is fitting in one place is not necessarily so in another. In some cases, a course in Africa may be preferable to a course in Europe.

#### 10) **General Remarks**

The best short course in France at present seems to be the one at Arbresle. However, those who have over 15 years' service in Africa would need something less condensed, something more spread out that would leave more time for reading and personal study.

A second session of the course at Arbresle is being planned, in order to allow greater numbers to take part. The choice of date will be an important consideration. There is also a good course conducted by INODEP (Ecumenical Institute at the service of Development).

A point worth remembering is that the shorter the course, the greater is the danger that it will not be properly "digested." Thus it is very necessary to keep in contact with those who have returned from a short course and help them to assimilate what they have learned. In a general way, it is desirable that all who come back

after a course should find in the mission a theologian who can help them to put into practice what they have learned.

The recollection in Chevilly was the subject of very favourable comment and it is recommended to all those who return after more than one "tour."

## II. GUIDELINES FOR OUR MISSIONARY ACTIVITY

### 1) Possibility of the ordination of married men

Father Lécuyer summarised the tendencies which were apparent at the recent Synod. The Superiors General were unanimous in asking that married men be admitted to the priesthood; but in the Synod as a whole, the swing was the other way, both as the result of the pressure of public opinion, and also because the question of ordaining married men was not kept separate from the question of celibacy as such. Consequently, the status quo was simply maintained.

What is to be done now? The laity must continue to be trained to take more responsibility in the church. Thus, candidates will be ready who could be trained later for the priesthood, if the possibility should arise. Rome should be kept informed of the actual concrete situation in the local churches. There is a lack of information from the 'base.'

Above all, the problem must be stated correctly. It would be well to stress the pastoral point of view for example, rather than try to establish the right of a priest to marry. Also, the accent could be put on Africanisation by showing that in practice the refusal to ordain married men involves a refusal to accept africanisation. It would be well too to raise the question of the responsibility of the local church with regard to material needs e.g. guaranteeing the priest a livelihood. The diaconate for married men who earn their living by other work could be a step towards the priesthood too, for married men who would provide for their needs by the wages or salary earned in a secular employment.

It is important that full and accurate information be sent to the appropriate authorities in Rome, and for this,



experimentation and research should continue, petitions should be sent in, and renewed etc.

## 2) **Disengagement**

From our side, we should insist that the local church understand that it should look after its own affairs, without relying on outside help. Stress should be laid on the sharing of responsibility by the community itself. We must convince the African clergy that we are not anxious to hold on jealously to our position, and to maintain it at any cost. It is essential that there be constant dialogue with the Bishops on the whole policy of disengagement and we must be very careful to avoid giving the impression that in operating this withdrawal we are seeking our own personal advantage.

## 3) **Our present commitments**

In the five Districts, the Spiritans are for the most part engaged in the pastoral ministry by force of circumstances, because a hasty withdrawal would provoke a real catastrophe. However, already a new attitude is emerging, because of the shortage of personnel, the political situation, and the guidelines of Vatican II.

### a) *Congo*

Political events have contributed to the birth of "christian communities" especially in the bush. The role of the missionary is to favour the creation of these communities, visit them, seek out and form suitable leaders, encourage them. The work of sacramentalisation is diminishing, while stress is being put on the training and role of the laity.

At Pointe Noire, a Father, a Sister and a layperson have founded EFAC (Group for the training of community leaders). At Fort Rousset, a Father has been released from other responsibilities, in order to travel around and follow up students and the young catechists. At Brazzaville, courses are held for the training of leaders with the cooperation of various groups. There is not a school for catechists in the strict sense, nor do they follow a uniform course of training.

b) *Gabon*

The trend is towards the training of "group-leaders." Practically all the Spiritans are agreed on this policy. There are three catechetical centres, concentrating especially on the catechesis of adults. Libreville has been the scene of an immense effort.

c) *Yaoundé (the District)*

Serious research is being done on the place of the laity in the church. The Bishops would like some of the missionaries to devote themselves to catechetics, but not at the expense of the parishes. One African Father has been assigned to a special work for the training of the laity.

d) *Doumé*

The change of emphasis is already noticeable. Seven priests, of whom five are Spiritans, are engaged in special works for the training of leaders (schools for catechists, regional meetings etc.). The time may have come to think of a higher school of catechetics.

e) *Bangui*

The same kind of project is being studied in the meetings of all the deaneries. The Bishops have issued certain directives. There are three schools for catechists. Two of these give two-month courses; the other a course of two sessions, each session lasting nine months, with a year's interval between the sessions. Two more schools for catechists will be opened in 1972, one of which will aim at training council members. Three Fathers are assigned full-time to the catechist schools. At the same time, the Sisters look after the catechists' wives.

*Conclusion*

All the Districts are still at the stage of research but a pattern is beginning to emerge. The number of people really well trained and holding positions of real responsibility is still minimal. An effort needs to be made to establish more definite lines of policy e.g. to define more clearly the role of the catechist, the councillor, the leader of the christian community.

#### 4) **Distribution of Spiritan personnel in the missions**

##### a) *Gabon*

A number of missions have been grouped together, with the idea especially of fostering community life. The regional community plays an important role in the District.

##### b) *Brazzaville*

A number of missions have been closed down through lack of personnel.

##### c) *Doumé*

Three young Fathers have been put together in one mission at their own request, in order to enable them to experiment with new methods.

#### 5) **Progress in the matter of integrating catechists and laypeople into the ministerial service and the organisation of the Christian community**

##### a) *Cameroon*

A serious effort has been made over the past two years. In many parishes the catechist preaches on Sundays. For the moment, these activities are not explicitly orientated towards preparing married men for the priesthood.

##### b) *Congo*

There is a very notable participation of the laity in the running of the church. Parish councils are a regular feature. The laity are also engaged in the organisation of liturgical services, the readings, the singing, preaching. In one or other case, the service rendered is practically what a deacon would do; in one case, a lay person is in charge of a mission where he is responsible for conducting prayers, catechism, distribution of Holy Communion, keeping the accounts, and looking after the whole material organisation. This participation in the ministry is not explicitly considered as a step towards having married priests, but the idea is beginning to appear.

c) *Doumé*

The process of setting up a multiform ministry has begun, but the idea of a married clergy is not much evident. In most missions there is a council of the laity, but there is still much to be done. For example, up to now, the laity does not look after financial matters.

d) *Gabon*

In the towns, the laity are already at work in some parishes. In one case, everything is looked after by the lay council, including the financial administration of the parish. In the bush, greater difficulty is experienced, since the flight from the country deprives the country parishes of their most active members. The new generation of laity is very different from the old generation of catechists.

e) *Bangui*

The participation of the laity is less important in the towns with the exception of Bambari. The catechists play an insignificant role in the towns, and in general, the laity have not begun to take charge of church affairs, though one or two experiments are in progress.

In the bush, on the contrary, the catechists and the councillors have a very important role. One can meet capable community leaders, who, however, have not received sufficient training. The Archbishop of Bangui is trying to educate the laity to a greater sense of their responsibilities, and is organising courses for catechists, and council members. Some of the catechists are real community leaders, who, with the assistance and under the supervision of their council, have practically replaced the Father. In most cases, the catechist is responsible for the liturgy and the ministry of the Word, while the council exercises the authority in the community. However, it remains true that most communities still count too much on the Father.

*Conclusion*

Father Lécuyer encouraged the different Districts to continue their efforts. One must always take care to insist on the concrete situation as the starting point. Instead of speaking of "different kinds of priests", it would be

better to concentrate on "a diversity of ministries", which, as in the primitive Church, will gradually take form. It would be wrong to try to impose a common form on the different forms of ministry which will evolve. By concentrating on the needs of the community and conducting appropriate experiments to meet them, it will be possible to present to Rome certain new elements springing from the local churches themselves. Finally everything must be done in close liaison with the Bishop.

**6) Should we continue to request personnel for the ordinary ministry?**

a) *Gabon*

The policy is to promote the work of the three catechetical centres and to arrive at greater collaboration between them. There is a definite tendency towards specialisation, as can be seen from the very fact that there are twenty priests in specialised work (catechetics, youth-work, radio-television, language, catholic action) and of these, five are Spiritans. Still, the District will continue to ask for personnel for the ordinary ministry, on condition that this ministry be exercised in a spirit of the greatest collaboration with African lay church leaders.

b) *Congo*

Will continue to request personnel for the ordinary ministry, will train some of these for specialised ministries, and will recommend all to entrust the maximum of responsibility to laypeople, Sisters etc.

c) *Yaoundé*

There is a need for specialists among the African clergy, and so the Bishops are asking us to continue with the ordinary ministry, since the parish is the basic cell of the church.

d) *Doumé*

Specialists are lacking for catechetics, sociology, group dynamics, catholic action, but there is sufficient personnel for the ordinary ministry.

e) *Bangui*

Personnel is required to work towards the setting up of basic christian communities. Thus schools for catechists are given priority. It has become necessary to foresee the places where our efforts will be concentrated in future and re-locate personnel there, while other missions will no longer have a priest permanently resident.

7) **European lay missionaries**

In many dioceses, these are now fairly numerous, with the risk that the delicate balance may be upset. It can happen that structures and material means are too elaborate in the circumstances; while the mere presence of so many Europeans may give a wrong image of the mission, and be an obstacle to africanisation.

8) **Different Questions**

The Principal Superior should use his influence to insist on planning, and ask the Episcopal Conference for a list of the needs arising out of the new orientations. These needs can then be communicated to the provinces, but it is important that all requests for personnel should pass through the Principal. Otherwise, there may be an unfair distribution because of the special influence of one or other Bishop. In fact, it would be desirable that the requests for personnel be made at the level of the Episcopal Conference.

With regard to "Fidei Donum" priests, the prospects are not encouraging. It is foreseen that there will be a fall in numbers at the rate of ten per year.

### III. THE TRAINING OF BROTHERS

#### 1) **The situation of the various religious Congregations in the different Districts**

a) *Gabon*

There are 12 Gabonese Brothers in two Congregations, of which one is a Gabonese foundation. There are a few Sisters in Gabonese Congregations, and about 10 in Euro-

pean ones. Generally speaking, prospects are poor for the local Congregations (failure or stagnation), while the International Congregations have had more success.

b) *Congo*

18 Congolese Brothers, 45 Congolese Sisters. In the diocese of Brazzaville, all the female vocations must be directed to the Diocesan Congregation. There is less pressure in the case of Brothers, of whom there are 26 postulants. The Brothers of St. Gabriel have 58 junior scholastics. These receive an excellent training but as it is a teaching order, there are no openings in the Congo for this kind of work.

c) *Yaoundé*

There are 200 Cameroon Sisters in three local Congregations. After a period of crisis, there has been a resurgence of vocations. There are many Cameroon Sisters in European Congregations, and the vocations to the contemplative life are numerous.

For the Brothers, there is a C.S.Sp. postulancy, which is also open to other Congregations. The presence of 6 Cameroon Spiritan Brothers may help in the training of the candidates. An effort to found a postulancy for a diocesan Congregation ended in failure.

d) *Bangui*

At the moment there is not one African Brother; there are 13 Sisters in the European Congregations. In Bangui, a training centre to prepare girls for the religious life has been opened. The different religious Congregations and the National Vocation Centre are collaborating in the project, with a view to founding a Central African Congregation, but along original lines i.e. by setting up small "fraternities."

There is evidence of stagnation and of a lack of dynamism in many local Congregations. Apart from reasons in individual cases (overemphasis on studies, spirit of independence, family complications, individualism etc.) this failure must be attributed to the fact of having copied the usages of European religious life, without going back to principles and applying them in the African context.

In the case of the Brothers, there is no clear objective; there is not a consciousness of being engaged in a work

that corresponds to a need either of the country or of the Church. There are defects in the methods of recruiting and it is often difficult to discern the real motives of a candidate. Then there is the ever-present problem of relations between the different races.

## **2) The position of the Districts on the question of recruiting for the Congregations of men**

Two Districts are absolutely in favour of directing vocations to the international Congregations. The desire to form national groups at any cost is not in accord with the spirit of the Church. Three of the Districts would like to see these vocations directed to our own Congregation. The other two Districts would prefer to combine efforts in order to produce something new at the level of the local church, and along new lines.

## **3) The postulancy at Bafia and the project of a postulancy-novitiate for the District of Yaoundé**

The postulancy at Bafia, which was opened in 1970, was closed in January 1972 because of a series of difficulties. The six postulants who have finished their studies, will do a "stage" of one year in a mission, living in community with the Fathers. Then, if the number of novices is sufficient, they will do their novitiate; if not, they will wait till later. The other postulants will prepare their C.A.P. (Certificate of Professional Aptitude) at home, where they will be supervised in the various parishes.

The postulants from foreign countries will return to their own country, where they will either do a "stage" or study for their C.A.P. like the Cameroon students. Later on, they can be admitted to the novitiate. Those doing a "stage" will live in ones or twos with a Spiritan team, in order to have the experience of a Spiritan community and to be supervised by the community. Those who continue their studies (C.A.P.) can be followed up by the Vocation Centre in Yaoundé, directed by Father Gobina, himself a Cameroon Spiritan. He intends to seek out and to follow up possible Spiritan vocations, through week-ends, recollections, and other activities for youth.

The other Principal Superiors have no plans for anything similar in their territories, but they are following with



interest the progress of the experiment in Yaoundé. Father Lécuyer pointed out that subjects cannot be trained for a religious life "in abstracto." The candidate should be able to join a definite institute in his own country, and his training should already have a definite direction.

With regard to senior seminarians who ask to join the Congregation, all were in favour of welcoming serious students, either after their "stage" or after their theology, or after ordination to the priesthood.

#### 4) Various Questions

##### *Our Brothers*

Father Lécuyer expressed his concern lest the change concerning "categories" in the religious life might lead to a certain negligence. In many communities, little is done for the spiritual care of the Brothers. There are conferences and Eucharistic celebrations for the Sisters, but the Brothers are forgotten — no special Mass with a homily, no conferences, no days of recollection. It must be said that the Brothers themselves are often too reticent. For them, the District Superiors should insist on the Eucharist (much can be done in the framework of the liturgy) and on the reading of the Scriptures.

Father Godard, provincial vicar of *France*, then gave some information concerning the province: items of useful information for those who come home on sick leave; details concerning the "get-togethers" organised for missionaries on holidays at the beginning of August; concerning the recollection at Chevilly etc. This year the province of France has spent the sum of two million francs C.F.A. (about U.S. \$ 8,000) for missionaries on holidays — welcome service, medical expenses, gifts, board, recollections, congresses etc.

The next meeting of this group is scheduled to take place at Doumé in the second week of January 1973. The topics will be proposed by the District of Doumé.

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# THE SPIRITAN FAMILY

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## APPOINTMENTS

*Procurator General at the Holy See:* Father Matthew FARRELLY (mandate renewed in accordance with Const. No. 39) (31st May 1972).

*Bursar General:* Father Francisco NOGUEIRA DA ROCHA (mandate renewed in accordance with Const. No. 39) 19th June 1972).

*Principal Superior of Southern Brazil:* Father Winfried URBA-NEK (2nd three-year period, dating from 20th August 1972) (3rd July 1972).

*Provincial Superior of Trinidad:* Father Malcolm GALT (2nd three-year period, dating from 12th September 1972) (8th July 1972).

*Provincial Superior of Spain:* Father Waldo GARCIA ROMERO (12th August 1972).

*Provincial Superior of Canada:* Father Alphonse SOUCY (2nd three-years period, dating from 20th May 1972) (22nd August 1972).

*Superior of the Generalate Community:* Father Patrick SHELLS (2nd three-year period, dating from 24th September 1972) (8th June 1972).

## DISTRICT COUNCIL

*Guadeloupe:* Fathers Henri MONNIN, *First Assistant*; Henri BAUMLIN, *Second Assistant*; Hervé ATRET, Maurice BARBOTIN, Joseph FINCK, André DE GAGE, Roger GARNEAU and Brother Clement REY, *Councillors*.

## WITHDRAWAL FROM WORKS

*United States West:*

- Parish of St. Daniel, Shreveport, diocese of Alexandria (Louisiana);
- Parish of St. Gabriel, Hot Springs, diocese of Little Rock (Arkansas).

## CHANGE OF ADDRESS

*C.S.Sp. Ghana:*

P.O. Box 4118, KUMASI.

## CONSECRATION TO THE APOSTOLATE

### PERPETUAL CONSECRATION

at *Norwalk, Ferndale*, 15th July, 1972, BYRNES William, COTTINGHAM David, CROWLEY Timothy, KOHN Michael, McQUILAN Cornelius and Brother EDMUND Krotz.

### HOLY ORDERS

at *Dublin, Clonliffe College*, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:

25th February 1972, **First Minor Orders:**

BUTLER Michael Francis, CONLON John Richard, GRIFFIN Gerald, HAMMOD John Francis, KELLY Martin Anthony, KELLY Patrick James, MCCOOL Naos, MCNAMARA Patrick Gerard, STAPLETON James, STARKEN Brian Frederick.

26th February 1972, **Second Minor Orders:**

COSTELLO Vincent, FALLON Michael John, FLANAGAN Loughlin Michael, FOGARTY Patrick Anthony, LAMBERT Owen, MUDRY René Marie (Switzerland), MURPHY Noël Timothy, MURRAY Michael Canice, O'FARRELL Edward Anthony, O'SULLIVAN Finbarr Thomas P., SOARES Patrick Agostinho.

at *Dublin, Clonliffe College*, by Most Rev. Dermot Ryan, Archbishop of Dublin:

16th March 1972, **Sub-Diaconate:**

MURRAY Michael Canice.

19th March 1972, **Diaconate:**

CHARLES Herbert, DOYLE James Patrick, HOGAN Thomas Anthony, LYNSKEY John Henry, MURRAY Michael Canice, O'CONNOR Michael Patrick J., RICKARD Brian Nicholas, RYAN Patrick Mary, SHERIDAN Anthony Camillus.

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### OUR DEAD

Father James PARENT, of the Province of the United States East, died at Chippewa Falls on July 4th, 1972, aged 74 years. He had been professed for 51 years.

Father John QUIN, of the District of Ontario, died at Toronto on July 5th, 1972, aged 59 years. He had been professed for 39 years.

Brother OSMUND Thiessen, of the German Province, died at Menden on July 19th, 1972, aged 54 years. He had been professed for 34 years.

Brother ANSGAR Hettgen, of the German Province, died at Cologne on July 31st, 1972, aged 61 years. He had been professed for 43 years.

Brother COLOMBAN Bronval, of the District of Guadeloupe, died at Basse-Terre on August 7th, 1972, aged 78 years. He had been professed for 33 years.

Father Martinus VAN DE KIMMENADE, of the District of Bagamoyo, died at Helmond (Holland) on August 8th, 1972, aged 79 years. He had been professed for 56 years.

Father Pierre GUIBERT, of the District of Congo, died at Brazzaville on August 9th, 1972, aged 58 years. He had been professed for 37 years.

Father Patrick O'SHEA, of the District of Kenya, died suddenly on August 16th, 1972, aged 51 years. He had been professed for 31 years.

Father Anthony Joseph WALSH, of the United States West, died at Camden on August 23rd, 1972, aged 73 years. He had been professed for 54 years.

Father Robert HOFFMANN, of the Belgian Province, died suddenly at Paris on August 25th, 1972, aged 52 years. He had been professed for 33 years.

Father Daniel A. O'CONNELL, of the Irish Province, died at London on September 2nd, 1972, aged 54 years. He had been professed for 35 years.

Father Franciscus SANDERS, of the Province of Holland, died at Geseke (Germany) on September 4th, 1972, aged 63 years. He had been professed for 43 years.

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# GENERAL BULLETIN

of the Congregation of the Holy Ghost

BIMONTHLY

N° 765

SEPTEMBER-OCTOBER 1972

GENERALATE C. S. Sp.

ROME







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# SUPERIOR GENERAL'S MESSAGE

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## ABOUT FATHER LAVAL

*In the July-August issue of the General Bulletin there appeared a translation of the Decree proclaiming the heroicity of the virtues of Father Jacques-Desiré LAVAL, our first missionary in Mauritius. In the same Bulletin, I asked you to be faithful to our Spiritan spirituality, to advert to it, and to live by it more and more. In fact, Father LAVAL is one of the most extraordinary witnesses to this spirit, and I was deeply moved, on re-reading recently his biography, most especially by the wonderful letters which he wrote from Mauritius. I do not know what it is we should most admire—his courage, his spirit of faith, his life of prayer, his indefatigable zeal.*

*It so happened that this week, from the 16th to the 19th October I was privileged to be present at a meeting of all the National Conferences of Major Superiors with the Sacred Congregation of Religious in Rome. There was much talk about present-day problems in the religious life, of which two were singled out for special attention—firstly, the life of prayer; and secondly, unity in religious communities. While reflecting on all I heard, I could not help thinking of Father LAVAL, of his absolute confidence in prayer, and of his love for community life of which he was deprived for so long. In the light of all this, I feel that I must recommend once more to all our confreres these two indispensable features of our apostolic and religious life, namely, prayer, and unity in charity.*

*In these two matters, there has been amongst us too, much neglect and much confusion, especially in these latter years. There can be no remedy until we are convinced of our own insufficiency. It is only when one is conscious of being poor that one can really pray; it is only with the heart of a poor man that one can love others, accept that they are different, and really listen to them in a spirit of genuine exchange without which there cannot be a true community. Our differences of opinion degenerate into quarrels when we are certain in advance that we have the whole truth, that we are right on every point, that is to say, when we are conscious of being "rich"—rich in our certitude, in our virtue in our rights—and that we have nothing to learn from others.*

*Here again let Father LAVAL be our model. Re-read, for example, his two letters of the 6th and 7th September 1859 respectively, which show a wonderful spirit of poverty.*

*Through his prayer may it be granted to us that we be poor!*

Joseph LÉCUYER  
Superior General C.S.Sp.

## DECISIONS OF THE HOLY SEE

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Two Apostolic Letters in "Motu Proprio" form were promulgated by H. H. Pope Paul VI on 15th August 1972. The first of these changes the actual practice concerning Tonsure, Minor Orders and the Subdiaconate; the second deals with the Diaconate. We publish here the sections containing the practical norms laid down in these two letters.

### MOTU PROPRIO CONCERNING TONSURE, MINOR ORDERS AND THE SUBDIACONATE

I. - First tonsure is no longer conferred; entrance into the clerical state is joined to the diaconate.

II. What up to now were called minor orders, are henceforth called "ministries".

III. - Ministries may be committed to lay Christians; hence they are no longer to be considered as reserved to candidates for the sacrament of Orders.

IV. Two ministries, adapted to present-day needs, are to be preserved in the whole of the Latin Church, namely those of *lector* and *acolyte*. The functions heretofore committed to the subdeacon are entrusted to the lector and the acolyte; consequently, the major order of subdiaconate no longer exists in the Latin Church. There is nothing, however, to prevent the acolyte being also called a subdeacon in some places, if the episcopal conference judges it opportune.

V. - The lector is appointed for a function proper to him, that of reading the Word of God in the liturgical

assembly. Accordingly, he is to read the lessons from Sacred Scripture, except for the Gospel, in the Mass and other sacred celebrations; he is to recite the psalm between the readings when there is no psalmist; he is to present the intentions for the prayer of the faithful in the absence of a deacon or cantor; he is to direct the singing and the participation by the faithful; he is to instruct the faithful for the worthy reception of the sacraments. He can also, insofar as necessary, take care of preparing other faithful who by a temporary appointment are to read the Sacred Scripture in liturgical celebrations. That he may more fittingly and perfectly fulfil these functions, let him meditate assiduously on Sacred Scripture.

Let the lector be aware of the office he has undertaken and make every effort and employ suitable means to acquire that increasingly warm and living love<sup>(1)</sup> and knowledge of the Scriptures that will make him a more perfect disciple of the Lord.

VI. The acolyte is appointed in order to aid the deacon and to minister to the priest. It is therefore his duty to attend to the service of the altar and to assist the deacon and the priest in liturgical celebrations, especially in the celebration of Mass; he is also to distribute Holy Communion as an extraordinary minister when the ministers spoken of in canon 845 of the Code of Canon Law are not available or are prevented by ill health, age or another pastoral ministry from performing this function, or when the number of those approaching the Sacred Table is so great that the celebration of Mass would be unduly prolonged.

In the same extraordinary circumstances he can be entrusted with publicly exposing the Blessed Sacrament for adoration by the faithful and afterwards replacing it, but not with blessing the people. He can also, to the extent needed, take care of instructing other faithful who by temporary appointment assist the priest or deacon in

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(<sup>1</sup>) Cf. Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*, 24; Dogmatic Constitution *Dei Verbum*, 25.

liturgical celebrations by carrying the missal, cross, candles, etc., or by performing other such duties. He will perform these functions the more worthily if he participates in the Holy Eucharist with increasingly fervent piety, receives nourishment from it and deepens his knowledge of it.

Destined as he is in a special way for the service of the altar, the acolyte should learn all matters concerning public divine worship and strive to grasp their inner spiritual meaning: in that way he will be able each day to offer himself entirely to God, be an example to all by his seriousness and reverence in the sacred building, and have a sincere love for the Mystical Body of Christ, the People of God, especially the weak and the sick.

VII. In accordance with the venerable tradition of the Church, installation in the ministries of lector and acolyte is reserved to men.

VIII. The following are requirements for admission to the ministries:

*a*) the presentation of a petition freely made out and signed by the aspirant to the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) who has the right to accept the petition;

*b*) a suitable age and special qualities to be determined by the episcopal conference;

*c*) a firm will to give faithful service to God and the Christian people.

IX. The ministries are conferred by the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) according to the liturgical rite "De Institutione Lectoris" and "De Institutione Acolythy," revised by the Apostolic See.

X. Intervals, determined by the Holy See or the episcopal conferences, shall be observed between the conferring of the ministries of lector and acolyte whenever more than one ministry is conferred on the same person.

XI. Candidates for the diaconate and priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the Word and of the Altar. Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

XII. The conferring of ministries does not imply the right to sustenance or salary from the Church.

XIII. - The rite of installation of a lector and of an acolyte is to be published soon by the competent department of the Roman Curia.

These norms shall come into effect on 1 January 1973.

#### MOTU PROPRIO ON THE DIACONATE

I. - a) A rite of admission for candidates to the diaconate and to the priesthood is introduced. In order that this admission be properly made, the free petition of the aspirant, made out and signed in his own hand, is required, as well as the written acceptance of the competent ecclesiastical superior, by which the selection by the Church is brought about.

Professed members of clerical congregations who seek the priesthood are not bound to this rite.

b) The competent superior for this acceptance is the Ordinary (the bishop and, in clerical institutes of perfection, the major superior). Those can be accepted who give signs of an authentic vocation and, endowed with good moral qualities and free from mental and physical defects, wish to dedicate their lives to the service of the Church for the glory of God and the good of souls. It is necessary that those who aspire to the transitional diaconate will have completed at least their twentieth year and have begun their course of theological studies.

c) In virtue of the acceptance the candidate must care for his vocation in a special way and foster it. He also acquires the right to the necessary spiritual assi-

stance by which he can develop his vocation and submit unconditionally to the will of God.

II. - Candidates for the permanent or transitional diaconate and for the priesthood are to receive the ministries of lector and acolyte, unless they have already done so, and are to exercise them for a fitting time, in order to be better disposed for the future service of the Word and of the Altar.

Dispensation from the reception of these ministries on the part of such candidates is reserved to the Holy See.

III. The liturgical rites by which admission of candidates for the diaconate and the priesthood takes place and the abovementioned ministries are conferred should be performed by the Ordinary of the aspirant (the bishop and, in clerical institutes of perfection, the major superior).

IV. The intervals established by the Holy See or by the episcopal conferences between the conferring—during the course of theological studies—of the ministry of lector and that of acolyte, and between the ministry of acolyte and the order of deacon must be observed.

V. Before ordination candidates for the diaconate shall give to the Ordinary (the bishop and, in clerical institutes of perfection, the major superior) a declaration made out and signed in their own hand, by which they testify that they are about to receive the sacred order freely and of their own accord.

VI. The special consecration of celibacy observed for the sake of the kingdom of heaven and its obligation for candidates to the priesthood and for unmarried candidates to the diaconate are indeed linked with the diaconate. The public commitment to holy celibacy before God and the Church is to be celebrated in a particular rite, even by religious, and it is to precede ordination to the diaconate. Celibacy taken on in this way is a diriment impediment to entering marriage.

In accordance with the traditional discipline of the



Church, a married deacon who has lost his wife cannot enter a new marriage <sup>(2)</sup>.

VII. a) Deacons called to the priesthood are not to be ordained until they have completed the course of studies prescribed by the norms of the Apostolic See.

b) In regard to the course of theological studies to precede the ordination of permanent deacons, the episcopal conferences, with attention to the local situation, will issue the proper norms and submit them for the approval of the Sacred Congregation for Catholic Education.

VIII. In accordance with norms 29-30 of the General Instruction for the Liturgy of the Hours:

a) Deacons called to the priesthood are bound by their sacred ordination by the obligation of celebrating the liturgy of the hours;

b) it is most fitting that permanent deacons should recite daily at least a part of the liturgy of the hours, to be determined by the episcopal conference.

IX. Entrance into the clerical state and incardination into a diocese are brought about by ordination to the diaconate.

X. - The rite of admission for candidates to the diaconate and priesthood and of the special consecration of holy celibacy is to be published soon by the competent department of the Roman Curia.

TRANSITIONAL NORMS. Candidates for the sacrament of Orders who have already received first tonsure before the promulgation of this Letter, retain all the duties, rights and privileges of clerics. Those who have been promoted to the order of subdiaconate are held to the obligations taken on in regard to both celibacy and the liturgy of the hours. But they must celebrate once again their public commitment to celibacy before God and the

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(2) Cf. PAUL VI, Apostolic Letter *Sacrum Diaconatus Ordinem*, 16.

Church by the new special rite preceding ordination to the diaconate.

All that has been decreed by us in this Letter, in *motu proprio* form, we order to be confirmed and ratified, anything to the contrary notwithstanding. We also determine that it shall come into force on 1 January 1973.

Given in Rome at Saint Peter's, on 15 August, the Solemnity of the Assumption of the Blessed Virgin Mary, in the year 1972, the tenth of our pontificate.

PAULUS PP. VI

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### DECLARATION

#### of the Sacred Congregation for the Doctrine of the Faith concerning fragments of Hosts (2nd May 1972)

Since certain doubts have been submitted to the Apostolic See concerning the fragments which remain after Holy Communion, this Sacred Congregation, having consulted the Congregation for the Discipline of the Sacraments and the Congregation for Divine Cult, has decided to issue the following reply:

After Holy Communion, *not only* the hosts which remain and the fragments which have fallen off and still retain the species of bread, should be reverently stored away or consumed, out of the respect which is due to the Eucharistic presence of Christ, *but also*, with regard to other fragments of hosts, the prescriptions concerning the purification of the paten and chalice should be observed as these are laid down in the General Introduction to the Roman Missal nos. 120, 138, 237-239, in the Order for Mass with Congregation no. 38, and without Congregation no. 31. Hosts which are not immediately consumed should be brought by the competent minister to the place assigned for the reservation of the Blessed Eucharist. (Cf. General Introduction to the Roman Missal no. 276).

**SECTION FOR "TRADITIONAL RELIGIONS"  
IN THE SECRETARIAT FOR NON-CHRISTIANS**

Secretariat for non-Christians

Prot. N. 1109

Vatican City, 14th April 1972

Dear Father,

We think you will be glad to know that the Roman Secretariat for non-Christians, in accordance with the vote expressed by the Consultors at the Paris meeting in September, 1971, has set up a new section called "Traditional Religions".

The purpose of the section, though revealed by its object, is included in the general aims of the Secretariat, namely: development, within the Church, of the objective purposes of dialogue, and encounter between the different religions on the level of mutual acquaintance and respect, so as to contribute both to the historical liberation of man and to his authentic insertion—in conformity with God's plan—into the ultimate meaning of life and of human history.

In the sphere of dialogue which the Secretariat carries on with all the non-Christian religions, the traditional Religions of Africa, of Oceania and of Latin America also have something to say: they, too, form part of the heritage of mankind and can contribute to the building of man, to unity among men and, in point of fact, to a more complete meeting with Christ.

Notably different from the great Religions of Asia or of the Middle East, the traditional Religions bring with them a sum of values, of aspirations, of sufferings and of religious structures, whose presence in the Church is not yet sufficiently well-known and appreciated: the encounter with them, moreover, appears to be urgent, indeed impossible to postpone, if we compare it with the relatively long periods of time required by other Religions.

But what kind of features will dialogue with the traditional Religions take on? What does the encounter with

them mean? What direction must be taken in order to arrive at a true historical mutual acquaintance?

And more concretely:

— What are the typical aspects of the traditional Religions with which you are in contact: what are the aspects which today most characterize and determine the life of the people and their political, social and cultural structures: in what forms, with what values do the traditional Religions emerge again in the life of the Christians: what do the non-Christians give up easily and what will they by no means give up: what are the reactions of the Religions to the influence of Christianity and of modern civilisation. What are their causes?

— From what premises do we start out on an encounter with the traditional Religions: what are the themes which may be the object of a fruitful dialogue: on what problems may we establish a foundation for dialogue with the Religions: what social spheres are most sensitive to a dialogical presence of the Church. What initiatives have already been taken? What initiatives remain to be taken?

— What are the ways which will contribute to resolving the queries and the difficulties which the Churches and the missionaries come up against today in their encounter with the traditional Religions: what services, in point of fact, can the Secretariat for non-Christians be expected to render.

These are some of the questions which you meet daily, to which you seek to find an answer and in respect of which the Secretariat also has a special responsibility, a service to carry out: as that instrument which might be able to contribute to the promoting, the maintaining, the increasing and the permitting of an exchange of experiences between the Churches, a minimum of co-ordination and the indication of some general principles.

For this we ask for your collaboration: today's problems must be resolved together.

This is why we are asking for your collaboration: this is why we wish to establish permanent contacts with you and with the Institute or Episcopal Conference or Mission which you represent or over which you preside.

This latter is intended as a beginning. For our part we propose to continue to keep you informed of the work being carried out by the Secretariat. We shall be grateful if you, also, could periodically bring us up to date on the work done in your own area and if, for the moment, you would be so kind as to think about the contents of this letter so that you may send us an answer. The realization of the above-mentioned objectives will depend on forms of collaboration such as this: a greater knowledge of the traditional Religions, an authentic encounter with them, their more lively presence in the Church.

All good wishes,

Yours respectfully

Fr. Giuseppe BUTTURINI, Combonian Father

P.S. The Section encompasses the whole world of the traditional Religions. Nevertheless, the general idea, at least for the moment, will be to pay particular attention to the traditional African religions (or those of African origin): we are already aware, in fact, of the breadth, of the complexity and of the importance which they could have in the general economy of dialogue and, indirectly, of their importance in Catholic theology and of the tasks which will be the concern of those who trust in the renewing force of religious dialogue with the world expressed in black culture.

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### **RESIGNATION OF MOST REV. AUGUSTE DELISLE AND APPOINTMENT OF HIS SUCCESSOR**

The Holy Father has accepted, with effect as from 30th July 1972, the resignation of Most Rev. Auguste DELISLE, of the Congregation of the Holy Ghost, from the government of the diocese of Lokoja.

On the same day, Most Rev. Alexis MAKOZI, Auxiliary Bishop of Lokoja, was transferred from the titular episcopal See of Lokoja to the residential See of Lokoja.

# DOCUMENTATION

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*Meeting of Principal Superiors - East African Region  
Usa River, Tanzania, 21st/22nd April, 1972.*

*Present:*

General Administration: V. Rev. Fr. J. LÉCUYER, Sup. Gen.  
District of Bagamoyo : Fr. J. DE BOER, Principal Sup.  
District of Kilimanjaro: Fr. T. TUNNEY, Principal Sup.  
Fr. G. CROCENZI.  
District of Kenya : Fr. N. DELANEY, Principal Sup.  
Fr. G. FOLEY.  
Malawi : Fr. D. O'CONNOR.

The Superior General opened the meeting with a prayer. It was decided that Fr. T. TUNNEY, as host, should chair the meeting. Fr. N. DELANEY agreed to act as Secretary.

## 1. Africanisation and the role of the Missionary

### A. Africanisation.

Fr. J. DE BOER presented a paper on this question, also giving an introductory explanation of the history of the present situation in Bagamoyo District. The problem had come to a head in September, 1970, when the local clergy had demanded a much greater speed of Africanisation, especially of key church positions in the diocese. The general reaction of the missionaries was that, while there could be no objection to such a policy, it was regretted that the local clergy had taken this unilateral step without any consultation. Fr. DE BOER gave more details of subsequent events, and the meeting then discussed the issue at greater length.

i) **THE PAST:** Asked whether this confrontation had been preceded by any tension, or arose suddenly, Fr. DE BOER stated that, in 1969, when proposals were made to hand over certain missions to the African clergy, this move was rejected by the local priests, now that they had an African bishop, and some other policy-making positions.

ii) **DISENGAGEMENT:** Disengagement was seen as a gradual process of growth, resulting from the non-permanent nature of the presence of the missionary. As such, disengagement may not have been in the minds of many missionaries, until recent times. The following steps were seen as necessary for the future:

a) Education of both missionaries and the local people was seen as a real necessity. For missionaries, this could be best accomplished by a constant evaluation of our presence and its value to the local church, especially at the level of the District Council.

b) A readiness to take the necessary steps resulting from the above evaluation was seen as the next essential. This means that the missionary should not act as the spectator but must share in the judgement and decision to disengage, at least to the extent of expressing this opinion to the Bishop. Needless to say, whatever about decided policy of the District, the rights of individual missionaries must be respected, especially the older missionaries who have spent the greater part of their lives in the District. There should also be a gradual policy of insisting that local priests, however unwilling, should take over certain works. The excuse of lack of experience and qualifications was not seen as valid, the opinion being expressed that there was an over-emphasis on overseas training, and Bishops were tempted to cling to missionary personnel and foreign financial help. The role of the Principal Superior was seen as vital here, in keeping the Bishop informed of the desirability of vacating certain missions within a given time and handing them over to local priests.

This brought up a frequently-neglected aspect of disengagement, namely the proper preparation of the local church for this step, a preparation which should include

not merely priests, but especially brothers, sisters and the laity, by encouraging initiative and responsibility, as is the obligation of every true educator. Disengagement was basically a question of attitudes, and a genuine assessment of our presence, seen as helping or delaying the full establishment of the local church. Fr. DE BOER was of the opinion that the missionary can really only build a more western-orientated church. The building of the local church and its special adaptations, was perhaps a matter which could be best treated by the local community itself.

Disengagement from other areas besides Districts and dioceses was also discussed. It was felt that here, also, the missionary should be prepared to disengage from one area, and transfer to another, where there was a greater need for more fundamental groundwork in the establishment of the local church.

Fr. LÉCUYER informed the meeting that the General Council had been working on this very issue, and had prepared a paper which should be appearing very soon. The General Council would welcome reactions to this paper. It might, eventually, be possible to adopt a general policy on this issue, and this, in turn, would make easier any approach to Bishops.

#### B. *The role of the Missionary.*

A long discussion took place on the meaning and implications of such terms as "service", "helper", "assistant", etc., as given to the missionary. It was ultimately agreed that our relation and work, as missionaries, was to the local church, and not to the local clergy, and that we are all equal and complementary helpers of the local church.

The definition of the terms "local church" caused some problems, and it was agreed that "local church" was ambiguous, referring, as it might, to the church of origin, or to any diocese, or even to any Eucharistic community. It was decided that the terms needed clarification, whenever used.

Starting from the presbyterium, some claimed that there was no difference between the service given to the



local church by African priests and by missionaries. However, it was pointed out that the African diocesan priest is bound more to the diocese than is the missionary, even where the actual work is similar. Some felt that the "priestly" aspect of our vocation was being unduly stressed here, to the detriment of the wider "missionary" qualification, which we shared with brothers, sisters and the laity. It was concluded that the missionary should be a witness to his missionary vocation, and that his particular charism comes not from the hierarchy, but from the Holy Spirit. The danger of extinguishing the Spirit by reducing it only to hierarchical directives was something to be avoided. It was expected that our Congregation should, as a body, be seen to show preference for more difficult tasks, while respecting the fact that not all are called to heroic activity, and that the missionary should be very conscious of the fact that he has, by choice, dedicated himself to missionary activity.

## 2. Mixed Communities

The situation of "mixed-communities" i.e. European-African communities was then discussed, with special reference to Bagamoyo District. It was asked whether such communities living together were a *conditio-sine-qua-non* for the success of the localisation of the church.

A distinction was made with regard to Spiritan mixed communities, which seemed to present no great problem, as opposed to the Spiritan-Diocesan mixed community, which presented greater difficulties. It was admitted that, for whatever reasons, such communities were frequently the occasion of misunderstanding and bad relations with the African clergy, although there was also no doubt that, in certain cases, they had worked well and were a good example of the catholicity of the church. It was agreed that, where individuals were willing to help form such communities, they should be encouraged, since they could thus contribute to the transition over to the local church, without being absolutely necessary.

It was also agreed that, while for most Spiritans, the aspect of Community Life was an important one, the

validity of this claim did not seem to be great, in the eyes of the local clergy, and that, while defending the right to community life, this right should not be used as the sole argument against mixed communities. Eventually, the following statement was formulated as a general policy in this matter:

" We recognise the fact that mixed European-African communities exist and are often helpful in the process of transition towards the full development of the local church. In determining the setting up of such Communities, each case should be considered individually, due consideration being given to:

- a) the service to be offered to the local church,
  - b) the compatibility of the individuals concerned,
- and
- c) the right of Spiritans to live in Spiritan community "

### 3. Contracts

After an exchange of experience on the matter of contracts, it seemed as if there was general agreement about the reluctance of Bishops to sign such contracts. A long discussion took place on the value and necessity for contracts, and the following points were made:

a) Contracts are helpful in many cases and efforts should be made to finalise them, emphasising not merely their value to the missionary, but more especially to the Bishop, giving, as they do, stability to his relations with missionary personnel.

b) However, it was admitted that, where insistence on a contract was the cause of friction, the question should be left to rest at least for the present. It was pointed out that, in many of the cases where Bishops were reluctant to sign contracts, they were at the same time very willing to supply all or most of the demands made in the contracts. In some cases, it would seem that a working relationship between Bishop and Congregation, through the Principal Superior, was of more practical value than the signing of a document, whose value was questionable.

c) The Congregation should not regard itself as different in status from other societies, merely because of the length of stay in a particular diocese, and if other societies had concluded contracts with the Bishop, the Spiritans should do the same.

d) Contracts should not ignore the contribution that had been made and that was at present being made by the Congregation to the diocese.

e) From experience, it appeared that Bishops were more ready to conclude contracts with smaller groups, than with large numbers of one society working in a particular diocese.

#### 4. Retirement programmes & care of the aged

Once again, discussion was preceded by reports from the different Districts on the present state of affairs:

a) **KILIMANJARO:** By means of a percentage set aside from mission-collection programmes, the home Province was paying for both social security and health insurance benefits for its missionary personnel. Those working in the U. S. were expected to cover the cost of these contributions themselves. Sick confreres in Tanzania had their hospital expenses paid from the U. S. At the same time, all members of the District of Kilimanjaro had been registered locally with the National Social Security Fund, although the details of the benefits resulting from this were not as yet clarified.

b) **BAGAMOYO:** The Dutch Government was paying a pension of about 840 shillings per month per retired missionary in Bagamoyo. This was said to be more than sufficient for their upkeep. It was also noted that the District of Bagamoyo gives about 600 shillings pocket money to each confrere proceeding on Home Leave, while the Dutch Province augments this amount with another 1,100 shillings or more.

c) **KENYA:** Although some confreres were subscribing to the local National Social Security Fund, this was not a general policy. The Irish Province was not contribut-

ing to any insurance or health scheme for missionaries nor for the sick and aged in the Districts. A recent health insurance scheme that had been proposed required an annual contribution of about 450 shillings per person, realising about £1,000 maximum claim per year. The Old Age Pension Scheme in Ireland was for people over 70 who had completed 5 years residence in Ireland (including Home Leave periods) for eligibility.

It was suggested that the Religious Superiors' Associations should present this question of retirement programmes and care of the aged, to the national Episcopal Conferences for attention also.

### 5. Personnel & Inter-Regional co-operation

Fr. DE BOER gave a report on the decision, in the District of Bagamoyo, to disengage, with the subsequent problems of where missionaries would go, after withdrawal. The number involved was about 20 confreres between the ages of 30 and 50. Some of these were prepared to stay in Bagamoyo, should there be some changes in structure, but it was made clear that, while these confreres were most willing to work, they were not prepared to do so at any cost or under any conditions.

Not all these priests would be disengaging at the same time, nor was it envisaged that they would go as a single team (or teams) to another area, but rather that they would be re-assigned to other regions, preferably in East Africa. Six had expressed a wish to work in Europe; five expressed a preference for first evangelisation in Africa; fourteen were prepared for any missionary work including work in Morogoro. Fr. DE BOER requested those present to inform him of areas where these men would be welcomed and where they would be able to contribute to the development of the local church.

It was recommended that *new foundations* should be thoroughly investigated before finalising decisions regarding involvement. Also, it seemed desirable, when entering a new area, that the initial group be a small one, so as not to pose a threat to already existing missionary groups, and also, as a precautionary measure, in case the work proved insufficient or unsatisfactory.

Fr. T. TUNNEY reported on the personnel situation in the District of Kilimanjaro, which includes three ecclesiastical jurisdictions, each with its own particular situation. In Moshi diocese, the District was in the process of disengagement. The Prefecture of Samé, where the average age of the confreres is 40, offers an opportunity for re-thinking the distribution of personnel and the form of the apostolate used. In Arusha diocese, there are still many large areas of first evangelisation and more men are needed.

Fr. N. DELANEY then reported on the situation in the District of Kenya. The greatest problem was that of rapid urbanisation in Nairobi, which required special methods of approach. Recently, a number of societies had accepted parishes in the city and there were 18 congregations of sisters, some of whom were involved in social work. There was room for accepting more personnel and also for more fundamental and detailed planning in the approach to evangelisation in the city. In the diocese of Mombasa and Machakos, there were still some areas of first evangelisation, although numbers, in general, were small, and there was room for expansion, for those willing to accept difficult conditions. In the Kikuyu regions of Nairobi archdiocese, there was only question of expansion and further development of the Church. With only 12 African priests in the three dioceses, the question of disengagement from the District as a whole, had not become an urgent problem.

