













# **GENERAL BULLETIN**

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**R O M E**







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# SUPERIOR GENERAL'S MESSAGE

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## THE SYNOD AND THE GENERAL CHAPTER

*I have just returned from a long journey which took me to France, Ireland (for the Provincial Chapter) and Brazil (a seven weeks visit to the five Spiritan Districts). The next issue of the C.S.Sp. Newsletter will contain a brief account of this visit.*

*On my return to Rome, I found awaiting me important preparatory documents for the forthcoming Synod which, as you know, will have for its theme Evangelization in the world of today. You also know that the Superiors General have elected me to be one of their representatives at the Synod, and that this choice has been sanctioned by the Pope. I am fully aware of the responsibility which has been entrusted to me, and I also think that preparation for this Synod concerns our whole Congregation in that its theme is so directly related to our Spiritan vocation. This is why I have chosen to deal with the subject here.*

*The theme of the forthcoming Synod is very wide. Evangelization involves, in the first place, those who have never been "evangelized". Our last General Chapter declared that "the Congregation shall give priority to the preaching of the gospel to those peoples or groups who have not yet heard it" (CDD, 5). This statement is very significant, much more so than one would think on a first reading. One of our Brazilian confreres told me recently that the large majority of his compatriots have never been "evangelized", even though almost all of them are baptized; and I think that the same could be said for virtually the whole of South America. This means that to the three billion people who, according to a general estimation, are still completely ignorant of the gospel message, must be added the many others who, though calling themselves christians, have in fact as their sole link with the Church a few external rites or customs which have*

*merely been added on to other customs and rites which are often quite incompatible with the gospel teaching. Also to be taken into consideration are the numerous pagans who live in our traditionally christian countries.*

*Yet, in spite of all this, some hold that the days of the Mission are over, or else, see the Mission task as merely one of social transformation. This, while no doubt necessary, cannot be identified with the integral gospel message which it is the Church's mission to preach. On the other hand, it is true that in our missionary work today, problems appear in a different form than in the past. Among these problems are: the need for dialogue with the non-christian religions; the need for the young Churches to find their own identity and thus to break free from a certain number of external restrictions; the incompatibility of many social, economic and political structures with the concept of justice as put forward by the gospel, etc.... The missionary has to continually re-examine, with both courage and clear-sightedness, questions such as the relevance of his presence in a country other than his own; the means of integrating the message of Christ, without in any way distorting it, into a culture different from his own; the value of many customs inherited from the past which have lost their meaning in a rapidly developing world. The "aggiornamento" called for by the Second Vatican Council makes particularly serious and often painful demands on the missionary in his work.*

*These demands call once more for the self-denial which Father Libermann continually asked of his missionaries, i.e. the forsaking of our habits of thought and action, our comforts, our superiority complex, and our ever recurring selfishness. Such self-denial enables the missionary to remain completely open to the call of the Holy Spirit working within the Church and throughout the whole world. He is thus ready to forsake all like the Apostles (Matthew 19,27), to follow in the footsteps of Christ. This self-denial needs to be continually renewed, because it is not just once that one forsakes "home, or parents, or brethren, or wife or children for the sake of the Kingdom of God" (Luke 18,29). Throughout a whole life of poverty, celibacy, and obedience one must always*

*be ready to go wherever God wishes, and bring the Good News of the Kingdom of God.*

*Wherever God wishes, in the way that He wishes... It is the aim of the Synod to seek out the will of God and to try to interpret the signs of this will as shown in the world and the Church. We should all join in this effort and ask ourselves how best we should approach evangelization in the present day. We should find out where are the poorest and most abandoned whom it is our vocation to assist. We must face these questions in view of our forthcoming General Chapter and I shall be expected to give the Congregation's answers to the Synod of Bishops. I appeal to you therefore to give serious thought to these problems, and to play your part in the common research which the Church has asked us to undertake. By preparing for the General Chapter you are also preparing for the Synod.*

*Above all, you must seek to hear the voice of God through prayer. On this point, I cannot do better than to repeat the constant teaching of Christ and St. Paul which we are so inclined to forget today: we "ought to pray continually" (Luke 18, 1); "pray that (we) may not enter into temptation" (Luke 22, 40); be "persevering in prayer" (Rom. 12, 12); "pray at all times" (Eph. 6, 18; I Th. 1, 2); "pray everywhere" (I Tim. 2, 8); "pray for one another" (James 5, 16). How can we claim to spread the gospel, in which the mystery of prayer occupies such an important place if we do not bear witness to prayer in our lives? How can we teach others how to pray if we ourselves do not pray? It is my prayer, that on the occasion of our General Chapter, the Holy Ghost may come "to the aid of our weakness, when we do not know how ... to pray as we ought; the Holy Spirit himself intercedes for us, with groans beyond all utterance: and God, who can read our hearts, knows well what the Spirit's intent is ..." (Rom. 8, 26-27).*