## **6. African C.S.Sp. Foundation in Kilimanjaro district**

Fr. T. TUNNEY then treated of the new foundation in USA River, beginning with some essential historical details.

a) HISTORICAL BACKGROUND: From the period 1950-1963, five Africans entered the Holy Ghost Congregation, having done their novitiates in various provinces. Four of these had already been ordained. At a District Council meeting, held early in 1970, the question of an organised programme of recruitment was debated. It was resolved that this could not be decided by the Council itself, but should wait for the forthcoming District Chapter. In July 1970,

there was an extended debate as to whether the District should:

i) encourage C.S.Sp. vocations, or

ii) help to form a national missionary institute, and thus avoid duplication of effort.

This first proposition was carried by 18-16 by the Chapter. In September 1970, at the U.S. (East) Provincial Chapter, a proposition that the Province support this venture, was heavily defeated. In February 1971, the District Council met to discuss the C.S.Sp. project. Certain guidelines were laid down. There was to be no Junior Seminary and candidates were to be accepted only on completion of secondary education. The novitiate will take place after the second year of Philosophical studies, the first one being in 1973. The Bishop of Arusha, Bishop Denis Durning C.S.Sp., agreed in principle to turn over the mission and buildings of Usa River to the Congregation, as a central house for the Holy Ghost Fathers. The previous month, Fr. Joseph BABU C.S.Sp. had been transferred from the Diocese of Moshi by Fr. G. CROSCENZI, Principal Superior, as parish priest and director of C.S.Sp. vocations.

b) **PRESENT SITUATION:** There are now 15 major seminarians in training to be Holy Ghost Fathers.

2nd Theology . . . . . 1	2nd Philosophy . . . . . 4
1st Theology . . . . . 4	1st Philosophy . . . . . 6

14 of these come from Moshi diocese and the other is a Goan, citizen of Tanzania. Apart from these 15, there are 2 aspirants in St. James Seminary, Moshi, in Form V.

c) **PRESENT PROBLEMS:**

i) *The Novitiate:* What form will the novitiate take? Who will be the novice-master? Must it be an African C.S.Sp.? Can it be an African-European team? The novitiate year will be the only real contact these students will have with Spiritan training and their only opportunity for missionary orientation.

ii) *Financial Stability of the Project*: The programme, at this point, has little financial stability. It has existed so far on private donations from Fathers, presently or formerly associated with the District. The U.S. Provincial, Fr. C. Connors, has donated a total of 70,000 shillings. The cost of refurbishing and furnishing the existing buildings has amounted to 125,000 shillings during 1971, and some work still remains to be done. The cost of educating our C.S.Sp. seminarians in 1971 was approximately 30,000 shillings. At the moment, there are sufficient funds to finance the seminarians for 1972. No District funds have been used on the project to date. (The District has an annual income from Code Personelle of 10,000 shillings).

It is clear that this foundation must be put on a firmer financial basis, and this would be accomplished partly by making it an East African project. Hence the reason for requesting the co-operation of the other Districts in East Africa in the fields of recruitment, finance, personnel, and integration with other African C.S.Sp.s.

Fr. Lécuyer reported that four of the five African Holy Ghost Fathers had discussed the situation with him, and were giving the project their full support and co-operation. While they did not think that it was absolutely necessary to have an African Novice Master, they did recommend that an African should at least be included on the novitiate staff. They recommended that it be an internationally-sponsored project, and were not overly worried about the financial aspects. They also hoped that, as soon as possible, there would be a C.S.Sp. house of Theology, for specific Spiritan training. The Superior General said that he did not think that such a scholasticate was possible at this time, but that later on, it might be possible to envisage either an international staff, or a common house of Theology with other missionary institutes.

Father N. DELANEY promised the full support of the District of Kenya in this project. At a recent meeting of the Kenya District Council, it was agreed to invite Fr. J. BABU to Kenya to recruit vocations, with the permission of the local Bishops.

At the moment, there are 4 former C.S.Sp. Novice Masters working in Kenya, including the former Nigerian

Master, Fr. J. MOHAN, and the experience of these confreres might be a valuable help at this initial stage.

Fr. DE BOER questioned whether this new foundation would seem to be in competition with that of the Apostles of Jesus in Moshi. However, this was not seen to be an issue at this time, as the Apostles of Jesus are only recruiting at Junior Seminary level.

It was agreed, therefore, that the 3 Districts would co-operate in this venture, and not merely would the support of the home provinces be sought, but the interest of every individual confrere in the Districts would be encouraged. Apart from finance, one area of co-operation was seen to be recruitment and approval of candidates. Names of candidates who had the approval of their local District Council, should be presented to the Superior of the Usa foundation before 1st October each year, so as to qualify for acceptance the following year in the national seminary. It should be encouraged that the candidates from the various Districts have as much contact with one another as possible during their training, even to the point of studying in the same seminaries. As regards personnel for the novitiate, no decisions had as yet been made for a number of reasons, one of them being the fact that, in the District of Kilimanjaro, a new District Council was in process of formation. Another form of inter-District co-operation might be the giving of short courses at the novitiate, by personnel from the different Districts.

#### FUTURE MEETINGS:

It was agreed that the next meeting would be held at Usa River early in 1973, when the novitiate would just have begun. Fr. Lécuyer hoped that Fr. D. O'SULLIVAN would be able to attend.

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The meeting concluded with a vote of thanks being passed to the Superior General for attending, and to the Usa River community and the District of Kilimanjaro, for their hospitality.



## INFORMATION

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### PUBLICATIONS RECEIVED

Sigmund NOSOW, Michigan State University, and Frederick CLARK, C.S.Sp., Duquesne University: **Attitudes Towards Changing Organisational Goals: An Evaluation Study of the Eastern Province of the Holy Ghost Fathers.** - Duquesne University Press, Pittsburgh, 1972, xii + 206 pages.

This study undertaken in keeping with a directive of the Provincial Chapter of 1970 presents scientifically the results of a survey made among the confreres of the Province and the Districts of Puerto Rico and Kilimanjaro. The participation rate was very high, since over 85% replied to the questionnaire.

The purpose of the survey was to establish if, in the judgment of the confreres, the different works of the Province, either taken individually (e.g. such a college), or in groups (e.g. Inner-City parishes, suburban parishes etc.) are in line with the "Traditional Goals" and the "Newly Stated Goals" of the Congregation. The results of the survey showed that "approximately two-thirds of the respondents accepted the new criteria as stated with or without qualification" (page 3). On the basis of their evaluation, the respondents were also asked to indicate those works which they thought should be dropped. It turned out that "there are no works a clear majority of respondents feel should be dropped" (page 4). However, certain priorities in restricting activities could be established.

The replies to the questionnaire were processed by computer, taking account of such variables as: age, education, years of experience in the ministry, works (current and past) etc. The present volume of over 200 pages gives the result of this work: the tables of figures and percentages take up most of the volume, while only thirty pages are devoted to analysis and commentary.

This document, representing the work of two specialists in statistics of whom one is a Spiritan, is unique in the Congregation at the present moment.

**Les Spiritains Français en 1972. - Etat du personnel. - Paris, 30, rue Lhomond, 224 pages.**

This is an official Directory of the personnel in France and in the Districts attached to the Province. The presentation is similar to that of the Generalate Directory.

**A. NORTH-COOMBES: The Island of Rodrigues. Port-Louis, Mauritius, 1971, 338 pages.**

**C. FABRE: Trois siècles de la Côte-sous-le-Vent. - Chez l'auteur, 97119 Vieux Habitants, Guadeloupe, 1972, 157 pages.**

**K. D. PATTERSON: Early Knowledge of the Ogowe River and the American Exploration of 1854. Off-print from « The International Journal of African Historical Studies », T. V, 1, 1972, 8 pages.**

**St. Mary's College Annual 1972 (Trinidad).**

**Rockwell College Annual 1972 (Ireland).**

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# THE SPIRITAN FAMILY

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## SPECIAL DECISIONS OF THE GENERAL COUNCIL

(cf. *General Bulletin* Nos. 751, 755, 756, 760 and 763)

CHG/DS/21 re *Appointment of the Provincial Superior of Portugal.*

The General Council gives its assent to the postulation presented by the Provincial Chapter of Portugal, and grants to the Provincial Chapter of 1973 the right to elect the Provincial Superior. However, the election will not take effect until it has been approved by the General Council.

## DISTRICT COUNCIL

*Kenya: Father Anthony FARRELL, 1st Assistant; Father Patrick WALSH, 2nd Assistant; Fathers Gerard FOLEY, Senan MURRAY, Thomas BARRON, Sean MCGOVERN, James Michael MOORE, Thomas MCMAHON, Oliver ELLIS, Councillors; Father William HIGGINS, Secretary and (temporarily) Procurator.*

## TRANSFER OF SCOLASTICATE

*United States West:*

The Scolasticate has been transferred from Denver to San Antonio at the following address:

Libermann House, Holy Ghost Fathers,  
318 Oblate Drive,  
San Antonio, Texas 78216 Tel: (512) 341-8554.

**CHANGE OF ADDRESS***Guadeloupe:*

Spiritan House & Residence of the Principal Superior:  
 Presbytère de Massabielle,  
 B.P. 115,  
 97110 Pointe à Pitre Tel: 820333

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**CONSECRATION TO THE APOSTOLATE****THE FOLLOWING MADE THEIR CONSECRATION  
TO THE APOSTOLATE:****One-years vows:**

at *Salete* (District of Southern Brazil) on February 2nd 1972:

Alfredo DA SILVA, born April 15th 1950, at Alto Rio do Campo, Brazil (Rio do Sul);

José Vitor DA SILVA, born August 15th, 1944, at Alves Machado, Brazil.

**Three-years vows:**

at *Glenwood Springs*, August 1st 1972:

Mr. William SMITH, born June 26th 1947, at Harrison Township, Pennsylvania (Pittsburg), Province of United States East.

at *Detroit*, August 6th 1972:

David Robert DEXEL, born September 10th 1944, at Detroit, Province of United States East.

at *Sharpsburg*, August 6th 1972:

George Jockson SPANGENBERG, born February 2nd 1949, at Pittsburgh, United States East.

**RENEWAL OF VOWS:****For one year:**

at *Ferndale*, Norwalk, August 7th 1972, Brother Jude COSTA.

at *Arlington*, August 12th 1972, Robert SPANGENBERG.

at *Conway*, Arkansas, August 15th 1972, Brother Thomas HOYT.

at *Clarendon*, Ontario, September 6th 1972, Christopher CATO.

at *Nairobi*, Kenya, September 8th 1972, James FLANAGAN and Daniel KIMANYI.

at *Kwale*, Kenya, September 8th 1972, Gerard JEFFERS.

at *Fribourg*, Switzerland, September 21th 1972, Jean-Louis REY.

**For two years:**

at *Aldenham Grange*, England, July 17th 1972, Terence DONNELLY.

**For three years:**

at *Nairobi*, Kenya, September 8th 1972, Thomas BASQUEL.

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**HOLY ORDERS**
**Admission to clerical state:**

at *Chevilly*, June 16th 1972, by Most Rev. Jérôme Nday, Bishop of Kongolo:

Louis CESBRON, André DOUBIN, Michel JOLIBOIS, François LE GUEN, Georges MAHOT, Norbert MARECHAL, Benoît MINICUS, Pierre MONTEL, Gabriel MYOTTE-DUQUET, Yves POT, Philippe RIVALS, Henri SUTTER.

at *Detroit*, August 15th 1972, by Most Rev. Walter Schoenherre,  
Auxiliary Bishop of Detroit:

William L. SMITH.

**First Minor Orders:**

at *Chevilly*, June 16th 1972:

Norbert MARECHAL.

at *Detroit*, September 4th 1972:

William L. SMITH.

**Second Minor Orders:**

at *Norwalk*, Ferndale, July 15th 1972, by Most Rev. Richard  
Ackermann C.S.Sp., Bishop of Covington:

David COTTINGHAM, Michael KOHN, Richard MASSARO, Cor-  
nelius McQUILLIAN, Melvin WEIMAN.

**Sub-diaconate and Diaconate:**

at *Barcelona*, March 19th 1972, by Most Rev. Narciso Juvany,  
Bishop of Barcelona,:

Fernando HERRAIZ MUELAS.

**Diaconate:**

at *Norwalk*, Ferndale, July 15th 1972, by Most Rev. Richard  
Ackermann C.S.Sp., Bishop of Covington:

Robert H. BUTT, Dennis A. GUTHRIE, David M. HAGGERTY,  
William PODOBINSKI, Christopher PROMIS, John SAKOWICH,  
Edward J. VILKAUSKAS.

**Priesthood:**

at *Dublin*, Kimmage Manor, June 11th 1972, by Most Rev.  
Dermot Ryan, Archbishop of Dublin:

James Patrick DOYLE, John Henry LYNSKEY, Michael Canice  
MURRAY, Michael Patrick J. O'CONNOR, Brian Nicolas RICKARD,  
Anthony Camillus SHERIDAN.

- at *Chevilly*, June 17th 1972, by Most Rev. André Loucheur, C.S.Sp., Bishop of Bafia:  
Bernard HYM.
- at *Port of Spain* (Trinidad), June 18th 1972, by Most. Rev. Anthony Pantin C.S.Sp., Archbishop of Port of Spain:  
HERBERT Charles.
- at *Amiens*, June 18th 1972, by Most Rev. Géry Leuliet, Bishop of Amiens:  
Joël LAVENS.
- at *Allex*, June 24th 1972, by Most Rev. Jean Hermil, Bishop of Viviers:  
André GRANGE.
- at *Blotzheim*, June 24th 1972, by Most Rev. Jean-Julien Weber, former archbishop-Bishop of Strasbourg:  
Joseph KOERBER.
- at *Remiremont*, June 24th 1972, by Most Rev. Jean Vilnet, Bishop of Saint-Dié:  
François Xavier ROUSSEL.
- at *Tramore*, June 25th 1972, by Most Rev. Michael Russel, Bishop of Waterford and Lismore:  
Thomas Anthony HOGAN.
- at *Pont-l'Abbé*, July 9th 1972, by Most Rev. Jean-Baptiste Fauret C.S.Sp., Bishop of Pointe-Noire:  
Yves MONOT.
- at *Annecy-le-Vieux*, August 20th 1972, by Most Rev. Jean Sauvage, Bishop of Annecy:  
Michel GERLIER.
- at *San Cugat del Vallés*, September 16th 1972, by Most Rev. Narciso Jubany, Archbishop of Barcelona:  
Ferando HERRAIZ MUELAS.
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**OUR DEAD**

Brother JAKOBUS HUTHMACHER, of the District of Bethlehem, died at Bethlehem on August 26th, 1972, aged 87 years. He had been professed for 65 years.

Brother MARIA TARCISIUS ALTENKAMP, of the District of Bethlehem, died at Bethlehem on September 5th, 1972, aged 75 years. He had been professed for 58 years.

Brother SYLVESTRE CRIBIER, of the French Province, died at Chevilly on September 30th, 1972, aged 66 years. He had been professed for 41 years.

Brother SERVATIUS COENDERMAN, of the Province of Holland, died at Gennep on October 10th, 1972, aged 82 years. He had been professed for 62 years.

Brother BONIFACIO PINTO DA SILVA, of the Province of Portugal, died at Coimbra on October 11th, 1972, aged 48 years. He had been professed for 29 years.

Father MARIUS BALEZ, of the District of Senegal, died at Kataco (Guinea) on October 18th, 1972 aged 81 years. He had been professed for 53 years.

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# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**BIMONTHLY**

**N° 766**

**NOVEMBER-DECEMBER 1972**

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





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# SUPERIOR GENERAL'S MESSAGE

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## SALVATION TODAY

*My dear confreres,*

*An International meeting organised by the Commission "Mission and Evangelisation" of the World Council of Churches will be held at Bangkok from the 29th December 1972 to the 12th January 1973, on the theme: Salvation Today.*

*A missionary Congregation like ours cannot remain indifferent to such a subject, and the Congress of Bangkok can be for us an occasion to examine ourselves on the way we envisage and carry out this task. Salvation is at the very heart of the Christian message; what we have to announce to the world, is, first and foremost, that Jesus Christ is the Saviour and "salvation is not to be found elsewhere" (Acts 4, 12).*

*However, Christians are not the only ones to speak of salvation, to search for and to promise salvation. In this universal aspiration, which characterises all places and all times, St. Irenaeus saw the mark of the invisible action of the Word of God, present in all cultures and in the whole evolution of human history, directing this latter towards the "liberation" operated in and by Christ. At this point, many questions of a missionary nature present themselves and we cannot simply ignore them: — How should we dialogue with men, who, though belonging to a different faith or a different culture, are also in quest of salvation? How can we express our message of salvation in terms that are relevant to their search? What is the quality of the witness which we give?... and so on.*

*Although it is not possible here to deal with all the theoretical questions concerning salvation, I would like to invite you here and now to question yourselves on certain points which have a direct bearing on our position as religious and as missionaries.*

*First of all, does our whole way of life reflect the conviction that we are "saved", and that we have a message of salvation to bring to all men? Do our communities always breathe a spirit of hope? Does it not too often happen, on the contrary, that the prevailing atmosphere is one of discontent and discouragement? True, we cannot just close our eyes and refuse to see all that in the Church and in the world today seems to jeopardise all hope of salvation: disputes, divisions, conflicts of interests, wars, more and more injustice in the way the goods of this world are distributed among men etc. Indeed, in the face of all this, it is not surprising that so many men are tempted to renounce all hope. Yet, is it not an essential dimension of the Christian life to "hope against hope" (Rom. 4, 18), against all the appearances of defeat that recur with monotonous regularity. I am writing these lines in the liturgical season of Advent. It is my prayer that our Spiritan communities allow themselves to be impregnated by this attitude of certainty, awaiting serenely but also renewing our own efforts. However absurd it may seem, we know that our salvation will come, that in fact, it has already come.*

*We mean, however, a special kind of salvation, a special kind of liberation. It is salvation in Him whom we call Our Saviour, Our Lord Jesus Christ. Here again, we should examine ourselves on the witness we give. Is it really from Jesus Christ that we expect our salvation? Is it really He — sought and encountered in prayer, in listening to His word, in His Church, in our fraternal contacts with others, in docility to His Spirit — is it really He who is the centre of our hope? Do we not*

*sometimes give the impression that we count more on our efficiency, on our talents, on our access to sources of information, on our administrative planning, on the updating of our techniques? The opposition, even bitter sometimes, which exists between the so-called "conservatives" and "progressists" can be very illuminating. The one party puts its hope in the laws, the regulations, the customs of the past; the other rejects these "structures" as obstacles to development, to personal salvation, and so wants to replace them by new methods or techniques of dialogue, of consensus, of sharing etc. Very often, we have good reason to ask: Where does Jesus Christ come in? When St. Paul fights against the slavery of the Law, it is not in order to substitute new techniques for it. Over against the Law, he puts Jesus Christ and the liberation He brings — Jesus Christ and His Spirit by which we cry "Abba, Father". It is a terrible illusion to think that we can "renew" religious life without a renewal of our spiritual life, of our life in Christ and by Christ. If Christ is not found in our communities, why should we be surprised if some leave us in order to seek their salvation elsewhere?*

*Jesus Christ is our Saviour, but He is a crucified Saviour. Too often, we are afraid of words like "mortification" and "renouncement", as if we were "ashamed of the Gospel" (Rom. 1, 16), as if we wished to abolish "the scandal of the Cross" (Gal. 5, 11). How is it possible to understand obedience, poverty, chastity, how see in these a means of a fruitful apostolate, if one forgets that salvation comes to us by the Cross, and that the Passion leads to the Resurrection? Where do we stand on this point? Is it possible for each of us to say with St. Paul "With Christ I am nailed to the Cross" (Gal. 2, 19)? No doubt, I will be told that in our age of "secularisation", the world is not going to accept such a message. Yet, already at the time of the first letter to the*



*Corinthians, the Apostles preached " a crucified Messiah,... to the Gentiles mere folly " (I Cor. 1, 23); but it is precisely " a foolish thing, our preaching " that God used " to save those who will believe in it " (I Cor. 1, 21).*

*Is it not true we have too often yielded to the illusion of wishing to conform our style of religious life completely to that of the world? What then becomes of the " sign " we should be for others, the living preaching which our communities should give of the absolute demands of the Christian life?*

*These are some of the questions that occur to me as I take part in the preparations for this meeting in Bangkok. I am passing them on to you, asking you to put these questions to yourself.*

*In conclusion, I transcribe the following lines which Father Libermann wrote in January 1844 to the community of Cape Palmas :*

*" Keep in mind that the Sovereign Master lived a life of sorrow and that He underwent inexpressible pain for the salvation of the world. You are disciples of Jesus Christ! Do not seek to receive better treatment than your master. Never entertain fears because of the difficulties you encounter. It is not in your own name that you went to the missions nor is it you who will accomplish the work. The Master sent you and you are not alone: if you are faithful, He is always at your side. Hence, do not be fearful or weak in faith. An apostle of Jesus Christ must never be downcast in the presence of obstacles ". (Spir. Letters to Cl. & Rel., Vol. I, page 242).*

*Rome, 29th November 1972.*

J. LÉCUYER  
Superior General C.S.Sp.

## DECISIONS OF THE HOLY SEE

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### ALLOCUTION OF H.H. POPE PAUL VI TO THE DELEGATES OF THE NATIONAL CONFERENCES OF MAJOR SUPERIORS

*On 19 October the Holy Father received in audience the heads of the National Conferences of Major Superiors, men and women, of the Religious Institutes, together with members of the Council of the sixteen, (composed of eight Superiors General and eight Mothers General), gathered in Rome for the "meeting" promoted by the Sacred Congregation for the Religious and Secular Institutes, with a view to the Plenary session of the Congregation itself. Paul VI delivered the following address.*

Dear Sons and Daughters,

Let us first of all express to you the joy and emotion we feel on receiving you. You bear, with us, the honour and the weight of a great responsibility: the guidance and authenticity of religious life today. Beyond your persons, we behold the thousands of men and women who devote their lives to following Christ in the practice of the evangelical counsels. They represent an immense hope for us, for the whole Church.

You have responded to the appeal of our Congregation for Religious and the secular Institutes, to review, during these few days, the *aggiornamento* that the Council and your chapters have aroused and implemented, particularly on the plane of prayer and the common life. You have sought how to overcome the tensions that are appearing—and which are probably inevitable—within your different congregations, how to live, in a certain pluralism, the deep unity to which the disciples of Christ must bear witness. We are highly satisfied with this collaboration

with the Congregation charged with attending to and presiding over the solution of these problems, and in this sense, serving you. We hope that this collaboration will be more and more frequent, trusting and fruitful.

### **“ Religious spirit ”**

It is not a question for us, in the framework of this brief meeting, to take up all the questions raised by the adapted renewal of religious life. Last year, in our Apostolic Exhortation *Evangelica testificatio*, we set forth for you our concerns and hopes on this matter. In the Lord's name, we defined the criteria of discernment capable of guiding you along this demanding, but how fascinating, path to a more evangelical life. We beg you to keep before your eyes, and meditate upon, these various elements of religious life which we emphasized, without neglecting any of them. This morning, we just wish to revive in you the “ religious spirit ” that must mark your persons and your communities, as well as your positive adherence to the Church.

Yes, you have chosen to live your baptismal vocation in the particular framework of the religious life; or rather, you have agreed to serve the Lord in this radical way which is a deep response to an evangelical appeal, which has proved itself in the Church for centuries, and which the latter has authenticated as an unequalled and indispensable testimony of the beatitudes. We tell you straight out: be consistent with yourselves, be faithful to your vocation, do not let this essential character of religious life, which is your lot, dissolve, in theory and in practice. Most Christians are called to affirm their faith and exercise their charity as laymen, with all the temporal responsibilities incumbent upon them, and their testimony is essential, as we have often stressed. Some are doing so today, with the support and according to the requirements of a Secular Institute, and we have recently praised this new initiative again. But they all need just your faithfulness to your specific vocation as religious men and women.

It involves, as you know, in addition to profession of the vows of consecrated chastity, poverty and obedience, a common life lived in complete brotherhood. It requires

a particular asceticism which makes you renounce, freely and joyfully, the goods of this world, as a sign of your attachment to the Lord Jesus, loved for his own sake, above everything even to the Cross. It is manifested in an obedience which makes you completely available for the will of our Father in heaven, through the concrete appeals of the Church and of your superiors, as Christ lived obedience to his Father through the conditions of his incarnation (cf. JACQUES GUILLET, *Jésus-Christ hier et aujourd'hui*; Desclée de Brouwer 1963, pp. 109-125). In short, you must aim at evangelical perfection (cf. Mt. 5, 48) so as to be permanently living signs of the transcendence of the Kingdom of God.

### **Paradox of the Gospel**

Certainly this sign will not always be understood, not only by the "world", as understood by St. John, but even by men of goodwill, and even your Christian brothers and sisters. And you will suffer as a result. For this world is not only attracted—and sometimes enslaved—by possessions, power and the flesh, but it has become super-sensitive to the demand for personal development, in the framework of complete autonomy. Your life may assume in its eyes something mysterious, strange, and even inhuman, according to some. And yet you know that what is foolishness in the eyes of men is wisdom in the eyes of God (cf. 1 Cor. 1, 25-27). Besides, would not the real scandal be to perceive that, on the pretext of adaptation, you renounce these requirements of prayer, humility, poverty, sharing, purity, simplicity, and disinterested service that Christ has asked of his disciples? Let us be clear: the form of religious life must not despise natural talents or personal charisms; it must serve the vocation of each person. And it is a heavy task for you, superiors, to see to it that each of your brothers and sisters may develop in it, may be treated with consideration, be recognized and loved, and be able to bring the best of himself to his community and to the world. But the paradox of the Gospel, which you, more than others, have the mission to carry out fully, must not be forgotten: "For whoever would save his life will lose it, and whoever loses his life for my sake will find it" (Mt. 16, 25). Be assured: this love of the Lord,

lived to the extent of renunciation of yourselves, cannot remain without fruit. Bringing you deep joy and the hope of eternal life, it will mysteriously open up for souls the way to the God of love. Yes, in this sense, do not fear to be fully religious.

### **Concern for the missions**

We will now deal briefly with the second subject of our talk. Such love of God, reawakened in deep prayer and stimulated by fraternal life, cannot on the contrary turn you aside from the missionary concern animating you today, and in which we greatly rejoice. Whether you lead a contemplative or a directly apostolic life, love of the Church will be at the heart of your concerns. You will, of course, adhere unreservedly to the true faith that she professes; you will welcome confidently the guidelines she lays down, the decisions she takes, in different fields, for the good of all. At this hour, this testimony of loyalty of all religious united with the See of Peter, seems to us of vital importance. Look at history: it was always decisive at the periods when the Church undertook her great reforms. But you will also share, according to the specific charism of your Institute, her determination really to meet this world, new in so many respects. It is not a question of conforming with it, but of accepting it, understanding it and loving it to the extent of announcing Jesus Christ to it, with evangelical patience and according to the means best suited to its understanding.

Now, in each of your dioceses, regions, countries, the Bishops have the task, with the priests' and pastoral councils, of discerning priority needs, directing pastoral efforts, and coordinating them. Each Institute must define its personal identity clearly, to find its place in this service, with its own vocation. There is no question of absorbing this wealth of your multiform, traditional charisms in an authoritarian grouping or an impoverishing levelling. Nevertheless, each one must participate, in complete availability, in the mission of the Church, in harmony with the apostolate exercised in the people of God as a whole, under the responsibility of the Hierarchy. You will always remember that "exemption" itself concerns particularly the internal structures of your congre-

gations (cf. *Evangelica testificatio*, n. 50): it must never be an obstacle to the implementation of a close, deep, cordial communion, of sentiments and of action, with your Bishops.

### **You are sent**

Dear Sons and Daughters, we were thinking of you these days as we celebrated Mass in honour of St. Luke. You are among those disciples that the Lord is sending before him today. We beg the Master of the harvest to send you numerous companions, men and women, of tested loyalty. Already it seems to us that the moment has come for a revival of religious life in depth. Go all over the world, therefore. Take Christ's peace to it. Proclaim his good news, by your own consecrated life: "The Kingdom of God has come near to you" (Lk. 10, 9). With Mary, turn to the Lord, in thanksgiving and with perfect availability. And we willingly bless you.

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### **RESIGNATION OF MOST REV. H. M. VARIN DE LA BRUNELIERE AND APPOINTMENT OF HIS SUCCESSOR**

On July 4th 1972, His Holiness Pope Paul VI:

— accepted the resignation of Most Rev. Henri-Marie VARIN DE LA BRUNELIERE, of the Congregation of the Holy Ghost, from the pastoral government of the Metropolitan See of Fort-de-France (Martinique);

— appointed to the Archiepiscopal See of Fort-de-France the Most Rev. Maurice MARIE-SAINTE, titular Bishop of Sicilliba and Auxiliary Bishop of Fort-de-France.

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**DECREE**  
**CONCERNING INSERTING THE BISHOP'S**  
**NAME IN THE EUCHARISTIC PRAYERS**

*This decree, dated 9th October 1972, is intended to supply what is left unsaid on this subject in the new Roman Missal.*

*This mention of the Bishop at the centre of the eucharistic prayer has for purpose to express the link of communion and charity with the Bishop, who dispenses the graces of the full priesthood, and to implore divine help for himself and his ministry.*

We give here the statutory part of this decree:

1. - The following *should be mentioned* in the eucharistic prayer:
  - a) the diocesan bishop;
  - b) a bishop who has been transferred to another See, but who still retains the administration of his former diocese;
  - c) the Apostolic Administrator, "sede plena" or "sede vacante", whether this be a permanent or temporary arrangement, provided that he is a Bishop and that he does in fact carry out all the episcopal functions, especially those of the spiritual order;
  - d) the Vicar or Prefect Apostolic (even if not a Bishop);
  - e) the Prelates and Abbots "nullius" who have jurisdiction over a separate territory.
2. - In addition to the preceding, *it is allowed* to mention in the eucharistic prayer the Coadjutor and Auxiliary Bishops who help the Diocesan Bishop in the government of the diocese, as also others provided they are Bishops. If they are numerous, they are mentioned all together, without being named separately, after the name of the Ordinary as in No. 1 above.
3. - For other special cases, the Holy See should be consulted.

## 4. - Formula to be used:

- a) for a Bishop, Vicar or Prefect Apostolic, Prelate or Abbot "nullius", the formula will be: "una cum Episcopo (Vicario, Praelato, Praefecto, Abbate) nostro N. ";
- b) if there are other names to be mentioned, the diocesan Bishop is always mentioned first, and then the other name is added: "una cum Episcopo (as in a) above) nostro N. et ... "; or, if there are many: "una cum Episcopo nostro N. eiusque Episcopis adiutoribus ";
- c) when Mass is celebrated by a priest in another dioceses, but for a group of faithful from his own diocese (Vicariate or Prefecture Apostolic, Prelature or Abbey "nullius"), for example on a pilgrimage, the formula will be: "una cum Episcopo (Vicario, Praelato, Abbate) nostro N. et Episcopo huius Ecclesiae N. ";
- d) in mass celebrated by a Bishop:
- in the territory of his jurisdiction, he can include his Coadjutor or Auxiliary Bishops by the formula: "una mecum indigno famulo tuo et cum meis Episcopis adiutoribus ";
  - Outside his own territory, he may say: "una cum fratre meo N. Episcopo (Praelato, Praefecto, etc.) huius Ecclesiae et me indigno famulo tuo ".

*N.B. The formulas have been left in Latin, because it belongs to the different Episcopal Conferences to give an official translation.*

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# DOCUMENTATION

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## IMPORTANT MEETINGS IN ROME TO DISCUSS THE PROBLEMS OF RELIGIOUS LIFE

The S. C. for Religious and Secular Institutes organised a consultative meeting with the representatives of the National Conferences of Major Superiors and the International Unions of Superiors General at Rome from the 16th to the 19th October 1972.

The International Unions of Superiors General also took advantage of this visit to invite these representatives to a special meeting which was held on Saturday, 14th October. The U.I.S.G. which groups the Superiors General of the Institutes for Women were hosts to the Sister-Delegates, while the U.S.G. received the men. The first report published below refers to the latter meeting.

During the following week, the meeting of the National Delegates with the S. C. Religious took place, and shortly afterwards the S. C. Religious held its own regular plenary assembly. No report is published on these plenary assemblies, but in due course, the decisions are promulgated in the form of decrees. The second report published below deals with the meeting of the S. Congr. of Religious with the delegates of the National Conferences.

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### **Meeting of the National Conferences of Major Superiors with the Union of Superiors General (14th October 1972)**

Father Arrupe S.J., President of the Union of Superiors General (U.S.G.), in the name of the executive council, and in the name of the " Council of 16 " which maintains relations between the Superiors General and the S. C. Religious, welcomed the delegates of the National Conferences. " Since you are here in Rome " he said, it seemed

to us to be not merely something useful, but a real duty to invite you to this meeting with the USG to discuss common problems, and more especially to draw up plans for closer collaboration." This meeting was all the more important because it preceded so closely the plenary assembly of the S. C. Religious, at which Father Arrupe and two other Superiors General would represent, in a certain sense, all the religious of the world.

The meeting began with a paper by Father Marcel Gendrot, Superior General of the De Montfort Fathers, on the responsibility of the central government to favour unity in pluralism. The purpose of this paper was to stimulate an exchange of views and to throw open for debate certain points which would serve as a basis for the work in groups which would follow the paper and from which it was hoped that the first elements of a synthesis might emerge.

I. The lecturer first drew attention to a number of *significant facts*. We are now living at the end of a rural civilization which is yielding place to an urban one. Instead of being centralised and unified as it was, social life has become fragmentary and departmentalised. While, on the one hand, there is a general tendency to unity in the world, it is also true that differences are becoming more accentuated at every level. The special Chapters of the religious institutes have taken this situation into account, and have set up the principle of "Unity in Diversity" as an unquestionable directive norm. There should be unanimity in intention and inspiration, while leaving to each group the possibility of organising its own way of life (subsidiarity).

At the moment we are passing through a stage of purification. We find that we are different and we wonder if it is the Holy Spirit who is speaking through these very differences, which sometimes lead even to conflict. There are those who are satisfied with the past and refuse to accept any changes; there are the creative types who push ahead in every direction; there are the hesitant who are losing confidence in the religious life.

II. *False routes* which cannot lead to a solution.

1) It would be useless to try to ignore the principle of subsidiarity and seek to impose a solution from outside

e.g. by an appeal to authority, — unless the superior is satisfied to play his part by listening, by coordinating, by promoting unity.

2) Neither can a solution be found by legalising the differences, constituting new groups with new names; this would favour individualism and lead to disintegration. It is better to allow different " experiments " without obliging those concerned to leave the group.

3) It will do no good to try to diminish the differences, if challenge and antagonism are considered a threat, rather than a revelation and a means of entering into contact with others and with God. " Salvation does not consist in reducing or suppressing differences, but in the will to seek together, to travel the same road together, accepting the need to share in order to realise a common project."

### III. - *Some positive elements for reflection.*

#### 1) *A new outlook is required:*

a) accepting the fact of change; operating a conscious choice and identifying priorities in the transformations to be promoted;

b) accepting that we will meet with opposition; reciprocal control of charisms; a province, a community, should accept that it be called in question by the rest of the Congregation, without making a scene;

c) the will to construct together true communities, where each one feels he is accepted with his talents and his defects; admit that everyone need not always be in agreement with everyone else.

As a result, authority will have to be seen in a new way: " Traditionally authority was defined in terms of rights and duties, in terms of commanding and obeying. Today, the person in authority remains responsible for the decisions, but he should accept, at every level, participation in the process of decision-making. He should therefore favour those structures which permit participation, corresponsibility, collegiality ". The Superior must have an open mind; his role will be to " animate " i.e. to promote the efforts of each one by recalling the end in view; to discern the presence of the Spirit (cf. Gal. 5, 13). Finally, he will take care to preach unity and communion

by his own example; any division between the "animators" would be much worse than division between communities.

2) *There is need for consensus*: an agreed convergence of forces on a common object. There are fundamental values which should unite us; the common vocation of the group and its place in the Church, the concrete objectives of apostolic work today, the values which are being sought under the fashionable terminology — community, participation, spontaneous groups, corresponsibility, justice development etc. "One of the greatest services which a leader can render to his group is to pose the vital questions in good time." (H. Carrier S.J.).

### 3) *Information and Communications.*

We are deluged with a flood of impersonal information, which however, does not satisfy man's need to communicate. Government, to a large extent, means knowing how to communicate, and the person who commands is, in fact, at the centre of a communications network. There are traditional means for carrying on this communication: letters, circulars, visits, conversations. There are the newer methods: general meeting, chapters, seminars, limited or enlarged councils, retreats etc. The most important element, however, is the climate of relations at the generalate — province level, which makes it possible to say whatever should be said, without provoking astonishment or resentment.

### 4) *Open up the community to the wider community.*

The individual communities, if they do not open themselves up more widely to the province, to the Congregation, to the Church, to the world, run the risk of going round in circles, mesmerised by the little ideas and difficulties of the group. The central government should insist on the aspect of universality, i.e. our responsibility at the level of the whole Church. The religious remains available for the whole Church; it is for that reason that he is in the hands of the supreme Head of the Church; his very presence in a local Church is already an opening on the universal. In the international Congregations, some feel themselves nearer to the other religious of their own country than to their foreign confreres of the same institute. However, at a time when everyone is trying to forge

links beyond every kind of boundary, is it not prudent to retain links which already exist and which are founded on evangelical values (Jn. 17, 21)?

#### CONCLUSION

The above conference was the object of discussions in linguistic groups first, and then of a general debate on the terms and the concept of pluralism — or plurality? — and unity. The following conclusions emerged.

Many different forms of pluralism were mentioned. They are acceptable as regards the work to be done, but is the same true for the Faith itself?

Plurality is spoken of in connection with attitudes and practices regarding the evangelical counsels, relations with superiors, prayer. These attitudes are influenced by fundamental differences between individuals in their whole outlook on the world, in their conception of our mission. As a result, unity is no longer a predetermined norm enshrined in legal texts, but is rather the end-product of our meeting together in the Lord. The role of the central government is precisely to regroup together all those who approach the Lord by different paths. Yet, while its role is to ensure unity in diversity, it has also to promote pluralism in unity.

The end to be obtained is our convergence in Christ. This cannot be done by legislation. Maybe it is expressed better in the charism, which manifests the Spirit? One could speak of charismatic unity. However, there is also the risk of a wrong interpretation of charisms. What is the competent tribunal to judge of their authenticity, to distinguish them from the tendencies of troublesome individuals or groups who deliberately refuse to adopt the orientations given to the Institute by the General Chapter, or even to accept the guidelines of Vatican II itself?

How is unity to be combined with pluralism? Unity in essentials: pluriformity in the different ways of living the essentials. So it is necessary to know what is essential in every religious institute. Everyone must admit as essential what has been determined to be such: *a*) by the General Chapter; *b*) by the central government, — not in an autocratic way, but as a result of consultation and dialogue.

\* \* \*

In the afternoon of the same day, Father Paul Boyle C.P., President of the U.S. Conference proposed some suggestions concerning the kind of contact that would be desirable between the Conferences of Major Superiors and the Union of Superiors General.

For various and obvious reasons, such contact could be very useful. Although it is not acceptable that the USG should act as intermediary between the national conferences and the SCR, it is important that the USG be kept informed of negotiations between the Holy See and a particular national conference. Moreover, there may be circumstances when the USG is the most suitable organisation to speak in the name of all religious, as was the case for the recent Synod.

Relations could be maintained by an exchange of documents, by sending each other reports and publications, by taking part in national assemblies etc.

After this paper, Father Arrupe S.J., President of the USG, gave some details about how this organisation functions. It is now twenty years since the USG came into existence. It has at the moment 221 members of whom 90 reside in Rome; the attendance at meetings is usually between 60 and 80. The Union tries to co-ordinate the action of all the religious institutes. It has no executive power, but leaves each Superior General to decide how he will solve his own problems. The financial contribution made by each member is calculated according to the number of religious in a particular institute.

The General Assembly is held once a year. Twice a year, there are meetings lasting three or four days to discuss matters of general interest. Every month (in practice, 8 times a year), the Superiors General meet for an afternoon, first in linguistic groups, and then all together.

Relations with the S. Congregation for Religious are assured by the "Council of 16" (comprising 8 Superiors General of men's Institutes and 8 for the Sisters) which meets once a month. This Council has done very much to open up dialogue with the Sacred Congregation, which, in fact, is very anxious to hear the point of view of the Superiors General. There are several commissions within

the USG, of which the VIth is especially concerned with the Missions. The USG is also in contact with other groups it has helped to create: SEDOS, EDUC, the Union of Assistants General, the Union of Secretaries General etc.

The USG does not publish an official bulletin, but sends out copies of its work-papers to those who are interested. It cannot guarantee to reply to all questions submitted by National Conferences, but these very questions themselves would be a help to understanding the problems of the different countries.

There is every reason to encourage contact between the USG and the National Conferences, but for the present it would be premature to think of setting up structures. There is a whole range of services which the USG could provide, but it would need more finance to develop them.

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### **First consultative meeting of the Sacred Congregation for Religious with the representatives of the National Assemblies of Religious men and women and the International Unions of Superiors General**

The first meeting organised by the S. Congregation for Religious was warmly welcomed by all the religious. One hundred and sixty six Major Superiors of sixty countries were present, the number of Sisters being about the same as that of the men. The Sacred Congregation for Religious was represented by the Cardinal Prefect, the Secretary and about fifteen other members. There were twenty-two representatives of the Superiors General, including the two Presidents and the members of the "Council of 16". The meeting lasted four days (October 16-19) and was held in the Generalate of the De La Salle Brothers.

The greatest impact of the four days came from the experience of the living Church, with the realization that the Holy Spirit is very much present in the renewal of religious life throughout the world. From the beginning the participants found themselves united in their ideal of an evangelical life, and there was an atmosphere of sincerity, realism, and joy. In this spirit of brotherhood

and dialogue, stripped of protocol and solemnity, a serious and intense study was possible. This alone was a sign of something new in the Church.

One of the deepest joys was the realization that all shared a strong faith in religious life and its future.

Another joy was to discover the "human face" of the Church. For many the S.C.R. was a far-off Roman bureau, having little to do with their daily life. For others, its decisions showed an apparent lack of understanding and information on what was actually going on among the religious of different countries. This first meeting, in a climate of complete openness and honesty on both sides, allowed the National Assemblies and the UISG/USG to clarify specific problems and to deepen understanding of the direction which religious life today is taking. The problems are real, but the Holy Spirit who inspires all our efforts and gives both courage and confidence, proved to all present the vitality of religious life in today's world.

Archbishop Augustin Mayer, Benedictine Abbot and Secretary of the S.C.R., and other members, including Father Elio Gambari, Montfortin, Father Giuseppe Nardin, O.S.B., and Father José Abel Salazar, A.R., were ready to listen and put themselves at the disposition of all with an interest that was truly fraternal.

#### *What was the work of these meetings?*

Five themes had been prepared in advance through a questionnaire sent to all the national unions. A synthesis was presented to the assembly as a whole, followed by discussion in language groups. The results were brought back to the full assembly for open discussion:

- *Changes, experiences, and orientations in the life of prayer.* (Paolo Molinari, S.J.);
- *Changes, experiences, and orientations in community life.* (Gatien Bolduc, C.S.V.);
- *Reactions within religious institutes and divisions provoked by the changes.* (M. Rosario Araño, R.J.M.);
- *Positive elements favoring acceptance of pluriformity as a factor in unity.* (Sr. Thaddea Kelly, P.B.V.M.);
- *The Unions of Major Superiors: their nature and function.* (Giuseppe Nardin, O.S.B.).



Father Molinari S.J. drew attention to the increased interest in both personal and "shared" prayer, which is evident in so many communities today. He asked that diocesan authorities be ready to approve greater liturgical liberty in religious communities, since the Eucharistic celebration is the summit and the expression of their community life.

The intervention of a Jesuit from Nicaragua deserves attention. He showed the need for a study of the theology of prayer for a man of action, starting from experiences already made, so as to give to new generations a spirituality for the apostolic religious. Present studies have as their point of departure the contemplative life, but today, we can see a breakthrough for the contemplative life in action, in history, in the world. This suggestion was warmly applauded above all by those in charge of formation.

\* \* \*

Father Bolduc C.S.V. spoke on "Changes, Experiments, and Orientations in current practice in community life" basing himself on the General Chapter Documents sent in to the SCR, and attempting an assessment of current trends. He dealt in turn with forms of government, "small Communities", and the practice of poverty. Without neglecting the positive elements, he had many reserves to make on certain points which would arouse misgivings on the part of the SCR. In the discussion-groups which followed, unfavourable reactions to this paper were expressed with considerable vigour. The speaker's analysis of current trends in community life was seen as timid, legalistic, and failing to take account of the workings of the Spirit in prompting new initiatives.

The third and fourth topics aroused hot debate, not so much because of the subjects, but because of the solution proposed. To remedy the division created in certain communities or institutes by the changes or the lack of changes, it was proposed that there be established "within the province, communities directly dependent on the central government of the institute, with the old style of life, and even with the possibility of opening a novitiate".

The same theme was the subject of a talk on Vatican Radio a few days later by Cardinal Daniélou. Because of the actual "decadence" in religious life, he proposed that where wrong orientations had made the reform of an institute impossible, those religious who wished to remain faithful to their old constitutions and to Vatican II should be allowed to form separate communities and to have their own houses of formation.

This proposal came under heavy attack. (It even elicited a reply from the Union of Superiors General, which we published in the November issue of *CSSP Newsletter*). The suggestion was considered too radical and quite useless. Other means of bridging the gap were proposed: research and study to discover practical solutions, recourse to arbitration in order to help both sides to see the positive elements in each other's position, a frank examination of the situation in a climate of common prayer etc.

Pluriformity was recognized unanimously as an element of unity, always in agreement with the Chapter and never apart from this. The Sacred Congregation was requested not to take upon itself the authority of a General Chapter, nor to reject experiments which have been accepted by it. The question of the habit never came up. All the interventions were insistent that experimentation be permitted which allow for a different pace, but which follow the orientations of the General Chapters.

The paper presented by Sister Thaddeas Kelly set out to indicate the "Positive elements for the promotion of Unity in Pluralism", without denying the existence of negative elements too. The crisis in many communities at the present time stems from the fact that for so long a time unity was associated with uniformity. This situation is also the result of a change from strongly centralised government to a decentralised one. Hence the difficulty of accepting pluriformity. Still, we must be careful not to go to the other extreme. At the same time, the impact of historical and sociological development on our lives, as well as on aspirations of modern youth, should not be forgotten.

Among the positive elements, Sister Kelly pointed to a renewed interest in common prayer, and in "small communities" which enable religious to develop greater ini-

tiative and responsibility; the emphasis, where poverty is concerned, on the responsibility of the individual religious, and on simplicity of life; the increased use of consultation and dialogue in the exercise of authority and the practice of obedience; the emphasis on continued training and updating, on more liberty in apostolic activity etc.

The value and importance of the more unofficial side of this gathering were undeniable. For example, repeated pleas on the part of African religious (all women, as it happened!) for help with formation programmes in their own continent, to obviate the continual necessity of sending their members abroad, resulted in a pledge on the part of the SCR, the National Conferences as a whole, and certain individuals in particular, to give special attention to this problem. Brazil promised active help "because we are proud to number a high proportion of people of African origin among our population".

Participants asked why women were not given adequate representation at the top level of the Sacred Congregation for Religious. The seven Sisters on the staff are heavily outnumbered, and only one of them has an important post. Archbishop Mayer, Secretary of the Congregation, thought the suggestion was a good one and said he would be happy to raise it at a higher level.

The Sacred Congregation showed itself ready to dialogue and to listen, and asked for suggestions to resolve all the problems which are presented to it. Archbishop Mayer expressed the wish that the Sacred Congregation receive communications on the positive aspects of the renewal in religious life, as well as on conflicts and difficulties.

One highly respected priest, taking the floor, very simply asked the Sacred Congregation to show more confidence and hope. In the documents coming from the Sacred Congregation, more distrust than confidence is shown towards so many religious who today more than ever before could easily leave, but have chosen to remain in religious life because they want to live in a community of faith. The great work of the Church is to stand by, eyes looking toward the future and full of hope, thus opening hearts so that they may advance. It must have made a deep impression on the Sacred Congregation to see how living and widespread is this confidence in a

religious life which is sensitive to the needs of today, and to see how there are the same problems, the same questions, the same solutions and desires in religious bodies everywhere.

With respect to the question of the relations with National Unions, much was said about adequate decentralisation which left each one free to choose its own structure and organization, approved by the Holy See, and also taking into account the local needs as well as the interests which are shared by all religious institutes. It was also requested that there be effective collaboration at every level with the hierarchy in pastoral work, and the communication necessary to realize this.

On October 19th, the Holy Father received all concerned at this meeting in a special audience, during which he pronounced the Allocution which we have cited in full in the present issue, under the heading " Decisions of the Holy See ".

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## CONCERNING CONCELEBRATION

A declaration of the Sacred Congregation for Divine Cult dated August 7th 1972 gives a wide interpretation to nos. 76 and 158 (d) of the General Presentation of the Roman Missal, concerning Concelebration.

1) No. 76 of the Introduction to the Missal insists on the importance of the community Mass in the Institutes of perfection. In order to ensure the necessary dignity to the Eucharistic celebration of that cell of the Church which a religious community constitutes, it was recommended:

- that this Mass, as far as possible, be a sung Mass;
- that every member of the community participate fully, each one according to the ordination he may have received;
- that it should be, if possible, concelebrated by all the priests who are not obliged to celebrate for the faithful.

Furthermore, all the members of the community who took part in the community Mass were allowed to communicate under both species; this latter permission was also accorded to priests who had to celebrate individually for pastoral reasons; although they were prevented from concelebrating, they could still go to communion like the lay members of the community.

For these priests who had an obligation to celebrate for the faithful, there was however an anomaly, since the principle enunciated at the beginning did not apply to them. That is to say, they could not participate in the community Mass according to the Orders they had received; they were excluded from the concelebration and participated in the Mass in the same way as the laity. Yet this contradicted the prescription of no. 58 of the General Presentation of the Missal which states: " In the assembly which comes together for the Mass, each one has the right and the duty to contribute in various ways, according to the diversity of orders and functions. Thus, all, whether ministers of faithful, in fulfilling their function, play their respective parts and no more, so that the Church is revealed as she is constituted in her diversity of orders and ministries ".

The declaration of August 7th, 1972 corrects this anomaly. In future, the members of the institutes of perfection who are bound to celebrate individually for the good of the faithful, can concelebrate at the community Mass.

It is to be noted that the group of faithful for whom a priest is obliged to celebrate individually, may be composed of members of the community. It may indeed happen that a priest has to provide a Mass for students, for the Brothers, for employees etc. who are prevented by their occupations from assisting at the community Mass. A Mass that has to be celebrated in such circumstances is really a Mass for the service of the faithful.

Nothing has been changed, however, for priests who, for reasons of devotion prefer to celebrate alone; they may neither concelebrate nor go to communion at the community Mass. The reason for this difference is obvious. The priest who celebrates by himself for devotional reasons does so by personal choice; thus opting out of the concelebration; in the other case, the priest who because of his responsibilities is obliged to say another

Mass, should not be prevented from participating in the community Mass.

While the community Mass gives the non-priest members the opportunity to receive communion under the two species, it does not dispense them from the law that Holy Communion should be received only once a day (except in the cases foreseen by the law).

2) This same declaration of the S. Congr. for Divine Cult also gives a broad interpretation to No. 158 (d) of the General Presentation of the Roman Missal. This text stated: " A priest who concelebrates with the Bishop or his delegate at the (diocesan) synod, on the occasion of the pastoral visit or a meeting of priests, may celebrate again for the service of the faithful, if the Bishop thinks fit. The same possibility exists, other things being equal, for assemblies of religious with their proper Ordinary or his delegate ".

For the future, this text is to be understood thus: " A priest who, in conformity with no. 158 of the General Presentation of the Missal, concelebrates at the principal Mass on the occasion of the pastoral visit, or a meeting of priests, for example, during a session on pastoral studies, at a congress, on a pilgrimage, may celebrate again for the service of the faithful ".

It is not necessary that the Bishop or his delegate participate in the meeting in question. Nor is it necessary that the Bishop should pronounce on the case of a priest who has already celebrated or who has still to celebrate for the service of the faithful.

3) The declaration ends with some recommendations intended to make concelebration more fruitful and to eliminate abuses:

a) The Bishop and the competent superiors should see to it that the concelebration in the communities and at meetings of priests are carried out with dignity and with piety. Therefore, the liberty of the concelebrants should be respected and their full participation both interior and exterior should be encouraged. Everything should be properly arranged; each part of the Mass should be executed according to its nature; what is to be sung should be sung; each one should perform his own func-

tion; the readings should be done in an intelligible manner; certain moments of silence and recollection should be observed etc.

b) Priests who celebrate for the service of the faithful and who concelebrate at another Mass, have no right to take a stipend for the concelebrated Mass.

c) Although concelebration should be considered as the most perfect form of eucharistic celebration in communities, it is also true that even a Mass celebrated without the participation of the faithful "remains the centre of the life of the whole Church and the heart of sacerdotal existence" (cf. Synod of Bishops in 1971 Document on the ministerial priesthood, Part II, n. 3).

Therefore, every priest who so desires should be assured the right to say a private Mass. He should be given the means to exercise this right, as regards time, place, the presence of a server, in a word he should be provided with all that can facilitate him in the celebration.

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## INFORMATION

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### PUBLICATIONS RECEIVED

**Monumenta Missionaria Africana. - Africa Occidental (1651-1655).** Coligida e anotada pelo Padre António BRASIO C.S.Sp. Vol. XI. Agência Geral do Ultramar. Lisboa, 1971. 548 pages.

**The Voice of Neil McNeil, 1972.** Toronto, vol. 14, 115 pages.

**Padre Carlos Estermann.** Boletim Cultural, Câmara Municipal de Sá da Bandeira. No. 33, December 1972. 136 pages.

# THE SPIRITAN FAMILY

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## SPECIAL DECISION OF THE GENERAL COUNCIL

(cf. *Gen. Bull.* Nos. 751, 755, 756, 760, 763 & 765)

CHG/DS/22 Re *Limit to number of successive mandates of a Provincial Superior.*

In conformity with the jurisprudence of the Congregation, as formulated in the General Customary of 1959 and applied in practice at least since 1950, and in the spirit of the Chapter of 1968-69, the mandate of a Provincial Superior should not exceed three consecutive three-year periods.

## ERECTION OF A PRINCIPAL COMMUNITY IN ETHIOPIA

The General Council has decided that:

1) The American foundation in Ethiopia is erected into a Principal Community;

2) Father Edward Kelly is appointed Superior of this community, with the powers of a Principal Superior (cf. CDD nos. 216-219);

3) This Principal Community is specially attached (cf. CDD 238, a) to the province of the United States East;

4) At the same time, the Superior of this Principal Community can also request personnel from other Provinces.

(General Council, 16th November 1972)

*A historical account of this new foundation will be given in a future issue of the General Bulletin.*

## APPOINTMENTS

*Provincial Superior of Germany:* Father Albert THIELEMBIER, second three-year period, dating from 15th October 1972 (27th October 1972).



*Principal Superior of Amazonas:* Father Joseph VAN ROY (21st October 1972).

*Principal Superior of Bethlehem:* Father Gerhard STEFFEN (17th November 1972).

*Principal Superior of Mauritius:* Father Jean EON, with effect as from 31st December 1972 (25th November 1972).

*Principal Superior of Martinique:* Father Antoine RUSCHER, second three-year period, dating from 23rd November 1972 (25th November 1972).

*Principal Superior of Reunion:* Father Bernard RENIERS, with effect as from 31st December 1972 (28th November 1972).

*Secretary General:* Father Samuel MOORE, mandate renewed in accordance with Const. no. 39 (30th November 1972).

#### **APPOINTMENT OF NEW DIRECTOR GENERAL OF THE WORK OF AUTEUIL**

At its meeting of 7th December 1972, the Administrative Council of the Work of the Orphan-Apprentices of Auteuil, on the proposal of the General Council of the Congregation of the Holy Ghost, and with the consent of the Archbishop of Paris, appointed Father Jean LE GALL as Director of the Work, to replace Father Joseph BOEGLY who has retired.

#### **CHANGE OF ADDRESS**

Most Rev. Auguste DELISLE C.S.Sp.,  
Catholic Mission, P.O. Box 18,  
Okene, Kwara State (Nigeria).

#### **CONSECRATION TO THE APOSTOLATE**

**THE FOLLOWING MADE THEIR CONSECRATION  
TO THE APOSTOLATE:**

##### **Three-years Vows:**

at *Montigny-les-Cormeilles*, on 2nd September 1972, the novices:  
BOLLE Gilles, born 13th April 1948, at Angerville (Rouen);  
CHÉNÉ Gerard, born 30th July 1943, at Cholet (Angers);

- COUSSEAU Victor, born 5th July 1943, at Cholet (Angers);  
 JACOBÉ René (Brother), born 16th March 1938, at Rheims  
 (Rheims).  
 MOAL Jean-Pol, born 2nd November 1947, at Saint-Pol-de-  
 Léon (Quimper);  
 MUFF Daniel, born 23rd July 1947, at Mulhouse (Strasbourg).  
 at *Awomama* (Nigeria), on September 25th 1972, the novices:  
 AKUBEZE Timothy, born in 1948, at Akagbo (Owerri);  
 ANUKANTI Columbus, born in 1945, at Ejemekwuru (Owerri);  
 ANYANWU Innocent, born in 1948, at Ehime (Umuahia);  
 CHILAKA Titus, born in 1944, at Nguru (Owerri);  
 DIKE Peter, born in 1948, at Urualla (Owerri);  
 EDEH Emmanuel, born in 1947, in Akpugo-Agbani (Enugu);  
 EKWEOKPORO Samuel, born in 1947, at Emekuku (Owerri);  
 EZEANI Alexander, born in 1947, at Neni (Onitsha);  
 EZEWUDO Gabriel, born in 1952, at Igbo-Ukwu (Onitsha);  
 HEDO Charles, born in 1944, at Agbala (Owerri);  
 IWUALA Hippolytus, born in 1945, at Nguru-Ngor (Owerri);  
 IWUCHUKWU Oliver, born in 1948, at Nguru-Okwu (Owerri);  
 MADUH Isaac, born in 1940, at Mgbidi (Owerri);  
 NJOKU Kevin, born in 1946, at Enyiogugu (Owerri);  
 OBINNAH Augustine, born in 1950, at Nendo-Aguleri  
 (Onitsha);  
 ODIAKA Aloysius, born in 1947, at Awkuzu (Onitsha);  
 ODINKEMELU Luke, born in 1944, at Awo-Idemili (Owerri);  
 ODUOKIKE Basil, born in 1946, at Ihioma (Owerri);  
 ONUORA Felix, born in 1947, at Nimo (Onitsha);  
 ONWUEMELIE Michael, born in 1948, at Oba (Onitsha).

#### One-year Vows:

- at *Kilshane*, on 8th September 1972, the novices:  
 DUNNE Richard Anthony, born 18th June 1953, at Rathcoole  
 (Dublin);  
 DUNNE William Patrick, born 31st July 1951, at Finglas East  
 (Dublin);  
 FALLON John Patrick, born 11th November 1926, at Clara,  
 Offaly (Meath);  
 FORAN Michael Augustine, born 16th August 1953, at Carrick-  
 on-Suir (Waterford & Lismore);  
 KANE Nicholas Camillus, born 8th June 1953, at Delvin  
 (Meath);  
 KIELY Maurice Anthony, born 10th May 1951, at Dungarvan  
 (Waterford & Lismore);

LISTON Michael Noël, born 11th December 1953, at Newcastle West (Limerick);

O'CONNELL Desmond Michael, born 21st October 1953, at Crumlin (Dublin);

O'KANE Martin Joseph, born 4th April 1952, at Dungiven (Derry);

O'MAHONEY David Michael, born 1st February 1952, at Bray (Dublin);

REIDY Robert Anthony, born 3rd February 1953, at Balingarry (Limerick);

ROCHE Stephen Marian, born 26th December 1953, at Clonmel (Waterford);

WHELAN Thomas Richard, born 22nd September 1953, at Dublin (Dublin).

at *Kilshane*, on 24th September 1972, the novice:

KILGARRIFF Noël Gabriel, born 23rd December 1953, at Dunmore (Tuam).

#### RENEWAL OF VOWS:

##### For three years:

at *Kimmage*, on September 8th 1972:

BOURKE Paul Anthony, FOGARTY John, FOODY Michael John, HEGARTY Denis, KAVANAGH Oliver John, McLOUGHLIN Patrick, MOYNIHAN Noël Joseph, O'BRIEN James Mary, O'BRIEN John Joseph, O'DONNELL Ciaran Patrick, RAFTERY Peter John, ROWAN Martin, THEODORE John (Trinidad), and Brother CORNELIUS Murphy.

at *Rockwell College*, on September 8th 1972:

BURKE Michael Martin, and HUGHES Aidan Thomas.

at *Piré*, on September 20th 1972:

VAULÉON Jean-Jacques.

at *Piré*, on September 21st 1972:

CESBRON Louis, JOLIBOIS Jean-Michel, MARÉCHAL Norbert (Belgium), MINICUS Benoît, POT Yves, THOMAS, Michel and Brother MARCEL Legoupil.

at *Kimmage*, on September 30th 1972:

TROY Brian

at *Carcavelos*, on 21st October 1972:

GOMES José António, MARANDA FERREIRA, Eduardo Francisco, SOUTO COELHO João Baptista.

**For two years:**

at *Saint-Ilan*, on September 26th 1972:

FOURDAN Joseph.

at *Carcavelos*, on 21st October 1972:

LOPES DE SOUSA José and ROCHA FERREIRA Domingos.

**For one year:**

at *Kimmage*, on September 8th 1972:

BUTLER Michael Francis, COSTELLO Vincent, FALLON Michael John, KELLY Martin Anthony, McCOOL Naos, McDONAGH Martin Joseph, SOARES Patrick Agostinho.

at *Speyer*, on September 8th 1972:

STARZEN Brian Fredrick (Ireland).

at *Long Island City* (U.S.A.), on September 8th 1972:

KENNEALLY David Joseph, LAMBERT Owen, MURPHY Timothy Noël O'SULLIVAN Finbarr Thomas (all of the province of Ireland).

at *Sanguève* (Angola), on September 10th 1972:

MARQUES DE SOUSA António Luis (Portugal).

at *Paris*, on September 15th 1972:

Brother MARCEL Fangoo (IGNACE).

at *Beaurepère* (Vendée), on September 21st 1972:

RETAILLEAT Louis.

at *Chevilly*, on October 21st 1972:

FARIAS ANTUNES António Luis, MESQUITA DE CARVALHO António Pereira, OLIVEIRA MARTINS Luis, TEIXEIRA CORREIA Manuel Hermenegildo.

at *Chevilly*, on November 10th 1972:

LEFEVRE Etienne.

**For one month:**

at *Fraião-Braga*, on September 8th 1972:

Brother DUARTE MANUEL da Silva Costa (JOÃO BAPTISTA).

**RENEWAL OF COMMITMENT:****For three years:**

at *Gemert*, on September 13th 1972:

TOPPER Johannes.

**For one years:**

at *Gemert*, on September 13th 1972:

ADMIRAAL Martinus, van de BOGAARD Leo, COMPEN Adrianus, GOTTENBOS Leonardus, van HOEK Antonius, de JONG Albertus, ROTTHIER Leo, SCHAMPERS Antonius, TOPPER Wilhelmus, VERNOOY Cornelius, VOESTERMANS Paulus, WENNINK Gerrit Jan, WOUTERS Martinus.

at *Louvain*, on September 24th 1972:

de VLEESCHOUWER Serge.

at *Kédougou* (Senegal), on September 24th 1972:

CONNEROTTE Gérald (Belgique).

**PERPETUAL CONSECRATION TO THE APOSTOLATE**

at *Awomama* (Nigeria), on July 20th 1972: ABANUKA Bartholomew, AGBAKWURU Emmanuel, AKANIGWO George, ECHEMAZU John, EKE Casimir, EKECHUKWU Alexander, IZUCHI Ignatius, ODIEGWU Donatus, ODIGBO Godfrey, OGBONNA Stanislaus, OJOBOR Michael, ONYEWUENYI Remigius.

at *Fraião-Braga*, on October 8th 1972: Brother DUARTE MANUEL da Silva Costa (JÃO-BAPTISTA).

at *Bouveret*, on October 11th 1972: MUDRY René.

at *Carcavelos*, on October 21st 1972: FERREIRA RIOS Luis Filipe and SANTOS MOREIRA Tarcisio.

**HOLY ORDERS****Sub-Diaconate:**

at *Enugu*, on July 21st 1972, by Most Rev. G. Okoye C.S.Sp., Bishop of Enugu:

ABANUKA Bartholomew, AGBAKWURU Emmanuel, AKANIGWO George, ECHEMAZU John, EKE Casimir, EKECHUKWU Alexander, IZUCHI Ignatius, ODIEGWU Donatus, ODIGBO Godfrey, OGBONNA Stanislaus, OJOBOR Michael, ONYEWUENYI Remigius.

**Sub-Diaconate and Diaconate:**

at *Sao Domingos de Rana*, on October 22nd 1972, by Most Rev. J. Tavares Rebimbas, Archbishop of Mitylene:

FERREIRA RIOS Luis Filipe.

**Priesthood:**

at *Sao Domingos de Rana*, on October 22nd 1972, by Most Rev. J. Tavares Rebimbas, Archbishop of Mitylene:  
PEIXOTO LOPES José.

at *Ferndale*, on November 24th 1972, by Most Rev. Walter W. Curtis, Bishop of Bridgeport:  
BUTT Robert H. and PROMIS Christopher P.

**OUR DEAD**

Father James GRENNAN, of the District of Kenya, died at Nairobi on November 8th, 1972, aged 70 years. He had been professed for 49 years.

Father Wilhelm BLASS, of the United States Western Province, died at Marksville on November 9th, 1972, aged 71 years. He had been professed for 46 years.

Father Gabriel GAVAUD, of the French Province, died at Paris on November 11th, 1972, aged 60 years. He had been professed for 40 years.

Father François Xavier BUBENDORFF, of the French Province, died at Neufgrange on November 14th, 1972, aged 68 years. He had been professed for 46 years.

Brother VITAL WENDLING, of the French Province, died at Wolxheim on November 17th, 1972, aged 73 years. He had been professed for 46 years.

Brother GABRIEL BEGO, of the French Province, died at Langonnet on November 19th, 1972, aged 72 years. He had been professed for 48 years.

Father André REMY, of the Belgian Province, died at Bruxelles on November 22nd, 1972, aged 58 years. He had been professed for 38 years.

Father Edward McGEOUGH, of the Irish Province, died at Monaghan on November 24th, 1972, aged 55 years. He had been professed for 35 years.

Father Johannes van KEMENADE, of the District of Central Brazil, died at Sete Lagoas on December 2nd, 1972, aged 60 years. He had been professed for 37 years.

Father Wilhelm HERR, of the District of Bethlehem, died at Ladysmith on December 2rd, 1972, aged 54 years. He had been professed for 33 years.

Father Jean-Baptiste BETTEMBOURG, of the French Province, died at Chevilly on December 4th, 1972, aged 79 years. He had been professed for 51 years.

Father Gustave ETIENNE, of the Belgian Province, died at Namur on December 17th, 1972, aged 55 years. He had been professed for 33 years.

Father Henri MARCOUX, of the Province of Canada, died at Ottawa on December 27th, 1972, aged 36 years. He had been professed for 16 years.

Father Walter FINN, of the Province of Ireland, died in Dublin on December 31st, 1972, aged 73 years. He had been professed 52 years.

Father Herbert FARRELL, of the Province of Ireland, died in Kimmage, on January 11th, 1972, aged 81 years. He had been professed 62 years.

Father Petrus SIMONS, of the Province of Holland, died in Köln (Germany), on January 11th, 1972, aged 63 years. He had been professed 41 years.

Most Rev. Prosper DODDS, Bishop of Saint-Louis-du-Sénégal, died at Dakar on January 12th, 1973, aged 57 years. He had been professed 39 years.

Father Alphonse GEMBERLÉ, of the District of Bagamoyo, died in Tanzania on January 12th, 1973, aged 92 years. He had been professed 70 years.

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# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**N° 767**

**JANUARY-MARCH 1973**

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





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# SUPERIOR GENERAL'S MESSAGE

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## MISSIONARY ZEAL

*My personal contacts with Spiritans everywhere, and especially in what are called mission countries, are enough to convince me of the missionary zeal of a great number of our confreres. Indeed, it is a great joy and encouragement for a Superior General to witness such exemplary dedication in the case of the majority. However, I would like here to draw attention to two dangers which are by no means imaginary, two temptations to which some confreres seem inclined to yield.*

*On the one hand, in the case of some, there is the danger of a diminution of missionary zeal, perhaps even of its complete loss. This can be occasioned by one or other of a number of factors—the new difficulties which are being encountered in many countries; disappointments in one's apostolate; the questioning of the whole idea of mission and missionary work in various publications of unequal value; a lack of confidence and faith, perhaps, in the age-old mission of the Church; or simply the very natural and understandable desire to find a quiet comfortable spot and settle down there—a desire, however, that is obviously quite incompatible with the missionary spirit. Nobody could deny that this has been known to happen in our Congregation, and that it is happening to some right now. Nor is it to be wondered at that many of us have felt this temptation. Yet, over against this, we must put the death-bed injunction of Father Libermann:*

*"...to be fervent, fervent, always fervent*

*It is to Father Libermann, again that I turn to describe the second temptation,—that of imaginary zeal. In his Glossary on the Rule (page 150), he writes:*

*"An illusion about the nature of zeal which is common enough, is to consider the zealous man as one who is hyper-active and always on the go. Indeed, this is a*

*mistaken idea that many people have of St. Francis Xavier. Even though Saint Francis Xavier had a heart enflamed with zeal, he must have been a very calm person, and we know that he spent much time in prayer by which he remained in intimate contact with God. The soul of a missionary is sometimes compared to a ship forging ahead under full sail; the sails represent the spirit of the missionary, impelled onward by the breath of the Holy Spirit. This is quite wrong. The sails represent rather the will of the missionary. As for the spirit, it needs the guidance of a pilot to keep on course. True zeal consists in a pure ardent charity, and so the imagination is not the place to look for it. True zeal can be distinguished from the zeal which is the result of imagination or nature by the calm which accompanies true zeal and by gentleness, humility and stability in the face of difficulty.*

*On the other hand, imaginary zeal disturbs one's peace of soul, and leads it to feel superior and proud. Such people, who are zealous only in their own imagination, begin to compare themselves with the most famous of apostolic men; they are full of imaginary projects, building castles in Spain, seeking the esteem of others, drawing attention to themselves, or, on the other hand, they may become bitter, maligning those whom they consider responsible for their troubles when everything has not worked out as they fondly imagined it would. True zeal, peaceful, humble, unflinching, sanctifies the soul. Those who have this virtue do not display irritation when wronged but pray for the sinner, and offer themselves to God to make reparation for the offence. False zeal, however, does not lead to sanctity. The missionary who is really zealous, unites himself more and more to God, and works more and more constantly for God. But the one who is inspired by false zeal becomes separated from God, because he is preoccupied with the products of his own imagination; he loses his peace of soul, and no longer has any taste for prayer."*

*I have quoted at length from this very special page of the Glossary on the Rule, because it seems to me to be even more relevant than ever. Has there ever before been such an abundance of this imaginary zeal as in those who compare themselves to the most holy of apostolic men, and who propose new infallible methods*

of apostolate? They speak continually of themselves, and condemn bitterly all other methods, trusting more in their own "discoveries" than in the power of God and the wisdom of the Church. On reading certain writings—sometimes produced by Spiritans—one gets the impression that the authors are the only ones gifted with clear-sightedness, and with wisdom. Their confidence affords no one else any merit—neither the Pope, the Bishops nor their followers. All these are considered completely out-of-date people who are paralysed by structures, cluttered up with traditions—the blind leading the blind, even egoists clinging desperately to their jobs.

Is it possible to describe true apostolic zeal? On this point, Father Blanchard has collected some marvellous texts by our Venerable Father (The Venerable Libermann, volume 1, p. 350-3, 351 and 382-383). As I cannot possibly recapture these sentiments fully here, I will just mention certain expressions which struck me forcibly: zeal is "the movement of the charity of Our Lord in us, a movement which leads us towards souls"; ... "Pure zeal is an effect of grace. It is a movement of God therefore its action should conform to the activity of God". It can therefore be concluded that if "the exercise of our zeal causes us to be troubled, to be agitated, then it is obvious that nature is at work, this zeal is not the pure zeal of Our Lord, for where the Lord is present, peace is found" ... In the case of true zeal, one is at peace, both during and after the action. False zeal leads to agitation at the time the work is being done and after its completion". "This is the test of true zeal, whether or not the soul is peaceful" ... wherever there is activism, tension or obstinacy, then it is the human spirit at work, and there is evil".

I cannot speak to you otherwise than did Father Libermann, if I am true to my mission. I pray that your zeal may be that of Our Lord acting in you, as it acts through the Spirit in the "completely apostolic" Heart of Mary!

Joseph LÉCUYER  
Superior General C.S.Sp.



# DECISIONS OF THE HOLY SEE

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## DECREE OF THE S. C. DE PROPAGANDA FIDE

*The Sacred Congregation for Evangelization, in a decree dated January 26th, 1973, has appointed the Rev. Fr. Bernard M. NGAVILIAU, C.S.Sp., as Apostolic Administrator of the Apostolic Administration of Zanzibar and Pemba (Tanzania).*

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### **Historical Background**

In 1860, Zanzibar became a Prefecture apostolic under the authority of the Bishop of Réunion, who sent three priests and six Sisters there, as well as a doctor. In 1863, in reply to the request by the Bishop of Réunion, the first Spiritans came there; this was their first post on the East coast of Africa. In 1872, the Prefecture Apostolic was handed over to the Congregation and in 1883, it was raised to the level of Vicariate Apostolic. However, their jurisdiction was not confined to the island, and from 1868 on, the Spiritans made foundations in Bagamoyo also. Politically, the Sultanate of Zanzibar was independent, but in 1890 it came under the protectorate of Britain. The division of territory between England and Germany led to the creation of new Vicariates Apostolic; the Vicariate of Zanzibar kept the Northern part of the coast and extended into what was later to become Kenya, including especially the missions of Mombasa and Nairobi. In 1932, the Vicar Apostolic moved to Nairobi, while remaining Vicar Apostolic of Zanzibar—a title which he kept until 1953 when Nairobi became an archdiocese. In 1955, a new diocese was set up under the title Mombasa-Zanzibar.

the province of Illubador. Both these Provinces are in the south of Ethiopia and are bordered by Kenya.

Before acting on Father Hillman's report, the Council asked Father Noel DELANEY, Principal Superior of Kenya and Father Thomas FARRELLY to visit the proposed site in the Province of Gemu Gofa and the District of Gambela, in order to study in more detail the political and ecclesiastical situation, and also to assess the possible financial commitment such a mission would entail. The two Fathers left Nairobi on December 27th, 1969. Father FARRELLY had to return to Kenya on January 7th, 1970, while Father DELANEY was able to prolong his stay until the 15th.

During their visit to Ethiopia, both Fathers were very warmly welcomed by the religious authorities. They visited Mgr Astrate Mariam YEMMERU, the Archbishop of Addis Abeba, Mgr Urbain PERSON, OFM Cap, the Vicar Apostolic of Harar, Mgr Francis JANSEN, CM, the Vicar Apostolic of Jimma, where both Gambela and Gemu Gofa are situated, and also Mgr Thomas WOODS, First Secretary to the Nunciature, and they were also fortunate to meet the recently elected Nuncio—Mgr Maurice PERRIN, who had not yet taken up office. The visiting Fathers also had conversations with the Priests, Brothers and Nuns working in the country, and they helped them to gather a lot of relevant information on different aspects of missionary life and work in Ethiopia.

They were equally well received by the official authorities—the Governors of the Provinces and Districts.

To reach the Province of Gemu Gofa by the most accessible route, the Fathers went from Addis Ababa to Soddo, which is in the Province of Sidamo, but quite near Gemu Gofa. This area is served by several roads, unfortunately all equally bad, but eventually the new international highway planned to go from Addis Ababa to Nairobi will pass through here. At Soddo there is a very hospitable Capuchin mission. Thanks to them, our Fathers were able to arrange to go west towards Gemu Gofa. Sometime later, the Governor of the Province invited Father DELANEY to visit the capital Arba Minch, and the surrounding country. Father DELANEY visited the village of Chercha, 45 km from Arba Minch, where there is a Protestant mis-

sion, but unfortunately he did not get to the village of Zala (or Manene) in which the Governor was particularly interested, and where he seemed to want us to found our mission.

During this time, Father FARRELLY had flown back to Gambela where he had an interview with General LEMMA, Governor of the area. General LEMMA explained the local situation in detail and expressed a keen desire for missionaries to come to work among the Nuer and Anuak tribes, in particular among the Nuer Christian refugees from the Sudan. He stressed the urgency of the need for mission work in the area, because of the threat of Muslim infiltration. Father FARRELLY was also able to meet representatives of various organisations working for the development in the area, and his general impression was that the time was right for missionary involvement here. However, on January 5th at Addis Ababa, Father DELANEY was received by the Governor General of the Province of Illubabo, on which the District of Gambela depends, who showed himself more reticent, owing to the presence of a Protestant mission in that sector already, and advised the choice of either the Bedelle or Mocha Regions, about 100 kms from Gore, the capital of the Province, where the inhabitants are very primitive and which has not yet begun to be developed.

## I. THE COUNTRY AND ITS PEOPLE

We shall not go into the history or geography of Ethiopia here, as that would take us too far afield. It will suffice to resume a few of the relevant facts. Those who are interested, can refer to works written specially on Ethiopia or to the general literature on Black Africa. Ethiopia is inhabited by several different populations. First there are the Tigreans and the Amharas, they are closely related, and are descended from the fusion of local Hamitic stock with immigrants from South Arabia. The Tigreans occupy the northern part of the plateau. But over the centuries, the centre of power has shifted south, and for the last seven hundred years the initiative has almost always lain with the Amharas. From 1889, Ethiopia has been ruled from Shoa, the very southernmost Amhara

province, in which is situated the modern capital, Addis Ababa. Their language, Amharic, is the first official language of Ethiopia and English is the second official language. All missionaries must learn Amharic.

Despite the fact that the Amharas are a minority and do not even comprise more than a quarter of Ethiopia's total population, their dominance is to be measured rather in political and cultural terms, and this "Amharisation" is on the increase. Both the Tigreans and the Amharas are Orthodox Christians.

Most of southern Ethiopia is the territory of the Gallas, akin to the Somalias. Most of them are pagan or Moslem.

Finally there are the Donakil and the Somalis, in the south-east, and the Nilotic peoples in the south-west. The inhabitants of Gambela and of the Province of Gemu Gofa come under this last category which is therefore of special interest to us.

#### GAMBELA

*Situation.* The District of Gambela corresponds to the West part of the Province of Illubador, and on the map, it looks like a piece of land jutting out into the Sudan. Situated in the vast basin of the Nile, Gambela has the Akovo river as a natural frontier with the Sudan.

*Physical features.* The District covers an area of at least 13,000sq mls. The land is generally flat, except for some hills in the north and east, where the main rivers have their source and give the District its special character and vitality. The natural vegetation is mostly scrub, with some savanna land and deciduous woodlands.

*Climate.* The average altitude is about 500 metres above sea-level. Annual rainfall is usually between 15 and 20 inches. The rainy season is between July and November, with the heaviest rain in August, when the rivers are swollen. The climate is hot and humid.

*Health.* Malaria is endemic and the rivers are infested by various parasites, as well as man-eating crocodiles. In the South, there is one pocket of human sleeping-

sickness. But all these illnesses can be avoided if the proper precautions are taken. In general, the inhabitants appear healthy and vigorous. There is a small hospital and two or three dispensaries in the District.

*Population.* There are no exact population figures; but it is estimated that there are at least 100,000 people, and perhaps as many as 200,000 in the District. The two main tribes are the Anuak and the Nuer. The Anuak tribe numbers at least 100,000 people; and the Nuer tribe numbers about 30,000. The Anuak belong to the nilotic branch of the black African race. Part of the tribe lives on the West bank of the Akobo river, therefore in Sudan; but most of them are in the District of Gambela. Along the banks of the rivers the people grow maize and sorgho and eat fish. Most of them have sheep and goats. Some have cattle, but only in the few areas that are free of the tsetse fly. In general they seem to have a healthy subsistence economy.

The Nuer are also Nilotes. Most of them live in the Sudan, and only 30,000 are living permanently in the District of Gambela. They are semi-nomadic, their main source of income is their herds, but they also do some farming and fishing. Among them, there are about a thousand refugees from the Sudan, and the younger ones have been attending the mission schools.

In the District, there are also other tribes of lesser importance, who live in regions which are difficult of access, and even yet practically unexplored.

*Communications.* Ethiopian Airlines has a regular flight (DC-3) three times a week from Addis Ababa to Gambela Post. This makes three or four stops along the way, so it takes about three hours to reach Gambela. The rates are very reasonable. During the dry season Gambela can be reached by road; but this takes about three days, and the road is suitable only for large trucks and Land Rovers. During the dry season, travel is possible by Land Rover throughout most of Gambela District. During the rainy season the larger population units can be reached by motor boat, as most of the people live along the river banks. A new road has been constructed linking Gambela to Gore, the capital of the province.

*Supply Base.* The village of Gambela Post is the only supply center. Here there are three Greek traders who could serve as supply agents for Mission Stations: and it would be well to have here a house and storage buildings; but not a Mission Station as such. Any buildings that might be required could be either purchased or hired at Gambela Post, as there are a number of unused buildings here now.

*Schools.* In this District, both the Government and the Protestant Mission have a school, and some 'bush-schools'. But this does not answer the needs of these people, who seem very keen to send their children to school.

*Religion.* The Anuak, Nuer and the other tribes may be regarded as almost entirely "pagan", or "animist", although there would probably be about 1,000 Protestants (at least in name) in the whole District. Islam no longer exists, except as a threat from the Sudan. At Gambela Post there is an Orthodox priest who ministers to the Amharas—a business and commercial people. There has never been any Catholic mission activity in this District. The American Presbyterians have a mission at Pokwo, the only Christian mission in the whole area, and its influence does not extend beyond a radius of 30 km. There is another mission more to the south, which they abandoned, leaving a school and a dispensary, visited from time to time from Pokwo. The missionaries do not bother much with the Anuak, they feel that the message of the bible is enough. They seem to be ecumenically minded, and collaboration with them looks quite feasible.

*Government.* A military governor is in charge of the District, and lives at Gambela Post. There are several other small military posts in different areas of the District. The Governor, General LEMMA, and the other officials seemed aware of the need for a mission in the area, and ready to come to its aid.

*Refugees.* Because of the political situation across the border in the Sudan, many thousands of refugees have poured into Ethiopia. This has been going on particularly in the latter half of 1969. It is estimated that there are about 30,000 in the District of Gambela. The Ethiopian

Government has met this problem by feeding the refugees with help from the U.N.O., for the first six months after their arrival. The main cause for concern is the Nuer, who are largely Christian and are without priests. They have built small churches in their villages, where they meet every Sunday. This is where there is the greatest danger from Islamic propaganda, unless missionaries come soon to fill the void. They would be well received by the government and by the refugees themselves. The situation in the Sudan has been getting better recently. It is possible that the refugee problem will sort itself out.

#### THE PROVINCE OF GEMU GOFA

*Location.* Gemu Gofa Province is in southern Ethiopia, bordering on Kenya. The western and northern boundary of the Province follows, more or less the Omo River. On the east is Sidamo Province.

*Area.* The Province covers probably about twelve to fifteen thousand square miles, and is divided into four administrative Districts: Gofa, Gemu, Gardula and Hamer Bako. Ecological and geographical conditions vary from high mountain region, especially in the north, to the dry lowlands and natural desert regions in the south, especially near the Kenya border.

*Climate.* The climate varies according to the elevation, but is always more or less hot. The rain also varies from north to south.

*Health.* Malaria is common in the lowlands during the rains. There are some government clinics, and some Protestant Mission clinics, as well as one Protestant Mission hospital among the Konso people of Gradual District.

*Population.* There are about 12 indigenous tribes in the Province, using about six different languages. The most common language, used by eight tribes is Wallamo. The Amharic language is common only in the administrative centers, and among the two or three thousand Amhara settlers in the whole Province. The population of the

whole Province is somewhere between 700,000 and one million people.

*Travel.* Ethiopian Airlines has a regular flight (DC-3) three or four times a week, from Addis Ababa to Bulki (Gofa District), Bako (Hamer Bako District) and Arba Minch (Gemu District). Land Rovers and large trucks are used only during the dry season, and this form of travel is further limited by the fact that there are very few roads. In the southern parts of Hamer Bako where there is much less rain, Land Rovers are more useful. But in the highland regions of the Province, the major means of travel is mule and foot. Large sections of the Province are cut off during the rains and when the large rivers flood. The Protestant Missions have their own missionary air service.

*Supply Base.* If Catholic Missions were to be established in the District of this Province, it would seem logical to have supply bases at least in the towns that are regularly visited by Ethiopian Airlines DC-3. However, because of the Orthodox populations in these towns, it would not be good to have missions. In the dry season, most supplies could be brought to the Missions in trucks. This would be expensive, because the roads are generally not good even during the dry season, so the cost of transport would be high and the distances are great.

*Schools.* In each Province there is a school from class one to class six; and some of these schools have American Peace Corps teachers for English. In addition to these schools, each District has several 'bush-schools', from class one to class three, run by the Protestant Missions. Some of these are very poor 'bible schools' in reality. Throughout the Province there is a great need for more schools.

*Religion.* Altogether in the Province there are probably several thousand Protestants, and a few thousand Orthodox Christians in the towns (Amhara settlers). The vast majority of the indigenous population is pagan. The pagans are all receptive to Christianity. There is practically no Islamic influence among the indigenous tribes, but some of the Amhara people of the towns are Islamic.



Concerning Protestants, the Sudan Interior Mission has a station in the mountains of the District of Gofa, another at Cenchia in the District of Gemu, a third in Alga in the District of Hamer Bako. There is a Lutheran mission among the Konso in the District of Ganduls. The Sudan Interior Mission staff are American fundamentalists, and are not at all inclined to anything like ecumenical co-operation. They refuse even to co-operate with the other Protestant Missions; surely the situation with Catholics would be even worse! For the moment the problem does not arise, as no Catholic foundation has ever been undertaken.

#### SIDAMO PROVINCE

During his stay in Gemu Gofa, Father Hillman was able to get some information on the neighbouring Province of Sidamo. Also Fathers Delaney and Farrelly took advantage of their passage through Soddo (mentioned above) to find out about this Province, where relations with neighbouring Kenya should possibly be better, with the completion of the future Addis Ababa to Nairobi highway, passing through Sodo.

*Location.* Sidamo Province is to the east of Gemu Gofa, and also borders on Kenya. Its area is probably almost 300 square miles. It corresponds roughly to the areas occupied by the tribes of: Sidama, Wallamo, Jemjem, Darasa, Arero and Borena.

*Population.* The official population figure for this province is 2,212,907; and it may be assumed that the actual population is considerably higher. There are more than 600,000 people in Sidam District, and more than 500,000 in Wallamo.

*Religion.* The majority of the people in the Province are still pagans, but there is an ever increasing Islamic influence coming into the District from the east. There are Capuchins working among the Wallamo and some Combonians among the Sidamo. The remaining Districts have no Catholic Missions; in each of these Districts

there are one or two Protestant Missions, but they are few in number and there are whole tribes which have not been reached by them. The civil authorities earnestly desire more missionaries to bar the route of Islam infiltration. But this region would require a large number of personnel working under very difficult conditions.

## II. THE RELIGIOUS SITUATION IN ETHIOPIA

Ethiopia is a black African state which has a national church, dating back to the conversion of the country in the 4th century. As a result of its connections with the Alexandrian church, the Ethiopian Church is monophysite and of coptic rite. Nowadays, it is called the "Ethiopian Orthodox Church". The *Abuna* or head of this church was traditionally an Egyptian. For some years now, he has been an Ethiopian, but links with the Coptic Church of Egypt have never been broken.

It is unofficially estimated that more than half of the 25 million inhabitants of Ethiopia belong to the national Church, as against 6 million Muslims and many pagans and Christians belonging to other Churches. The clergy number about 100,000 and give the impression of being poor and badly instructed. Church services are very long. Only the very young or the very old receive Communion or go to Confession. There are several great national feasts.

The Church plays an important part in the life of the nation and to a large extent is regarded as the custodian of the national spirit and traditions. The young intelligentsia, however, are very critical of the conservatism of the Church, and many youths appear to have given up the practice of their faith. But there are some clerics who are working for the modernisation of the Church and in some places, the services are conducted in Amharic and not in Ge'ez, which nobody understands to-day.

The existence of the Orthodox Church means that missionary work is carried on in quite a different situation from that found in any other country in sub-Saharan Africa. A country which regards itself as the great bulwark of Christianity in the Horn of Africa, for over a thousand

years, cannot be put on the same level as a country where Christianity is of yesterday. In this situation, the missionary entering the country must present himself as coming to help a Christian country to develop and to extend the kingdom of Christ to those of its people who are not yet Christians, that is to say, almost pagans. The civil authorities have always insisted that missionaries be above any suspicion of proselytising among members of the Orthodox Church, and that no Catholic mission could penetrate those areas which were already Christian. In areas where the population is Orthodox, missionaries are sometimes allowed, specially in recent years, to do development work such as running schools, hospitals or agricultural projects. This is partly due to improvements in recent years, and partly to the desire for progress and the willingness to accept trained personnel who can assist such progress.

There are about thirty Protestant missionary societies working in Ethiopia. Thirteen of these societies are united in the Ethiopia Inter Mission Council. This Council has an organisation called Missionary Aviation Fellowship which provides air transport for its members, and in urgent cases, for Catholic missionaries as well. In addition, there are two large mission-related projects: Radio Voice of the Gospel, a powerful radio station which broadcasts programmes to all of Eastern Africa; and the All Africa Leprosy Rehabilitation and Training Centre. In general, relations between Protestant and Catholic missionaries are good, but the government prefers each denomination to have its own "zone of influence".

#### CATHOLICISM IN ETHIOPIA

For centuries, the Ethiopian Church was only connected to the Coptic Church of Alexandria. Its first contact with Rome came at the end of the 15th century with the arrival of the Portuguese, who believed that they had rediscovered the kingdom of the famous Prester John. They helped the Ethiopians to push back the Muslim invaders. A Jesuit mission was founded, and a great missionary, Father Pedro Paez, succeeded in converting

the emperor Za Dengel to Catholicism. Unfortunately his successors did not share his wisdom, and after some bloodshed, the Emperor returned to the traditional religion, the missionaries were expelled and the Catholics were persecuted.

In 1788 the priest George Egziabeher was appointed titular Bishop of Adulis, and was consecrated in Rome according to the Byzantine rite, by order of Pius VI, but his work was of brief duration. The Ethiopian mission was recommenced at the beginning of the 19th century by the Vincentian Father Joseph Sapeto. Then the well-known French traveller, Anthony d'Abbadie, persuaded the Congregation of Propaganda to erect an Apostolic Prefecture in Ethiopia. This was done and the Prefecture was entrusted to the Vincentians. One of the first missionaries was Blessed Justin de Jacobis (1838-1869). In 1846 another Apostolic Vicariate was erected for the Galla people and was entrusted to the Capuchins. Mgr Massaia (Vicar Apostolic and later Cardinal) worked there for 35 years. In 1894 the Apostolic Prefecture of Eritrea was erected. It was made an Apostolic Vicariate in 1911, and was likewise entrusted to the Capuchins.