Joseph LÉCUYER, C.S.Sp.  
Superior General

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# DECISIONS OF THE HOLY SEE

## THE ORDO PAENITENTIAE

The Sacred Congregation for Divine Cult has just published, by a Decree dated December 2nd 1973, the *Ordo Paenitentiae*, a further stage in the reform of the Roman Ritual decided upon by Vatican II. The printed version appears in the shape of a 122 page booklet in-8tvo.

Following the text of the Decree of promulgation, a 17 page Introduction states the pastoral and theological principles that govern the reconciliation of penitents. The Introduction underlines the communitarian aspects of reconciliation: the sacrament of penance not only reconciles one with God but also with the Church. Penitential celebrations distinct from the celebration of the sacrament itself are also treated of. So adaptations of the rites may be decided upon by Episcopal conferences and by diocesan bishops. Priests, and particularly parish priests may for their part, and under certain conditions, make adaptations of the rites to the particular situations of penitents, safeguarding at the same time the essential structure of the rites and the formula of absolution.

Three forms for the administration of the sacrament of penance are contained in the *Ordo Paenitentiae*. These three forms are named *Ordo reconciliationis*.

1) The first of them deals with the reconciliation of an individual penitent—after the penitent presents himself, the priest urges him to have confidence in God. After that, if he wishes, the priest may read or say from memory a scriptural text that makes clear God's mercy and calls man to conversion. The penitent tells his failings, with the help if necessary of the priest, who then makes a suitable exhortation and imposes a fitting penance which the penitent accepts. This penance, besides prayer or acts of renunciation, might be an act of service to one's neighbour or a work of mercy, the better to emphasise the social aspect of sin and of its forgiveness. Then the priest asks the penitent to make an act of contrition. When that is concluded, the priest gives the absolution according to the revised formula, followed by a prayer in praise of God, and dismisses the penitent.

2) The second *Ordo* deals with the reconciliation of several penitents, but with individual confession and absolution. It takes for granted the presence of sufficient

priests to hear individual confessions. This rite begins with a celebration of the word, an entrance hymn, greeting from the principal celebrant, prayer, readings from Scripture. Following the reading from the Gospels and a homily, the penitents examine their conscience in silence, with the assistance of a priest or a reader should it be judged necessary. After this, prayer in the form of a litany follows, ending with a recitation in common of the Our Father. The people then go to the priests in private, confess their failings, receive their penance and absolution. When these confessions are completed, the assembly sings a thanksgiving hymn. The principal celebrant having said the final prayer, gives a blessing and dismisses the people.

3) The third *Ordo* is for several penitents, with a general confession and general absolution. The Introduction repeats the norms given by the Sacred Congregation for the Doctrine of the Faith, June 16th 1972, where the conditions under which general absolution may be given are laid down. In practice the rite is the same as that in the second *Ordo*, given above, but omitting the private confessions and absolutions. The general absolution is imparted after an invocation of the Trinity.

Chapter IV of the *Ordo Paenitentiae* includes a choice of texts and readings that may be used, according to the demands of the circumstances, in the celebration of the reconciliation.

Lastly, an Appendix contains some schemas for penitential celebrations without the sacrament itself, put forward as models for those who have to arrange such celebrations. These are not part of the *Ordo Paenitentiae*, and consist of services of readings centred on a particular theme. Two schemas are suggested for the season of Lent, one for Advent, three for other times of the year, one for young children, one for youth and a special one for the sick. These schemas are mainly intended for a communal preparation of the people for the reception of the sacrament whenever a lack of priests prevents the use of *Ordo II*, and the conditions for using *Ordo III* do not obtain. However, after the readings and the homily, it is obvious that the celebration may finish with confession and absolution according to the rite of *Ordo II* or *Ordo III* if the necessary conditions are fulfilled.