As the number of Ethiopian clergy gradually increased, the Ordinariate for Catholics of Ethiopian rite in Eritea was erected in 1930. The Italian occupation, between 1935 and 1940, encouraged the development of Catholic missions, even though the non Italian missionaries had been expelled—at the expense of the Protestant missions and the Orthodox Church. New ecclesiastical districts were erected in 1937, while an Apostolic Delegation was established in Addis Ababa. The two Apostolic Prefectures of Hosanna and Endeber were set up in 1940. The liberation of Ethiopia by the allies, and the return of the Negus, at the end of the second world war provoked a strong anti-Catholic reaction, and the Orthodox and the Protestants used this to regain their lost territory. However, two Apostolic Exarchates for the Ethiopian rite in Ethiopia and Eritrea were established at Addis Ababa and Asmara, and in time the Catholic missionaries, Canadian, Dutch, French and even Italian were readmitted as auxiliaries for the development of the country. Recently some entry permits have been granted to missionaries as such.

The following is a list of the Catholic ecclesiastical districts at present:

1. Archdiocese of Addis Ababa, Ethiopian rite. (Local clergy);
2. Diocese of Adigrat, Ethiopian rite. (Local clergy);
3. Diocese of Asmara, Ethiopian rite. (Local clergy);
4. Apostolic Vicariate of Asmara, Latin rite. (Capuchins);
5. Apostolic Vicariat of Jimma, Latin rite. (Vincentians);
6. Apostolic Vicariat of Harar, Latin rite. (Capuchins);
7. Apostolic Prefecture of Hosanna, Latin rite. (Capuchins);
8. Apostolic Prefecture of Awasa (previously Neghelli), Latin rite. (Comboniens).

The first four districts mentioned above depend on the Sacred Congregation for the Oriental Churches, while the latter four depend on the Sacred Congregation for the Evangelisation of Peoples.

Therefore, there are two rites and two clergies in Ethiopia: in general, the diocesan clergy is of the Ethiopian rite, while the foreign missionaries are of the Latin rite. Contrary to what one might fear, the relationship between the two clergies is excellent. There were 9 Institutes of men religious (with 310 members) and 15 of Nuns (with 494 members) working in Ethiopia in 1970.

The Episcopal Conference has been in existence since 1964, and its Statutes were approved by the Holy See on December 15th, 1966. However, it is still in the organisation stages. Its president is the Archbishop of Addis Ababa, Mgr Asrate Mariam Yemmeru. Officially he is also the employer of foreign missionaries, except for Eritrea, where this is the responsibility of Bishop Asmara. In Addis Ababa there is also an interdiocesan Commission for Pastoral Liturgical work, a Study Centre and Research Centre and a Catholic Education Board.

#### MISSIONARY SITUATION IN ETHIOPIA

Ethiopian is not a missionary country in the generally accepted sense of the expression, that is, a country in

which all or most of the population is unevangelised. However, besides the Islamic peoples, there are other peoples who have been only partly evangelised, such as the Galla, who remain completely unevangelised, or the minority tribes of the lowlands and of the southern highlands. Therefore, it is in Southern Ethiopia, where some two thousand pagans live, that the greatest missionary potential exists. The greatest need is found here, if we consider, for example, that there are only about fifty priests between the Vicariate of Jimma and the Prefectures of Hosanna and Awasa.

The first missionary efforts were directed not towards preaching the Gospel to the unevangelised, but towards reconciling the Orthodox Christian with the Catholic Church. They did not have much success, and nowadays the missionary policy is to go to the non-Christians.

As we have already seen, the modern missionary effort in Ethiopia dates from the beginning of the 19th century, when the Vincentians recommenced in 1838. Then the Capuchins came and are now the most numerous. Later on, various other orders were called in as reinforcements: the Verona Fathers, the Augustinians and the Holy Family Fathers from Germany, the Brothers of the Christian Schools, the Canadian Jesuits, the English White Fathers.

When the Spiritans took charge of the Prefecture of Zanzibar, in 1862 no mention was made of Ethiopia although technically included in "all of Eastern Africa from Cape Guardafui in the north, to Cape Delgado in Mozambique" without limits to the interior, but you could say that in principle it took in at least the southern part of Ethiopia. Nevertheless, the first Spiritans to go into this country were some missionaries from Kenya, who during the second world war, were brought in as Chaplains to the Commonwealth troops, or to replace Italian missionaries who had been interned. When the war was over, they went back to Kenya.

Both of the territories which were proposed to us for our foundation, are in the Vicariate of Jimma. This Vicariate was erected on March 2nd, 1937, to replace the Prefecture of Kaffa, which had been established in 1913 by being separated from the Vicariate of the Galla, which itself dates back to 1846. Jimma embraces the Provinces

of Illababor, Wellega, Kaffa and Gemu Gofa. In actual fact, there are only missions in the Provinces of Wellega and Kaffa, with a small residence at Illababor.

According to the 1973 edition of the *Annuario Pontificio*, the Vicariate covers about 217,700 sq. kms. and has a population of 3,793,200 inhabitants, of whom 8,300 are Catholics. At the time of Father Hillman's visit and also that of Fathers Delaney and Farrelly, the Ordinary of the Vicariate was a Dutch Vincentian, Mgr Janssen, who has since been replaced as Apostolic Administrator by one of his confreres, Father H. W. Teuben. The latter is aided by 5 secular priests, 23 missionaries and 18 Nuns. There are about 40 minor seminarians and three major seminarians studying at Addis Ababa. The Vicariate has 18 missions with school and 14 charitable works.

(These figures differ slightly from those recorded by our confreres during their visit).

*To be continued*

J. BOUCHAUD

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## HOW I BECAME AN ETHNOLOGIST

*The Superior General has asked Father Charles ESTERMANN, of the District of Sa da Bandeira (Angola) to give an account of how he became a specialist in Ethnology. For the past fifty years, in Angola, Father Estermann has succeeded in carrying out his missionary work along with his scientific research. In actual fact, the latter improved his knowledge and thereby his love of the people among whom he works. This aided his missionary apostolate. We hope that this account will encourage some of our young confreres to take a greater interest in ethnology.*

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My interest in this human science did not begin at an early age. As far as I remember, it developed in a very material way. As scholastics, we were given the task

of packing the volumes of a work which had appeared, entitled "Die Religion der Naturvölker", the translation of a work by Mgr. le Roy called "The Religion of the Primitives". The German translation had been done by Father KLERLEIN, a brother of the Spiritan Klerlein, who was my first Latin Professor in Saverne, then first Prefect Apostolic of Kroonstadt, and later the first Bishop of Bethlehem. I remember that I read a few pages of the book, but my thirst for knowledge was only partly satisfied. This was at Knechtsteden in 1911-1912. At that time, I was in the third form. A while later, I learned that at the Senior Scholasticate, which was then in the same house, Father DIEMUNSCH was giving, for the first time, an elementary course in Ethnology. This Father, who at a later stage was my Professor of Philosophy (1916-1917), had to suspend the Ethnology course because of the war.

Then in 1920 or 1921, Mgr LE ROY gave us two conferences on African Ethnology which he had formerly given at the University of Strasbourg. It seems somewhat strange, that in the Senior Scholasticate no one thought of introducing a preliminary course in Ethnology, similar to the highly appreciated African linguistics course, which Father SACKLEUX was giving with such competence.

On the day of my Consecration to the Apostolate in July 1923, I was appointed to the Prefecture of Cubango in Angola. In private, Mgr LE ROY told me of his desire to send me to the Kwanyama, a people living in the extreme south of this jurisdiction, close to the S. W. African frontier.

First of all I had to learn Portuguese. This was aided by the fact I had to wait 3 months before leaving for Lisbon. In the very well equipped library at our Procure, I happened to find an ethnological treatise called "The Races and Peoples of the Earth", by DENICKER. Naturally my interest focused on the parts concerning Africa, and in particular the huge territory populated by the Bantus. As soon as I could understand enough Portuguese, I began to read the very detailed report by a former Governor of the district of Huila, which at that time formed part of the Kwanyaman ethnic group. At the same time, I browsed through the *General Bulletin*, and the *Catholic Missions*, where I found some very interesting reports by Father DUPARQUET.



In February 1924, I finally arrived at the mission of Mupa, which had been closed down in 1916, because of a shortage of personnel, and had just been reopened a few months before my arrival. Concerning the Christians at this station, who lived in little farms surrounded by hastily constructed huts, there was one striking feature. When the missionaries had moved on these people had followed them, even outside their own tribal area. Later they returned from this "exile", and formed groups again near the site of the abandoned station, but still remaining more than 70 km from the northern boundary of the territory of their original tribe.

Shortly after making contact with these people, prompted by my superior, Father DEVIS, I realised that amongst this people there was a small group of a different tribe, who were supposed to be Bochiman, although they had become completely adapted to the Kwanyaman way of life. In actual fact, their physical characteristics distinguished them clearly from their "fellow-citizens". After a few months, I learned that the older members among them spoke a "click" language, which was easy enough to verify. However, it took me several more years to realise that this was a small ethnic group of mixed Hotentot and Bochima origin. In fact, during my journey to Mupa, I had heard it said that there were still some camps belonging to these people in the surrounding forests.

I was only a few months in the mission when I received a letter from a German geographer who in 1913 had written his doctorate thesis on the Ovamboland, a region comprising the extreme south of south west Angola, and the north of south west Africa. He had also translated into German and published, in a specialists' review, some writings by Father DUPARQUET. He had found out that I was in Mupa from a short article which appeared in the *Knechsteden Echo*. What decided him to address himself to me was my keen desire to deepen my knowledge of the country and its many tribes. Actually, a short while before he had made contact with me, he was commissioned to publish a manuscript which contained a collection of the fables, riddles and songs of an ethnic group living south of the border. The author, who had died a few years previously, was a Finnish missionary from the Lutheran Church. Naturally I took advantage of this

correspondence to ask my 'penfriend' to send me a list of the works which had been written about the country in which we both had such an interest. This is how I came to get a loan of a treatise on the Kwanyaman people, published by a member of the Lutheran mission at Reé-*nanie*, as well as a grammar and dictionary by the same author, published in Berlin.

In 1928, a few months after the foundation of Omupanda, I sent my first article, written in German, to the review *Anthropos*. As the topic of this work was not completely confined to the Ambos, I had also consulted Father SUTTER, who had been recommended on the strength of his knowledge of the language and customs of the Gangela. I sent my manuscript to Father W. Schmidt, SVD, who at the time was involved in organising the missionary and ethnological museum of the Lateran. In the covering letter, I mentioned the "Bochimán problem" in the area. Some months later, I was amazed to learn from his long reply that SCHMIDT intended me to undertake ethnological research among the Bocchimans of Southern Angola. This he considered all the more urgent for a missionary to undertake because he knew that a Professor from Leipzig was preparing to go to Angola on a "scientific mission" among the Bochimans. At the time when this proposal reached me, I was fully occupied with the normal work attached to founding a mission. However, I spoke to Mgr KEILING about the matter. He agreed in principle, provided that there would be given an extra missionary, along with Father MITTELBERGER whose appointment had already been announced. At the same time, Mgr KEILING had written to Mgr LE ROY who himself sent me a letter of encouragement, which I still have. Nevertheless, this plan never progressed any further, firstly because the Mother-House could not assign another Father to the Prefect Apostolic, and secondly, because the efforts of Father SCHMIDT to collect funds for the venture were not very successful.

About the same time, Mgr KEILING received a circular from AFER (Conference of the African Catholic Missions) in Rome, — whose main men were Father DUBOIS, S.J. and Father PERBAL, OMI — asking him to propose one or two Fathers who could devote themselves to ethnological and linguistic work. Mgr KEILING sent in my name. I

will digress for a moment, to something interesting that happened at this same time. While taking a few days rest in one of our missions, I was very fortunate to come across a great work—the translation of a book entitled *Life of a South-African Tribe*, which had been written by a Swiss missionary, H. JUNOD. It was a treatise on the Thongs, an ethnic group from southern Mozambique. This work was even better than that of the German missionary which I mentioned already. Some time afterwards, this work was enlarged by the author and published in 1936 by Payot in two volumes. Later, I used it as a guide for the composition of my three volumes on the *Ethnography of South West Angola*. (For the moment I will leave this point and resume the main trend of events)... Appointed Principal Superior of the District of Counène in 1932, I moved once again to a new area, first to Huila and then from 1932 on I was in Sa da Bandeira. This particular area stretches from the sea right to Counène, and is a real paradise for an ethnographer, with about twenty different tribes of average or smaller size.

In 1933 I was received as a member of the African Institute of London. The Director, Dr. WESTERMANN, with whom I had already been corresponding, asked me to write for the review "Africa", edited by this institute. I agreed, and sent him a short study of the Ovambo people, written in German. However, he was sorry that I had written in German, as he already had too many articles in this language, so he suggested that I use French instead. Nevertheless, the work in question was published in "Zeitschrift für Ethnologie" in Berlin. Father SCHMIDT also wished the articles intended for "Anthropos" to be in French.

Between the years 1935 and 1938, I collaborated as an ethnographer in the realisation of a project of the Minister of the Colonies of Lisbon—to compose an album on Southern and Central Angola. This I did on a number of widely-separated journeys with a Moçâmedan lawyer who was an excellent photographer. Unfortunately the work, at least as it had been planned and partly executed, never actually saw the light of day. My co-author was satisfied to print a small and badly illustrated volume, in which he included my explanatory text on the first two tomes. The first one dealt with the Non-Bantu people of

South-West Angola. On these primitive peoples, especially the negro ones, nothing had been published up to this time.

In 1942 I was appointed Principal Superior of the new Spiritan District of Nova Lisboa, while continuing to live in Sa da Bandeira. Despite the surplus of work inherited in this appointment, during my nine years of office, I was able to have several articles published in the following reviews — "Africa" (London), "Anthropos" (Mödling & Fribourg), "The Bulletin of the Neuchâtelois Geography Society", and "Portugal em Africa" (Lisbon).

At this stage, it may be well to explain how its sometimes possible to combine missionary work with ethnographic research. During this period, I often visited catechetical posts which I had founded in 1940, around Vila Arriaga, an administrative centre located at the base of the Huila plateau. Some months after first making contact with these people, I was able to arrange for a group of young catechumens and neophytes to come in the dry season, when leisure time was plentiful, and to recite for me various proverbs, riddles and fables.

The year 1951 marks a turning-point in my ethnological studies. An old professor at the college of Sa da Bandeira, who was a friend of mine and also enthusiastic about this science, held the seat of ethnology at Lisbon University, and was able to get a monthly subsidy for me from the Department of Scientific Research. I told this good news to Father Clemente PEREIRA, who was visiting Angola at the time, during a meeting of Principal Superiors, which was also attended by my successor Father Albino ALVES. This news led my confreres to believe that I wanted to be freed from missionary service, and they were considering replacing me as director of the Sa da Bandeira mission. However, I made it quite clear to them that it would be relatively easy for me to organise things so that I could still look after this mission, and I was right. In actual fact, there was never any suggestion from Lisbon that I give up my priestly ministry. Meanwhile, I had got permission from the Mother-House to devote more time than before to ethnographic research and to writing my notes. Even my appointment in 1956 as Vicar General of the diocese did not bring any great change in the situation, as Mgr

RIBEIRO DE SANTANA was kind enough to exempt me from all the bureaucratic duties normally connected with this "honour".

So, with everything in my favour, I was able to produce three volumes on the Ethnography of South-west Angola, edited by Junte of Lisbon, and also a little illustrated work on hair-styles with an explanatory text in Portuguese and in French. For a small section of the first volume on Ethnography, I was able to use the notes of Father METTELBERGER. I was equally lucky for the second and third volumes, as I was able to use the notes contributed by Father LE ROUX.

Since my semi-retirement, I have been able to continue producing works: among others a small volume on "spiritualistic possession"; also an album in colours dealing with: the hair-styles, dress and works of the Mwila women, with explanatory notes and texts in four different languages. A similar volume concerning other ethnic groups which is at present gone to press in Lisbon. An even more important work is my collection of stories, in bilingual texts (Bantu and Portuguese) with an introduction and commentary written in collaboration with Father Antonio SILVA. It was printed in Luanda.

There had been a mention of publishing a French translation of my *Ethnography*. This suggestion came from Mr CORNEVIN, Head of the Study-centre for Africa and Overseas. With this in mind, the first two volumes were translated by Father LE ROUX and HUSSER respectively. However, when the manuscripts were presented to the publishers, firstly to Berger-Levrault, and then to Payot, they were refused. By way of compensation, it was decided that it would be a good idea to bring out an English translation for publication in the States. This work is being directed in close collaboration with the author, by the Ethnographer Dr. Gordon GIBSON, of the Smithsonian Institute, Washington.

Ch. ESTERMANN, C.S.Sp.

## PORTRAIT OF A MISSIONARY

### Father Marius Balez (1890 - 1972)

*It is no longer customary to publish obituary notices in the General Bulletin, since most Provinces and Districts have their own bulletins now. However, we are making an exception in the present case, because for some years past, Father BALEZ was the only non African priest who was able to return to Guinea, after the mass expulsion of May 1967. He was thus the sole representative of the Congregation, and as such is worthy of special mention.*

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Father Marius Balez was born on December 26th, 1890, at Recoules-de-Fumas, in Lozère. His early years, spent in a very Christian family and environment inspired his priestly and missionary vocation. The influence of the apostolic school at Cellule—which recruited a good number of its pupils in the Lozère—first brought him into contact with the Congregation. Marius would normally have entered Cellule at the age of 14, to commence his studies, but the laws against Congregations had summarily closed down our apostolic schools, about the end of 1903. The Congregation then transferred its schools abroad, to Gentinnes in Belgium and to Suse in northern Italy. Marius Balez arrived at Suse in October 1904. In 1908 he came back to Lozère to the college of Langogne. At an earlier period—from 1875 to 1883, this college had been entrusted to our Congregation. In gratitude for the service rendered, the Bishop of Mende now authorised the Congregation in 1908 to make a small foundation which was, in fact, secretly an apostolic school. Marius Balez spent two years there, and moved on to Gentinnes for his final year.

In 1911, having finished his secondary studies, he was called up for military service. He was posted to

Montpellier, where he remained until the autumn of 1913. At the end of his military service, he entered the Novitiate of Chevilly, but this did not last long. With the declaration of war on August 2nd, 1914, he was called up once again. However, his military career was very short-lived; he was injured at Lorraine on August 22nd, and evacuated to Bordeaux. Although the wound to his arm was not very serious in itself, it became infected and pulmonary complications followed. His state of health cannot have been very good, as he was discharged completely from service on May 5th, 1915—an exceptional measure reserved for those considered completely unsuitable for any military service, even behind the lines.

His superiors first sent him to Montaña to convalesce, and to begin his Philosophy studies. Having spent a year in a sanatorium, he entered the Senior Scholasticate at Langonnet. On March 31st, 1918, he made his first profession there, having completed his last few months of the novitiate. In 1919, he returned to Chevilly where he was ordained priest on April 25th, 1920.

In July 1920, he was assigned to Guinea, and took the boat in the month of August. Later on he said, to describe his arrival: "I was so thin and pale that the Sisters sent to meet me were reduced to tears, believing that I would not last long there". They were wrong; the climate in Guinea did him a lot of good, and by 1936 he weighed over 13 stone. His first post was in Boké, about 200 miles north of Conakry. Officially he remained there until 1935, but during this time he filled a number of other posts in a temporary capacity. For a while he was the Director and sole teacher at the Junior Seminary of Dixinn. After a few months leave, he served as curate at Conakry. For a period he moved from mission to mission replacing confreres on leave, until finally in December 1937, he was appointed Director of the mission of Boffa, where he remained for 22 years until 1959.

In 1940, in accordance with the instruction of the Holy See—which prescribed that the office of Religious Superior no longer be held by the Ecclesiastical Superior—Father Balez was appointed Principal Superior of the District. Whereas in other Districts, the division of powers

caused no great difficulties, here it was not so (<sup>1</sup>). Father Balez, who held the office of Principal Superior up to 1947, did all that was possible in the circumstances, and his efforts were deeply appreciated by his confreres.

In 1959, Father Balez handed over the mission at Boffa to an African Father, and spent the next two years replacing Fathers on leave. In 1961, he became curate of Kataco and remained there until May 31st, 1967, the date of his expulsion along with all the other non-African missionaries. It now seemed impossible that he would be able to realise his wish to finish his days in Guinea, where he had spent almost 47 years.

When he arrived in France, he accepted a position as Chaplain in the upper Pyrenees. However, good friends were working on his behalf. Pleading humanitarian reasons—his age, his devotion for almost a half-century—they succeeded in obtaining permission from the President of Guinea for him to return to that country. This was a gesture of peace, which aroused the hope of seeing Guinea open its doors to other missionaries, but this hope was to prove vain.

Father Balez left for Guinea in September 1968. His return—for which a special exception had been made—was the most beautiful tribute a missionary could receive. He was welcomed by the Guineans as one of their own: he was not looked upon as a foreigner, but as a man who was returning to his own country. His preference in Guinea had always been for the country of Baga, and in particular the mission of Kataco, where from the beginning he organised catechism classes, the little bush schools; then it was he who erected the first buildings and furnished them. Outside Kataco, he considered himself an exile. It was therefore no surprise that on his return, Mgr Tchidimbo entrusted once again the post of Kataco

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(<sup>1</sup>) The Superior General himself was not very convinced of the value of this division of powers: "General Bulletin", December 1938, p. 706.

Concerning the particular case of Guinea, see: "General Bulletin", September-October 1949, pp. 196-197. A re-reading of these texts makes one realise the progress that has been made since then.



to him. He took up the work which had been interrupted 18 months previously. Simply and without any fuss, he was accepted by everyone, both Christians and non-Christians, as one of their own.

When leaving Paris in September 1968, Father said to a journalist: "I would like to die there where I have spent the greatest part of my life. Maybe in about fifteen years...". He was granted the first part of his wish, but in four years he was called to God. The following lines are from a letter on Father Balez's last days, written by Mgr Barry, the Apostolic Administrator of Conakry and Kankan:

"Father Balez, a month or two before his death, found himself getting very tired, but he seemed to be able to handle this tiredness. He also complained about a pain in his left side, apparently merely superficial. He spoke of this again during the five-day retreat we passed together.

"All the priests of the Archdiocese and the Apostolic Prefecture of Kankan—numbering 10—met for the annual retreat from Wednesday October 11th, to midday Monday October 16th, 1972. Needless to say, during these privileged days Father Balez was for us a model of regularity and fervour.

"For the closing of our retreat, I had invited the Nuns from the two communities of Conakry to have lunch with us and to take part in our Eucharistic Celebration. The atmosphere was one of fervour and of joy: we were all so happy to be reunited once again around the altar and at table.

"Before this 'family reunion', Father Balez had already packed his case, having decided to return to his own people—the Bagasas as soon as possible after the meal. Despite all our attempts to persuade him otherwise, he left us at the hottest part of the day, without taking his customary siesta. It was three o'clock on Monday October 16th. He slept at Boffa and then the following day he reached his home—a 'hard' home, but one which this missionary loved. For those who knew him he was essentially a missionary, completely taken up with his ministry. It is this zeal for evangelisation which caused

him to leave Conakry suddenly, because he wished to resume his catechism classes, and the visiting of his out-stations, without delay. Though hardly yet recovered from his long and tiring journey, for the two days before his death, on January 18th, he did a 'quick run' to Kamsar—60 kilometres from Kataco—from where he returned at about four o'clock, in the very hot sun.

" God chose the evening of October 18th to summon his servant to him. It was a painless death. When he was finishing his usual frugal dinner, just as his servant was giving him some guava fruit for dessert, he collapsed and died.

" He died just as he had lived: in silence and without being a burden on anyone, lucid and active right to the last moment.

" The sad news of his death spread very quickly in his huge parish, which includes several out-stations. At Conakry, we were informed by radio message from the regional Governor which reached us at 11.30 p.m.

" The news was received everywhere with great sadness, and groups came to Kataco from all over to pray for this exceptional missionary and also to ask for his intercession, because many of our Christians remember Father Balez as a saint. This is the word that is used, and it is enough to see the great numbers of our parishioners flocking around his tomb, to know that this word expresses a definite conviction.

" It was a huge funeral. Father Balez who would have liked to die anonymously would have been astonished to see so many people pay their last respects ".

The following are the words of a Guinean Sister of the Order of Saint Joseph of Cluny: " The ceremonies on the occasion of Father Balez's death were the same as those when one of our 'elders,' dies. Nobody wore mourning for him, and on the 30th day after his death, a feast was held in his honour. On that day, the whole of Bagati (the country of the Bagas) celebrated the occasion as if for a king. They wanted to render to this well-loved Father the homage which was his due. Indeed, his memory was celebrated by prayers, songs, dances and

the work that went into making the preparations. A huge crowd had come from Conakry and its surrounding area, from Fria, Boffa, Kissidougou and the nearby villages. I never saw so many people in Kataco.

During the night of November the 17th and 18th, right up to the time for Mass, the different parishes took their turn for Adoration of the Blessed Sacrament. Then, in the morning, Mass was concelebrated by six of our priests, including Mgr Barry.

As in the Gospel narrative, we had to feed this crowd, and the christians performed the "miracle" by supplying eight cows, sheep, hens, rice, oil, palm and red wine, and they also collected some money.

The Lord truly exalted the memory of his servant. And his tomb preaches to the Bagas: "that the twisted become straight and the straight become fervent", according to an expression of the Soussou (a Guinean tribe)".

All the confreres who knew Father Balez will certainly agree with the tribute paid to him by Mgr Barry: « He always lived his life as a religious very seriously, fully accepting what it involved. He knew that it was only by fidelity to the Rules and Constitution he would be able to devote himself with all his force to the delicate and difficult task of the apostolate in Guinea ". He made it a point to be faithful in everything, even in small things, and "for a missionary whose life was so active and who was so much at the disposal of others, that is something splendid and admirable".

For a country with so few priests, the loss of one leaves a gap that cannot easily be filled. However, on January 7th, 1973, the Lord provided a replacement through the ordination to the priesthood of a Guinean seminarian. May he be the first of many.

H. LITTNER

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# THE SPIRITAN FAMILY

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## APPOINTMENTS

*Principal Superior of Auteuil:* Father Luciano Rozo (2nd three-year period, dating from 15th November, 1972). (19th February, 1973).

*Principal Superior of the Congo:*

Father Joseph Gross, dating from 1st June 1973. (6th March, 1973).

Father Clément PIERS' mandate has been extended to 1st June, 1973. (6th March, 1973).

## WITHDRAWAL FROM WORKS

*United States West:* Parish of Sainte-Marie de Rifle, of the Archdiocese of Denver (Colorado).

## CHANGE OF ADDRESS

1. Reverend Father Provincial C.S.Sp.  
Fatima Church  
Bushe Street  
CUREPE, Trinidad, W. I.
2. The Principal Superior C.S.Sp.  
B. P. 79  
97201 FORT DE FRANCE  
Martinique.
3. The Principal Superior C.S.Sp.  
Paroisse de la Cathédral, B.P. 105  
KINDU, Zaïre.
4. Reverend Father Principal Superior C.S.Sp.  
Catholic Church, P.O. Box 225  
VREDE, O.F.S., South Africa.

5. - The Principal Superior C.S.Sp.  
Maison des Œuvres, B.P. 58  
97462 SAINT DENIS  
Ile de La Réunion.
6. The Principal Superior C.S.Sp.  
St François d'Assise  
PAMPLEMOUSSES  
Ile Maurice, Océan Indien.
7. (For the address of the Seminary College at Fort-de-France, do not put the postal box number 575). The address now is:  
Séminaire-Collège  
rue Martin Luther King  
97201 FORT-DE-FRANCE  
Martinique.

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## CONSECRATION TO THE APOSTOLATE

### FIRST CONSECRATION TO THE APOSTOLATE:

#### Three-years Vows:

at *Glenwood Springs* (Colorado), August 1st, 1972, the novices:  
 BROUSSARD William Gregory (Brother), born May 8th, 1949, at New Iberia (Lafayette);  
 LAMERS John Wayne (Brother), born 27th, 1949, at Denver (Denver);  
 PREININGER Thomas Joseph, born March 31st, 1949, at Port Huron (Detroit);  
 SEITER Charles David, born September 15th, 1949, at Conway (Little Rock).

#### Three-year commitment:

at *Kilshane* (Ireland), on September 8th, 1972, the novices:  
 McDONALD Ian, born May 27th, 1953, at Stockport, Cheshire (Shrewsbury);  
 MCFADDEN John, born September 22nd, 1952, at Mt Sorrell, Leicestershire (Nottingham);  
 MARSH Philip, born March 4th, 1953, at Hartlepool, Durham (Hexham & Newcastle).

**RENEWAL OF VOWS:****For three years:**

at *Bertoua* (Cameroon), on October 8th, 1972, Brother Cornelius GLJSBERS (Brother PANCRATIUS).

at *Bertoua* (Cameroon), on December 9th, 1972, Brother René WORMER.

in *Rockwell College*, on December 11th, 1972, Brother Finbar KELLY.

**For two years:**

in *Oyem* (Gabon), on December 8th, 1971 (sic), Max DETCHEVERRY.

**For one year:**

in *Aldenham Grange* (England), on September 17th, 1972, Brian FULTON and Roderick MINOGUE.

at *Castlehead* (England), on September 19th, 1972, Hugh ROONEY.

**RENEWAL OF COMMITMENT:****For one year:**

at *Aldenham Grange* (England), on September 17th, 1972, Terence CASEY and Colin SMITH.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

at *Bertoua* (Cameroon), on December 10th, 1972, Brother Johannes BRASPENNING (Brother ROLAND).

**MINISTRIES AND ORDERS****Lectorate:**

at *San Cugat del Vallés* (Spain), on February 6th, 1973, by Father Waldó Garcia Romero:

Aniceto MONTERO TIERNO, Francisco Javier SOBRAL ALFONSO, Juan LAZARO SANCHEZ, José AGUILAR TURNER.

**Priesthood:**

at *Ennis* (Ireland), on June 19th, 1971 (sic), by Most Reverend Michael Harty, Bishop of Killaloe:

John DOYLE.

at *Caherconlish* (Ireland), on December 17th, 1972, by Most Reverend Joseph Whelan, C.S.Sp., Titular Bishop of Tre Taverne:

Patrick Mary RYAN.

**OUR DEAD**

Brother IVAN van ROOSMALEN, of the District of Bangui, died at Rotterdam on January 23rd, 1973, aged 54 years. He had been professed for 20 years.

Father Thomas WALSH, of the Irish Province, died at San Francisco (U.S.A) on January 29th, 1973, aged 60 years. He had been professed for 39 years.

Father Paul ALKER, of the German Province, died at Menden on February 5th, 1973, aged 86 years. He had been professed for 63 years.

Father Anthony HACKETT, of the Province of the United States East, died at Lafayette on February 10th, 1973, aged 84 years. He had been professed for 60 years.

Father Johannes PAULS, of the German Province, died at Knechtsteden on February 14th, 1973, aged 28 years. He had been professed for 52 years.

Father Michael BARET, of the District of Reunion, died at Tampon on February 15th, 1973, aged 70 years. He had been professed for 51 years.

Father James SIMPSON, of the Province of England, died at Liverpool on February 15th, 1973, aged 51 years. He had been professed for 33 years.

Father Christianus FAKKELDIJ, of the Province of Holland, died at Utrecht on February 16th, 1973, aged 54 years. He had been professed for 34 years.

Father Louis ANGLADE, of the District of Madagascar, died at Diego Suarez on February 23rd, 1973 aged 71 years. He had been professed for 51 years.

Father Joseph MAMIE, of the Province of Canada, died at Montreal on March 10th, 1973, aged 81 years. He had been professed for 57 years.

Brother MARY-JARLATH HUGHES, of the Irish Province, died in Rockwell on March 10th, 1973, aged 75 years. He had been professed for 44 years.

Father Adolphe MALEJAC, of the Province of France, died in Chevilly on March 12th, 1973, aged 76 years. He had been professed for 50 years.

Brother Michael PLATT, of the Province of Germany, died in Knechtsteden on March 12th, 1973, aged 70 years. He had been professed for 51 years.

Father Pierre RETAILLEAU, of the District of Guadeloupe, died in Chevilly on March 21st, 1973, aged 63 years. He had been professed for 40 years.

Brother John-Francis REARDON, of the Province of U.S.-East, died in Sharon on March 23rd, 1973, aged 69 years. He had been professed for 24 years.

Father Joseph HUBSCH, of the Province of France, died in Saverne on March 24th, 1973, aged 67 years. He had been professed for 46 years.

Father Antoine STOLL, of the Province of France, died in Wolxheim on March 26th, 1973, aged 83 years. He had been professed for 60 years.

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## NECROLOGY FOR 1972

## I. FATHERS

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
LE NY Gaston . . . . .	2 Jan.	France	82 yrs
WALTHER Charles . . . . .	3 —	France	84 —
GOETZ Alfred . . . . .	18 —	France	84 —
MULLINS Joseph . . . . .	21 —	Ireland	73 —
HAAS Francis . . . . .	28 —	U.S.A. East	78 —
HOUPERT Paul . . . . .	31 —	Yaoundé	72 —
SCHMITT Ernest . . . . .	7 Feb.	Guadeloupe	63 —
HERPERTZ Josef . . . . .	13 —	Germany	68 —
ROBERT François-Xavier . . . . .	28 —	France	85 —
SCHERRING Lucien . . . . .	28 —	Luanda	68 —
VAN DEN DUNGEN Johannes . . . . .	29 —	Amazonas	73 —
HERBINIERE Emile . . . . .	2 March	France	85 —
KOEPF Peter . . . . .	3 —	Germany	78 —
MOLL Albert . . . . .	8 —	Yaoundé	62 —
SCHIBLER Eugène . . . . .	15 —	France	84 —
WEIGAND August . . . . .	26 —	U.S.A. East	69 —
TEERNSTRA Julius . . . . .	28 —	Holland	80 —
DELAIRE Jean . . . . .	10 April	Rome	82 —
MULLER Victor . . . . .	15 —	France	65 —
WELLE Franz-Josef . . . . .	18 —	Bethlehem	36 —
VERMEULEN Josephus . . . . .	25 —	Bagamoyo	62 —
DUSSOUET Dominique . . . . .	4 May	France	73 —
CORNU Charles . . . . .	9 —	France	79 —
NOLAN Joseph P. . . . .	17 —	Ireland	55 —
HOSPEL Johannes . . . . .	25 —	Germany	69 —
DE KORT Gerardus . . . . .	28 —	Holland	55 —
WOEHREL Arthur . . . . .	8 June	U.S.A. East	53 —
ESNAULT Henri . . . . .	9 —	Guiana	83 —
DEGRUSON Jean-Marie . . . . .	15 —	Yaoundé	59 —
TERNET Roger . . . . .	20 —	France	53 —
BEVAN Louis . . . . .	27 —	France	88 —
HYERNARD Jean . . . . .	30 —	Bangui	60 —
PARENT Jean . . . . .	4 July	U.S.A. East	74 —
QUIN John . . . . .	5 —	Ontario	59 —
VAN DE KIMMENADE Martinus . . . . .	8 August	Bagamoyo	79 —

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
GUIBERT Pierre . . . . .	9 August	Congo	58 yrs
O'SHEA Patrick M. . . . .	16 —	Kenya	51 —
WALSH Anthony J. . . . .	23 —	U.S.A. West	73 —
HOFFMANN Robert J. . . . .	25 —	Belgium	52 —
O'CONNELL Daniel A. . . . .	2 Sept.	Ireland	54 —
SANDERS Franciscus . . . . .	4 —	Holland	63 —
BALEZ Marius . . . . .	18 Oct.	Guinea	81 —
GRENNAN James . . . . .	8 Nov.	Kenya	70 —
BLASS Wilhelm . . . . .	9 —	U.S.A. West	71 —
GVAUD Gabriel . . . . .	11 —	France	60 —
BUBENDORFF François-Xavier . . . . .	14 —	France	68 —
REMY André . . . . .	22 —	Belgium	58 —
McGEOUGH Edward P. . . . .	24 —	Ireland	55 —
HERR Wilhelm . . . . .	2 Dec.	Bethlehem	54 —
VAN KEMENADE Johannes . . . . .	2 —	Central Brazil	60 —
BETTEMBOURG Jean . . . . .	4 —	France	79 —
ETIENNE Gustave . . . . .	17 —	Kongolo	55 —
MARCOUX Henri . . . . .	27 —	Canada	36 —
FINN Walter . . . . .	31 —	Ireland	73 —

## II. - BROTHERS

DE BIEMAN Olaf . . . . .	2 Feb.	Holland	70 yrs
GOMBLER Hartmut . . . . .	5 March	Germany	72 —
TRÖNDLE Rudolf . . . . .	23 —	Germany	69 —
VAN DER LEE Leo . . . . .	11 May	Holland	69 —
THIESSEN Osmund . . . . .	19 July	Germany	54 —
HETTGEN Ansgar . . . . .	31 —	Germany	61 —
BRONVAL Colomban . . . . .	7 August	Martinique	78 —
HUTHMACHER Jakobus . . . . .	26 —	Bethlehem	87 —
ALTENKAMP Maria-Tarcisius . . . . .	5 Sept.	Bethlehem	75 —
CRIBIER Sylvestre . . . . .	30 —	France	66 —
COENDERMAN Servatius . . . . .	10 Oct.	Holland	82 —
PINTO DA SILVA Bonifacio . . . . .	11 —	Portugal	48 —
WENDLING Vital . . . . .	17 Nov.	France	73 —
BEGO Gabriel . . . . .	19 —	France	72 —





# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**N° 768**

**APRIL-JUNE 1973**

**GENERALATE C. S. Sp.  
ROME**





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# SUPERIOR GENERAL'S MESSAGE

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## THE MESSAGE OF EASTER

*How could I speak to you at this time of Easter of anything else than Christ Risen? This year I had the joy of spending Holy Week and Easter among our confreres in Nigeria, and I could see for myself that the gladness of Christ is present and living in the new Christian churches to whose development Spiritans have contributed in no small way. I shared the joy of the people in the ordination to the priesthood of twelve young Nigerian Spiritans. Yes, Christ has risen and works in His Church, spreading across the world His message of victory and happiness.*

*We are the witnesses of His message and as Spiritans our lives have no meaning without Him. Already in the past I have often emphasised that our communities should manifest our Easter joy—that each of us should be a bearer and messenger of this joy to others. This is possible only on certain conditions.*

*We cannot be messengers of Easter if we do not believe in the Church and its teaching, if we question even the most solemn affirmations of the ages-old faith of the Church. On what will our joy be based if we undermine its foundations? A recent unanimous declaration of the International Theological Commission warns us against a false pluralism which can destroy the unity of faith and communion with the Universal Church past and present. How could we find joy in our Christian vocation—religious and missionary—if we are no longer certain of the Resurrection of Christ, of the value of the religious life, of the meaning of Church ministry and of the priesthood? Recently some young Spiritans complained to me that their professors of theology gave them no clear teaching about their way of life. How can they feel at ease in their vocation if those who guide them do not know where they are going? "If the blind lead the blind..."*



*In fact, however, all share this responsibility. I recently received an official request for laicisation from one of our confreres who left the congregation some time ago. As the first cause for leaving his letter mentioned the infractions of the vow of poverty he had seen when he was a young bursar in one of our communities: priests keeping for their own use money received for ministry, old age or war pensions, gifts from their families, etc. How can I show my joy in Christ Risen if I have recourse to such subterfuges to gain small unauthorised pleasures?*

*The same holds true as regards our bearing witness in obedience to the Church. How many religious have confided to me their suffering—silent suffering since one is so quickly labelled a conservative or a progressive—because of the liberties taken with the liturgy? People come to participate in the Eucharist of the Church and they are subjected to the innovations of Father So-and-So. Objectively, is it not the same state of mind that leads some to maintain the Mass of St Pius V and others to invent their liturgy? It is a question of personal preference which comes first. Do I then find it more joyful to celebrate the Resurrection of Christ separate from His Church, than in union with His Church in 'the simplicity due to Christ' (2 Cor. 11, 3)? And if I am in a position of authority, can I ask others to obey if I myself give public example of disobedience?*

*Speaking to Superior Generals on 25 May, Pope Paul VI reminded them that religious are among the principal agents in the efforts for renewal and conversion which the whole Church is invited to make on the occasion of the next Jubilee. He underlined as special points for action: community prayer and private prayer, self-denial, a life of brotherly affection. And he added: "It is above all the example of a life valorised by spiritual joy and the unswerving will to serve God and men which today will still draw others to the religious life."*

*Have we within us this joy—the joy of Easter inseparable from the Cross, the joy of the suffering Servant?*

Joseph LÉCUYER  
Superior General C.S.Sp.

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## DECISIONS OF THE HOLY SEE

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### APPOINTMENT OF FATHER FRANÇOIS MORVAN AS BISHOP OF CAYENNE

The *Osservatore Romano* of Sunday 10 June announced that the Holy Father had acceded to the request of the Most Rev. Alfred MARIE C.S.Sp. to be relieved, for reasons of health, from the government of the diocese of Cayenne (French Guiana).

On the same day, the appointment of Father François MORVAN C.S.Sp. as Bishop of Cayenne, was announced.

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The Most Rev. Alfred MARIE, born in 1899, was appointed to the District of the West Indies in 1926. After a period as curate at Point-à-Pitre (Guadeloupe), he was appointed Parish Priest at the Cathedral of Fort-de-France (Martinique). At the beginning of 1945, he was appointed Vicar Apostolic of Guiana, and in 1956 he became Bishop of Cayenne.

Father François MORVAN, born in 1922 in the diocese of Vannes, was appointed to Senegal in 1950. Professor at the Senior Seminary, he was Superior and Rector from 1953 on. Recalled to France in 1963, he was appointed Superior of the Senior Seminary of Mortain. From 1966 until 1970, he was Provincial of the French Province. In 1971 he returned to Senegal where he was put in charge of the spiritual formation of the Brothers of the Sacred Heart.

**INDULT ACCORDING RETIRED SPIRITAN BISHOPS  
AN ACTIVE AND PASSIVE VOTE FOR THE COMING  
GENERAL CHAPTER AND FOR PROVINCIAL CHAPTERS**

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SACRED CONGREGATION  
FOR RELIGIOUS &  
SECULAR INSTITUTES

Prot. No. 17494/73

Most Holy Father,

The Superior General of the Congregation of the Holy Ghost requests that, notwithstanding the prohibition of Can. 629 § 2, Spiritan bishops who have retired may have active and passive vote in the election of delegates to the various Chapters (General and Provincial) for the reasons explained.

And may God etc...

In virtue of the powers granted by the Supreme Pontiff, this Sacred Congregation for Religious and Secular Institutes, taking into account the reasons given grants the favour requested with effect up till the next General Chapter, at which the matter is to be discussed.

Notwithstanding anything to the contrary.

Given at Rome the 14th day of May 1973.

L.S.

G. BOLDUC C.S.V.  
*Official*

† Aug. MAYER  
*Secretary*

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### Commentary

Canon 629 prescribes that when bishops retire, they are to return to their Institutes; they are free to select the community of their choice, but they have no voting rights, active or passive.

This regulation originated in the 16th century and had a precise historical reason. In order to ensure peace in the religious orders, and to eliminate real abuses in the matter, Pope Paul IV decided in 1559 that retired bishops would no longer have either active or passive vote, should not participate in elections of their Institutes, could not be elected to any post. The Code of Canon Law merely repeats these prescriptions.

Taking into account the concrete situation in the Congregation today, the General Council considered that at least a partial dispensation from Canon 629 § 2 should be requested from the Holy See, so that retired bishops would have a vote for the General Chapter of 1974, as well as for Provincial and District Chapters. The Holy See has now granted this request, stipulating that the next General Chapter should take a decision on the matter for the future.

There were a number of reasons for the request presented by the General Council. It is scarcely logical that Holy Ghost bishops have active and passive vote as long as they are in office (General Customary No. 25) but lose this right when they retire, especially if this is done because of bad health, or out of obedience to the invitation of *Christus Dominus* no. 21 when they have reached the age of 75.

It seems quite out of place that retired bishops should be treated in the same way as those who have obtained an Indult of Exclaustration and for practical purposes are living outside the Congregation, or those who, after having abandoned the religious life for months or years, if they return, have no further right to vote (Can. 2385).

The Congregation now has 17 retired bishops, 9 of whom live in their Provinces, and 8 of whom have remained in mission countries working as simple missionaries. There are thirty Holy Ghost bishops still in office.

# TOWARDS THE GENERAL CHAPTER

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## REPRESENTATION OF PROVINCES AND DISTRICTS AT THE GENERAL CHAPTER OF 1974

The General Council, according to the terms of its responsibility for preparing the ordinary General Chapter of 1974, has now defined the system of representation, as stipulated in No. 162 of Directives and Decisions.

### I. Determination of the number of capitulants

In the course of the extraordinary General Chapter of 1968-1969, many capitulants expressed themselves in favour of limiting the number of Chapter members, since experience showed that a too numerous assembly is less efficient. At that time an approximate figure of 75 was indicated, although the General Chapter did not decide in the matter, leaving this to the General Council. The General Council has decided that the number of capitulants should be between 75 and 80, including the 9 members of the General Administration (CDD 161 b).

### II. Determination of voting circumscriptions

The system of representation is based on the norms laid down in CDD 162:

- a) *not to group Provinces or Districts together (CDD 162 a);*
- b) *to assign a delegate to every Province or District having at least 20 members (CDD 162 c).*

However, the General Council decided to make an exception of the District of Cabo Verde with its 15 members, since it represents a particular field of Spiritan apostolate and has its own contribution to make to the Chapter.

Four groups will vote with their *Province of origin*:

- 1) the General Administration - Rome, Fribourg and Paris 33 members;
- 2) the Principal Community of the French Seminary in Rome 11 members;
- 3) the District of St-Pierre-et-Miquelon 5 members;
- 4) the Principal Community of Ethiopia - 5 members.

### III. The number of delegates for each circumscription (CDD 162 b)

The General Council adopted the principle of one delegate for every 100 members or fraction of 100 - one delegate for up to 100 members, two delegates for 101 to 200, three delegates for 201 to 300.

In each circumscription the number of members will be that indicated on 1st January 1973 by Provincial and Principal Superiors.

In the table below circumscriptions are set out according to their numerical importance:

<i>Provinces and Districts</i>	<i>Number of members</i>	<i>Number of delegates</i>
1) France . . . . .	569	6
2) Ireland . . . . .	516	6
3) Holland . . . . .	215	3
4) U.S.A. East . . . . .	203	3
5) Germany . . . . .	185	2
6) Kenya . . . . .	167	2
7) Yaoundé . . . . .	165	2
8) Portugal . . . . .	131	2
9) Sénégal . . . . .	118	2
10) Congo . . . . .	113	2
11) Nova Lisboa . . . . .	107	2
12) Bangui . . . . .	99	1
13) Madagascar . . . . .	94	1
14) U.S.A. West . . . . .	90	1
15) Luanda . . . . .	90	1
16) Sierra Leone . . . . .	80	1

<i>Provinces and Districts</i>	<i>Number of members</i>	<i>Number of delegates</i>
17) Gabon . . . . .	76	1
18) Belgium . . . . .	73	1
19) Canada . . . . .	67	1
20) Eastern Nigeria . .	67	1
21) England . . . . .	63	1
22) Martinique . . . . .	58	1
23) Central Brazil . . .	58	1
24) Guadeloupe . . . . .	57	1
25) Kilimanjaro . . . . .	55	1
26) Kongolo . . . . .	55	1
27) Doumé . . . . .	54	1
28) Sá da Bandeira . . .	51	1
29) Auteuil . . . . .	50	1
30) Réunion . . . . .	50	1
31) Bagamoya . . . . .	50	1
32) Ontario . . . . .	49	1
33) Brazil S.W. . . . .	48	1
34) Trinidad . . . . .	47	1
35) Makurdi . . . . .	46	1
36) Southern Brazil . . .	38	1
37) Switzerland . . . . .	37	1
38) Kabba . . . . .	31	1
39) Amazonas . . . . .	28	1
40) Bethlehem . . . . .	28	1
41) Mauritius . . . . .	25	1
42) Guiana . . . . .	25	1
43) Puerto Rico . . . . .	24	1
44) Alto Jurua . . . . .	23	1
45) The Gambia . . . . .	23	1
46) Poland . . . . .	21	1
47) Spain . . . . .	20	1
48) Cabo Verde . . . . .	15	1
Total . . . . .	4,354	69

#### IV. Date of the elections

1) In those circumscriptions which have only one delegate, it would be well to hold the election *immediately*.

Since the General Chapter should be prepared by each circumscription, it is desirable that the delegates should lose no time in getting to work on the preparations and that they should, with their confreres, choose the points they wish to bring to the notice of the capitular assembly, after the subjects have been discussed in the community or regional meetings.

2) In the circumscriptions *having more than one delegate*, it belongs to the Provincial or District Chapter to decide on the method of election (CDD 164). The Provincial or District Council should present the different options to the confreres and the result of this consultation is submitted to the vote of the Provincial or District Chapter.

This same CDD 164 requires the previous consent of the General Administration for the electoral system which is to be presented to the Chapter, but since the meaning of this directive is not clear and it would be difficult to apply in practice, the General Council in virtue of the special powers given by CDD 293 has decided that this approval will not be necessary. The obligation remains of consulting the confreres of the circumscription concerning the method of election.

Since many Provinces and most Districts will not have their chapter in 1973, the General Council in virtue of the same special powers (CDD 293) has decided that in these cases it will belong to the Provincial or District Council—as an exceptional measure—to determine the method of election, after consultation of the members of the circumscription.

3) The elections should begin before 1st September 1973 and be finished before the end of the year 1973.

## V. Method of election

The elections themselves are to be carried out in accordance with CDD 163, with a second ballot if the absolute majority is not reached at the first one. The substitutes are to be elected in a separate ballot after all the delegates have been appointed (CDD 163 c).

Each Provincial or Principal Superior, with his council, is responsible for counting the votes (CDD 163 b).



He will then publish the results in his territory and send a report of the proceedings to the General Administration.

## VI. - Practical Indications

1) Each confrere may vote only once, that is to say, with the circumscription to which he is regularly attached at the time of the ballot. Confreres attached to a Province which is not their Province of origin, are to vote with the Province or District to which they are attached, *and not with their Province of origin.*

*Exceptionally*, young Fathers and Brothers who are still in their Province of origin at the opening of the ballot, are to vote with their Province, even though they have been appointed to a District; whereas missionaries on leave must vote with the circumscription to which they are attached. All concerned are asked to pay special attention to this matter.

2) *Provincial and Principal Superiors* are not 'ex officio' members of the Chapter. They are eligible as delegates the same as all other confreres.

3) *Bishops*, whether in office or retired, are electors and eligible (see Indult of 14 May 1973).

4) *Scholastics* vote with their Province of origin even if they are doing their studies in another Province or doing a 'stage' in a District.

5) *For younger confreres* scholastics, Brothers and in some cases Fathers - the prescriptions of CDD 281 apply:

a) the following have an *active* vote, i.e. they can vote in the election:

— those who have made their definitive consecration (perpetual vows);

— those who have completed six years of temporary consecration;

— those who have completed three years of temporary consecration and are over 25 years of age;

b) the following have the right of *passive* vote, i.e. they can be elected:

— those who have made their definitive consecration (perpetual vows);

— those who have completed six years of temporary consecration and who have finished their training.

The number of years should be calculated according to the closing date for the elections, and clear indications should be given for each circumscription. It is suggested that Major Superiors fix a date towards the end of September. Since most confreres have been professed in September, this will ensure that the greatest possible number have voting rights.

It should be noted that voting rights for the General Chapter are not necessarily identical with those for the Provincial Chapter.

6) Canon Law denies both active and passive vote to:

*a)* those who have been accorded an Indult of Excommunication by the Holy See (Can. 639);

*b)* those who have been granted an Indult of Secularisation 'praevio experimento', i.e. those who are on trial in a diocese with a view to incardination (Can. 640);

*c)* those who have been unofficially absent from the Congregation, even after their return (Can. 2385).

7) Each Province and District should publish its list of voters. For young confreres it would be well to have a list of those who fulfil the requirements for eligibility, i.e.:

*a)* those who have made their definitive consecration, or

*b)* those who have completed six years of temporary consecration and finished their training.

In this way votes will not be given uselessly to ineligible candidates.

Rome, 4 April 1973.

Joseph LÉCUYER, C.S.Sp.  
*Superior General*

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# DOCUMENTATION

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## ETHIOPIA

### A NEW FIELD OF APOSTOLATE

(*contd.*)

In the last issue of the General Bulletin, we gave a brief description of two regions of southern Ethiopia, where there seemed to be an opening for new Spiritan foundations: the province of Gemu Goffa, and the district of Gambela in the province of Illubador. In fact, both these regions will probably be catered for: the Irish Province has already sent a group to Gemu Goffa, and a second team—an international one from the U.S.A. Eastern Province and Holland—will work in either Gambela or Sidamo.

#### THE IRISH TEAM

At the end of 1969, following Father Hillman's fact-finding visit to Ethiopia, two Irish missionaries from Kenya volunteered to undertake a foundation in Ethiopia. If this offer were to be accepted, the first question to be decided was where to begin. Early on, the Archbishop of Addis Ababa had suggested that we take charge of a Trade School in the capital, and later it was proposed that we staff the Junior Seminary there. Eventually, neither of these projects was adopted.

Initially, what was foreseen was a single foundation sponsored by the Generalate and involving the collaboration of several Provinces, especially Ireland and the United States East. This proposal was studied at a meeting of the General Council on April 30th, 1970 and after the discussion the following decision was taken:

" The General Council decides *in principle* to make a foundation in Ethiopia, and will take, as from now the necessary steps in order to realise this foundation. The Council is of the opinion that the time has not yet come to choose between Gambela and Gemu Goffa; in fact, this choice is one of the steps to be taken. Having debated the possibility of entrusting this foundation to an international team, the Council further decides: to propose to the Province of Ireland that it undertake the responsibility for this foundation in Ethiopia, without, however, excluding the collaboration of other Provinces ".

Father Thomas Farrelly, who had done the survey with Father Delaney in January 1970, was to have been the leader of the Irish team. However, before this arrangement was finalised, Father Farrelly was appointed by the Kenya Ministry of Education to the post of Inspector of Religious Education. This change caused a delay in the planning but the Irish Province went ahead with the arrangements. Further delay was caused by difficulties in connection with getting visas. In order to get things moving, Father John Gannon, Provincial Councillor for the Missions, went to Ethiopia in November 1971, and discussed the whole matter with Father Bart Lub, the Vicar General of Gimma who was replacing Bishop Janssen, and Father Lucas Bos, Vice-Provincial of the Vincentians. It also happened that Father Tony Byrne C.S.Sp. was in Ethiopia at this time engaged in carrying out a Development Survey.

Father Gannon explained to the Vincentians that the Irish Province did not wish to undertake any territorial commitment, but was willing to send members to work within the existing jurisdiction as personnel reinforcements for the missionaries already working there. This arrangement was welcomed both by the Vicar General and the Vincentian Superior, because, firstly, the Dutch province of the Vincentians was getting no more vocations and so reinforcements from Holland would no longer be forthcoming; secondly, the arrival of a new group with a different outlook and experience would enable a new pastoral approach to be tried in Gimma. Up to now, the missionaries had remained mostly in the Coptic areas, where conversions were out of the question, and so the priests were engaged chiefly in development work. The Irish C.S.Sp. team, however, would direct its attention

to the pagan sectors of the Vicariate, where real evangelisation would be possible as well as development.

Accompanied by Father Teuben C.M. the Procurator of the Vicariate and Father Tony Byrne C.S.Sp., Father Gannon went to Arba Minch where he had a meeting with the Governor and all the Heads of Departments. At this meeting the authorities exposed their needs in the fields of education, agriculture, public health and community development, while the missionaries explained the services they could offer. The result was that the Governor promised to give a plot of land in Arba Minch on which a mission could be built; Father Gannon promised to fill some of the vacancies in the Education programme. Father Tony Byrne is to recommend projects in health, agriculture and community development to funding agencies in Europe and Father Gannon is to provide a qualified co-ordinator to assist these projects. While in Arba Minch, the Fathers saw splendid buildings of a Primary School and a Secondary School, both without staff. There is also a fine community farm, and a hospital for which the medical officer, a Catholic, would welcome a Sister. The Fathers also visited the 22 year old Lutheran mission at Gidole, which has a magnificent secondary school, fully equipped by the World Bank, but no qualified staff.

It soon became evident that the financing of the new foundation would create problems. There was no help to be expected from the Vicariate, since it is in difficulties itself, especially because it has to maintain its 17 Primary Schools which receive no Government subsidy, the principle being that missionaries do not need a salary! In the case of the secondary school at Arba Minch, the Government finally agreed to pay salaries, at local rates, to qualified missionary staff. For the mission itself, Father Lub undertook to request an extraordinary grant from the Holy See to enable the foundation to be made; this request would be renewed each year, as necessary. To cater for the upkeep of the missionaries themselves, the Vincentians receive a grant from their Generalate. The Spiritans would have to make a similar arrangement.

Father Gannon was also able to arrange the matter of visas and so, on January 20th, 1972, Father Harry Mullin, formerly of Eastern Nigeria, and Brother Augustine O'Keeffe left Ireland to found the new mission.

The Sacred Congregation for the Evangelisation of Peoples had allocated some funds for certain aspects of their work; for the rest, the Irish Province and the Generalate would have to provide the financial means.

The beginnings were necessarily slow. The first thing to be done was to learn the Amharic language, and this meant six months at the Language School in Addis Ababa. During this time, however, it was possible to make contacts, review the situation on the spot, and draw up plans. In February 1972, Father Kevin Doheny C.S.Sp. arrived to take up residence in Addis Ababa as representative of the Cheshire Homes in the East African area. His work for Group Captain Cheshire does not exclude collaboration also with his Spiritan confreres in their missionary work.

On August 15th, Father Mullin was able to present to the civil authorities a five-year plan for the proposed activities of the mission in the domain of education, health, social work, agriculture and development. This plan provides for a residence at Arba Minch with Chapel, Social Hall, Youth Centre, Sports Grounds etc... Similar mission centres are foreseen in two other areas—Bako and Wajifu. Father Mullin also includes a request for some land for farming. Finally, there is to be a house in Addis Ababa. This will serve as headquarters for Father Doheny's Development Work and eventually the Fathers engaged in seminary work—if they come—would reside there also.

In September, the second Spiritan team, composed of American and Dutch confreres, arrived in Addis Ababa, and were welcomed by the Irishmen. This second team, on which we give a report further on, will work in a different part of Ethiopia, probably Gambela, possibly Sidamo.

To give an idea how the work has progressed, it will be best to quote some passages from a letter addressed by Father Mullin to the Cardinal Prefect of the Sacred Congregation for the Evangelisation of Peoples, dated 2nd November 1972:

"... To-date, there are three Irish Spiritans here in Ethiopia—two priests and one Brother. We now have a Land Rover. We do not have a house. Two of us have done three stages of the six-stage Language Course.

"Already we have done most of the legal work—quite satisfactorily—with the Imperial Ethiopian Government

both at Provincial and National levels, and with appropriate ecclesiastical authorities. We are getting 50,000 sq. metres of land, more or less gratis, from the Imperial Ethiopian Government for a beginning! This land is in Arba Minch, capital of Gemu Goffa. It is a very fine site for a mission. We must start with a mission, i.e. Fathers' house and Sister's house, and a Kindergarten cum sewing school i.e. for both mothers and children. Later we will have Adult Education, Adult Literacy, Youth Centre, etc.

" By June, 1973 D.V. we will have three Sisters for the Kindergarten. One is an ex-patriate Sister, trained in Nursing and Teaching. The second is an Ethiopian Sister already trained in Sewing and Home Economics. The third is also an Ethiopian Sister, who was admitted to the Government Kindergarten Training School last September, the school's first year! All three are from the same Congregation. At the same time another Brother will join us. Most likely three Sisters, ex-patriate nurses, will also join us from Uganda.

" We are very pleased that we are getting Native Sisters and that the Imperial Ethiopian Government is so well disposed towards us, especially re land, salaries and goodwill. There is much that we can do also in cooperation with the Ethiopian Orthodox Church, e.g. they teach Amharic, while we teach English in the Adult Literacy and Adult Education Programme. The Youth Centre is a great field for an united effort. The Provincial Medical Officer and the Provincial Engineer are Catholic, and are both resident in Arba Minch.

" As can be seen, circumstances (Providence, the Holy Spirit) have dictated most of our plan, especially in regard to the rather large initial capital outlay. 'What man proposes, God disposes!' Nevertheless, I am confident that this plan is best for Gemu Goffa in general and Arba Minch in particular—in the long run. I am equally confident that we can carry out the same plan with a bit of faith and a bit of financial aid, among other things. 'God helps those who help themselves.'

" Our Ecclesiastical Superior, Very Rev. Fr. Herman Teuben, C.M., Apostolic Administrator of Gimma Vicariate, has kindly proposed—and we agree—applying for a separate ordinary budget for us as a group, i.e. ten people:

2 Fathers, 2 Brothers, 6 Sisters, as we are cut off from the rest of the Vicariate by the Omo River, and we are not, to date, included in the ordinary budget for the Gimma Vicariate. Of course, we would still need an extraordinary budget for a few years. I personally think that now is the opportune time for Gemu Goffa. I think that without help, such as is proposed above, the work of Christian development would be at least postponed for some time! Needless to say, in the meantime we are tapping every available possibility."

So now the Irish team has moved house to Arba Minch itself. Work has begun on the projected buildings—the first sod was turned (or the first stone was lifted, if you prefer!) on St. Patrick's Day, March 17th, 1973.

#### THE INTERNATIONAL GROUP

Although, as we saw from the beginning, the initiative for a mission in Ethiopia was taken by confreres from the District of Kilimanjaro, it was not possible to proceed at once with a foundation based on East Africa, and in fact the first foundation was made by the Irish Province as we have just described.

The foundation was envisaged not as the work of one Province in particular, but as that of an *international group*, composed of missionaries from several Provinces and more specifically, from the United States Eastern Province and from Holland. This type of team was recommended by the General Chapter of 1968-1969 (CDD 383).

The two Provinces and the District of Kilimanjaro were asked to propose the names of the members of the first team and its leader. On the basis of this consultation, the General Council by a decision taken on January 12th, 1972, appointed a team composed of two Americans working in Kilimanjaro and a Dutch confrere also from Kilimanjaro, as follows:

- Fr. Edward Kelly, U.S.A. East/Kilimanjaro (leader);
- Fr. William Jackson, U.S.A. East/Kilimanjaro;
- Fr. Everhardus Nass, Holland/Kilimanjaro.

In the following February, Father Kelly went to Ethiopia to prepare the way. In Addis Ababa he had an inter-



view with General Gabriel Mariam Lemma, former Governor of Gambela and at the time Secretary of State of the Interior, in charge of the administration of the frontiers. He appeared very keen to see the group installed in Gambela for the spiritual good of the population. He said: "The borders will not be protected and guaranteed by guns and soldiers, but by a people living along them who have strong interior christian principles leading them to love their nation and and to live in peace and harmony with their brothers. Ethiopia is a christian country and the peace and unity of the country will best be served by bringing these people to christianity." Thus he showed his firm wish to help us.

Father Kelly went on to visit the Administrator of Gimma and was received in the same friendly way as were the Irish Spiritans. Then he visited Mgr Person, Vicar General of Harcar and Apostolic Administrator of Awasa, who is responsible for the Province of Sidamo, which is being evangelised by the Combonian missionaries. Father Hillman and Father Delaney, in their fact-finding mission, had shown interest in this latter region. Mgr Person advised Father Kelly and his confreres first of all to take a language course in Addis Ababa, before setting out for either Gambela or for Sidamo. The Combonians had already received propositions from the Maryknoll Fathers, but if the latter were unable to come, the Combonians would be happy to hand over the Districts of Arero and Borena to the Spiritans. One great advantage would be that the experience gained with the Masai of Tanzania would come in useful with the Borans, who resemble them. Previously, Mgr Cavallera, Bishop of Marsabit in Northern Kenya, had offered us two missions, among the Borans of his diocese. If the Spiritans accepted these and joined them up with the district of Borena, then it would be a case of a homogenous population with one language, so that the work in Sidamo would be easier than in Gambela.

At the beginning of March, Father Kelly passed through Rome on his way to the U.S.A. for a holiday and on May 3rd, 1972, he had a meeting with the General Council during which he presented his report on what he had already done and his proposals for the future. Among these proposals, Father Kelly suggested that no decision be

taken as yet about the specific field of work. The three members of the team would go to Addis Ababa in August for their language course and while engaged on this, they would have time to make final formal agreements with the authorities concerned according to the fuller concrete information and personal experience gained.

With the setting up of a separate foundation by the Irish confreres, it was becoming obvious that in fact the United States Eastern Province would be the one most involved in staffing and financing the new work. Father Kelly therefore suggested that the new foundation be envisaged as a District attached primarily to the United States Eastern Province and that the Superior of this embryo District be given the powers of Principal Superior.

The General Council agreed in principle with these suggestions but did not wish to take a definite decision without further consultation with the Provinces of the U.S. East and Holland. Such complex consultation could not easily be carried out by correspondence and so it was considered best that arrangements be finalised on the occasion of the Superior General's visit to the U.S.A. in September, for the Centennial Celebrations. Meanwhile, at a meeting on July 7th, 1972, the Provincial Council of the U.S. East decided not to delay the start of the mission in Ethiopia even though the juridical status of the foundation would not be decided till later. Already, the Provincial Council assigned the necessary funds to enable the team to begin its language studies in Addis Ababa and also promised to send out additional young personnel in the near future.

On their side, the Dutch Province also made a financial contribution to the new foundation and freed another member for the team—Father Iede de Lange, who had been working in the Diocese of Same, which is in the District of Kilimanjaro.

When these arrangements had been made the three original members of the team left for Ethiopia at the end of August 1972, passing through the Generalate on their way. At the beginning of September they arrived in Addis Ababa and began learning the language. In a letter dated October 22nd, Father Kelly wrote:

“ We are living in a rented house close to the language school. We have completed the first six weeks of the

language course and have successfully passed the first examination. We meet occasionally with our Irish confreres who are working hard at establishing themselves in Arba Minch."

### CONCLUSIONS

In conclusion, we will add the following details from the account of the Superior General's brief stop at Addis Ababa in February 1973, on his way back from visitation in East Africa:

The position of our confreres is still quite unsettled, though in a different way for each of the two groups.

1) *The Irish Team* is made up of Father Henry Mullin and Brother Augustine O'Keeffe. The team also includes Father Kevin Doheny, who works for the Cheshire Homes organisation and as coordinator of development. Brother Augustine is a specialist in Cooperatives and an expert in agriculture.

The foundation in Arba Minch is beginning to take shape. The problem of finances has not been settled altogether, but the Fathers are not preoccupied about this at present. They speak Amharic quite well and hope to be able to begin effective missionary work soon.

2) *The American-Dutch Team*. This is made up of Fathers Edward Kelly, William Jakson, Everhardus Nass and Iede de Lange, along with a young American Father who has come to join them—Father Robert Butt, at present doing his pastoral year in Addis Ababa. They all live in a modest rented house in a very poor quarter, but near the language school which they are attending. The group has not chosen its field of apostolate as yet. Three of them are leaving shortly to visit the regions which were proposed to them—Gambela and Sidamo. The morale of the group is certainly very good and they are extremely interested in the task which awaits them.

For both these groups, their apostolate is certainly first evangelisation. However, seeing that missionaries are not accepted as such in Ethiopia, but that they are considered as educators, experts in economic or social fields, agents of development, etc., it will be necessary for these

missionary teams to undertake concrete projects contributing to the material development of the country, in addition to their spiritual work of evangelisation.

Joseph BOUCHAUD, C.S.Sp.

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## MEETING OF THE PRINCIPAL SUPERIORS OF FRENCH-SPEAKING CENTRAL AFRICA

*Last year we published a report on the meeting held at Bangui (General Buelletin, no. 764, pp. 104-121). This year's meeting was held at Bertoua, in the District of Doumé, from 9-12 January 1973.*

Present were: The Most Rev. L. VAN HEYGEN C.S.Sp., Bishop of Doumé, in his capacity of President of the Commission for Religious of the Episcopal Conference of Cameroun; Father Q. HOUDIJK, Assistant General, Fathers J. POUGET (Yaoundé), C. PIERS (Brazzaville), F. TIMMERMANS (Bangui), G. MOREL (Gabon), W. DE JONG (Doumé). Father A. BIEMANS, Provincial Superior of Holland, represented his Province. The Province of France was unable to send a representative, because of the preparatory work being done for the Provincial Chapter.

The theme of the meeting was presented as follows: on the basis of the reports of the Meeting held at Bangui (Jan. 1972, See *Gen. Bull.*, no. 764, pp. 104sq), and at Chevilly (May 1972), to apply the syntheses, guide-lines and priorities to the actual situation in our Districts and with a view to the future, taking into account the diminution of Spiritan personnel, the missionary objective to be attained, and the solutions proposed by the above-mentioned meetings.

### I. PROBLEMS OF PERSONNEL

A. - What is the situation regarding Spiritan personnel in our Districts, and what are the prospects for the future, taking into account the "forecasts" concerning the de-

crease in numbers due to old age, death, sickness, departures etc., and the increase by the assignment of new young personnel?

<i>Districts</i>	<i>1973</i>	<i>1983</i>
Bangui . . . . .	91	55
Congo . . . . .	114	70
Doumé . . . . .	60	38
Gabon . . . . .	76	39
Yaoundé . . . . .	161	130 (?)
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Total . . . . .	502	332

This represents a decrease of 44% in 10 years.

*Average age in 1973:* Fathers 48.6  
Brothers 46.4

B. - Taking into account that at the moment 71 Brothers and 63 Fathers are engaged in specialised services (seminary, procures, buildings, workshops etc.), the figures for those actually engaged in *ordinary ministry* is as follows:

Bangui . . . . .	69
Congo . . . . .	85
Doumé . . . . .	39
Gabon . . . . .	55
Yaoundé . . . . .	120
	<hr/>
Total . . . . .	368

If we now apply the 44% decrease foreseen in 10 years, this means that in 1983 there will be about 200 Spiritans (Fathers & Brothers) with an average age of 56-57 years, engaged in the ordinary ministry of the missions.

*Note:* The forecasts for the future are always difficult to calculate; there are so many unforeseeable factors. The above figures are therefore no more than an estimate to show the general trend with regard to numbers in view of planning for 1983.

C. - At present 200 mission posts in Central Africa are held by Spiritan Fathers for ordinary ministry, and

of these 82 are cases of a single Spiritan living alone or in community with other priests:

Bangui . . . . .	18
Congo . . . . .	15
Doumé . . . . .	7
Gabon . . . . .	16
Yaoundé . . . . .	26
	<hr/>
Total . . . . .	82

What conclusions are to be drawn for the years to come?

Many of these posts could and should be grouped together. However, it is difficult, even impossible, as yet to draw up a plan, because such a project would need to take account of the people involved and their character, rather than be based on merely organisational and strategic considerations.

If the principle is maintained that every Spiritan should live in community, this means that in 1983 we will be able to staff only a half of the works we now have.

*Note:* The question has already arisen in the case some small bush missions staffed by a Spiritan living alone, when the confrere in question has expressed the wish to live in a regional community. The Hierarchy is not (yet) in favour of closing down missions, or entrusting them to lay-people.

It is also said that it is not in conformity with our specific aim that we abandon an isolated mission, since it is our vocation to go to the most needy.

However,

— even if we do not reside permanently in a place... does it mean that we leave or abandon a place, if we still go there from time to time?

— Having ourselves replaced by a capable catechist, and training him on the job to undertake responsibility, may well be an excellent means of educating the local community to full maturity, with the approval of the Hierarchy.

— A Spiritan who feels the need to live in community and to have this support for his apostolate also, cannot be obliged to remain alone.

The only solution to this dilemma seems to be the "indigenisation" of the Church in Central Africa during the coming years, even if the presence of foreign missionaries enables some missions to be kept open provisionally. However, it does not seem likely that these foreign missionaries will be available, and if they should be, there is the problem of what their role will be in the authentic evolution of an ecclesial community.

Taking into account, then, that our personnel is ageing and diminishing, that there is little prospect of recruiting other foreign missionaries, that the rate of growth of the local clergy is very slow (unless new forms of priestly ministry are instituted), attention was focussed on certain solutions which were suggested at the meetings already held in Bangui and Chevilly.

## II. CONTINUED TRAINING AND UPDATIG

A. While Continued Training does not increase the personnel, and so does not provide a solution to the problems mentioned above, it serves a useful purpose by making the missionary aware of the realities of the situation and by giving him a new outlook and a new approach to his pastoral work. For example, it may lead him to direct his attention more towards:

- the formation of "basic communities";
- the training of the laity, etc.

There are many missionaries who cannot fit in to the new political or social context of a country; others restrict themselves too exclusively, either to a sacramental ministry, on the one hand, or to socio-economic problems of human development on the other. Here and there, a number of missionaries have begun to experience an identity-crisis, though this state of mind is by no means general. All this means that Continued Training is an urgent necessity, since in this way, our missionaries can be given the necessary resources, the understanding and the encouragement they need to face up to the problems

of the young churches. This Continued Training, along with updating courses, helps to transform the missionary team into a team of educators.

How can this Continued Training be carried out? Almost everywhere it is done in regional meetings (Deaneries), study sessions, retreats etc. The programme is successful when there is an "animation team" to direct and promote it.

### **Subjects dealt with in 1972**

#### *Bangui:*

Marriage Guidance (6 members of the District followed a course at Fort-Archambault).

#### *Gabon:*

— Theology and Pastoral Sessions at Brazza and Pointe Noire on the themes: "The Significance of the Sacraments" and "Ministry and Christian Community". These courses were given by professors from the Libermann Senior Seminary.

— Lectures on Theological and Pastoral Training on the themes:

- "Change in the Church in the light of Vatican II"
- "Conditions for the existence of a community"
- "Community and the Bantu world"
- "The Christian community of Corinth"
- "Structures and communion in ecclesial community"

#### *Doumé:*

— Regional Meetings Study Sessions:

- "The church with a small 'c'"
- "Prospects for the future: Pastoral priorities and planning".

— Meetings for catechetical work.

#### *Gabon:*

— Four courses during the holiday period, organised by three professors from the Lyons consortium.

— Isolated missionaries have been provided with books, and subscriptions to reviews have been taken out for others.



*Yaoundé:*

Numerous sessions throughout the year on a variety of topics organised by a special pastoral team along with other experts.

**B. - Updating**

Courses attended by confreres from the various Districts.

*Bangui:*

1972-73: Paris (FPC) long course: 3

Arbresle short course: 2

1973-74: Paris (FPC) long course: 4 (not a final figure)

*Note:* The idea of updating courses is becoming generally accepted. The confreres accept willingly the inconvenience caused by such absences. In many missions, this has led to a greater sense of responsibility on the part of the laity.

*Congo:*

1972-73: Paris (FPC): 2

Arbresle: 1

Strasbourg: 1

Lille: 1

Chevilly 1 Father & 2 Brothers

1973-74: 8 have already enrolled, but this figure is is not final

*Note:* There has been surprising progress in the awareness of the necessity of updating. The general climate of change, the new political, social and cultural situation etc have caused confreres to desire to do an updating course and take time off for reflexion.

Difficulties have arisen about providing replacements during prolonged absences.

*Doumé:*

1972-73: Paris, Adidjan long course: 2

Soesterber short course: 4

Niort practical course: 1 Brother

1973-74: Paris (FCP) long course: 1

Holland practical course: 1 Brother

(these figures are not final)

*Note:* The missionaries' capacity to instruct must be improved, so that authentic ecclesial communities may be a reality in the near future. Attention must be directed first and foremost towards those who occupy key-positions in pastoral planning and who can radiate an influence that will contribute to the Continued Training of the whole missionary team.

*Gabon:*

1972-73: Long course: 2 Fathers & 1 Brother  
 Short course: 4 Fathers  
 1973-74: Projected long course: 5  
 short course: 4

*Note:* We have suddenly arrived at the stage when it has become necessary to discourage updating courses to some extent.

*Yaoundé:*

1972-73: Long course: 1 Father & 1 Brother  
 1973-74: Long course: 1  
 Short course: 3 (figure not final)

*Note:* The opportunities for Continued Training on the spot, have blunted the awareness of the need for a full updating.

**General Observation:** In most cases the Bishops are in favour of updating courses, or at least do not object.

### III. DIALOGUE WITH THE LOCAL CHURCH

#### A. Hierachy:

##### 1) *Relations between Districts and Dioceses*

All the Districts (except Doumé) include several dioceses.. Contact with the Bishop of the place where the Principal Superior resides is usually easier than with the Bishops of other dioceses. In fact, there is little enough communication except on the occasion of the Principal's visit in these dioceses.

To improve contacts and communicotions with the various Bishops, to maintain real unity with the confreres

in the different dioceses, to ensure a more equal attention to all the different sectors, perhaps it is necessary for the Principal Superior to have personal experience of the ordinary pastoral work being done.

A proposal was made that there should be *a representative of the Congregation for every diocese*. The details of such a system ought to be spelled out for the attention of the next General Chapter. In the discussions on this problem, it emerged that in the matter of missionary planning, the Principal Superior has no influence in a diocese where he is not a member of the presbyterium.

However, from the point of view of personal relations, the majority considered it important to have *only one Principal Superior for each District*. Even though his interventions may be somewhat uninformed on matters of local detail, the Principal Superior's influence will be all the greater if he speaks in the name of the whole group.

From the point of view of the animation and the administration of the District, it is also an advantage to have a single Principal Superior per District. This is perfectly compatible with having an Assistant in each diocese, who would be a member of the District Council and who could treat with the Bishop on pastoral questions.

In conclusion, this meeting proposes that the next General Chapter undertake a study in depth to elaborate a new system for the collegial government of a District.

## 2) *Relations between Principal Superiors and Episcopal Conferences*

To foster reciprocal communications between the annual meeting of Principal Superiors of Central Africa and the Bishops in these territories, it is proposed to invite to these meetings the Bishop who is President of the Commission for Religious of the National Episcopal Conference of the country in which the meeting is held. In accordance with this proposal, Bishop van Heygen was invited to attend our meeting so that he might be the spokesman for the Episcopal Conference, and also the Reporter to the Episcopal Conference, with a view to establishing reciprocal communication. With regard to Districts in other countries, each Principal Superior on

his return will make a report to the Bishop responsible for Religious, in the particular country.

## B. Relations with other Congregations and missionary teams

1) In all the Districts progress is reported in the matter of collaboration in pastoral activity, except in the sector of Education, where this collaboration is still very slight.

— Retreats, Courses, Regional Meeting, etc. are more and more held in common;

— Certain *structures* for dialogue and collaboration are more developed in the District of Cameroon than elsewhere e.g.

The C.S.M.C. (Conference for priest missionaries of Cameroon)

L'Unitas (for Sisters)

Work commissions.

— On the other hand, collaboration at the *local level*:

i.e. common prayer

meeting in the mission-house

sometimes "revision de vie" in the youth communities,

seems further advanced in Gabon and in the Congo, especially in the bush stations. There is even the danger sometimes that some of the larger groups tend to be too closed up in themselves.

— The teams of lay missionaries, overseas service personnel, international volunteer workers are slow to become integrated and sometimes experience great difficulty in doing so. Perhaps it would be necessary in our Continued Training to insist on widening the idea of pastoral work, so as to harmonise all this missionary collaboration better.

*Some remarks concerning better collaboration:*

— The Sisters feel the need for a more intense spiritual animation.

— Would it not be possible to make better use of the "Congregation Chaplains" who come from France just to visit one or two communities of Sisters?

— The role of the Sister in the Christian community could be widened so that her activity is not confined entirely to the women.

— It should be insisted on that the Congregations train and send out members capable of assuming responsibilities on the diocesan or national level.

— The large international Congregations should be encouraged to give financial help to the local Congregation. Has the Holy Ghost Congregation not got a duty in this matter?

## 2) *Religious Vocations*

*Cameroon:* The *Essos* foundation (Yaoundé) is a centre for promoting vocations and missionary awareness. It will be opened in October 1973 and confided to Father Gobina who will be helped by a European Father if possible. The concrete activities of this centre are not yet definitely decided, but for the moment, it will not function as a Postulancy or Novitiate for Spiritan Brothers.

The Marist Brothers and the Brothers of St. Gabriel are still recruiting postulants, but the other teaching Congregations have practically ceased to do so and as a general rule have little hope of founding autonomous African provinces.

*R.C.A.* At the Foyer de Charité in Bangui, there are two young Africans living in community with the members of the Foyer, and preparing themselves to enter religion.

By and large in Central Africa, there does not seem to be any future for the traditional forms of religious life for men. Is this because there is a vocations crisis, or is it that the way of life in these Institutes is ill-adapted to Africa (too Western, and too high a standard of living on the material level)? It has been found extremely difficult to integrate some Africans into a white community. Should the international Congregations not be asked to found a single local Congregation, helped out in the beginning by assistance at the spiritual level, and also by financial aid from these same Congregations?

There does not seem to be unanimity either on the part of the Bishops or of the Institutes concerning this matter.

It was also suggested that simpler religious structures should be established e.g. laypeople who make a com-

mitment and live in community under the responsibility of a Bishop. This way of life seems better adapted to the situation, but cannot be started with young people only, so there must be adult religious in the movement at the beginning. It is regrettable that the Africans themselves are doing very little to work out the necessary adaptations.

*Conclusion:*

- The overall impression is rather pessimistic;
- it is proposed that a survey should be made among the members of international congregations who have been recruited in mission countries, with a view to elaborating certain basic principles for a form of religious life that will be authentically African.

### C. African Laity

What is the situation concerning the assumption of responsibility on the part of the laity for their local Church?

It is being talked about; there is a lot of research going on; there is a real desire to do something; but there is a lack of method in our way of training the laity, and possibly a lack of faith. Progress has been made only when circumstances have obliged the Church to call on the laity, giving them real responsibilities and availing of their substantial collaboration in the work of the apostolate.

At the same time, it is true that there is a progressive awareness on this point, both on the part of the clergy and of the laity. This is evident in various ways:

1) at the level of *training*:

- by the existence of schools for catechists, members of parish councils, community leaders etc.;

- by the creation of organisations for specialised training, such as:

- the CEPEC (Centre of Education for community promotion) in Yaoundé;

- the EFAC (Group for the training of community leaders) in Pointe Noire;

- the various practical training courses being organised.

2) at the level of *practice*:

- Parish Councils;
- Village (or neighbourhood) christian groups;
- Mission Synod (all communities);
- Catholic Action Movement;
- Apelcam (Teacher-Parent Associations);
- Choirs, etc.

3) at the level of *structures*:

— in the diocese or nation: the founding of a National Council of the Laity, and the efforts to establish Diocesan Councils in the Cameroon. (It is true that all this is still at the embryonic stage, and is inexistant in the other countries of Central Africa;

— in the region or deanery: in many places there is participation by the laity, but only in a very timid way;

— in the parish: collaboration is developing well here, but very often little more than a beginning has been achieved.

4) at the level of *pastoral planning*:

— great progress in so far as lay participation ranks high in the list of priorities established by Episcopal Conferences, diocesan Commissions, and many apostolic teams at a lower level;

— the studies undertaken concerning different forms of ministry, different forms of responsibility and forms of apostolate, not excluding the ordination of married men (RCA).

— the improvement in training programmes for catechists (higher standard of instruction) and for the other laity with a social commitment (Seminar on Development organised by BASE, Yaoundé).

*Note:* It is clear that a start has been made, but the process must be speeded up if we are to keep pace with events.

## IV. REGIONAL COMMUNITIES

A. **These regional communities** function in the form of "Area (or Deanery) Meetings". They are not held regularly once a month. It is more usual to have 2 to 4

meetings per year on a subject of common interest, or on a pastoral theme proposed by the Bishop or the area co-ordinator. Where area meetings are not held, it is difficult to create regional communities. The regional community spirit must first be lived locally in each parish.

In fact then, the "regional community" is replaced by the Deanery Meetings. These meetings are not specifically Spiritan, except in Gabon, but even there, there is the tendency to invite the diocesan priests in order not to remain too specifically "Spiritan" on European. The District Chapter (in Gabon and Congo) will discuss if there should not be one meeting a year reserved to Spiritans.

**B. In the spiritan communities** it would appear that the life of prayer is more and more being submerged by pastoral activities. There are excellent missionaries who pray little or not at all, but who are most devoted to their apostolic work. Perhaps the apostolic activity itself is their prayer?

On the other hand, in many missions, Lauds are recited in common with the Sisters. Almost everywhere it is noticeable that the confreres are taking a greater interest in the Bible and the Liturgy. They should be helped by providing them with suitable Biblical studies (books and articles on exegesis), so that they may rediscover the need and the meaning of meditation and prayer.

**C. The "new look Brother"** is not a reality in the Districts. Having been trained to do manual labour, the Brothers wish to continue this kind of work, except in the Congo where the work of building has practically been finished. The younger Brothers are getting involved in the apostolate of rural animation.

Elsewhere, the Brothers are satisfied with training their workmen, and are quite happy doing the manual work which is still by no means lacking on the missions. However, missionary activity calls more and more for the integration of the missionary into the local christian community. The Brother (as well as the Father) will find that this involves for him an urgent task of teaching and inspiration. It is only within the framework of a missionary team, itself integrated into the christian com-



munity, that the Brother can change his image from that of being a "profitable investment".

For that, updating is necessary and it is to be regretted that the existing courses are not adapted to the specialised vocation of the Brothers.

Another problem arises: Who is to finance the work of « Animation »? The Sisters are already engaged in the apostolate of raising the standard of living of the ordinary people and for this work many are getting the necessary funds from outside. Would it not be possible to present "projects" along these lines to the International Aid Organisations to finance the work of Brothers who would like to be engaged in this kind of work? Perhaps the Provinces and the Generalate could sponsor some such plan. Otherwise, it is always the Bishop who has to look for the funds.

#### V. - THE ROLE OF THE PRINCIPAL SUPERIOR

The last day of our meeting was interrupted by the visit of the Dutch royal family to Bertoua, and so we did not have time to study seriously the subject indicated in our programme. This question, so important and so far-reaching, has been chosen as the main theme for our next meeting.

As a contribution to the discussion, the District of the Congo has given us a copy of their paper entitled "Portrait-Ideal of our future Religious Superior" which was drawn up by a group of Spiritans from RCA on the occasion of a meeting at Chevilly.

**Four** qualities seem to be essential:

1) *He should work as the member of a team.* This calls for the existence of an efficient council where decision-making is shared concerning the place of the Spiritans in the Congolese Church. The authors of the present study are unanimous in desiring such a council. Some would even propose a real "provincial team" after the French model, composed of three members, each representing a diocese so that the work of the team would be more efficient and more efficacious.

Obviously, the exact details about how such a team would function remain to be worked out.

2) *He should be an " animator ".*

This means that he should be able to get meetings going, foster communications, stimulate initiative, reflexion and research, concerning other forms of community, within the spiritan group itself. As a first step, he will exercise his powers as " animator " by organising a District Chapter, in order to define the role of the Spiritan in the Congolese church, according to the principles of the recent General and Provincial Chapters.

3) *He should have a pastoral outlook*, that is, be open to an understanding of pastoral problems. This does not exclude the appointment of somebody who has been engaged up to now in other work besides the pastoral ministry.

4) *He should be capable of engaging in dialogue with the local Church.*

The authors of the present document are convinced that this quality is by far the most important, seeing that we come here to work within the Congolese church. The Religious Superior, therefore, should be not merely one who is acceptable to the leaders of this Church, but should be capable working with them and acting as a bridge. Some would prefer that a confrere from Brazzaville be chosen, given the greater importance of the local clergy there.

## VI. VARIOUS QUESTIONS

1) *Visits from the Generalate*

These visits are considered as a sign of interest.

It is desirable:

— that these visits be well prepared with a programme worked out between the Generalate and the District;

— that the Visitors come not merely to get information, but that they should have their contribution to make, and they should stimulate research.

— that the Bishops be informed in advance and also the local clergy, so that they may have the opportunity of meeting the higher authorities of the Congregation;

— that a detailed report on the visit be sent to the District.

2) *With regard to the Information Service:* "Documentation CSSp" seems to have a greater impact than the General Bulletin or "Newsletter CSSp", the content of which appears to be less interesting. A survey has not been made among the confreres but it is probable that they read the publications of the Generalate, just as much as they read the District Bulletins. However, in so far as the news is old and the content heavy, there is the risk that these publications will be merely skimmed through quickly.

### 3) *Preparation for the 1974 General Chapter*

With regard to the discussion papers on "Our Missionary Presence in the Local Churches", there has been little response so far. It was difficult to have detailed discussions on the questions raised in Discussion Paper No. 1, which were too complex in some cases, and in others too obvious. Paper No. 2 has just been received and seems more suited for group discussion.

The suggestion has been made that these papers should be sent to certain people outside the Congregation e.g. African Bishops, specialists, and other missionary Congregations, so as to have a wider and deeper range of options.

It is proposed that the delegates to the General Chapter be elected well in advance so that they can prepare the Chapter by working up interest at grassroot level in the Districts in collaboration with the General Council and the delegates of the Province.

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The next meeting of Principal Superiors will be held during the week 6th to 13th January 1974 in Gabon.

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# INFORMATION

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## PUBLICATIONS RECEIVED

J. LECUYER, C.S.Sp.: **Saint Jean Chrysostome et l'Ordre du Diaconat**. Extract from « Mélanges liturgiques offerts au R. P. Dom Bernard BOTTE O.S.B. de l'Abbaye du Mont-César », pages 295-310. Louvain, 1972.

J. T. RATH, C.S.Sp.: **Geschichte der Kongregation vom Heiligen Geist. I. - Das Pariser Seminar vom Heiligen Geist für arme Kleriker, 1703-1800**. - 385 pages. Missionsverlag Knechtsteden 1972.

Father Joseph Rath, of the German Provinces, has begun to write a History of the Congregation in three volumes. This is the first part and deals with the Holy Ghost Seminary from its foundation up to the time of the French Revolution when it was dispersed.

W. J. MULLEN, C.S.Sp.: 1) **Human Nature and Religion**, 56 photocopied pages. 2) **Happiness and Suffering**, 42 photocopied pages. - St Mary's Seminary, Ferndale, Norwalk, Conn. 06850, U.S.A.

J. BOULEGUE: **Les Luso-Africains de Sénégal: XVI<sup>e</sup>-XIX<sup>e</sup> siècles**. Collection: « Travaux et Documents » of the Department of Arts and Humanities of the University of Dakar. - Typewritten text, 114 pages.

C. ESTERMANN C.S.S.p. (in collaboration with Fr. Ant. Joaquin da SILVA C.S.Sp.): **Cinquenta Contos Bantos do Sudoeste de Angola**. - 296 pages with map. - Instituto de Investigação Científica de Angola, Luanda, 1971.

D. E. GARDINER: **Education in the Equatorial States: A Bibliographical Essay**. Article from the "Africa Library Journal", III. 3 (1972), pages 7 to 20.

O. GOLLNHOFFER, B. NOEL (C.S.Sp.) and R. SILLANS: **L'historicité des paroles attribuées au premier évêque du Gabon à propos du maintien du comptoir entre 1871 et 1873.** Article published in "Revue Française d'Histoire d'Outre-Mer", last quarter 1972, pages 611 to 644.

There is a 'famous saying' which like many others has no historical foundation. It was circulated by Mgr Le Roy in 1894, repeated and transformed by him in 1902, and further embellished by other authors. Behind the legend was a real event: after the 1870 war France seriously considered leaving Gabon; there was also some question of exchanging it for the Gambia. According to hearsay reported by Mgr Le Roy, an admiral was sent to Gabon with orders to embark the missionaries, since France could no longer guarantee their protection after withdrawing from Gabon. Bishop Bessieux is supposed to have informed the admiral that he would remain in any event because the Pope had sent him to Gabon and he could only leave by order of the Pope. In 1902 Mgr Le Roy's version is more patriotic: "Providence brought us here, and here we will remain to represent, alone if necessary, both the Catholic Church and our beloved France. Here we are in a doorway, and from one year to the next in may open on an immense continent. We will wait." In both versions, the firmness of Bishop Bessieux would have led France to renounce any plan of abandoning Gabon; the second version implies that it was thanks to Bishop Bessieux that the Congo became French. This is all legendary. For if the missionaries of Gabon were aware of rumours about France's leaving Gabon, there is no trace of the above declarations by Bishop Bessieux either in correspondence with the Mother House voluminous in that epoch (Superiors had to write to the Superior General at least once a month!) or in community publications, which were many and detailed. No one ever asked the Fathers to leave.

So the question arises: How did such a legend come into being?

This is what the authors of the article have tried to find out. In his first version, Mgr Le Roy says: "I have heard that about 1858-59 the government, having decided to abandon Gabon..." Here there was a clear error in the date, and the version of 1902 corrects it to 1873.

The merit of the authors of the article—using material previously turned up by Fr Letourneur—was to discover that in the years 1858-59 there were events similar to those reported by Mgr Le Roy but on quite a different plane. Bishop Kobès, co-adjutor of Bishop Bessieux and religious superior of the two Guineas, decided to abandon the mission of Sainte-Marie de Libreville, which he judged too distant and which would be replaced by a new mission in the centre. From Dakar Bishop Kobès sent not an admiral but a visitor, Fr Barbier, who was to undertake the closing of Sainte-Marie. Bishop Bessieux, feeling responsible as Vicar Apostolic, refused to comply with this order of his religious superior and declared that if necessary he would go to the Pope. He did go to Dakar and then to Paris: the Mother House gave in and Sainte-Marie was saved.

It was a strange mistake for Mgr Le Roy to make.

# THE SPIRITAN FAMILY

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## APPOINTMENTS

*Principal Superior of Luanda:* Father Abilio SOUSA RIBAS, with effect from 1st May 1973 (10 April 1973).

*Principal Superior of Bagamoyo:* Father Josephus DE BOER; second three-year mandate with effect from 17th March 1973 (10 April 1973).

*Principal Superior of Sierra Leone:* Father Richard O'DWYER; second three-year mandate with effect from 16 March 1973 (10 April 1973).

*Provincial Superior of Poland:* Father Joseph KOLANSY, with effect from 16 July 1973 (29th May 1973).

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## CONSECRATION TO THE APOSTOLATE

### RENEWAL OF VOWS:

#### For three years:

at *Oak Brook*, Illinois (USA), on 20 March 1973, Melvin WEIMAN.

at *Aranda de Duero* (Spain), on 26 March 1973, Anselmo GARCIA GARCIA.

#### For one year:

at *Nova Lisboa* (Angola), on 6 Decembre 1972, Father Jacinto GOLE.

at *Awo-Omamma* (Nigeria), on 9 April 1973, Brother Linus Mary Joseph UGWU.

**For one month:**

at *Kimmage Manor* (Ireland), on 1st May 1973, Brother Joachim LEONARD.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

at *Oak Brook*, Illinois (USA), on 20 March 1973, Brother Jude COSTA.

at *Chevilly* (France), on 24 March 1973, Jean-Claude ARNAUD, Charles-Henri GREGOIRE, Raymond JUNG, Lucien HEITZ, Georges MAHOT, Norbert MARECHAL (Belgium), Gabriel MYOTTE DUQUET, Noël PERROT, Louis-Marie RETAILLEAU, Philippe RIVALS, Etienne SCHMITT, Henri SUTTER, Michel THOMAS, Gabriel VUITTENEZ.

at *Chicago*, Illinois (USA), on 28 April 1973, Brothers Luke KNIEPER and Mark MOTHERSHED.

**MINISTRIES AND ORDERS**

**Lectorate:**

at *Oak Brook*, Illinois (USA), on 21 March 1973, by Father Connors, Provincial of the United States East:

Timothy CROWLEY, David DEXEL, Michael O'NEILL and George SPANGENBERG.

at *São Domingos de Rana* (Portugal), on 1st April 1973, by Most Reverend Manuel Franco Falcão, Titular Bishop of Telepte.

António Luis FARIAS ANTUNES, José LOPES DA SOUSA, Luis OLIVEIRA MARTINS and Domingos ROCHA FERREIRA.

at *Denver*, Colorado (USA), on 13 April 1973, by Most Reverend Patrick Flores, Auxiliary Bishop of San Antonio:

Thomas PREININGER and Charles SEITER.

**Acolyte:**

at *Denver*, Colorado (USA), on 13 April 1973, by Most Reverend Patrick Flores, Auxiliary Bishop of San Antonio:

Lance BLIVEN.

**Diaconate:**

at *Awo-Omamma* (Nigeria), on 7 January 1973, by Most Reverend Mark Unegbu, Bishop of Owerri:

Bartholomew ABANUKA, George AKANIGWO, Emmanuel AGBAKWURU, John ECHEMAZU, Casimir EKE, Alexander EKECHUKWU, Ignatius IZUCHI, Donatus ODIEGWU, Godfrey ODIGBO, Stanislaus OGBONNA, Michael OJOBOR, Remigius ONYEWUENYI.

at *São Domingos de Rana* (Portugal), on 1st April 1973, by Most Reverend Manuel Franco Falcão, Titular Bishop of Telepte:

Tarcisio SANTOS MOREIRA.

at *Chevilly* (France), on 7 April 1973, by His Eminence Cardinal Francois Marty, Archbishop of Paris:

Jean-Claude ARNAUD, James FLYNN (England). Charles-Henri GREGOIRE, Lucien HEITZ, Raymond JUNG, Bernard KLEIN, Norbert MARECHAL (Belgium), Noël PERROT, Louis-Marie RETAILLEAU, Etienne SCHMITT, Michel THOMAS, Gabriel VUITTENEZ; also Charles AUBREE, Henri LAMBERTIN, Claude PROUX, non-professed scholastics.

**Priesthood:**

at *Ihiala* (Nigeria), on 29 April 1973, by Most Reverend Francis Arinze, Archbishop of Onitsha:

Bartholomew ABANUKA, Emmanuel AGBAKWURU, George AKANIGWO, John ECHEMAZU, Casimir EKE, Alexander EKECHUKWU, Donatus ODIEGWU, Godfrey ODIGBO, Stanislaus OGBONNA, Michael OJOBOR, Remigius ONYEWUENYI.

at *Ozubulu* (Nigeria), on 5 May 1973, by Most Reverend Francis Arinze, Archbishop of Onitsha:

Ignatius IZUCHI.

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## APPOINTMENTS OF YOUNG FATHERS (1973)

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### Province of France:

Frs ARNAUD Jean-Claude	Guiana (3 yrs)	<i>Mass on the 5th</i>
GREGOIRE Charles-Henri	France (studies)	— — — 6th
HEITZ Lucien	Senegal	— — — 9th
JUNG Raymond	Bangui	— — — 12th
KLEIN Bernard	Yaoundé	— — — 17th
PERROT Noël	Kongolo	— — — 18th
RETAILLEAU Louis-Marie	Congo	— — — 22nd
SCHMITT Etienne	Kongolo	— — — 23rd
THOMAS Michel	Yaoundé	— — — 26th
VUITTENEZ Gabriel	Madagascar	— — — 31st *
LAVENS Joël °	Madagascar	— — — 31st *

### Province of Ireland:

Frs DOYLE James Patrick	Brazil S.W.	<i>Mass on the 6th</i>
HOGAN Thomas Anthony	Kenya	— — — 9th
LINSKEY John Henry	Sierra Leone	— — — 14th
MURRAY Michael Canice	The Gambia	— — — 17th
O'CONNOR Michael Patrick J.	Kenya	— — — 18th
RICKARD Brian Nicholas	Brazil S.W.	— — — 22nd
RYAN Patrick Mary	Sierra Leone	— — — 26th
SHERIDAN Anthony Camillus	Ireland (studies)	— — — 31st *

### Province of Portugal:

Fr PEIXOTO LOPES José	Nova Lisboa	— — — 26th
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° At the termination of his Noviciate in September 1973.

\* Or on the last day of the month.

**Province of Spain:**

Frs HERRAIS Muelas Fernando	Spain	Mass on the 17th
ALFONSO SOBBRADO Francisco Javier	Spain	— — — 18th
MONTERO TIERNO Aniceto	Spain	— — — 22nd

**Province of Belgium:**

Fr MARECHAL Norbert	Gabon	— — — 26th
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**Province of England:**

Fr FLYNN James	Yaoundé	— — — 26th
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**Province of Switzerland:**

Fr MUDRY René	Gabon	— — — 26th
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**Province of USA East:**

Frs BUTT Robert H.	Ethiopia	— — — 9th
GUTHRIE Dennis A.	Porto Rico	— — — 17th
PODOBONSKI William	US East	— — — 18th
PROMIS Christopher P.	Kilimanjaro	— — — 22nd
SAKOVICH John J.	Porto Rico	— — — 22nd
VILKAUSKAS Edward J.	US East	— — — 31st *

**Province of Trinidad:**

Fr CHARLES Herbert	Trinidad	— — — 5th
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**District of East Nigeria:**

12 young Fathers whose appointments have not yet been decided.

Total of first appointments in 1973: 45 (in 1972: 37)

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\* Or on the last day of the month.

**OUR DEAD**

Father Karl NEU, of the Province of Germany, died in Speyer on 21 March 1973, aged 72 years. He had been professed for 49 years.

Most Reverend John Charles McQUAID, former Archbishop of Dublin, of the Province of Ireland, died in Dublin on 7 April 1973, aged 77 years. He had been professed for 58 years.

Most Reverend Pompeu de SÁ LEÃO E SEABRA, Bishop of Malange, of the District of Nova Lisboa, died in Malange on 7 April 1973, aged 65 years. He had been professed for 44 years.

Father Paul BARBAUD, of the Province of France, died after an accident near Baume-les-Dames on 20 April 1973, aged 48 years. He had been professed 28 years.

Brother Cyrille VERMEIRE, of the Province of Belgium, died in Gennep on 30 April 1973, aged 93 years. He had been professed for 39 years.

Most Reverend Joseph HASCHER, former "Prelatus nullius" of Jurua, of the District of Alto-Jurua, died in Cruzeiro do Sul on 8 May 1973, aged 82 years. He had been professed for 59 years.

Father Francis P. CURTIN, of the Province of USA East, died in Cornwells Heights on 9 May 1973, aged 56 years. He had been professed for 35 years.

Father Pierre BENAITREAU, of the Province of France, died in Chevilly on 14 May 1973, aged 63 years. He had been professed for 43 years.

Father Paul RIGAULT, of the Province of France, died in Chevilly on 31 May 1973, aged 78 years. He had been professed for 57 years.

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**GENERAL STATISTICS OF THE CONGREGATION AS ON JANUARY 1st, 1973**

*(Figures in brackets indicate changes relative to the Statistics for January 1st, 1972.)*

PROVINCES	FATHERS	BROTHERS	SCHOLASTICS	TOTAL	PERCENTAGE CHANGE
France . . . . .	1,055 (-12)	212 (-9)	49 (-12)	1,316 (-33)	- 2.4
Ireland . . . . .	780 (-5)	43 (-3)	102 (-15)	925 (-23)	- 2.4
Germany . . . . .	215 (-12)	73 (-7)	4 --	292 (-19)	- 6.1
Portugal . . . . .	230 (-5)	88 (-4)	19 (-11)	337 (-20)	- 5.6
Spain . . . . .	6 --	4 --	5 (+1)	15 (+1)	+ 7.1
Belgium . . . . .	104 (-5)	13 --	3 (-2)	120 (-7)	- 5.5
Holland . . . . .	413 (-10)	138 (-6)	16 (-2)	567 (-18)	- 3.1
England . . . . .	110 (-4)	1 --	11 (-3)	122 (-7)	- 5.4
Switzerland . . . . .	101 (+2)	9 --	6 (-5)	116 (-3)	- 2.5
Poland . . . . .	22 --	6 --	-- --	28 --	--
United States . . . . .	256 (-7)	28 (+2)	25 (+3)	309 (-2)	- 0.6
Canada . . . . .	87 (-9)	7 --	4 (-1)	98 (-10)	- 9.3
Trinidad . . . . .	32 --	2 --	4 (-1)	38 (-1)	- 2.6
Ontario . . . . .	-- --	-- --	2 --	2 --	--
Brazil . . . . .	11 (+1)	3 (+2)	-- --	14 (+3)	+ 27.3
Nigeria . . . . .	27 (+3)	1 --	34 (+14)	62 (+17)	+ 37.8
<b>TOTAL</b> . . . . .	<b>3,449 (-63)</b>	<b>628 (-25)</b>	<b>284 (-34)</b>	<b>4,361 (-122)</b>	<b>- 2.7</b>

## EXPLANATORY NOTE

As in previous years, we publish here the present statistical situation of the Congregation, according to province of origin, noting the changes as compared with 1st January 1972. The percentage figures given in the final column indicate for each province the true significance of the numerical loss or gain. In fact, the gross figures could give a wrong impression. Generally speaking, a larger province will have higher figures than a smaller one but the important point is to note which has increased or decreased the more, in relation to its size.

The present statistics take account only of professed members, but it should be remembered that in several provinces there are senior scholastics and postulant brothers in training, although they have not yet done their noviciate.

The following break-down according to categories gives more detail about the different figures. The figures in brackets are those for 1971.

### I. - FATHERS (including Prelates).

#### 1) Increase:

- 35 scholastics finished their training (44);
- 2 newly professed, who were priests before entering the noviciate;
- 1 Father re-instated in the Congregation.

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38 (46)

#### 2) Decrease:

- 55 deceased (of whom 1 in 1968) (42);
- 7 secularised definitely (joined secular clergy) (4);
- 7 secularised "ad experimentum" (3);
- 21 laicisations (15)
- 2 further applications for laicisation (13);
- 9 in irregular situations (15).

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101 (93)

- 3) **Nett loss:** 101 — 38 = 63 (47).

**II. - BROTHERS**1) **Increase:**

- 5 professed (1);
- 1 scholastic transferred to Brotherhood;

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6 (1)

2) **Decrease:**

- 14 deceased (9);
- 6 brothers became scholastics;
- 3 dispensed from perpetual vows (9);
- 8 dispensed from temporary vows, or left when vows expired (6).

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31 (25)

3) **Nett loss:** 31 — 6 = 25 (24).

**III. - SCHOLASTICS**1) **Increase:**

- 47 professed (of whom 2 in 1971) (22);
- 6 brothers transferred to scholasticate;

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53 (22)

2) **Decrease:**

- 35 scholastics finished their training (44);
- 1 scholastic transferred to Brotherhood;
- 1 dispensed from perpetual vows (1);
- 49 dispensed from temporary vows, or left when vows expired (56);
- 1 in an irregular stituation.

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87 (103)

3) **Nett loss:** 87 — 53 = 34 (81).

The year was marked by a larger number of professions than in the two preceding years, since the Provinces of France, United States East, and United States West, and also the District of Nigeria resumed their novitiates after an interval of several years. However, it is to be noted that the number of scholastics who finished their

training shows a notable decrease, although the number of those who left is only slightly lower.

#### IV. - RECAPITULATION: SUMMARY OF THE CONGREGATION AS A WHOLE

To give a better overall view, we publish here side by side the figures for the past four years.

	1969	1970	1971	1972
	—	—	—	—
<b>1) Increase:</b>				
Professions & re-admissions	53	29	25	55
<b>2) Decrease:</b>				
<i>Deaths:</i>				
Fathers . . . . .	51	50	42	55
Brothers . . . . .	12	12	9	14
Scolastics . . . . .	—	3	—	—
	—	—	—	—
Total deaths . . . . .	63	65	51	69
<i>Departures:</i>				
Fathers . . . . .	32	30	51	46
Brothers . . . . .	25	15	16	11
Scolastics . . . . .	81	59	59	51
	—	—	—	—
Total departures . . . . .	138	104	126	108
TOTAL LOSS . . . . .	201	169	177	177
<b>3) Nett loss . . . . .</b>	148	140	152	122

In 1971 and in 1972, the total figure for losses is identical (177), but in 1971 deaths represented 28.8% of this loss, while in 1972 it was 39%.

It is interesting to note for each province, where there were deaths and departures, what the percentage of deaths was in relation to the total loss. The following table does not take account of professions, which in fact off-set the losses.

<i>Province</i>	<i>Deaths</i>	<i>Departures</i>	<i>Total loss</i>	<i>% due to death.</i>
France	27	12	39	69.2
Ireland	9	29	38	23.7
Germany	14	5	19	73.7
Portugal	1	19	20	5.0
Belgium	3	4	7	42.9
Holland	10	8	18	55.6
U.S.A.	4	5	9	44.4
Canada	1	9	10	10.0

#### V. - PROFESSIONS, DEATHS AND DEPARTURES ACCORDING TO PROVINCES

1) **Professions:** 54, including 5 Brothers.

France . . . . .	6	(including 1 Brother)
Ireland . . . . .	14	
Spain . . . . .	2	(in 1971)
England . . . . .	3	
United States East	3	
United States West	4	(including 1 Brother)
Southern Brazil .	2	(Brothers)
Eastern Nigeria .	20	

2) **Deaths:** 55 Fathers and 14 Brothers.

	<i>Fathers</i>	<i>Brothers</i>
France . . . . .	23	4
Ireland . . . . .	9 (1)	—
Germany . . . . .	8	6
Portugal . . . . .	—	1
Belgium . . . . .	3	—
Holland . . . . .	7	3
United States . . .	4	—
Canada . . . . .	1	—

(1) One of these deaths occurred in 1968.



**3) Laicisations: 28.**

This figure is higher than the one given on page 279. It includes all the laicisations granted in 1972, even if the petition had been submitted in 1971. The figure given previously includes only the laicisations requested and granted in 1972.

France . . . . .	1	Holland . . . . .	5
Ireland . . . . .	6	England . . . . .	1
Germany . . . . .	2	Switzerland . . . . .	1
Portugal . . . . .	4	United States . . . . .	1
Spain . . . . .	1	Canada . . . . .	6

**4) Cases of Secularisation in 1972: 14.**

These are confreres who transferred to the secular clergy, either definitively or on trial.

France . . . . .	2	Portugal . . . . .	4
Ireland . . . . .	1	U.S.A. East . . . . .	2
Holland . . . . .	1	England . . . . .	3
Belgium . . . . .	1		

**5) Departures of Brothers in 1972: 11, of whom 3 had perpetual vows.**

The figures in parenthesis indicate the number with perpetual vows.

France . . . . .	3		
Ireland . . . . .	1		
Germany . . . . .	1	(1)	
Portugal . . . . .	3		
Holland . . . . .	3	(2)	

**6) Scholastics finished their training: 35.**

France . . . . .	13	Holland . . . . .	1
Ireland . . . . .	10	England . . . . .	1
Portugal . . . . .	4	Switzerland . . . . .	2
Spain . . . . .	1	Nigeria . . . . .	3

In France, there were also two young Fathers who made profession in 1972.

## 7) Scholastics who left the Congregation: 50.

France . . . . .	5	Switzerland . . . . .	3
Ireland . . . . .	22	U.S.A. East . . . . .	1
Portugal . . . . .	7	U.S.A. West . . . . .	1
Belgium . . . . .	2	Canada . . . . .	1
Holland . . . . .	1	Trinidad . . . . .	1
England . . . . .	5	Nigeria . . . . .	1

Only one of these scholastics had perpetual vows; 24 were dispensed of their vows or commitments, and 25 left when their vows or commitment had expired.

## VI. - LAICISATION

Since 1964, Indults of Laicisation have been granted to 138 confreres. This total is made up as follows:

1964:	2	1967:	6	1970:	45
1965:	3	1968:	14	1971:	18
1966:	11	1969:	11	1972:	28

Classification by province of origin:

France . . . . .	15	Holland . . . . .	38
Ireland . . . . .	19	England . . . . .	8
Germany . . . . .	7	Switzerland . . . . .	3
Portugal . . . . .	12	United States . . . . .	13
Spain . . . . .	1	Canada . . . . .	18
Belgium . . . . .	2	Trinidad . . . . .	2

Comparing these figures with the number of Fathers which each of these Provinces had on 1st January 1968 (taking into account those who had left before this date) we obtain the following percentage of laicisations for each Province:

France . . . . .	1.4	Holland . . . . .	8.4
Ireland . . . . .	2.5	England . . . . .	7.1
Germany . . . . .	3.0	Switzerland . . . . .	3.1
Portugal . . . . .	5.0	U.S.A. . . . .	4.1
Spain . . . . .	—	Canada . . . . .	17.3
Belgium . . . . .	1.8	Trinidad . . . . .	6.7

For the whole Congregation: 3.8%.





# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**N° 769**

**JULY - SEPTEMBER 1973**

**GENERALATE C. S. Sp.  
ROME**





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# SUPERIOR GENERAL'S MESSAGE

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## BACK TO OUR ORIGINS

*I have just returned from what was unfortunately only a very short visit to Madagascar, Reunion and Mauritius. As is always the case, I found there were some difficulties, and some suffering, but I am glad to be able to say that the vast majority of confreres with whom I came in contact, fully believe in their spiritan and missionary vocation and are happy to devote themselves entirely to it.*

*For the first time, I had the opportunity of praying at the tomb of Father Laval in Mauritius and of seeing for myself the wonderful influence which his memory continues to exercise on the people of the island: christians, moslems, hindus, are all united in their veneration of this man of God.*

*The evocation of Father Laval leads me once more to invite you to a new examination of conscience or perhaps I should say, to review your whole way of life. Are we as Spiritans sufficiently aware of our origins, of our continuity with a past from which we have received a particular inspiration and tradition of spirituality? Are we not tempted, at the present day especially, to try to reconstitute as it were, our Congregation, without sufficient reference to our past, our roots? Does it not happen frequently that Spiritans know little about the life and writings of Father Poullart des Places, Father Libermann, Father Laval, or at least that they have stopped reading their works? Two correspondents gave the following answer to a recent questionnaire sent by "Spiritus" to our French-speaking confreres: "We would like to make a general comment on the questionnaire. We are amazed at the absence of any mention of Jesus Christ; there is no reference anywhere to the Gospel, to the faith or to the Church." To this list I would add: "nor to Father Libermann, Father Laval, etc. ...".*



*Should we be consoled by the fact that non-Spiritans do not share our neglect? The most important work yet published on Father Libermann is by Father Blanchard, who is not a member of the Congregation. In the series of lectures organized by the French Studies Centre in Rome for the year 1973-1974, Archbishop Jacques Martin will give a talk on the day-to-day life of Father Libermann on the occasion of his visit to Rome. A nun from the Philippines is at present preparing a thesis for the Regina Mundi Institute on the psychological evolution of Father Libermann. A Dutch priest, Father J. Kirkels, O.M.I., studying in Strasbourg, has submitted a thesis in Religious Science on the subject "Project for missionary methodology in the 19th century, according to the letters of Father Libermann to the Cardinal Prefect of Propaganda Fide".*

*At the same time, I would like to mention some recent works by Spiritans which would seem to show that interest in our past is not yet completely spent. In German I have just read Father J. Th. Rath's "Geschichte der Kongregation vom Heiligen Geist", the first volume of which was published in 1972. I found I had a lot to learn from this book. Father J. Fitzsimmons has recently published a life of Father Laval in English: "Father Laval," — Print Origination (Liverpool and London, 1973). Father Joseph Michel is also preparing a biography on Father Laval. Those who already know the impressive "Claude François Poullart des Places" by the same author will be glad to hear that this new work of his is to be published shortly. Lastly, I am very pleased to learn that the Editions S.O.S. in Paris are at present publishing a work by Most Rev. Jean Gay on Father Libermann, the title of which will be "The ways of peace".*

*All this gives me great pleasure. However much one may prune or graft a tree, one cannot cut away all its roots or discount its previous growth. The same is true of the Church itself, though too many tend to forget this. Congregations like ours are no different either. None of us should lose sight of this.*

*So, once more, no doubt, many will think that I am merely defending conservatism or even immobility. Must I also add, as I have so often done before, that a living organism must also adapt to its environment, climate, to*

*everything which comes to it from outside, including pollution? At the risk of seeming to advocate "centralism", for which one of our Provincials was recently criticized, I must say that this readiness to adapt constitutes in fact the deepest kind of fidelity—fidelity to the spirit of our founders, fidelity to the Holy Spirit who has guided the Church through the ages. Such fidelity while always seeking to adapt to ever changing needs is ever true to itself. It is with this fidelity that "all together we realize our common unity through faith in the Son of God, and fuller knowledge of him ... so as to reach perfect manhood, that maturity which is proportioned to the completed growth of Christ" (Eph. 4, 13). In the Church—"all together"—the Congregation has its place and its role to fulfil, remaining faithful to what it is and what it has been since the time of its founders, ready to listen to the Spirit whose name it bears and who is ever guiding the Church, the one true Church of Christ.*

Joseph LÉCUYER, C.S.Sp.  
Superior General

## **DECISIONS OF THE HOLY SEE**

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### **APPOINTMENT OF NEW PREFECT OF THE SACRED CONGREGATION FOR RELIGIOUS**

Cardinal Ildebrando ANTONIUTTI, Prefect of the Sacred Congregation for Religious since 1963, on reaching the age of 75, has presented his resignation to the Holy Father; and is succeeded by Cardinal Arturo TABERA ARAOS. Born in 1903, the new Prefect of the Sacred Congregation was consecrated Bishop in 1946 and held various appointments in Spain before being installed as Archbishop of Pamplona in 1968. The following year he was made Cardinal, and in 1971 he was appointed Prefect of the Sacred Congregation for Divine Worship. He is a member of the Congregation of the Sons of the Immaculate Heart of Mary (Claretians).

### **APPOINTMENTS OF BISHOPS**

On the 5th July 1973, Father Urbanus KIOKO, of the diocesan clergy, Parish Priest at the Cathedral of Machakos (Kenya), was appointed Bishop of Machakos. The See of Machakos, vacant since 1971, has been under the direction of Father KAVANAGH, C.S.Sp., Apostolic Administrator.

On 29th August 1973, the Holy Father accepted the resignation of Most Rev. Thomas MONGO, Bishop of Douala (Cameroons), because of ill health. Bishop MONGO was first appointed Auxiliary Bishop of Douala in 1955, and then succeeded Most Rev. Pierre BONNEAU, C.S.Sp., in 1957. Most Rev. Simon TONYE, Coadjutor of Douala, with the

right of succession, since 1969, now becomes the new Bishop of Douala.

Most Rev. Eduardo MUACA, Auxiliary Bishop of Luanda since 1970, has been appointed Bishop of Malanje. Born at Lucula in 1924, Bishop MUACA thus becomes the first resident native Bishop of Angola in modern times. He succeeds Most Rev. Pompeu SEABRA, C.S.Sp., who died on 7th April 1973.

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# DOCUMENTATION

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## MEETING BETWEEN THE SACRED CONGREGATION FOR RELIGIOUS AND SUPERIORS GENERAL

(Rome, 23rd to 26th May 1973)

From the 16th - 19th October 1972, a meeting was held in Rome between the Sacred Congregation for Religious and the representatives of National Conferences for Religious. We have already dealt with this in the *Bulletin* for November-December 1972, pp. 169-180.

Just as the National Conferences can inform the Holy See of the general situation of religious in each country, so the Superiors General could fill in the picture from the point of view of the Institutes, many of which have in fact a very international character.

Such a meeting has recently been held in Rome from the 23rd to the 26th May 1973, at the Generalate of the de la Salle Brothers. The participants numbered 80 Superiors General and 32 Vicars General or delegates of those Superiors General who could not be present personally. The Congregation for Religious was represented by the Cardinal Prefect, the Secretary of the Congregation and the senior officials. Representatives were also present from the Sacred Congregation for Oriental Churches, the Sacred Congregation for the Evangelization of Peoples, (on which a number of Institutes depend), and the Sacred Congregation for Catholic Education (concerned with studies in religious Institutes).

The two main topics for discussion at the Meeting were: "The religious vocation today" and "Relations between the Sacred Congregation for Religious and the Superiors General".

Each subject was dealt with, from various viewpoints, by several speakers. The topic was then discussed in

language groups and the reports from these provided the basis for a general discussion which was summed up by the Secretary of the Sacred Congregation for Religious.

For the moment we shall deal with one of the five conferences which covered the first topic. A rather detailed synopsis is given, and we also include some of the comments made at the discussion stage. The Editor has avoided expressing any personal opinion of his own.

H. LITTNER, C.S.Sp.

\* \* \*

### **ELEMENTS THAT ATTRACT YOUTH TO, OR ALIENATE THEM FROM, RELIGIOUS LIFE**

The speaker on this topic was Brother Basilio Rueda, Superior General of the Marist Brothers. Brother Rueda began by asking his audience to make the necessary application of his views to the circumstances of their own situation. These views were meant to be merely an approach to the subject and to serve as guidelines for discussion. He also emphasized that among the youth of today, there is an important element of pluralism and that the youth he would be discussing, are only a minority group. These are dedicated young people who seek to give meaning to their lives and to their work in society, and unlike many, they are sufficiently strong-willed to resist the influence of a decadent, materialistic society.

Brother Rueda went on to say that the outlook and attitudes of male religious between the ages of 20 and 30 have much in common with those of christian youth and youth in general, as is to be expected in the climate of openness and " instant communication " so prevalent today.

#### **I. - Characteristics of present-day Youth**

This is the age of secularisation, when religion no longer has its traditional place in the structures of society.

The world is viewed as presenting a task to be accomplished rather than as a book in which can be read God's revelation. Human life itself is seen less as a memory and and more as a destiny to be fulfilled; with the result that more emphasis is placed on the future than on the past. Classic or systematic theology has suffered a set-back. While religion has become a "private" matter, there is also the opposite tendency to demand that the values of the Gospel be applied at the level of social and political action and structures. Then there is the acceptance of "pluriformity" in religious matters.

As a consequence, in the youth of today there is greater interest in:

- the future than in the past;
- the dynamic than the static;
- the essential than the accidental;
- the content than the form;
- involvement than playing safe;
- the external than the internal;
- the immediate than the remote;
- efficiency than good intentions;
- the critical than the constructive;
- the personal than the institutional;
- the good of the community than the individual;
- liberation than assistance (assistance does not change unjust social conditions).

## II. - What are the factors operating in religious institutes that alienate young people from religious life?

Brother Rueda then discussed the characteristics of the young Marist Brothers with whom he keeps in contact on a wide scale. For the purpose of his talk, he had sent a questionnaire to Marists in various parts of the world but the Italian postal strike during April and May nullified to a large extent the representative character of this survey. The speaker, therefore, was relying primarily on his personal experience, and so it was inevitable that many of the problems encountered were not entirely representative. It should be remembered too, that the

difficulties were those experienced by young religious, either giving their reasons for hesitating about joining a religious institute, or explaining their fears for the future. Many points are valid only for those institutes which, like the Marist Brothers, are restricted to a rather limited apostolate, e.g. education of the young, hospital work.

The principal difficulties are as follows:

1) *Religious life out-dated*: young people look upon religious life as the past living on in the present and crystallized in the life of religious institutes.

2) *Static quality of religious life*: the youth of today fears having to conform to a certain type of religious life and a certain style of formation reminiscent of the period before the last war. For example: strict regularity; preoccupation with detail; a strong sense of authority, bordering on paternalism, leading in turn to a certain childishness on the part of the subjects; communities closed in on themselves; rigid forms of authority with little respect for human values; innumerable exercises of piety; fear of allowing liberties lest members should "lose" their vocation; houses of formation that are islands remote from the world, often even geographically so.

3) *Fear of being stereotyped and institutionalised*: today's youth prefers to belong to an informal group than to a formal one, such as are religious institutes. They fear structures which stifle that liberty and freedom for action that the Congregation had at the time of its foundation. They prefer groups, freely chosen by people who wish to live together, and which one can leave just as freely if and when things do not work out as expected.

*During the general discussion, a Superior General remarked that many institutes are too self-satisfied. They tell young people what they have to offer and expect the young to accept. Would it not be better to listen more to what these young people have to say, to find out what they want, and to encourage them?*

4) *Youth does not wish to be cast in a special social category*: institutes form a limited social group: They



bring together people of the same sex, of the same religious persuasion, with a common cultural background.

5) *Religious institutes often uncertain regarding aims and identity.* The young want to know what exactly is the institute's place in the Church and find that it is not sufficiently clearly defined. At the same time, they do not wish the particular identity of the institute to be so clearly established that it becomes a barrier to their own aims and aspirations. This difficulty is aggravated in certain religious institutes which pursue several ideals simultaneously, e.g. community life, apostolic life and contemplative life. In such cases, much less emphasis is placed on each of these several identities than in institutes which have a single well-defined aim.

6) *Values of religious institutes questioned.* In an age and context of dechristianization, young people are not always in sympathy with values which imply religious standards they are far from possessing. They note also the absence, or merely theoretical presence, of values such as: a spirit of "welcome", sharing, care for the poor, solidarity, collaboration with crusades for peace and social justice, working for the relief of the oppressed, the desire to change structures, research, scientific and technological progress.

7) *Youth challenges the institute's involvement in its traditional works.* Today, the State tends to take responsibility for certain works of public utility (e.g. schools, hospitals) which in the past were for the most part private establishments. At the present time, privately directed establishments, generally speaking, serve the better-off, or else, people with a deep religious faith who put great confidence in these institutions. Anybody joining a religious society engaged in such works, pledges his whole future to service in these establishments. It is objected that these works sometimes become an end in themselves, to be maintained at any cost, even when the active religious personnel is no longer sufficient and lay-staff has to be engaged.

Some of today's youth go further still, and consider these works as the concrete expression of a misguided pastoral approach, — even as a form of collaboration with

an unjust social order which they are instrumental in perpetuating. Opposition then becomes a duty of conscience.

8) *Youth is repelled by the externals of religious life.* Religious life used to be differentiated from secular life in its timetables, way of life, dress, community exercises, etc. Today, young people react unfavourably against all these externals that make the religious appear different from others. Without wishing to deny or disguise their membership of a religious institute, they dislike having to advertise it constantly, for instance, by their manner of dress.

9) *The religious life is not sufficiently meaningful.* The young want religious life to bear prophetic witness in the world of today, and deprecate any form of witness that is not publicly perceptible, e.g. personal poverty that is not reflected in institutional poverty; love of the poor that is not manifested by championing their cause side by side with them; prayer which is not shared as a community prayer and so is not evident to others as a witness to the gospel.

10) *Religious life appears ineffectual.* Youth today greatly admires the social leaders. In comparison, the efforts of religious communities do not measure up to the human and social values which appeal to men today. The structures and the attitudes of religious are not calculated to operate quickly and efficiently enough to achieve the "upsurge of humanity" (Fr. Lebret). As for evangelization, already difficult enough in a world where faith is diminishing, this is called in question in virtue of the principle of liberty of conscience; modern man is reluctant to intrude on the religious or moral convictions of another.

On the level of social morality, the religious could give a lead, but if he gets involved in this activity, he very quickly reaches the stage where the social problem becomes a political one. The formation of a socio-political conscience calls for actual experience, involvement and solidarity. In the actual state of structures, it is difficult to see how religious life can contribute much to this kind of activity, or how a religious in such circumstances can simply follow the directives of his superiors.

11) *Disillusionment with the spirit of certain religious and certain communities.* In the face of present difficulties, some religious seem to be dispirited and disillusioned with the religious life they are leading. The numerous defections, sometimes widely publicized, have also affected the general attitude.

*In the discussion it was observed that the reluctance of young people to commit themselves permanently, results in part from their reaction, sometimes very strong, against the religious life as they see it lived. Account should be taken of the fact that they are right up to a point.*

*There should be room for deeper interpersonal relations, because young people find community life, such as it has been up to now, inadequate. It is up to the adults to convey to the young the conviction that the religious life is worthwhile. They should show by their joyfulness that their lives have been put to good use. They must learn to read the signs of the times, since youth considers this very important.*

*Brother Rueda emphasized that the young are unwilling to commit themselves to an uncertain future, such as they would have in a religious life which is vague in its aims. Religious life should not be presented to the young as something which is always changing from day to day. This may lead to a temporary commitment but nothing more permanent.*

*At the end of the discussion, Archbishop Mayer, secretary of the Sacred Congregation for Religious, made the point that it is hard for vocations to come to fruition if, in the institutes themselves, the vocation to the religious life is not valued at its true worth, or if there appears to be complete uncertainty about what exactly constitutes the religious life. It is impossible to pledge one's future to an institution which is undergoing a serious crisis of identity. Religious who speak as if they no longer know what precisely the religious life means, cannot reasonably expect to get vocations.*

12) *Lack of possibility for experimentation.* Young people want to transform what already exists and to experiment. They want to start from scratch and they are not attracted by the idea of saving time or avoiding mistakes by relying on the experience of their elders. However, in religious life as it is constituted, there are few opportunities for experiment.

*During the discussion it was acknowledged that we do not offer sufficient opportunity to the young for experimenting with true evangelical values which many wish to enshrine in their lives. Their aspirations are a call to the institutes to be more " prophetic ". People desiring to oppose worldly values on the basis of the Gospel do not find that our institutes answer their need.*

*Archbishop Mayer emphasized however, that while not everything that the young put forward should be rejected, neither should everything be accepted. Indiscriminate acceptance could be the first sign of betrayal of youth's most authentic aspirations. It must not be forgotten that a vocation to the religious life has to be refined and broadened, little by little.*

13) *The present social position of priests and religious.*

In contemporary society, desacralized and specialized, the priest and religious hold no significant place in virtue of their calling. They are assessed solely in virtue of whatever specialization or culture they really possess. The possibilities of promotion (through studies or titles), were formerly the privilege of the upper classes and were difficult to come by if one did not have money, unless one was prepared to enter the religious life. Today, in the progressive countries, these possibilities are offered freely to everyone by the State. Becoming a priest or religious no longer means social advancement as it once did.

14) *Little interest in the religious life.*

It would seem that today, even in genuine christian circles, young people no longer consider the question of entering the religious life or the priesthood.

*The report of one language group brought out the point that those who are willing to give are not attracted by religious life. They tend rather to come together outside the institution, because what could at one time be done in religious life can now be done just as well outside (charitable activities, educational, social, apostolic).*

*A further explanation of the hesitation of the young vis-à-vis religious was given by one Superior General: if young people are hesitant it is because changes which in the past would have taken 100 years to evolve, now take place in 10 years. Hence, though they may know what religious life involves now, they also feel that they have no guarantee what it will be like in the future.*

At the end of his analysis of the aspects of religious life that alienate youth today, Brother Rueda emphasized the fact that it is not the great majority of young religious who think this way. It is rather those who are unsettled but who often turn out to be the best. Though they are a minority, their way of thinking influences the group: in all societies there are leaders whose opinions and feelings are voiced by others.

The speaker then added too that there are signs to indicate that youth is beginning to adopt a more realistic attitude, more moderate in tone and conforming more in outlook with the great, traditional principles of the religious life.

*This point of view was confirmed by an English-speaking group: there seem to be basically two distinct groups among young religious: those who began their training four or five years ago seem to suffer more from the difficulties outlined by Brother Rueda than the more recent arrivals. The latter are more inclined to find a solution to the problem of renewal in the interiorization of individuals, rather than in external structures.*

*In the general discussion, Brother Rueda stated: the worst is past. It is the "conciliar youth" who have experienced the greatest difficulty in fitting in to religious life. The "younger youth" is more*

*clear-sighted, more dialogue-conscious, and perhaps has a more supernatural outlook. It is without doubt this group which must be favoured in our efforts towards renewal.*

### III. What attracts the young to the religious life

Introducing the next point in his talk, Brother Rueda asked why it is that the positive aspects he was about to discuss are fewer and less clearly defined than are the negative aspects. Is it because this is, in fact, the real situation? Or is it because youth knows better what it does not like than what it does like, and in particular, because it can express it better? Or is it because the motives that attract, are commonplace and taken for granted? These main points are as follows:

1) *Religious life offers an evangelical way of life: the following of Christ, the imitation of His example, especially in definite ways: love, poverty, service, work for the Kingdom of God.*

2) *It makes possible the realisation of an evangelical way of life along with others who share the same ideal. People realize how difficult it is to live the gospel in isolation.*

3) *Religious life offers the opportunity of living the gospel in small communities or "fraternities".*

4) *The hope that a particular form of religious life — that of one's own institute — will make it possible to live a renewed form of religious life that is both authentic and modern.*

5) *Religious life is a special way of belonging to the Church, that is, the Church as communion and as sacrament.*

6) *The inspiration of the Founder's charisma and his aims are accepted without difficulty. They can be seen in their pristine freshness and fullness "rediscovered" in the context of today. Brother Rueda remarked that he had never heard anyone in his institute challenge the Founder, not even the most radical of the young religious. What is occasionally criticized is the interpretation, and*

especially the historical and contemporary realisation of the charism of his foundation.

*In the discussion, it was stated that the young religious are very interested in the charism of the Founder and seek to rediscover it; but have little interest in the structures he established. Furthermore, they see no point in his eventual beatification and may rather be shocked by the expense involved.*

7) *Certain institutes have a spirituality that attracts, in that it emphasizes such features as historical evolution, evangelical truth, solidarity, relevance to the present day, human personality.*

8) *Religious life is appreciated when it is clear in its aims and stresses essentials in all that concerns basic choices defining consecration and commitment; still it should be flexible enough to countenance revision of non-essentials, distinguishing between what is essential and what is merely accidental.*

9) *An institute appears worthy of esteem if it adopts a prophetic role in furthering causes that focus the attention of the world: the effort to eliminate hunger, injustice, strife; activity in favour of human development, etc.*

10) *The possibility of personal development.* In certain places and with certain religious, what still attracts is the possibility of personal development, especially in the way of prolonged, basic training, with prospects of specialization that are a real privilege. This motive, however, attracts fewer than in the past.

11) *The real possibility of attaining personal ideals* by reason of the stability of an institute, the means at its disposal, the help afforded by like-minded fellow religious, and also, but only in a vague kind of way, because of the personal stability which is guaranteed by the commitment of the vows.

12) *Conversely, some are reluctant to leave the institute, not because of any attachment to it, but because they are aware that leaving means the rejection of an ideal.*

13) *A religious life also attracts when it ensures the realisation of tasks that will benefit the world, humanization of the world as proposed in "Gaudium et Spes" or "Populorum Progressio", by means of the living reality of a Gospel that is prophetic, transforming, dynamic, liberating.*

14) *And finally, an attraction exists for some in a religious life whose content is personal and variable in character, fruit of the "consensus" of a small group and open to revision.*

#### IV. **Synthesis**

At the end of this long analysis aimed at giving a fairly accurate idea of the feelings of young religious today, Brother Rueda summed up his talk.

1) *The gospel spirit considered in its content interests youth profoundly today, perhaps much more than it does their elders who are more involved in science and technology.*

2) *The gospel ideal must be lived authentically in depth, in openness to the voice of the Spirit and of the community. It was this ideal which inspired the founders and it must be revived. Vocation is related in the first place to the Gospel content. Then comes the experience of living a certain way of life, which makes discernment possible, leading finally to commitment.*

3) *Apart from permanent commitment and celibacy, nearly all the other aspects of religious life that meet with resistance do not concern basic values but rather the supporting structures and cultural expression of the religious ideal.*

4) *One notes on the part of some youth a radical rejection of reality and the various forms in which it is expressed historically, coupled with distrust of the authority and the experience of their elders. This rejection goes hand in hand with a definite idealism and radicalism and also with a certain incapacity for creating and establishing anything durable. (In the course of his analy-*



sis, Brother Rueda had already remarked that few young people today have the courage to do what youth did in the past: found new religious families).

The criticisms noted in the first part of the survey seem to indicate beyond doubt a decline in the evangelical spirit on the part of religious Congregations. They have failed, at least in practice, to distinguish between Our Lord's teaching itself and its historical trappings or supporting structures. Moreover, there has been a lack of flexibility and adaptation to circumstances.

On their side, the young have given proof of surprising immaturity, shown especially in their radical idealism. Young people mature more slowly now than in previous times and they easily adopt attitudes of distrust, refusal and opposition.

Concerning the two groups, the young and the not so young, both have been influenced by a period of profound, cultural changes, whose dimensions and novelty have not yet been adequately assessed.

In terms of historical dialectics we could say that we are still at the stage of antithesis and still very far from synthesis. Synthesis, however, must come and it will come through the young and thanks to them. The way things are going today, we can say that only those who have lived through the antithesis will be able to work out the synthesis, providing it is in terms of living reality and that both we and what we reconstruct are rooted in the Lord Jesus.

## V. Taking up position

In confronting the problems which have just been discussed, we must remain masters of ourselves and show commonsense and reason. If we allow commonsense to prevail over emotionalism, we shall easily be able to face two facts:

- 1) *Regarding both the quality and quantity of vocations*, we are dependent upon the quality and quantity of the christian life of the Church and in particular of the local Churches where we happen to be. We are the Church and we must live through its crises, persecutions and

epiphanies, of which we are both the authors and contributors; as likewise the potential leaven and focus of attraction for the world.

2) *None of us should be preoccupied with the expansion or survival of his institute beyond what is required of it by the Church and the world.* History teaches us that institutes have been born when they were needed, and have grown or declined in relation to the needs of each age and their own inner vitality. Those will last that have sufficient reason to last. "Personally I believe more in the disappearance of a religious congregation when it has no longer any *raison d'être*, than in its power of transformation and metamorphosis in an attempt to renew its youth. The Holy Spirit will raise up new religious families to suit the needs of the time... This seems to me a more sane form of ecclesiology than supplying vocations to an institute which has lost its original character and is incapable of meeting the demands of modern times".

*During the general discussion, one of the participants acknowledged that certain forms of religious life are less relevant today. The Sacred Congregation for Religious could help to make this clear to certain groups of religious who are desperately trying to survive against all odds. This would not be so much a lessening of the freedom of charisms as helping people to have a clearer vision of things.*

In this situation, the findings of psychology and sociology must at the same time be heeded, redimensioned and put to use. For this, three essential and complementary elements can serve as criteria.

— Faith: religious life and vocation do not depend on human effort alone;

— History: this is not the first nor the most serious crisis which has hit the religious life. It has managed to survive much more serious situations;

— A sense of values.

These criteria will help us to gauge the situation clearly and then we may be in a position to begin sincere and open dialogue with the young. While we ought to

show faith in the young, we should not neglect the rights of older religious and particularly of the elderly. These last entered a religious life which had its own fixed identity and they have a right to expect that the basic aspects of this identity should be preserved.

A more profound analysis reveals that no sensible young person could enter and commit himself to religious life in a definite manner without knowing what are the terms of his commitment, not only immediately, but for life. He can only do this in an Institute that he sees is not betraying or destroying the rights of those that already belong to it. On the other hand, if an Institute has to change its whole character in order to accommodate various newcomers it is obvious that neither old nor new will be satisfied. The religious life will mean little more to them than simply living and working together. They will feel uncertain about the future and be unable to regard their religious life as anything but a temporary experience.

The lecturer concluded with some reflections on the sense of values in religious life.

1) *At the basis of the present upheaval is a serious crisis of values.* Everywhere, new values are replacing traditional ones and in the christian conscience too, there is a new order of values or at least a different scale of priorities.

2) *This is a normal process,* because where new values are adopted, others which were previously considered important must of necessity come to mean less.

Brother Rueda holds that if values are given undue emphasis, or are rejected for the wrong reasons, the confusion that must follow will provoke strong emotional and often violent reaction, that excludes a reasonable and objective assessment.

It is obvious that in the last century and at the beginning of this one, the religious life sometimes erred in its psychology and in its sense of values. Many less important values were given undue emphasis while others were neglected.

We are now suffering the consequences of this false order of values. At least this has taught us that we must

learn to distinguish between what is of primary or secondary importance. Structures and institutions must be evaluated in relation to their purpose, and when the true values of religious life have been discovered, they must become part of the inner life of each religious and not remain something adopted merely superficially. This assimilation should be an essential prerequisite to temporary and especially perpetual vows.

*During the general discussion, Brother Rueda said that at the moment social and revolutionary values are being given precedence over spiritual ones, but these must eventually return to their rightful place. In this case, it is not our hierarchy of values which must be changed but our way of presenting the religious life to the young.*

3) *True values, once they have been appreciated, will never disappear completely.* Religion, christianity and the religious life are true values and the more they are challenged, the more firmly established they will become. We must not, therefore, despair but prepare ourselves calmly and reasonably for this revival.

It is not so much a question now of asking *what* is religious life as of seeking *how* to bring new vitality to it and to present it in such a way that its true worth is clearly shown to the world. Religious life exists as a fact: we must try to make it have a more personal significance for each individual. All that brings us to the task of reconsidering our structures, of studying the models and vehicles of values, of examining our schemes of organization, of what we consider legitimate and the reasons therefor, of reviewing our approach to formation, of revising our terminology in estimating values. None of this presupposes a denial of the basic identity of an Institute, the nature of religious life or the aims of the Founder.

*During the discussion, Father Arrupe, Superior General of the Jesuits brought out the importance of the role the young can play in this process. Young people are highly sensitive to trends in the world of today, and while we can help them to know and appreciate our values, they in turn can show us how best to present our Congregations*

*to the world. It is true that we have to train youth, but we can at the same time imbibe something of their sincerity, their dedication to poverty, their enthusiasm for apostolic work and their zeal for justice, even if we do not consider this latter particularly "prudent".*

4) *The religious life is passing through its period of crisis and renewal at the same time as the Church is experiencing a "great anthropological development in theology".* This has been maturing since the time of Leo XIII and has been clearly defined in "Gaudium et Spes", in declarations of the Magisterium and in subsequent studies. It involves a new awareness in the Church of the values of man and the world, and this has had a deep effect on the religious life.

All this must be taken into account if we are to be able to tell the young what their role should be in the world as members of a religious community. In other words, the aspirations of youth today and the requirements of the modern world must be reconciled with the charism of the Founder.

Brother Rueda says he is optimistic about the future because what appears to be a hopeless situation on account of the clash between three loyalties (i.e. to the young who disagree; to the older members who want the identity of the Institute to be preserved; to the charism of the Founder) is not really so, because these three loyalties, though apparently opposed to one another, are all centred on loyalty towards God and to a true sense of values.

With loyalty towards God as a basis, it will be possible to reconcile these three factors but before we can set about the task of recovery and renewal, we will have to get past the stage of confusion and emotional reaction, and also rise above mere sociological analysis of this reaction.

Faith must be restored before it is too late, for a christian has something to offer the world which the world in itself does not possess and which man in his capacity as mere man cannot offer.

The task of the Christian does not stop at building a better world and a better humanity, but also, and

especially, in working for the future. And it is in this double task that the Church and religious life have a function to perform in the world that nothing can replace.

Brother Rueda ended his talk on an optimistic note by quoting Roger Schultz on the subject of the Council of Youth which will take place at Taizé in 1974: "The future and youth mean the same thing. No, I am not afraid of the future: a springtime of the Church is dawning. Already we breathe its fragrance".

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In the next issue, we hope to quote representative excerpts from another lecture given at the same meeting by Father Joseph Masson S.J.: "Is a missionary vocation a help or an obstacle to the choice of Religious Life?".

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### **REPORT ON THE MEETING OF HOLY GHOST PROVINCIALS OF SOUTHERN EUROPE**

The second annual meeting of the Spiritan Provincial Superiors of Southern Europe took place in Bouveret (Switzerland) from the 24th to the 28th April 1973, as had been arranged on the previous occasion (cf. *General Bulletin*, No. 763, May-June 1972, pp. 67-79).

The meeting was attended by the Provincial Superiors of Spain, Poland, Portugal, Switzerland, and by Father Georges Thibault, Provincial Vicar of France. The Generalate was represented by Father Louis Ledit, Assistant General.

The agenda, proposed by the Provincial of Switzerland, comprised the following items:

- 1) Developments in the provinces since the meeting of 1972.
- 2) Missionary "animation" in the provinces.
- 3) Members in training:
  - scholastics on vacation;
  - the novitiate;

— houses of study in collaboration with other institutes.

4) Preparation for the General Chapter 1974.

By general agreement, it was decided to deal first with the questions concerning members in training, and then with missionary animation, as these two subjects are of particular importance in all the provinces.

### I. MEMBERS IN TRAINING

#### 1) Vacations from the Scholasticate. Exchanges between Provinces

Last year, some scholastics from the Provinces of Portugal and Spain spent their vacation either in Switzerland or France. The experiment proved positive. The scholastics benefited by learning the language and working with teams from other Provinces. On the whole, they wish to return in future years and it has been agreed to continue the experiment, bearing in mind the following points:

a) With a view to learning the language, more contact with the people of the country would be advisable and courses could be organized.

b) They wish to work rather than be merely tourists.

c) The organizers of their stay in the Provinces should arrange their team life, their community life and their prayer life (the spiritual aspect must not be neglected).

d) The scholastics should make a report of their stay to their Provincial and the Superiors should also send an account of the scholastic's work and their behaviour.

For the present at least, the French Province does not intend to send scholastics into other Provinces, as it would be difficult to do this before the Novitiate on account of the two years' "stage" in Africa. As for the students in the 2nd Cycle they are more orientated towards work

among immigrants in France, which prepares them for work in the Missions and among peoples in the Third World.

## 2) The Novitiate

All are agreed that while Scholasticate training in another Province, or with an international team, presents no problems, it is better for the Novitiate to be done in the student's own Province, except in the case of Switzerland which continues to send its students to France.

The Provinces of Portugal and Poland are in favour of a more traditional type of Novitiate, which would come after secondary studies and before the 1st Cycle. France and Spain are carrying out very interesting and instructive experiments with the Novitiate.

### FRANCE

The Novitiate is done after the 2 years of the 1st Cycle and the 2 years "stage" on the Missions. This means that the novices will normally be aged between 22 and 24. It is done in small groups, in a very open atmosphere which demands a special kind of community outlook. Two days a week, the novices generally follow courses at the Institut Catholique in Paris, in agreement with their Director, and once a month, a meeting lasting two days is organized for the novices of the different institutes in the Paris area. The novices also do a certain amount of apostolic work, but always in teams. The three major retreats during the year may be done outside the Novitiate: for instance, the Easter retreat was done at the Abbey of Aiguebelle.

This type of community life is very demanding, but it is the novices themselves who want a deeper prayer life and, if anything, those in charge have to curb their enthusiasm.

### SPAIN

At present, the Province has a total of 22 novices whose ages range from 18 to 42. The Novitiate lasts 2 years, and the second year is counted as the canonical Novitiate.



During the first year, the students complete what may be lacking in their studies from the human, religious and christian point of view. Manual work is obligatory (3½ hours in the afternoon). As in France, it has been noted that the novices want a more intense life of prayer: morning prayer, meditation, personal prayer, spontaneous prayer. In this way, they form an apostolic community which is preparing to bring the faith to others.

The rule and the type of life to be followed in the 2nd year (the canonical year) have not yet been decided but the results of the first year will be taken into account, since this new experiment has only just begun.

All those who wish to do missionary work are accepted in the Novitiate, irrespective of whether they want to be ordained priests or not. It is only after the Novitiate that they must make their decision. The important thing is religious and missionary life.

This promises to be a very interesting experiment.

### **3) Houses of study in collaboration with other missionary institutes**

#### FRANCE

In Chevilly, 2nd Cycle students from four missionary institutes are grouped together: the Priests of St Jacques, the Paris Foreign Missionaries, the S.M.A. and the C.S.Sp. This experiment is still in operation.

At Lyons, the consortium between S.M.A. and C.S.Sp. for the candidates of the 1st Cycle will be discontinued at the end of the scholastic year because there are no S.M.A. students. In fact, the experiment has not been very successful, and as from next October, the French Province will bring its 1st Cycle students to Paris where they will follow the courses at the Seminary of Issy as external students.

#### POLAND

In Poland, the scholastics followed the courses in the Senior Scholasticate of the "Society of Christ for Emigrants", but lived in their own Spiritan community.

More recently, the Society of Christ has begun to send its scholastics to the diocesan Senior Seminary at Poznan. The Spiritans however, have not followed them in this move because the training for the secular priesthood is not fully adapted to the needs of religious missionaries.

## II. MISSIONARY " ANIMATION "

Last year, in Barcelona, this subject was studied under all its aspects. Through the survey we did this year we have found that there have been no major changes in the Provinces.

### SWITZERLAND

Father Baudin, who is Assistant Provincial and in charge of missionary " animation ", was present at the meeting and briefed us on what was being done in French Switzerland in the way of missionary " animation ".

There is an inter-institute team, composed of 3 Fathers and 2 nuns. It has been in contact with the Vicar Generals and the Episcopal Vicars of the dioceses and it is recognized by the Union of Major Superiors. It works in close contact with the Pontifical Missionary Works and also with Television, Radio, the Press and, naturally, the organization of " Brothers without Frontiers " (a lay missionary association).

The success of all this has not always been easy to gauge but it is worth noting that this team exercised considerable influence in the editing of the document on the Missions which was prepared for the Swiss Synod.

At the end of Father Baudin's report, different subjects relating to missionary " animation " were widely discussed:

- what should be our relations with the parish clergy?
- what use can be made of lay missionaries who return to their country?
- what is the role of our Juniorates where they still exist?

## FRANCE

The work of missionary "animation" is done in teams and the work varies from area to area. Our houses are now more accessible and exercise considerable influence. There are residences for young aspirants, clubs, etc.

During the summer holidays, a group of scholastics from Chevilly covers one particular region in France each year. The Missionary Information Centre at Rue Lhomond is well equipped. They have recently produced a documentary on the Third World and are preparing another one on the Missions.

In addition, the French bishops are becoming increasingly aware of the missionary question.

## SPAIN

It is now realised here that the Province did not take sufficient advantage of the favourable period when vocations were plentiful. Three Fathers in Barcelona and three in Madrid are engaged in the work of missionary "animation" and promotion. However, their chief preoccupation at present is to collect money to pay the debts which were incurred by the building of the Novitiate.

In 11 dioceses, the bishops have given their approval for the promotion of the Holy Ghost Fathers and recruiting for vocations.

## PORTUGAL

There is a special difficulty about missionary "animation" in this country because of the divergence of opinion concerning Portuguese colonial policy and its relation to missionary work. This divergence exists also among the Holy Ghost Fathers and even among the professors and directors.

Nonetheless, missionary "animation" continues to be done in collaboration with the Pontifical Missionary Works, through information and prayer groups, retreats, meetings with school pupils and through the Press.

## POLAND

Missionary " animation " is difficult because the bishops are primarily interested in vocations for their own diocesan clergy. The Province is also exceptional in that it has been out of contact with missionary countries for many years. Its members are few and not one of them has been on the missions. Little news of the missions reaches the Province and it has practically no material for missionary exhibitions, etc.

At the moment, " animation " is done in collaboration with other missionary institutes in the 2 centres for information on vocations, by the missionary news sent to the catholic press and by personal contact.

A team of 3 Fathers has been especially assigned to " animation " work. It is thought that it will be possible to form a new team of 2 Fathers. The other confreres avail of any opportunities for missionary " animation " which may come their way, such as retreats, local feasts, missionary exhibitions, visits to different parishes.

### III. PROGRESS IN THE PROVINCES

## SWITZERLAND

There are three houses in the Province. In Fribourg, what was formerly the International Scholasticate has become the Provincial house and a hostel for University students. In Bouveret, the college maintains its missionary orientation. We have about seventy pupils but in recent years, only a small number goes on to the Scholasticate. There is consequently a noticeable decrease in the number of senior scholastics and so the number of young Fathers is diminishing. Altogether, we have 5 professed scholastics, two unprofessed, and two novices.

If we want to continue our work in Bouveret, we will have to appoint younger confreres to the staff.

## PORTUGAL

The Province has been through a crisis, and a good number of professed scholastics have left. For 3 years

there has been no novitiate. It will re-open this year with 15 novices.

At the moment there are 18 professed scholastics in the Province and 10 unprofessed. A comparatively large number of Fathers (18) while they have not officially left the Congregation, are in irregular situations.

There is question of sending missionaries to South America and this would give the Province a broader outlook in missionary work.

#### SPAIN

The few members in the Province are heavily burdened with work, in particular with missionary "animation" and the search for funds to pay for the building of the Novitiate.

#### POLAND

The Vice-Province of Poland numbers 17 Fathers, 4 Brothers and 2 Novices. The majority of the Fathers are engaged in parochial work. Quite sizeable parishes are attached to the houses of Bydgoszcz (formerly a junior scholasticate) and Puszczykowko (novitiate and scholasticate). The house of Wtoki has only a chapel, but this is used by the faithful. Although the house constitutes a burden, it cannot be closed, as this would mean suppressing a place of worship.

The main task at present is missionary "animation" and recruiting vocations. Two young Fathers have been sent to the Cameroons in order to maintain closer contact with the missions and to foster a better missionary spirit in the Province. The result of this venture will not be known for some time.

From a material point of view, the crisis seems to have passed, but although funds are adequate for everyday life, they do not allow the undertaking of more important work.

#### FRANCE

The falling off in vocations is not as serious in our case as for other missionary institutes. This year, in

Chevilly, there were 41 Holy Ghost Scholastics, 15 of whom are to be ordained this year. Lyons had 15 unprofessed scholastics in the 1st Cycle. As we have already mentioned, the 1st Cycle is going to be transferred to Paris. In addition to the above, there were 28 scholastics doing their "co-operation stage" on the missions.

For the past two years the Novitiate has been open again in the suburbs of Paris. This year there are 7 novices, 2 of whom are Swiss. The Novitiate lasts for an entire unbroken year. Several candidates would like to have an "integrated Novitiate", while living out on their own. The Provincial team can on no account accept such proposals.

The Province has kept its apostolic schools and it is these which provide the great majority of students for the 1st Cycle. This year, Alex will send 7 out of 8 students for the 1st Cycle. In the other houses, the number of students intending to go on for the priesthood is smaller,

There has been a renewal in vocations for Brothers, and this is without doubt because they are now offered the prospect of proper professional qualifications.

In spite of the decisions made at the last Provincial Chapter, the major problem in the Province is to get back young Fathers from the missions to staff the works in the province and provide the teams for missionary "animation".

#### IV. GENERAL CHAPTER 1974

There was very little time left for discussion on this subject. However, the following are a few points to which we think the Chapter should give priority.

1) **Our life of prayer**, both community and personal. Do those with a serious vocation find a sufficiently deep life of prayer in our Congregation?

2) Observance of the **evangelical counsels**. Difficulties involving truth and sincerity towards God and the confreres are beginning to arise in connection with the practice of poverty, and perhaps even of obedience... And

looking further ahead, this could call in question the very nature of the Congregation.

3) **The organisation of the Districts:** Does the whole question of Principal Superiors need to be reviewed? Could Conferences of District Superiors be considered?

4) **Relations between Provinces and Districts:** It seems important to give thought to the means of maintaining and strengthening unity between the Provinces and the Districts. The responsibility of the Provinces towards the Districts also needs to be clearly defined.

5) **Missionary Training:** We must take into account the changes which have taken place in the young Churches of the Third World during recent years. They must surely have suggestions to make about the type of missionary they want and we must take note of this.

#### 6) **Appointments.**

There is a certain amount of dissatisfaction about the appointment or election of Provincials, Principal Superiors and even of local superiors. Adjustments to the system are definitely necessary.

#### 7) **Communities.**

Many experiments have been made. Are all of value? This question needs to be studied.

*N. B.* The Provincials are aware that joint work must be done on the preparations for the Chapter. It is up to us to help the delegates who have been elected to the Chapter to get started on this work.

### NEXT MEETING

On account of the General Chapter, there will be no meeting of Provincials next year, as the Chapter will be an adequate substitute for it.

We think that an annual meeting is not necessary and that one every two years would be sufficient. This matter can be reviewed next year.

# INFORMATION

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## PUBLICATIONS RECEIVED

J. BERHAULT, C.S.Sp.: **Flore illustrée du Sénégal**. Preface by President Léopold Sédar SENGHOR. Vol. I, 626 pages. Senegal Government Publications, Ministry for Rural Development, edited by the Forestry Commission, 1971.

C. ESTERMANN, C.S.Sp.: **Problema da Terminologie Cristã nas traduções de textos sagrados em linguas bantas**. - Off-print from the magazine « Occidente », Vol. LXXXIV, pp. 123 to 132, Lisbon, 1973.

J. FITZSIMMONS, C.S.Sp.: **The Apostle of Mauritius: Father Laval**. Print Origination, Orrell Mount, Hawthorne Road, Bootle L 20 6 NS. 134 pages, 1973.

E. HILLMAN, C.S.Sp.: **Pluriformity in Ethics**. - Off-print from "The Irish Theological Quarterly" July 1973, pp. 264 to 275.

J. LECUYER, C.S.Sp.: **Rapport entre Foi et Baptême dans la Liturgie**. Article published in "Ephemerides Theologicae Lovanienses", No. XLIX, part. I, May 1973, 12 pages.

R. LE DEAUT, C.S.Sp.: **La première Pâque d'Israël (Ex. 12)**. - Article published in "Assemblées du Seigneur", No. 20: Holy Thursday. 13 pages.

A. LEPERDRIEL, C.S.Sp.: **Ti diko Evangile yo** (The Gospel read quickly). Presses Notre-Dame de Bangui, 1973, 88 pages.

This pamphlet in Sango, the national language of the Central African Republic, groups together the essential parts of the four Gospels.

A. MIRANDA SANTOS, C.S.Sp.: **Expressividade e Personalidade: um século de psicologia**. Biblioteca Filosofica. Atlântida Editora. 378 pages.

N. BAILLARGEON: **Le Séminaire de Québec sous l'Épiscopat de Mgr de Laval**. Presses Universitaires de l'Université Laval, Québec, 1972, 303 pages



This book covers the period 1658 to 1688 an interesting period in the history of the Canadian Church. Bishop de Laval, first titular of the See of Quebec, deeply influenced this young Church through the work of the Seminary which he carried out with selfless dedication and foresight far ahead of his time.

**J. KIRKELS, O.M.I.: Projet d'une méthodologie missionnaire au XIXè siècle: Lettres de F.M.P. Libermann au cardinal préfet de la Propagande: J. Ph. Fransoni (1940-1949).** Thesis for the doctorate of Religious Science, submitted to the Faculty of Theology at the University of Strasbourg, 1972.

This work covers the ground capably but does not really contribute anything new for those familiar with the subject.

**The Spiritans: Heart, Mind, and Soul.** - Stereo record, G.W. 517 - The Spiritans, 4410 Yoakum Blvd, Houston, Texas 77006.

We are glad to be able to recommend this record of religious songs composed and sung by the scholastics of the Province of U.S.A. West. These songs of Biblical inspiration, with piano and guitar accompaniment, have been successfully used in parishes and on College campuses in Texas and Louisiana. One reason for their appeal to both young and old, is that though modern, they retain the traditional solemnity of church music.

Among the titles are: His Holy Name; A New Song; Heart, Mind, and Soul; Free Blows the Spirit...

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# THE SPIRITAN FAMILY

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## APPOINTMENTS

*Provincial Superior of Holland:* Father Augustinus BIEMANS, second mandate (25th May 1973).

*Provincial Superior of England:* Father Francis GUTHRIE, second three-year mandate with effect from 16th June 1973 (16th June 1973).

*Provincial Superior of United States West:* Father George HARCAR, third three-year mandate with effect from 22nd September 1973 (16th June 1973).

*Provincial Superior of United States East:* Father Philip J. HAGGERTY, with effect from 17th August 1973 (18th June 1973).

*Provincial Superior of Ireland:* Father William JENKINSON, with effect from 18th June 1973 (18th June 1973).

*Provincial Superior of France:* Father Georges THIBAULT (9th July 1973).

*Provincial Superior of Portugal:* Father José M. GONÇALVES ARAUJO, second mandate (14th July 1973).

*Provincial Superior of Belgium:* Father Raymond MAENEN, fourth mandate (1st August 1973).

*Principal Superior of Alto Juruá:* Father Karl KUNZ, with effect from 29th August 1973 (15th June 1973).

*Principal Superior of Cabo Verde:* Father Manuel dos SANTOS NEVES, with effect from 1st July 1973 (15th June 1973).

*Principal Superior of French Guiana:* Father Ernest REY, with effect from 22nd September 1973 (28th June 1973).

*Principal Superior of Gambia:* Father Michael FLYNN, with effect from 15th July 1973 (30th June 1973).

**COMMUNITY CLOSED**

*Belgium:* Community of Lier (1st July 1973).

**CHANGE OF ADDRESS***Ontario:*

The Principal Superior C.S.Sp.  
 Holy Ghost Fathers  
 53 Virginia Avenue  
 Toronto, Ont. M4C 2S6  
 Canada.

*Brazil South West:*

The Principal Superior C.S.Sp.  
 C.P. 155  
 09500 São Gaetano do Sul  
 São Paulo - Capital  
 Brazil, South America.

*Mauritius:*

The Principal Superior C.S.Sp.  
 Presbytère Saint-Jean  
 Quatre - Bornes  
 Mauritius (Indian Ocean).

**CONSECRATION TO THE APOSTOLATE**

**THE FOLLOWING MADE THEIR FIRST CONSECRATION  
 TO THE APOSTOLATE:**

**Three-years Vows:**

at *New Iberia* (Louisiana), on 5th August 1973:

BURNS Robert Joseph, born 15th December 1949, at Akron,  
 Ohio, diocese of Cleveland.

at *Hemet* (California), on 5th August 1973:

GRANGER James Joseph, born 24th September 1950, at Detroit, Michigan, diocese of Detroit.

*(These two newly professed belong to the Province of U.S.A. West).*

at *Chevilly*, on 17th August 1973:

DUMALET Jean-Pierre (Brother MANUEL), born 20th November 1942, at Rosny-sous-Bois (Seine-Saint-Denis), diocese of Saint-Denis.

at *Montigny-lès-Cormeilles* (Val-d'Oise), on 6th September 1973:

CASCARO Patrick, born 7th May 1948, at Neuilly-sur-Seine (Hauts-de-Seine), diocese of Nanterre.

LAVENS Joël, born 20th October, at Longpré-lès-Corps (Somme), diocese of Amiens.

RONSSIN Paul, born 23rd October 1946, at Poissy (Yvelines), diocese of Versailles.

TABARD Roger, born on 14th March 1949, at Péaule (Morbihan), diocese of Vannes.

#### RENEWAL OF VOWS:

##### For three years:

at *Brooklyn* (U.S.A.), on 4th September 1973, Father LÉANDRE Serge.

##### For two years:

at *Saint-Alexandre* (Canada), on 24th August 1973, THÉRIAULT Berthier.

at *Bouveret* (Switzerland), on 27th September 1973, CARRON André.

##### For one year:

at *Kimmage* (Ireland), on 1st June 1973, Brother LEONARD James (Brother JOACHIM).

at *Pittsburgh* (U.S.A.), on 22nd August 1973, PATTEN Patrick.

at *Wolfisheim* (France), on 15th September 1973, Brother FANCOO Marcel.

at *Bouveret* (Switzerland), on 21st September 1973, REY Jean-Louis.

**For six months:**

at *Saint-Alexandre* (Canada), on 24th August 1973, LAST Michel.

**For one month:**

at *Kimmage* (Ireland), on 28th February 1973, O'FARRELL Edward Anthony.

**RENEWAL OF COMMITMENT:****For one year:**

at *Louvain* (Belgium), on 23rd September 1973, DE VLEESCHOUWER Serge.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

at *Kimmage* (Ireland), on 17th March 1973, FLANAGHAN Loughlin Michael, KENNEALLY David Joseph, LAMBERT Owen, MURPHY Timothy Noel, O'FARRELL Edward Anthony, SOARES Patrick Agostinho.

at *Kimmage*, on 1st April 1973, McCOOL Naos.

at *Pittsburgh* (U.S.A.), on 30th May 1973, SPANGENBERG Robert Edward.

at *Madrid*, on 7th June 1973, MONTERO TIERNO Aniceto.

at *Narbeth* (Pennsylvania, U.S.A.), on 25th August 1973, MASSARO Richard.

at *Mortain* (France), on 27th September 1973, HOCH Jean-Paul.

**MINISTRIES AND ORDERS****THE FOLLOWING HAVE BEEN ORDAINED:****Lectors:**

at *Clonliffe College* (Dublin), on 16th March 1973, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:  
BURKE Patrick Joseph, DORAN Denis Joseph, DUGGAN Edward Brendan, GALLAGHER James Albert, HANNA Brendan Conleth, HOGAN Francis Christopher, HORAN Thomas Joseph, McNALLY John Damian, O'BRIEN William Kevin.

at *Clonliffe College* (Dublin), on 6th April 1973, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:  
O'LAOCHDHA Colm.

at *Awomama* (Nigeria), on 4th August 1973, by Most Rev. Anthony Nwedo, C.S.Sp., Bishop of Umuahia:  
ANUKA Damian, CHILAKA Titus, DIKE Peter, EDEH Emmanuel, EZEANI Alexander, MADUH Isaac, ODIAKA Aloysius.

**Lectors and Acolytes:**

at *Chevilly*, on 8th June 1973, by Most Rev. Jacques Delarue, Bishop of Nanterre:

BOLLE Gilles, CARRON André (Switzerland), CESBRON Louis, DOUBAIN Jean, FOURDAN Joseph, FRITSCH Emmanuel, JOLIBOIS Jean-Michel, LEFEVRE Etienne, LE GUEN François, MAHOT Georges, MEYER Gérard, MINICUS Benoît, MOAL Jean-Pol, MUFF Daniel, MYOTTE-DUQUET Gabriel, RIVALS Philippe, SUTTER Henri.

at *Gentines* (Belgium), on 20th July 1973, by Father Raymond Maenen, Provincial of Belgium:  
Brother VERDONCK Joseph (Brother DANIEL).

**Acolytes:**

at *Clonliffe College* (Dublin), on 16th March 1973, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:  
KELLY Patrick, McNAMARA Patrick, STAPLETON James.

at *San Cugat del Vallés*, on 31st May 1973, by Father Waldo Garcia Romero, Provincial of Spain:  
LAZARO SANCHEZ Juan and AGUILAR TORNER José.

**Deacons:**

at *Clonliffe College* (Dublin), on 18th March 1973, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:  
FLANAGHAN Loughlin, KENNEALLY David, LAMBERT Owen, MURPHY Noel, O'FARRELL Edward, SOARES Patrick, MUDRY René (Switzerland).

at *Clonliffe College* (Dublin), on 8th April 1973, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:  
McCOOL Naos.

at *Pittsburgh* (U.S.A.), on 2nd June 1973, by Most Rev. Vincent M. Leonard, Bishop of Pittsburgh:

SPANGENBERG Robert E. and SMITH William.

at *Louvain* (Belgium), on 8th September 1973, by Most Rev. Paul Schruers, Coadjutor Bishop of Hasselt:

Brother VERDONCK Joseph (Brother DANIEL).

**Priests:**

at *Pittsburgh* (U.S.A.), on 2nd June 1973, by Most Rev. Vincent M. Leonard, Bishop of Pittsburgh:

GUTHRIE Dennis, PODOBINSKI William, SAKOVICH John, VILKAUSKAS Edward.

at *Kimmage*, on 10th June 1973, by Most Rev. Joseph Carroll, Auxiliary Bishop of Dublin:

FLANAGHAN Loughlin, McCOOL Naos, O'FARRELL Edward, SOARES Patrick.

at *Hacketstown* (Co. Carlow, Ireland), on 16th June 1973, by Most Rev. Patrick Lennon, Bishop of Kildare & Leighlin:

LAMBERT Owen.

at *Turnafulls* (Co. Limerick, Ireland), on 16th June 1973, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres tabernae:

KENNEALLY David Joseph.

at *Eyeries* (Co. Kerry, Ireland), on 16th June 1973, by Most Rev. Eamon Casey, Bishop of Kerry:

MURPHY Timothy Noel.

at *Waimies* (Belgium), on 26th August 1973, by Most Rev. Jean-Baptiste Musty, Auxiliary Bishop of Namur:

MARECHAL Robert.

## FIRST APPOINTMENTS

### District of Eastern Nigeria:

Frs ABANUKA Bartholomew	Nigeria	<i>Mass on the</i>	<i>3rd</i>
AGBAKWURU Emmanuel	Nigeria	— — —	<i>3rd</i>
AKANIGWO George	Nigeria	— — —	<i>4th</i>
EHEMAZU John	Nigeria	— — —	<i>5th</i>
EKE Casimir	Nigeria (studies)	— — —	<i>13th</i>
EKECHUKWU Alexander	Nigeria (studies)	— — —	<i>16th</i>
IZUCHI Ignatius	Nigeria	— — —	<i>18th</i>
ODIEGWU Donatus	Nigeria	— — —	<i>20th</i>
ODIGBO Godfrey	Nigeria (studies)	— — —	<i>20th</i>
OGBONNA Stanislaus	Nigeria (studies)	— — —	<i>26th</i>
OJOBOR Michael	Nigeria	— — —	<i>28th</i>
ONYEWUENYI Remigius	Nigeria	— — —	<i>28th</i>

### Province of France:

Br. COQUEREL Jean-François Senegal

## OUR DEAD

Brother Correntin MERRIEN, of the French Province, died at Langonnet on 1st June 1973, aged 88 years. He had been professed for 70 years.

Father August HUBER, of the German Province, died at Offenburg on 6 June 1973, aged 69 years. He had been professed for 39 years.

Father Bernhard SCHOLZ, of the German Province, died at Waldenburg on 11 June 1973, aged 34 years. He had been professed for 12 years.

Father John C. PERGL, of the Province of the United States East, died at Pittsburgh on 11 June 1973, aged 55 years. He had been professed for 34 years.

Father William BOLGER, of the District of Brazil South West, died at Dublin on 15 June 1973, aged 33 years. He had been professed for 13 years.



Father Thomas McENNIS, of the Irish Province, died at Dublin on 15 June 1973, aged 73 years. He had been professed for 46 years.

Father Joseph TROESCH, of the District of Luanda, died at Strasbourg on 15 June 1973, aged 65 years. He had been professed for 45 years.

Brother Emmanuel CARRÉ, of the French Province, died at Chevilly on 25 June 1973, aged 60 years. He had been professed for 41 years.

Father Paul VERMEYLEN, of the Belgian Province, died at Nijlen on 28 June 1973, aged 79 years. He had been professed for 59 years.

Father Jeremiah LYNCH, of the Irish Province, died at Dublin on 1st July 1973, aged 73 years. He had been professed for 51 years.

Father Michael O'QUIGLEY, of the Irish Province, died at Dublin on 4 July 1973, aged 57 years. He been professed for 37 years.

Father Jacques STRICK, of the Dutch Province, died at Anvers on 4 July 1973, aged 70 years. He been professed for 48 years.

Father Jean OBARSKI, of the Polish Vice-Province, died at Cieladz on 12 July 1973, aged 61 years. He had been professed for 37 years.

Father Joseph Jean MORVAN, of the Province of Canada, died at Gourin (France) on 16 July 1973, aged 61 years. He had been professed for 41 years.

Father Louis MAYOR, of the District of Yaoundé, died at Yaoundé on 19 July 1973, aged 53 years. He had been professed for 32 years.

Father Martin LUCZKIEWICZ, of the Province of the United States East, died at Pittsburgh on 27 July 1973, aged 87 years. He had been professed for 61 years.

Father Joseph Louis MORVAN, of the District of Auteuil, died at Langonnet on 28 July 1973, aged 65 years. He had been professed for 45 years.

Brother Teodoro MACHADO, of the District of Nova Lisboa, died on 3 August 1973, aged 63 years. He had been professed for 45 years.

Father François STENGER, of the French Province, died at Saverne on 7 August 1973, aged 60 years. He had been professed for 40 years.

Father Albert SCHMITT (senior), of the French Province, died at Wolxheim on 12 August 1973, aged 82 years. He had been professed for 59 years.

Father James RYAN, of the Province of Trinidad, died at Dublin on 14 August 1973, aged 59 years. He had been professed for 34 years.

Father James P. KELLY, of the Province of the United States East, died at Philadelphia on 17 August 1973, aged 68 years. He had been professed for 31 years.

Father Charles GRÜNER, of the District of Bangui, died at Turkheim (France) on 25 August 1973, aged 74 years. He had been professed for 52 years.

Father Pierre BURNER, of the French Province, died at Paris on 3 September 1973, aged 37 years. He had been professed for 17 years.

Father Thomas KENNEDY, of the Province of Trinidad, died at Limerick (Ireland) on 13 September 1973, aged 69 years. He had been professed for 51 years.

Brother Elias RIBEIRO, of the Portuguese Province, died at Viana, on 17 September 1973, aged 70 years. He had been professed for 40 years.

Father Otto OSTERTAG, of the French Province, died at Wolxheim on 14 September 1973, aged 84 years. He had been professed for 61 years.

Father Cornelius McNAMARA, of the Irish Province, died at Dublin on 19 September 1973, aged 86 years. He had been professed for 64 years.

Father Charles HARNIST, of the French Province, died at Langonnet on 26 September 1973, aged 90 years. He had been professed for 64 years.





# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**N° 770**

**OCTOBER-DECEMBER 1973**

**GENERALATE C. S. Sp.  
ROME**





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

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

- On the Holy Year.

### **DECISION OF THE HOLY SEE**

- Fr. Robert DE CHEVIGNY, C.S.Sp., Bishop of Nouakchott.

### **TOWARDS THE GENERAL CHAPTER**

- Circular from the General Council on preparation for the General Chapter (1st November 1973).

### **DOCUMENTATION**

- Meeting of the Union of Superiors General on the subject of prayer (4th to 7th December 1972).
- Meeting between the Sacred Congregation for Religious and Superiors General (continuation): Is a missionary vocation a help or an obstacle to the choice of religious life?

### **INFORMATION**

- Publications received.

### **THE SPIRITAN FAMILY**

- General Council: resignation of Father Ernst VERDIEU.
- Special decisions of the General Council.
- Appointments.
- Community closed.
- Consecration to the Apostolate.
- Ministries and Orders.
- Our Dead.

# SUPERIOR GENERAL'S MESSAGE

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## ON THE HOLY YEAR

*Pope Paul has announced that there is to be a Holy Year which will be celebrated in all the dioceses of the world before reaching its climax in Rome itself in 1975. I do not intend to explain here the history of this practice which is, in any case, obscure, though it is linked up with the prophecies of the Old Testament (Lev. 25; Is. 49, 8 ss. and 61, 1-3) to which Jesus Himself referred in the course of His public life (Lk. 4, 16-21...).*

*In your various dioceses, the Bishops will no doubt have already made certain decisions concerning the celebration of the Holy Year. The first thing I would like to ask of you is to identify yourself with this effort which the whole Church has been invited to make, and in so far as you can, to take an active part in the celebrations, in accordance with the directives of your Bishops.*

*I would however like to go further. The Pope has on several occasions expressed clearly the significance he wishes this year to have, and it concerns us in particular, in our role as religious and missionaries, since it involves "a complete re-examination of our attitude towards two basic realities: the religion which we profess and the world in which we live" (Audience of 16th May, 1973).*

*We must first make this examination of conscience within the Spiritan communities themselves. Eight years after the close of Vatican Council II, we must ask ourselves to what extent we have been faithful to its teaching, or made a real effort to put into effect its guide-lines and directives. We must ask ourselves in particular whether we have made a genuine effort to respond to the call made to us by the Council for reconciliation, peace and justice, as this has been an essential aspect of the Jubilee year ever since the time of the Old Testament.*



Even among us Spiritans, so much still needs to be done in this direction! I have often emphasized that we must learn how to accept one another in mutual love, such as we are, with our differences, our personal ways and our preferences which sometimes conflict. How can we, in a divided world, be a sign of the unity desired by Jesus Christ if we cannot succeed among ourselves in reconciling our differences of opinion, and our disagreements on even minor points of detail? "If you are always backbiting and worrying each other, it is to be feared you will wear each other out in the end." (Gal. 5, 15). On the 15th April 1846, Father Libermann wrote to Father Lossedat: "When you see that your confreres don't share your views, even when it is evident that they are not choosing the better course, it is preferable not to cling too much to your own ideas and not to contradict them. Allow everyone to follow his own ideas and accomplish the good in his own way and encourage them in doing so. This method will make them yield the maximum they can produce. They would have accomplished more if they had had other ideas but that can't be helped. They don't have those ideas. If you try to force them to adopt your own ideas, in general much less good will be accomplished. They will be upset and might even become discouraged. It is difficult to realize the importance of tolerance. We can't expect men to have identical views. When we are intolerant we arrest the good, we are always in trouble, we deprive ourselves of the necessary rest, discourage others and often discourage ourselves." (Spiritual Letters to Clergy and Religious, III p. 325).

It is my prayer that justice, peace and reconciliation, the keywords of the Holy Year, should become a living reality in our whole Congregation, in each of our Provinces, in our missions, in our communities. Moreover, since this year involves an effort on the part of the whole Church, these words must also find expression in our attitude towards all those who work with us among God's people. Too often, even among ourselves, there is an attitude of distrust, of criticism, if not of systematic opposition, to directives coming from the Catholic Church, and to its official policy. It is so easy to condemn the defects of christians, priests, Bishops, the Roman Curia

*and the Pope. It is so easy to criticize when one does not oneself have to take decisions involving others, who are in difficulty and looking for guidance. It is so tempting to take one's place in the small group of the "pure", of the "enlightened", and to look down from on high on the general mass of those who are simply trying as best they can to follow those whose responsibility it is to guide them! It is true that the Council and the Pope have called for dialogue at all levels but abuse is not dialogue. I would like very much to see in all that Catholics, including Spiritans, write or say about their Church, the same attitude of respect and mutual esteem which I have so often admired in our meetings with our Protestant brothers. I had the pleasure once again of witnessing such an attitude last week and I thank God for it.*

*Reconciliation, peace, justice among all: during this year of reflection and prayer, we must try more than ever to be the instruments of the mission of universal love which the Lord has entrusted to us. There is still so much injustice, so much misunderstanding in the world, so many people, often very near to us, who suffer from isolation and solitude. There are people near to us, perhaps even in our own house, who are only waiting for a gesture, a smile, a word of recognition and friendship from us. There are people like this all over the world whom Christ came to save and not one of them should be a matter of indifference to us. Our very distress at being unable to reach all, the terrible feeling of helplessness, should at least keep us constantly aware of the need to do whatever we can, to take all this misery into our hearts and into our prayers, and to work so that our Congregation may become an instrument ever more adapted to serving the poorest and most abandoned.*

*I now wish you a happy New Year and a good "Holy Year". Listen to the voice of the Pope inviting you to take part in it—that too is a "sign of the times".*

Joseph LÉCUYER  
Superior General C.S.Sp.

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## DECISION OF THE HOLY SEE

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### **Fr. ROBERT DE CHEVIGNY, C. S. Sp., APPOINTED BISHOP OF NOUAKCHOTT**

On 21st December 1973, in the course of the Consistory, the Holy Father announced the appointment of Fr. Robert DE CHEVIGNY, C.S.Sp., as Bisop of Nouakchott (Mauritania) and successor to Bishop Michael BERNARD, C.S.Sp., who resigned for health reasons.

Bishop BERNARD was born in 1911. He was a missionary in the Cameroons, in the Vicariat Apostolic of Douala from 1939 to 1950. In 1950 he became Vicar Apostolic of Conakry (Guinea) and in 1954 he was transferred to the Vicariat Apostolic of Brazzaville. When the hierarchy was erected in 1955, he became first Archbishop of Brazzaville. In 1964 he resigned to be succeeded by his Auxiliary, Bishop MBEMBA. On 15th January 1966, he was appointed to the newly erected See of Nouakchott, with the title of Archbishop *ad personam*.

Fr. Robert DE CHEVIGNY was born at Besançon in 1920. From 1949 to 1967 he was a missionary in Guinea. When the missionaries were expelled, he was appointed Director of the residence of Lille and responsible for missionary promotion in the North of France. In 1970 he was appointed Superior of the Northern Region of France. In 1971 he was transferred to Senegal and became Director of the Senior Seminary at Sebikhotane.

Mauritania is a particularly difficult mission. It is twice the size of France, and has a population of only 1,500,000, almost all Mahometan. Its 6,000 catholics are almost all foreigners. In the whole territory there are 5 mission stations, served by 10 priests and 12 Sisters.

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# TOWARDS THE GENERAL CHAPTER

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## CIRCULAR FROM THE GENERAL COUNCIL TO THE PROVINCIAL AND PRINCIPAL SUPERIORS ON PREPARATION FOR THE GENERAL CHAPTER

We have now arrived at the stage of immediate preparation for the General Chapter. The Provincial and District Chapters which have been held,—or, in some cases, are still to be held,—have somewhat delayed the preparations, but it is also true that these Chapters are, in fact, themselves the best preparation. All over the Congregation, the various problems have been faced up to, and studied by the confreres in general. All this will be shared among the delegates at the General Chapter, which, in spite of the lengths to which decentralisation has gone, remains a very important institution. This is not only because it will have to elect the Superior General and the General Council; but also because it will serve to strengthen the bonds of unity between all, and so facilitate the performance of the common task entrusted to the Congregation by the Church.

At this stage, it is well to restate the objective of this Chapter. The Chapter of 1968-69 did not wish to make definitive regulations, so the Directives and Decisions were promulgated "ad experimentum" until the Chapter of 1974. The Superior General expresses this clearly in his Introduction to CDD: "These documents are now being put at your disposal so that you may study them, and especially, so that you may put them into practice. In accordance with the Church's legislation, the application of these directives is 'ad experimentum' and is subject to review by the Chapter of 1974" (page 5).

The first objective of the Chapter of 1974 then, is to make a general evaluation of CDD. In the light of what has been lived, at the personal, community and apostolic

level, we must take up our capitular Directives and Decisions, estimate the strength and the weaknesses of the experience of the past 5 years, taking account of *present* and *future* needs of the Church which we will have to meet.

It is only after this evaluation *in common*, in which all the members should be involved, that the Chapter will be able to realise its objective.

The General Council has decided on the different stages of this proximate preparation, as follows:

#### **A. At the level of the Provinces and Districts**

1. It is the duty of the Provincial and Principal Superiors to promote the work of reflection in common, by all the confreres.

After the election of the delegate(s), the Superiors will associate them closely with this work.

2.a) The synopsis of the replies of the confreres will be made under the responsibility of the Provincial or Principal Superior in collaboration with the delegates.

b) The " Findings " from each Province and District should reach Rome by March 15th 1974, *at the latest*. Please allow a generous margin for delays that may occur along the way.

In addition, confreres who so wish, can send in their suggestions, on a *personal basis*, to the Generalate.

#### **B. At the level of the General Council**

When the dossiers have come in from the Provinces and Districts, there will be the work of classification and evaluation to be done. Then the final documents will be drawn up for the use of the members of the General Chapter. CDD no. 166d prescribes that these final documents are to be sent " not only to the capitulants but also to the communities ".

To help you in this work of animation and preparation, the General Council would like to clarify the following points, so as to facilitate your work and also the work of those who will have to synthesise the various documents.

1. To avoid all confusion, it should be noted that the Discussion Papers " *Towards the Chapter of 1974* " which you have received, are intended as texts to aid reflection, to awaken an awareness of the situation, to raise questions. It is not necessary to send on here the replies of the confreres to the questions they contain. These replies should be integrated into the document of synthesis you will draw up.

2. Please ask the confreres to send you, after discussion in community, a list of the essential questions the Chapter should deal with. This will indicate to you how you should orientate the reflection in common of the confreres of your Province or District, and will enable you to class the different subjects by order of priority.

To determine the essential questions, the confreres should base themselves *primarily* on the chapter headings of CDD. In this way they will be able to distinguish:

- a) Basic guidelines which should be re-studied or adapted.
- b) Practical prescriptions of CDD which need to be revised.
- c) Minor changes to be introduced into the text.
- d) Finally, questions which there is no need to re-consider.

All this should also help to highlight the new problems which have been posed at every level since the end of the 1968-69 Chapter, and which should be dealt with by the Chapter of 1974.

### PRACTICAL ARRANGEMENTS

In order to facilitate classification of the documents from the different Provinces and Districts, we ask you:

1) to follow, *as far as possible*, the order of subjects as treated in CDD;

2) to present the different suggestions on separate sheets of paper according to the following classification:

DOSSIER No. 1:

Principles or fundamental options to be re-examined. The principles in question are those which orientate

our choice of practical solutions, e.g. the principles of participation and decentralisation: the very concept of mission or mission country; our participation in the work of development etc. Are there some principles already adopted which should be reconsidered? Are there others which have not been sufficiently taken into consideration?

DOSSIER No. 2:

*Practical* questions to be reconsidered. For example, one could agree with the principle of participation but not with the system of consultation presently in use; or one might wish to see established some concrete method for the sharing of goods at international level.

DOSSIER No. 3:

Minor textual changes. It is possible that some texts are ambiguous; and that their meaning could be clarified by careful editing. For example, is CDD No. 164 clear? In 197b, what is the meaning of "causes external to the Congregation"?

DOSSIER No. 4:

New questions. Are there some subjects which are insufficiently dealt with or not treated at all in CDD? For example, if the post of Provincial falls vacant in a Province, should the same procedure be followed as is prescribed in CDD No. 168 for the case of the Superior General?

Is there a new attitude to be adopted toward the Local Churches?

DOSSIER No. 5:

Questions to be excluded. One may consider that CDD deals sufficiently with the question of communities or of Bursars, so that there is no need to go over the ground again.

FINAL NOTE:

The examples given above have no particular importance and are merely intended to explain what is required.

THE GENERAL COUNCIL

Rome, 1st November 1973.

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# DOCUMENTATION

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## REPORT ON THE U.S.G. MEETING HELD AT VILLA CAVALLETTI

December 4-7 1972 on the subject of: *PRAYER*

The meeting of the Union of Superiors General held at Villa Cavalletti from December 4th to 7th 1972 took as its theme: *PRAYER*. Fifty-four Superiors General, including Father Lécuyer took part, along with four guests from the S. Cong. of Rel., two "experts" who delivered papers, two "relatores" who presented the results of a questionnaire, four representatives of national conferences of Major Superiors, and finally, six guests from the Orthodox and Protestant churches.

Before the meeting, a questionnaire had been sent to the members of the Union, and the first day was devoted to an "analysis of the actual situation", based on a synthesis of the replies sent in on the questionnaire. On the second day, Father Häring C.Ss.R. spoke on the experiments at present taking place with "Houses of Prayer", and the subject was then discussed first in the various language groups and later in the General Assembly. On Thursday, the third day, the topic was "Towards a better prayer". The synthesis of the second part of the questionnaire was first presented, and then Father Loew O.P. spoke of the work he is doing at present in the "School of Faith" in Fribourg (Switzerland). After this two Superiors General gave an account of the evolution that is taking place in their institutes in the matter of prayer, and these papers too were discussed by all the members present. The final day was devoted to discussions and reports and to drawing some conclusions.

These days were not devoted merely to the theoretical side of the subject of prayer; there was also a shared experience of prayer among the participants. There was



morning meditation in common, directed on one occasion by Father Häring and on another by Father Loew; and then concelebrated Mass at midday assembled the participants around the Eucharistic Table.

In the following report, we shall not follow the chronological sequence of the discussions but rather regroup the main ideas thematically as follows:

- I. " Analysis of the Actual situation ".
- II. " Towards a Better Prayer ".
- III. " Experiments in Prayer ".

The reader may be disappointed to find that the report stresses the questions rather than the answers; but in such matters there is no standard answer, even for Institutes. Each one can benefit by reflecting on his own prayer life and that of the community to which he belongs. The answer will be the witness of our life.

## I. Analysis of the actual situation

a. The first section of the questionnaire sent out to the member institutes posed the two following questions:

1) What are the positive results and interesting experiments regarding:

- a) personal prayer and
- b) community prayer

in your institute since the Council?

2) What problems have arisen in your institute since the Council on the subject of prayer?

There was such variety in the answers given to question I that it would be hazardous to attempt any summary, but the information which the Superiors General were able to study in some detail enabled them to approach their study from the vantage point of actual practice and " felt-needs ".

Perhaps it will be more enlightening for us, to quote the questions around which the discussions in the various language groups turned, though, here again, the replies were so diverse that a real synthesis is scarcely possible.

## QUESTION 1:

What do you think of the phenomenon of the transition from a controlled situation to one that is quasi autonomous with respect to both individual and community prayer?

## QUESTION

a) What should be the role of affectivity and religious experience in individual and community prayer?

b) What do you think of the expression: "Integration of affectivity and correlative diminution of formal exercises of piety" ... Is it a question of a new piety destined to take the place of the piety of the past?

## QUESTION

How can religious be formed in view of a positive attitude towards the communitarian aspect of the sacrament of penance and the practice of individual confession?

The meeting then went on to study a special question—the religious apostle without prayer. The problem is that of the apparently non-praying religious who is very active in the apostolate, and to all appearances, very zealous and effective; he is doing good work, but his contribution to community prayer is lacking.

For some time the discussion centred on the position of prayer as we have traditionally understood it in religious life. From the nature of religious life, it was claimed that prayer should be a priority: time should be made available for prayer, and perhaps the problem called for a radical new understanding or appreciation of the use of time. For others, the basic question was: What is prayer?... Are we concentrating on prayer as understood in our traditional prayer structure and failing to recognize that the work of the apostolate is prayer also? Is the member involved with the apostolate praying just as well as the community members at home reciting the Liturgy of the Hours or other community prayer?... The modern world is contemplative through concern for humanity, and with many religious, particularly the young, action to alleviate distress, suffering or injustice comes first.

Though no definite resolution was arrived at, it can be said that there was consensus which suggested that superiors should consult as early as possible with the person who appears not to be praying, in order to ascertain his thinking towards community and towards apostolate, and seek to understand his apparent rejection of the requirements of community prayer. There was also quite a good deal of support for the suggestion that we needed to reconsider our prayer structures and techniques, and to seek to understand those who were not conforming. Father Loew's comments on the problem are worth quoting in full: "In order to emerge from a regulated and controlled prayer life and pass on to a situation of quasi spontaneous personal responsibility, it is necessary that one be living the reality of community life. There will be no true community prayer unless a true community exists. A real community can thus rediscover those spiritual realities which were thought lost: for example, the eucharistic presence, adoration of the Blessed Sacrament. Only a small group living together is capable of ensuring a fraternal control of community prayer and able to recreate new forms of this prayer".

## II. Towards a better prayer

On this subject, the questionnaire sent to all the members of the Union of Superiors General, posed the following questions:

### QUESTION 3:

a) In what way is the Word of God the source, the nourishment, and the permanent support of personal and communitarian prayer in your institute?

b) In what way does the Word of God maintain the fraternal life in your institute?

### QUESTION 4:

Having the responsibility for the welfare of your institute, what are you doing to favour and ameliorate the life of prayer?

One Superior General replied to 3 a: "This is a very fine question and I would like to submit just as good a

reply, but I am not sure I can do this". For this and the other questions, the replies were mostly of a particular nature, according to the situation of each institute, and no general orientations can be gleaned at this stage. Still, it may be said that all the replies indicate a growing interest in the Bible and a more extensive knowledge than formerly of holy scripture. On question 3 *b*, it is perhaps symptomatic that there was a large number of abstentions. The experience in those communities where there was some form of "sharing" the Word of God could be expressed as follows: "Sharing of the word easily leads the brethren to speak of daily life, of fraternal life, and to evaluate it in the light of that word".

Question 4 was a direct challenge to each Superior General himself and some of the replies show that this is how the participants felt: "This is a question that I ask myself"... "It is precisely as General that I find it difficult to do anything concrete about the prayer life of the religious"... "I am constantly thinking of this question, but up to now I have not done very much except to try to determine where we stand" More concretely, the Generals felt their power limited by the fact of decentralisation, and by the prevailing mentality towards legislation in general, all the more so in the realm of prayer. On the other hand, they did not feel that they were alone in shouldering the responsibility for the prayer life of the institute; each provincial and local superior has his part to play, and each religious has his personal responsibilities.

Some Superiors General have initiated a real programme of action based on two aspects of the role of the Superior General—the role of evaluation and the role of animation. On the subject of evaluation it is said: "The most important evaluation is the following—contrary to the old custom, we strive less for an evaluation of the observance than for an evaluation of the profound reality hidden in the observance (or non-observance)". From the section on animation, the following passage is interesting: "What seems to be the most valid evidence are the numerous sessions held in the provinces or at an inter-provincial level on liturgical life, prayer life and the prayer of the psalms. Actually in the course of five

years, we have noticed that any improvement in prayer-life is dependent almost totally on the provincial animators and their initiatives. At the general level, we are solicitous to inform the other provinces of the best initiatives". It is also mentioned that it is necessary to "give back to the person of the superior, provincial or local, his first and principal role of 'father, master and spiritual guide of the community and of each member individually'".

The rest of the report on this section tries to examine the means by which the Superior General and his Council could stimulate the prayer life of the members both at the community and the personal level through "example, writings, visits, retreats etc....".

After the study of the questionnaire, Father Loew gave an introductory talk to the work-groups, before they undertook the next stage of their study on the subject "Towards a better prayer". The following is the text of Father Loew's intervention: "I will propose to you a parable. Note well that a parable is not an allegory. In the realm of nature, in the history of the progress of beings towards perfection, there existed at one time a type of being known as invertebrates. These were well constituted animals, but they needed a shell, a carapace for self-protection. They had no backbone (for example, the oyster, the mussel, the lobster...). But then nature evolved. The vertebrates appeared, beings furnished with a backbone. They no longer had a shell.

I have known the time when we lived protected by shells: the cloister, the habit, the rule, etc. Life became such that the shells had to be discarded. However, if we do not effect the same evolution as in nature, if we do not replace the shell with a backbone, we find ourselves at the mercy of the first devouring fish that comes our way.

Secularisation is the waltz of the shells, and the fish can go by the name of Margaret, or Karl Marx: in either case, it will devour us. I therefore, propose two series of questions:

1. What is the backbone that must be ours today, and what is the environment necessary for the religious to live his religious life among men?

2.a) How restore to the Superior General, the Provincial Superior, their original and true role of father, master and spiritual guide?

b) Should he not charge biblical scholars and specialists of the Institute to help the brethren to know the bible well, and to be disposed to hear the Word of God? ”.

The suggestions made in the course of the discussions which followed were not intended in any way to be definitive by those who made them: each Superior General will have to experiment for himself how best he can fulfil his role. Father Häring's contribution to this discussion reads as follows: “ Our spirituality and the life of prayer must be based on a fundamental synthesis: God is the ultimate reality, God who gives himself by his revelation, who has given us Christ, through whom everything has been made— history, the love which we receive, our awareness of the misery of others; everything everywhere is an invitation to see the signs of the presence of God in Christ, in the Church which is itself a great ‘ sacrament ’ in so far as it leads us to Christ; this is what is meant by a vision ‘ full of life ’ capable of sustaining prayer. We pray because God comes to meet us with his gifts, which are the signs of his presence. It is of the utmost importance to present this attitude as a ‘ leitmotiv ’ ”.

Towards the end of this debate, a Superior General, speaking from the point of view of an apostolic institute, summarised:

“ We have, in the course of these discussions, rightly emphasized that prayer is essentially a search for the presence of God. However, this presence is not static; it is a presence of action. God is doing something in the world, in its history, in the lives of men whosoever they may be... We must contemplate this action of God, allow ourselves to be taken up by him through this activity of his, accept to collaborate in his work, and let ourselves be guided by him. In a word, we must enter into his plan. There is thus a constant ebb and flow between contemplation and the apostolic life. How then recognize God acting in the world and human history (and

therefore present), if not by prayer, that is to say by a reading in the light of faith of what is happening in the world around us. This faith and this prayer are nourished necessarily by the Word of God. This Word is always linked with the history of a people and is therefore normative for that reading in faith which we wish to make of God's action in History, and God's presence in our world today.

It is only on this condition that we can rediscover the sense of mission and what it means for an apostle to be sent. For this reason, there is an indissoluble bond between prayer and the apostolic life ”.

### III. Experiments in Prayer

#### A. HOUSES OF PRAYER

Father Häring read a paper to the assembled Superiors General in which he described his experiences concerning “Houses of Prayer” with which he has been actively associated since 1964 especially in the United States of America. In that year, after an audience with His Holiness Pope Paul VI, Cardinal Suenens asked Father Häring to undertake a special kind of study among contemplative orders especially of Nuns. A fairly large number of monasteries devoted to the contemplative life were asked to reply to the two following questions:

1) Do you think that your community can receive sisters of active institutes, and thus become for them a school of prayer? Would you consider such a step a favourable one for the enrichment of your own life of contemplation and prayer?

2) What do you think of the idea of a house of contemplative life in the midst of active congregations, as a school of prayer adapted to their particular vocation?

In general, the contemplative orders felt that they had to reply negatively to the first question, as they did not consider themselves competent for this work. In the course of the next few years, however, some active institutes went ahead themselves with the idea of having

a house to serve as a school of prayer. Father Häring explained how such houses are organized and staffed, and from his experience in conducting sessions in such houses gave a very favourable report on the benefits to be derived from such an institution. In a general way, there must be at least a more or less permanent "nucleus" in each house of prayer to which other people come for shorter or longer periods, even up to 6 months. On the danger of subjectivism which is often advanced, Father Häring said: "It would seem to me that the Houses of Prayer have thus far contributed towards a healthy equilibrium. There is the greatest loyalty and fidelity towards the Church and her magisterium, and at the same time no less an opening to the "signs of the times". Religious experience, the humble and spontaneous witness of faith are becoming a community event. It is in this view that all individualism is overcome which could otherwise lead to dangerous subjectivism. Communication and sharing deepen the experience of faith, hope and charity in communities. Thus the personal element remains, but without making concessions to subjectivism bound up with individualism".

In the discussion on Father Häring's paper, information was given on similar experiments going on in the various institutes. The French and German Groups expressed some reticence, considering it dangerous to set up an ideal situation, existing in privileged circumstances, as a norm for all and sundry. This group also went on to discuss Pentecostalism and proposed two questions:

1) Why does such or such a religious join these movements? Is the community not sufficient for him or for her? Do these movements better his relations with his community? It would seem that religious have need to live the evangelical values which they should find in community, but which actually they do not find.

2) Why are we not capable of starting a similar movement in our own communities? Should not our houses of formation be evangelical communities? Should not our masters of novices be more open? It is a fact that some among the young find it difficult to be at ease in the type of novitiate which we have.



In the General Assembly which followed, Father Häring dealt with specific objections and with questions asking for further information.

## B. SCHOOL OF FAITH (Fribourg)

On the following day, it was Father Loew's turn to explain to the Superiors General what he has achieved and what he hopes to achieve by the "School of Faith" which he has founded in Fribourg. This is a two-year course, which up to now has been completed by one hundred and twenty people, while at present there are 114 students. The median age is from 25 to 27 and the students have come from 17 French-speaking nations.

Father Loew went on to explain: "There is less concern for an experiment in prayer than in a 're-rooting'—a revitalisation, a return to the sources of our faith which results, I think, in a revitalisation of prayer"... "The three interweaving lines of the School are always: Christ living in His Word, living in His sacrament and in His liturgy, and living in the Community. These are the three realities which we try to live together".

"There is an experience of our poverty, of our distress, of our inability to reach God, and it is this very experience that frees us, renders us capable of all daring adventures. That is why it seemed to me important to underscore the togetherness of the Word of God and fraternal living that make us conscious of the profound essence of a christian.

We also discover the necessity of interpreting the signs of the times. But how interpret the signs of the times, understand that particular language, if we do not speak the language of God, if we are content to interpret the signs of the times through our merely human medium?

Thus we arrive at the science of prayer. An infant learns to speak because his father speaks to him, and so he learns the language of his father. In the same way do we learn to speak to God, because God has first spoken to us and still speaks... It is not merely a question of passing time in prayer, true though it be that our life

should be consistent with our prayer. Rather my whole life must be lived through prayer" (Bernanos).

The discussion which followed this paper dealt chiefly with details of the course in Fribourg.

### C. EXPERIMENTS IN SOME RELIGIOUS INSTITUTES

Apart from these rather special forms of experimentation, an account was given of what is being done to foster a life of prayer in the ordinary administration of two religious institutes. The first report was given by Brother Charles Henry Buttimer, Superior General of the De La Salle Brothers, and the second concerned the Congregation of the Priests of the Blessed Sacrament. The latter Congregation has had to face a special difficulty because of new trends in the spirituality based on devotion to the Blessed Sacrament. Apart from this point, Father Verhoeven S.S.S. is of the opinion that the prayer-experience in his institute does not differ greatly from what is the case in others too. On the basis of this experience he proposed four points for discussion:

1) Would you agree with the following statement made by the representatives of our students in an international meeting last summer: "If a community is not able to share prayer, this would be a sign that Christ is not really the centre of such a community"?

2) Is it necessary for religious to spend a certain amount of time daily in personal prayer (meditation) besides the time already given to communal prayer?

3) Is it necessary to determine certain minimum requirements for the admission of young religious to the various stages of commitment, and especially to perpetual vows or holy orders?

4) Would it be logical, then, to convince those already professed religious, who do not observe such minimum requirements, to leave the institute?

These questions were then discussed in the language groups and in general assembly, but mainly, as no doubt was intended, along the line of clarifying the attitude of

the participants to the values of private and communal prayer.

#### IV. - Conclusion

At the end of their meeting the Superiors General summarised as follows the main points which emerged from the session.

##### 1. ROLE OF THE SUPERIOR GENERAL:

Every Superior General is conscious of his role of animator (father, pastor, master). The special chapters, applying the principles of subsidiarity, collegiality, leaving to each his proper responsibilities, have drawn the attention of the Superior General to the essentials of his mandate.

Indeed, the role of the Superior General cannot be defined solely by the exercise of power, but rather by the duty of "animation": encouraging valid initiatives, helping each religious and each group of religious to align themselves in the plan of salvation in Christ Jesus, in the light of the gospel as envisioned by the Founder, and with the charism of his Institute in its mission in the Church today.

It is the duty of the Superior General to help his brethren to recognize the creative presence of God, in which he must enter and cause others to enter. Hence his role of animator.

##### 2. THE RELATIONSHIP BETWEEN PRAYER AND APOSTOLATE:

With repeated insistence it was brought out that it is not possible to treat the question of prayer without keeping in mind the interdependence that exists between prayer and the apostolate. Stated more precisely: true prayer is the synthesis of all human activity.

There was general accord that the so-called slogan: "*I have no need to pray: all my activity is a prayer*" is misleading. An authentic apostolate is unthinkable without union with Christ. Nor is it possible without the clear

and firm conviction that to lead men to Christ and through Christ to the Father, an intensive prayerlife is indispensable.

Continued formation to the prayer of praise, thanksgiving, petition, penitential conversion—these show the reality of the active and dynamic presence of God in the history of salvation, in the sacraments, in the Church, in such a manner that the human response, if it emerges in an ever-increasing knowledge of God, is itself a witness to life, action, apostolate and fraternal charity. Prayer brings man face to face with God: a sincere union with God inspires and transforms action.

### 3. ATTITUDE TOWARDS FAITH AND THEOLOGY:

Prayer is the breath of faith; it is expression of and growth in faith. At the center of renewal in prayer is found the vision of faith which brings forth fruit in charity for the life of the world. It is the joyful, grateful and humble acceptance of revelation and of the active presence of God and of his designs upon us, upon the Church, and on the world. This acceptance henceforth becomes the gift of self and total commitment to the designs of God.

Several times it was pointed out that theology plays an essential role in this domain. An exclusively speculative theology, detached from life, is not valid for salvation.

An authentic theological formation is at the same time a school of prayer and of the apostolate. It leads to this profound knowledge of God and of his designs; and this knowledge is never separated from the love of God and neighbour.

A decisive factor is that all theological formation should devolve in an atmosphere of living faith, praise of God and zeal for salvation.

### 4. WORD OF GOD, PRAYER, COMMUNITY:

From a consideration of the various experiments described by Superiors General (Houses of prayer, School of Faith), it was likewise shown that there exists a firm bond between the Word of God, prayer (individual or communitarian) and a truly fraternal community life.

The Word of God in the Old Testament is the history of the community of Israel, still speaking to our communities today. The same Word of God contained in the New Testament is the action of the Word made flesh, "bringing together in unity all the scattered sons of God".

This Word leads us to a knowledge of Christ Jesus, and to this knowledge we cry out the AMEN of our union in individual and communitarian prayer, particularly in the celebration of the Eucharist.

This Word, however, if it is to be the sustenance of life, the source of prayer and of fraternal encounter, must be free as well from a purely technical exegesis as from a purely subjective interpretation.

#### 5. WITNESS OF THE REPRESENTATIVES FROM OTHER CHURCHES :

The assembly recognized the enriching values contributed by the presence of brothers from other churches and communities.

Their testimony, their insistence on the absolute necessity of prayer for christian living, and their wise interventions in discussions, as much the fruit of recent experiences as of ancient traditions, contributed a more profound and rich dimension to the presence of the Holy Spirit in the world of today.

#### 6. THE SUPERIORS GENERAL UNITED IN PRAYER :

The Superiors General realized that their encounters should not proceed only at the level of discussion and debate. Mindful of the theme of this encounter, they recognized that the art of prayer is learned by praying. Hence they strove to insert in their discussions a continual remembrance of the dynamic presence of God, making of the daily concelebration the central act of each day's work, first preparing for it by hearing the Word of God, and meditating upon it in fraternal communion and in a spirit of faith and reciprocal trust.

Villa Cavalletti, December, 1972.

S. M.

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## MEETING BETWEEN THE SACRED CONGREGATION FOR RELIGIOUS AND SUPERIORS GENERAL

(Rome, 23rd to 26th May 1973)

( *C o n t i n u e d* )

*We are quoting here representative excerpts from a lecture given by Father Joseph MASSON, S.J. at this meeting.*

### IS A MISSIONARY VOCATION A HELP OR AN OBSTACLE TO THE CHOICE OF RELIGIOUS LIFE?

#### I. Introductory notes

1) The subject will not be treated from the point of view of speculative theology. Neither will we be considering the case of those who have already entered religious life, finding in it the means to develop and harmonize their personal vocation, since in their case, no doubt is possible.

When the decree "Ad Gentes" sets out to define the spiritual ideals to which a missionary should aspire, it actually requires of him those same virtues which are the object of the vows of religion, namely, poverty, obedience, and (except in the comparatively novel case of married lay missionaries) celibacy, combined with a community spirit. Or, if we approach the question from the point of view of religious, we find that the "Perfect Charity" which is the basis of religious life includes a missionary spirit, that should be, as far as possible, translated into action. The question we set out to examine then is the following:—When a young person today, influenced as he must be by the cultural values of his peers, is trying to decide where his future lies, does he see any special affinity between the idea of being a missionary and the idea of being a religious? In other words, if a young man is thinking of being a missionary, does this idea lead him or not to also think of joining a religious institute?

2) Our question concerns only the objective and descriptive aspects. We would like to know what are the elements and motives of a missionary vocation, as understood in practice by young people today, which deter them

from the religious life, and which are those that incline them towards it.

In this paper, we presume that all "ulterior motives" are excluded, for example, the temptation for religious institutes to use the missionary ideal as a means of attracting young people to the religious life by presenting the latter as something inseparable from the choice of being a missionary. Such a way of acting would falsify both the extension and the specific nature of the missionary vocation. The missionary ideal can be realised in different forms—priestly or non-priestly, lay or religious. In certain missionary situations, the lay state may well be the most feasible, perhaps even the only possibility.

## II. Points of divergence

What is it that keeps young people with a missionary ideal from committing themselves to religious life today?

1) *Less faith in those essential truths that determine any religious choice.*

2) *Technical and materialistic "realism"* which leads young people to judge all careers from a single view-point—that of efficiency, the money involved, the immediate and visible effect.

These two difficulties are serious, but they do not concern our problem specifically or alone; we must consider others which are more precise.

3) *Poverty*, i.e. the way it is looked upon and practised in Institutes.

Today, young people see the struggle against poverty as one of the most urgent aspects of missionary activity. For them, this struggle involves firstly a personal decision to leave the ranks of the well-to-do and their easy way of life, and secondly, a commitment to helping one's neighbour i.e. the poor, by all possible means, to make a decent living.

Young people with such aspirations examine religious Institutes but they do not always find in the religious life, that is, in the religious they see, an attitude which corresponds to their own deep concern. They are not impressed by the spirit of acceptance of the state of poverty as a mystical enrichment, proposed in principle by religious life, because they see that the most urgent need

is the elimination of poverty. Moreover, in spite of their profession of poverty, some Institutes do not seem to the young to have left the side of the rich. They are even seen to be quite wealthy, particularly in mission countries, and they appear hesitant when a realistic decision is called for in order to help the poor.

Some young people, perhaps even many, consider that a lay missionary who is personally involved in the problems of a poor village or tribe, is really poorer than many religious, including missionaries, who are bound by a vow of poverty but have a higher standard of living than the ordinary people.

4) *Religious celibacy* is seen by some as a withdrawal, an escape from life, an alibi. For them, the religious-missionary remains in practice detached from one of the vital problems of the Third World, namely that of population and the family and the need to support other people by one's own work. The young also hold that the missionary cuts himself off from the possibility of helping through his own example the necessary increase in the number of christian families in non-christian areas.

5) *Obedience*, when channelled within the traditional forms and religious structures, appears to some generous but independent young people as an obstacle and an a priori attachment that makes it difficult or even impossible to be flexible either individually or collectively, although flexibility is a necessary condition for action in these days of rapid and often unforeseeable change. People argue that obedience shackles the spirit of initiative which the missionary so often needs; that it prevents him from being totally immersed in his milieu and thus from being a truly universal brother who is totally dedicated.

This difficulty, in fact, often leads young people to conclude that: "In a time of change like ours, a time so full of unforeseen happenings, any life-long and unconditional commitment is not only difficult but unreasonable".

Not all the above-mentioned difficulties occur in each case, nor are they always clearly defined. But the more serious a young man is, and the more seriously he considers his choice of life, the more aware he is of the problem. These difficulties are not the only ones nor are they always



founded on fact, but they are frequently experienced and we should therefore give more careful thought to the reform of Institutes, not merely in theory but also in practice, taking into account the image we present to the world.

A problem exists also on a wider scale between the religious life and all apostolic life, not merely in the sphere of missionary activity alone. The fundamental question, therefore, is this: Is it not true that the very structures of religious life which were set up to support and strengthen charity towards God and man in every possible situation have in fact deprived charity of that spontaneity, freedom and readiness which ought to be a part of it, especially in the missions?

To illustrate this point, one may take as examples:—large communities; too rigid rules and timetables; and the religious habit;—all of which young people regard with distrust.

Distrust of this kind is one of the reasons why young people, who wish to be completely available in times of change as well as when things are running smoothly, are drawn towards less structured groups that are more closely related to everyday reality and to the life of the non-Christians they wish to evangelize.

The documents of the Church on religious life, such as "Evangelica Testificatio", excellent as they are for those who have already entered religious life, do not seem to have given sufficient consideration to the doubts of young candidates nor attempted to resolve them.

### III. Points of convergence

It is true, however, that young people can and often do find in the image of the religious life a number of positive aspects and values which they think will help them to fulfil their missionary ideal. It must be admitted though, that the discovery and appraisal of these values requires a greater maturity than is usually to be found among young people who are just starting out in life, and who will therefore be more inclined to criticize the negative elements of religious life.

Sometimes, this more mature discovery of the wealth of positive elements comes about after a preliminary experience of contact with the Third World in a secular

employment of a technical nature. (Father Masson mentions here the case of three social workers who, after some time in the Third World, felt dissatisfied because they realized that they did not have enough spiritual resources to hand on to other people in addition to their technical know-how. Apart from religious life, they did not discover any framework sufficiently strong to support them in their difficulties and all three joined a religious institute).

It is quite possible that for a good number of young men who are not sufficiently mature, a preliminary period of work and service as laymen is necessary to help them to discover the values required by action in depth, and to realize that such values can be found in the religious life. In some cases, therefore, a temporary commitment as a layman, when carefully chosen and prudently guided, may be more effective than an immediate admission into the novitiate.

We must now try to tabulate the elements of the religious life capable of attracting young people who already have a missionary ideal.

1) *The most important value in the eyes of the realistic young, is that the Institute in question should present a clear image of itself: first and foremost, an image of its finality, then of its essential characteristics.* Every missionary vocation involves a concrete choice of one type of commitment out of many. A young man is led to consider that a given Institute is worthy of attention and preference if it offers him a clear-cut and solid image of its convergence with his own missionary ideal. This can be proved by facts. For instance, candidates are still applying to enter various Institutes which, instead of remaining static, have energetically taken up certain major options and implemented them at a steady pace.

2) *When such an image exists, another element of attraction follows: a well-defined training programme, designed to meet new and complicated problems, which have to be faced in missionary activity today.* Serious young men feel the need for such training and they are attracted by an Institute which offers a well-defined, and carefully considered programme, adapted to the needs of a modern missionary vocation. This means that a rich

and many-sided formation is necessary. To the general spiritual aspect should be added a strong apostolic emphasis and a human quality which can help missionary activity by providing the apostle with a kind of bridge which will lead him to non-christians and supply him with a human reason for being in the area.

Training should involve ways and means for developing personality and responsibility. A docile student in the house of formation may prove to be the most passive individual when action is called for, and the student who was considered difficult may turn out to be the most ardent of apostles and the one with the most apostolic initiative. An Institute which modifies the means of attaining its finality—not the finality itself—will be considered “attractive” and “valid” by young people on the look-out for a good training, whereas a static formation would put them off, even though it may be solid.

3) A third value, one which is very important and convincing in the eyes of youth, is *the living example of the missionaries* who are members of an Institute. Young people easily discover whether a missionary has really found fulfilment as regards his missionary aspiration and the integration of his missionary life, in his religious commitments and whether the convergence of the two ideals in the same man has given him a fundamental stability and happiness.

In the words of Nietzsche addressed to christians: “If your faith makes you happy, show that you are happy. Your sad faces have always done more harm to your message than your words have done good”.

Religious who want, in the best sense of the word, to “attract” young men with an interest in the missions, must develop for their own missionary vocation, in spite of difficulties and problems, a love which is calm but strong, a love which is not open to discussion, founded on strong convictions and constantly strengthened by a universal spirit of prayer.

4) *This leads us to note that future missionaries are attracted by a basic universalism when it exists in the “lived project” of an Institute.* Thanks to travel, the mass-media and in particular, television, young people are very familiar with world events. Any enterprise, which does

not aim at achieving this world-dimension, appears to them to be insignificant and of little interest. What really counts is not the number of members in an Institute, but the breadth of outlook shown in its activities. Relatively small Institutes can attract more missionary candidates than others which are larger, because the air they breathe is of world dimensions.

5) *A last positive aspect could be mentioned: radicalism in implementing one's commitments.* This would seem to be the motive behind those vocations which are the most "unconditional", i.e. where the missionary, without reserve and without any going back, wishes to become truly one of the people he has chosen to live with and love, who are often the poorest and most abandoned.

The elements described attract especially the more serious and more "mature" type of young person. Yet, with the tactful and friendly help of a truly spiritual man, of a religious in the real sense of the word, it is possible for some candidates still in high school, to perceive these elements and consequently to see the spiritual affinity between the missionary life and the religious life.

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At the end of his talk, Father Masson pointed out that the road leading to this synthesis can be travelled *in both directions*.

On the one hand, you start off from a general religious vocation and finally end up with a missionary ideal. This seems to be what happens usually in the case of Religious Brothers and Sisters. Or, on the other hand, you may equally well begin with a missionary vocation and end up by choosing some form of religious life; this seems to be more usual in the case of vocations for the priesthood. Father Masson emphasized, however, that it is impossible to generalize because the basis of the enquiries made is too narrow.

The most important thing is to cultivate the positive elements in the Institute itself and to make them clearly visible to the youth of today. This is a long and often difficult task but it does not appear impossible with God's grace and according to His will.

H. L.

# INFORMATION

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## PUBLICATIONS RECEIVED

**J.-B. DELAWARDE, C.S.Sp.: A propos de la sauvegarde des Indiens et de leur style de vite.** Article from the magazine "Ethnographie", no. 66, 1972, pp. 7-13.

The author gives the following introduction to this article: "This is an essay on missionary activity in relation to the safeguarding of ethnic groups. Although mistakes may have been made, it would be wrong to generalize. The gospel message has been effective in correcting certain inhuman aspects of many ethnic groups, and in restoring to them their real cultural values, while at the same time respecting their distinctive characteristics. The moral code of the gospel derives from lofty spiritual values and can serve as an inspiration for all forms of culture"

**Sous le Signe de la Collégialité apostolique.** Acts of the International Missionary Conference of Lyons, 9th to 12th November 1972. — 376 p. - Société des Publications Missionnaires, 12, rue Sala, 69287 Lyon Cédex 1.

This is the text of the Conferences given in Lyons, in 1972, on the occasion of the 150th anniversary of the Foundation of the Work of the Propagation of the Faith. The conferences are reproduced in full in their original language; summaries in French, English and Spanish are given in an appendix.

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# THE SPIRITAN FAMILY

## GENERAL COUNCIL: RESIGNATION OF FATHER VERDIEU

Rev. Father Ernst VERDIEU has resigned his post as General Assistant for personal reasons. His resignation was accepted during a meeting held on November 14th 1973.

### SPECIAL DECISIONS OF THE GENERAL COUNCIL (cf. *Gen. Bull.*, Nos. 751, 755, 756, 760, 763, 765 and 766)

CHG/DS/23. *Re appointment of the First Assistant in the Province of Canada.*

With reference to Chapter IV, Section II, B), 3 c par. 2 of the Acts of the Provincial Chapter which states " That the first assistant be appointed by the Provincial, after consultation of the Provincial Chapter ", the General Council decides as follows:

This proposition is contrary to CDD No. 207 c, but is authorised " ad experimentum " until the General Chapter of 1974. (13th December 1972).

CHG/DS/24. *Re application of CDD 164 for the election of delegates to the General Chapter 1974.*

1) Since the meaning of this directive is not clear, and since it would be difficult to apply in practice, the General Council in virtue of the special powers given by CDD 293 has decided that it will not be necessary to have the previous approval of the General Council for the electoral system which is to be presented to the Provincial Chapter. However, the obligation remains of consulting the confreres of the circumscription concerning the method of election.

2) Furthermore, since it happens that many Provinces and most Districts will not have their Chapter in 1973, the General

Council in virtue of the same special powers (CDD 293) has decided that in these cases, it will belong to the Provincial or District Council, as an exceptional measure, to determine the method of election, after consultation of the members of the circumscription. (29th March 1973).

CHG/DS/25. *Re consultation for system of election of delegates to General Chapter 1974.*

The General Council, in virtue of the special powers given by CDD 293, authorises the Provincial Council of France to present to the Provincial Chapter the different options for the system of election of delegates, without submitting these options to a consultation of all the members of the Province. (5th June 1973).

CHG/DS/26. *Re appointment of extra Provincial Councillor.*

The General Council authorises the Province of Belgium to elect an extra French-speaking councillor, seeing that the Provincial Chapter elected only one French-speaker, the other five being Flemish. This extra councillor will be elected by the French-speaking members of the Province. (19th October 1973).

CHG/DS/27. *Re use of Proportional Representation System for the election of Irish delegates to the General Chapter 1974.*

In virtue of the special powers given by CDD 293, the General Council leaves open the possibility for the Irish Provincial Council to choose the system of "Proportional Representation with single transferable vote" for the election of delegates to the General Chapter 1974, after the prescribed consultation (cf. Circ. 4th April, IV, 2, par. 3 in *Gen. Bull.* 768, p. 242). (31st October 1973).

## APPOINTMENTS

*Principal Superior of Eastern Nigeria:* Father Philip AGUH, second three-year mandate with effect from 5th January 1974 (22nd October 1973).

*Principal Superior of Haiti:* Father Antoine ADRIEN (27th October 1973).

*Principal Superior of Senegal:* Father Jean FERRON, second three-year mandate with effect from 12th November 1973 (22nd October 1973).

*Principal Superior of Puerto Rico:* Father Albert M. SEICHEPINE, second three-year mandate with effect from 4th December 1973 (15th November 1973).

*Principal Superior of Gabon:* Father Gérard MOREL, second three-year mandate with effect from 13th November 1973 (16 November 1973).

*Principal Superior of Makurdi:* Father John GROVES, with effect from 4th November 1973 (16th November 1973).

### COMMUNITY CLOSED

In the United States East, since the parishes have been taken in charge by the dioceses:

- Parish of St. Joseph at Mount Carmel (17th October 1973);
- Parish of St. Anthony at Portsmouth (24th October 1973).

### CONSECRATION TO THE APOSTOLATE

#### THE FOLLOWING MADE THEIR CONSECRATION TO THE APOSTOLATE:

##### Three-years Vows:

at *Montigny-lès-Cormeilles* (France), on 8th September 1973:

COPPEX Jacques, born 15th December 1945, at Vouvry (Valais, Switzerland), diocese of Sion.

REYMOND Paul Ulrich, born 16th March 1949, at Saxon (Valais, Switzerland), diocese of Sion.

*(Both these newly-professed belong to the Vice-Province of Switzerland).*



**One-year Vows:**

at *Kilshane* (Ireland), on 8th September 1973:

**BREHONY** Eamonn Edward Gerard, born 12th October 1954, at Boyle (Co. Roscommon), diocese of Elphin.

**CALLERY** John Thomas, born 9th July 1953, at Whitehall (Co. Dublin), diocese of Dublin.

**CARR** Brian J. Brendan, born 4th June 1954, at Newry (Co. Down), diocese of Dromore.

**CHADWICK** Timothy Denis, born 16th February 1954, at Dublin, diocese of Dublin.

**CLEARY** William Daniel, born 23rd November 1954, at Drogheda (Co. Louth), diocese of Armagh.

**CONATY** Peter Joseph M., born 12th December 1953, at Dublin, diocese of Dublin.

**CONBOY** Raymond Christopher, born 14th September 1952, at Rathmines (Dublin), diocese of Dublin.

**FITZPATRICK** Patrick Matthew, born 20th April 1952, at Dublin, diocese of Dublin.

**FOLEY** James Joseph, born 28th October 1954, at Tralee (Co. Kerry), diocese of Kerry.

**FORKIN** Dermot Gerard, born 25th November 1954, at Dublin, diocese of Dublin.

**HURLEY** Daniel, born 27th April 1954, at Ballinasloe (Co. Galway), diocese of Elphin.

**JACKSON** John Joseph, born 16th December 1953, at Coo-tehill (Co. Cavan), diocese of Kilmore.

**LACEY** John (de LEIS Sean), born 15th January 1936, at Waterford, diocese of Waterford.

**LYNCH** Peter Joseph, born 25th November 1954, at Dublin, diocese of Dublin.

**OLIN** Richard Anthony, born 9th November 1954, at Dublin, diocese of Dublin.

**REIDY** Colm Patrick A., born 3rd September 1954, at Dublin, diocese of Dublin.

SKINNADER John, born 3rd June 1954, at Emyvale (Co. Monaghan), diocese of Clogher.

SPILLANE James Finbar, born 20th October 1951, at Ovens (Co. Cork), diocese of Cork.

WALLACE Patrick Gerard, born 19th September 1953, at Mitchelstown (Co. Cork), diocese of Cloyne.

WALSH Patrick Joseph, born 26th September 1951, at Tourlestrane, (Co. Sligo), diocese of Achonry.

at *Kilshane* (Ireland), on 14th October 1973:

BROWNE William John, born 17th October 1978, at Kircubbin (Co. Down), diocese of Down and Connor.

CORR Laurence William, born 27th August 1954, at Kill (Co. Kildare); diocese of Kildare.

#### RENEWAL OF VOWS:

##### For three years:

at *Kimmage* (Ireland), on 8th September 1973, DUNNE Richard Anthony, DUNNE William Patrick, FALLON John Patrick, FORAN Michael Joseph, KANE Nicholas Camillus, KIELY Maurice, KILCRANN John, KILGARRIFF Noel Gabriel, LISTON Michael Noel, MCEVOY John Francis, O'CONNELL Desmond Michael, O'KANE Martin Joseph, O'LAOCHDHA Colm, ROCHE Stephen, WHELAN Thomas Richard.

at *Kilshane* (Ireland), on 8th September 1973, KINGSTON John.

at *Aldenham* (England), on 19th September 1973, MINOGUE Roderick.

at *Mortain* (France), on 27th September 1973, BONGRAND Jean-Pierre, GUICHARD Bernard, MEAUDRE Emmanuel.

##### For two years:

at *Mortain* (France), on 27th September 1973, FRIoux Louis-Marie.

##### For one year:

at *Kimmage* (Ireland), on 8th September 1973, FLANAGAN James Christopher, GRIFFIN Gerard, HAMMOND John, JEF-

FERS Gerard Francis, KELLY Martin, KELLY Patrick, LAHIFF John Thomas, McDONAGH Martin, O'MAHONEY David Michael, PALMER Patrick Thomas, STAPLETON James.

- at *Nairobi* (Kenya), on 8th September 1973, KIMANYI Daniel Francis.
- at *Aldenham* (England), on 19th September 1973, FULTON Brian and SMITH Colin.
- at *Castlehead* (England), on 19th September 1973, ROONEY Hugh.
- at *Saint-Michel-en-Priziac* (France), on 27th September 1973, Brother KRALL Jean-Michel.
- at *Mortain* (France), on 27th September 1973, LEFÈVRE Etienne.
- at *Edmonton* (Ontario, Canada), on 29th September 1973, CATO Christopher.
- at *Chevilly* (France), on 3rd October 1973, LE GUEN François.

**For three months:**

- at *Kimmage* (Ireland), on 8th September 1973, STARKEN Brian Frederick.

**RENEWAL OF COMMITMENT:**

**For one year:**

- at *Gemert* (Holland), on 13th September 1973, ADMIRAAL Martinus, GOTTENBOS Leonardus, DE JONG Albertus, SCHAMPERS Antonius, TOPPER Wilhelmus, VERNOOY Cornelius, VOESTERMANS Paulus, WENNINK Gerrit, WOUTERS Martinus.
- at *Aldenham* (England), on 19th September 1973, CASEY Terence.
- at *Kédougou* (Senegal), on 27th September 1973, CONNEROTTE Gérard.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

- at *Rouen* (France), on 6th October 1973, Brother COQUEREL Jean-François.

at *Gemert* (Holland), on 21st October 1973, Brother HERMANS Venantius.

at *Mbandjock* (Cameroon), on 13th November 1973, Brother RABINE Adrien.

## MINISTRIES AND ORDERS

### THE FOLLOWING HAVE BEEN ORDAINED:

#### Lectors:

at *Awomama* (Nigeria), on 4th August 1973, by Most Rev. Anthony Nwedo, C.S.Sp., Bishop of Umuahia:  
 ANUKA Damian, CHILAKA Titus, DIKE Peter, EDEH Emmanuel, EZEANI Alexander, MADUH Isaac, ODIKA Aloysius.

#### Priests:

at *Zetting* (France), on 23rd June 1973, by Most Rev. Paul Joseph Schmitt, Bishop of Metz:  
 KLEIN Bernard.

at *Blotzheim* (France), on 23rd June 1973, by Most Rev. Hyacinthe Thiandoum, Archbishop of Dakar:  
 HEITZ Lucien and SCHMITT Etienne.

at *Valence* (France), on 23rd June 1973, by Most Rev. Jean de Cambourg, Bishop of Valence:  
 LAMBERTIN Henri.

at *Monthey* (Switzerland), on 24th June 1973, by Most Rev. Raymond de Lamoureyre, Bishop of Mouila:  
 MUDRY René.

at *Dôle* (France), on 24th June 1973, by Most Rev. Claude Flusin, Bishop of Saint-Claude:  
 ARNAUD Jean-Claude.

at *Alex* (France), on 24th June 1973, by Most Rev. Jean Gay, C.S.Sp., former Bishop of Basse-Terre (Guadeloupe):  
 GRÉGOIRE Charles Henri.

- at *Beaurepaire* (France), on 1st July 1973, by Most Rev. Charles Paty, Bishop of Luçon:  
RETAILLEAU Louis-Marie.
- at *Lannion* (France), on 7th July 1973, by Most Rev. François Kervéadou, Bishop of Saint-Brieuc:  
PROUX Claude.
- at *La Chapelle-d'Huin* (France), on 8th July 1973, by Most Rev. Marc Lallier, Archbishop of Besançon:  
VUITTENEZ Gabriel.
- at *Rennes* (France), on 8th July 1973, by Cardinal Paul Gouyon, Archbishop of Rennes:  
AUBRÉE Claude.
- at *Ploumoguier* (France), on 18th August 1973, by Most Rev. François Barbu, Bishop of Quimper:  
PERROT Noël.
- at *Ploudaniel* (France), on 19th August 1973, by Most Rev. François Barbu, Bishop of Quimper:  
THOMAS Michel.
- at *Uberach* (France), on 2nd September 1973, by Most Rev. Joachim N'Dayen, Archbishop of Bangui:  
JUNG Raymond.
- at *Castrillo de la Vega* (Spain), on 2nd September 1973, by Most Rev. Agostinho Lopes de Moura, C.S.Sp., Bishop of Portalegre and Castelobranco:  
ALFONSO SOBRADO Francisco Javier and MONTERO TIERNO Aniceto.
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## OUR DEAD

Father Patrick CROSBIE, of the District of Brazil South-West, died at New York on 1st November 1973, aged 47 years. He had been professed for 28 years.

Father Theodor STRICK, of the District of South Brazil, died at São Paulo on 4th November 1973, aged 68 years. He had been professed for 46 years.

Wilhelmus MEIJS, scholastic of the Province of Holland, died following an accident at Nimègue on 13th November 1973, aged 30 years. He had been professed for 11 years.

Father Jean Marie BOURGOING, of the District of Senegal, died at Chevilly on 20th November 1973, aged 63 years. He had been professed for 44 years.

Brother Heinrich HEINZ, of the German Province, died at Knechtsteden on 27th November 1973, aged 81 years. He had been professed for 58 years.

Father Johannes POLMAN, of the Province of Holland, died at The Hague on 29th November 1973, aged 68 years. He had been professed for 47 years.

Father Gerard WHELAN, of the District of Kenya, died at London on 12th December 1973, aged 69 years. He had been professed for 48 years.

Father Karl HUBER, of the German Province, died at Unterbaldingen on 28th December 1973, aged 63 years. He had been professed for 42 years.

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**GENERAL  
BULLETIN**



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