# DOCUMENTATION

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## THE CHURCH AT THE HOUR OF AFRICANIZATION

*Cardinal Malula, in a conference given on 26 November 1973, to 150 priests of his archdiocese, elaborated on the new interior dispositions demanded of all evangelization workers, to implement his plan of confiding certain parishes to laymen. The same conference will be given to all the Sisters and lay "animators". Here follows the full text of the conference of the Cardinal, archbishop of Kinshasa.*

**IN THE PAST,  
FOREIGN MISSIONARIES CHRISTIANIZED AFRICA ;  
TODAY, NEGRO-AFRICANS WILL AFRICANIZE CHRISTIANITY**

### INTRODUCTION

Three years ago, the idea of training lay "animators" was greeted with joy, enthusiasm and great hope by our council of priests. All the priests of our diocese devoted to it the best that was in them. The first animators will soon be finishing their 3-year training period. And we have already been asking ourselves what they will do and what apostolic commitments they will be taking.

For its part, the 8th Theology Week, last July, threw more light on the necessity and urgency of the apostolate of the laity in the Church. It put repeated emphasis on the duty of the clergy to take lay persons seriously, to involve them not only in the implementation but also the conception of pastoral planning. This was what we wanted to say in the pastoral notes of July-August, in speaking on lay ministries: "Let us have the nerve to allow lay persons to take up their responsibilities in the Church, even if beginnings will be hesitant, and even if they will

not do things as we would have wished " (*Notes Pastorales*, July-August 1973, p. 467).

As is evident, all these stirrings of ideas aim at a single goal: a greater africanization of the Church, a greater shouldering of responsibilities by lay persons in the local church, as indeed the Second Vatican Council asks of us:

*"Bishops, pastors of parishes, and other priests of both branches of the clergy should keep in mind that the right and duty to exercise the apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own proper roles in building up the Church. For this reason, they should work fraternally with the laity in and for the Church and take special care of the lay persons engaged in apostolic works"* (Decree on the Apostolate of the Laity, n. 25).

It is in the context of all this that we launched the project of confiding certain parishes to laymen. Today, many foreign missionaries are wondering about the significance and import of this project. What does the Cardinal really intend by this project? What are his ulterior motives? There are even those who are worried about their missionary future. "The Cardinal has tolled the death-knell of the missionary presence in this country", some are even saying; "Collaboration in this project means to dig our own grave", others are saying.

There is no need for such agitation provided one discerns the deep intuition behind our project and understands well the objectives that it intends to pursue. That is what I shall try to make clear in the present conference.

## I. - MEANING AND AIM OF THE PROJECT

### 1) **The specific purpose of missionary activity**

To grasp the exact intention of our project and to fathom its total import, it seems well to recall to you the teaching of Vatican II on missionary activity. The Decree on the Church's missionary activity, *Ad Gentes*, n. 6 prescribes for us very clearly:



*“The specific purpose of this missionary activity is evangelization and the planting of the Church among those peoples and groups where she has not yet taken root. Thus from the seed which is the Word of God, particular native churches can be adequately established and flourish the world over, endowed with their own vitality and maturity. Thus too, sufficiently provided with a hierarchy of their own which is joined to a faithful people, and adequately fitted out with requisites for living a full Christian life, they can make their contribution to the good of the Church universal”.*

Here the goal of missionary activity, the *raison d'être* of the “mission” and of foreign missionaries in this country is clearly defined. Foreign missionaries have come to, and remain in this country in order to prepare the foundation of local churches. They have spent themselves, body and soul, for the implantation of these churches. This was their ideal. Today, thanks be to God, this ideal is passing to the stage of realization.

## **2) The objective of this project**

As we said above, all our clergy must grasp well the deep intuition and objectives of our project. When this intuition is once grasped and its objectives perceived, it will clearly be seen that we do not have in the back of our mind any intention of brushing aside foreign missionaries, or of rendering them useless in order to discourage them. Our great respect for their priesthood and the work they have done does not permit us to entertain such thoughts or to resort to manoeuvres of this nature. Nevertheless, responsible for the spiritual destinies of the people of God in Kinshasa, we want to work in clarity and truth. Our project has for its exclusive aim: to promote the birth of an authentically black-african local church. As can be ascertained the ultimate objective of our project coincides well with the specific purpose of missionary activity as described above by the Council. We say pointedly that it is the ultimate objective, the ultimate aim. Immediate objectives still remain to be defined. And these are nothing else for us but the spelling out of the very notion of local

church. This is why we ask all the Kinshasa clergy to deepen the theology of the local church, to understand well what it means for us in this country. The concept of local church constitutes the fundamental axis of our entire project. The great task that we assign to our theologians is to explain to us what the local church really is: the "ratio ultima" of our project. For what concerns us, we would say that a church is truly local when it has at its disposal all the specific means of salvation—including both the supernatural means which are derived directly from Christ, 'de cuius plenitudine omnes nos accepimus', and also the natural means to diffuse the abundance of the spiritual life which comes from Christ, the head of the Mystical Body. Listen to Vatican II:

*"The seed which is the Word of God sprouts from the good ground watered by divine dew. From this ground the seed draws nourishing elements which it transforms and assimilates into itself. Finally it bears much fruit. Thus, in imitation of the plan of the Incarnation, the young churches, rooted in Christ and built up on the foundation of the apostles, take to themselves in a wonderful exchange all the riches of the nations which were given to Christ as an inheritance (cf. Ps. 2:8). From the customs and traditions of their people, from their wisdom and their learning, from their arts and sciences, these churches borrow all those things which can contribute to the glory of their Creator, the revelation of the Saviour's grace, or the proper arrangement of Christian life"*  
 (Ad Gentes, n. 22).

### 3) Africanization

Among the natural means at our disposal for the establishment of a local church, it is appropriate to cite first of all as the primary objective: *Africanization*. This is why we have entitled this conference with the lapidary formula which sums up our entire project: *IN THE PAST, FOREIGN MISSIONARIES CHRISTIANIZED AFRICA; TODAY, NEGRO-AFRICANS ARE AFRICANIZING CHRISTIANITY.*

Pope Paul VI himself vigorously affirmed this in Kampala in 1969. Addressing himself to Africans, he said: " You can and must have an African Christianity ". For our part, we too have explained ourselves on this point more than once. We will confine ourselves here to essentials. Remember our discourse at the 2nd Roman Synod in 1971, speaking to the Pope and the Synod Fathers about the African church, we defined Africanization by saying that " Africa must have its own theology, its own philosophy, its own liturgy, and, on certain points, its ecclesiastical discipline ". This is a difficult task, and one of long duration. It will take us years, we know. We know too, that it is an undertaking which will necessitate the mobilisation of all our intellectual energies, of all our negro-african creative emotions. This is not something for tomorrow or the day after to-morrow. It is a life program. Nevertheless, our project intends, by concrete and visible acts, to mark the end of one period and the beginning of another. The project demonstrates to all our collaborators, in a tangible way, the orientation that the church is taking: the beginning of a new era is dawning in the history of evangelisation in Africa. Foreign missionaries have the merit of having sown in the sweat of their brows the seed of the Glad Tidings in African soil; God will make local churches arise from this soil. Africans themselves will throng to these churches and contribute to them the abundance of their own cultural riches. Thus they themselves will give to these local churches their true coloration, an authentically black visage.

Vatican II has on this point a text that could not be more explicit. We prefer to cite it integrally, rather than give a lengthy paraphrase:

*" If this goal is to be achieved, theological investigation must necessarily be stirred up in each major socio-cultural area, as it is called. In this way, under the light of the tradition of the universal Church, a fresh scrutiny will be brought to bear on the deeds and words which God has made known, which have been consigned to sacred Scripture, and which have been unfolded by the Church Fathers and the teaching authority of the Church. Thus it will be more clearly seen in what ways faith can seek for un-*

*derstanding in the philosophy and wisdom of these peoples. A better view will be gained of how their customs, outlook on life, and social order can be reconciled with the manner of living taught by divine revelation. As a result, avenues will be opened for a more profound adaptation in the whole area of Christian life " (Ad Gentes, n. 22).*

We see clearly affirmed here the necessity of all the intellectual effort which must precede and accompany the implantation of the local church, and at the same time the necessity of what we call africanization, all-inclusively. You see too what is the object of our great pastoral concern and what is implicitly contained in our project as immediate objectives: the promotion of vocations to the diocesan priesthood and religious vocations, as well as the promotion of the apostolate of responsible laymen.

Regarding the promotion of vocations to the diocesan priesthood, I will content myself with referring you to *Ad Gentes*, n. 16:

*" For the Church is more firmly rooted in any given sector of the human family when the various groupings of the faithful draw from their own members ministers of salvation in the orders of bishop, priest and deacon. As they come to serve their brethren, the new churches gradually acquire a diocesan structure equipped with its own clergy ".*

For the promotion of religious vocations with a view to an authentically negro-african religious life, read *Ad Gentes*, n. 18:

*" Right from the planting stage of the Church, the religious life should be carefully fostered... Working to plant the Church... religious communities should strive to give expression to these treasures and to hand them on in a manner harmonious with the nature and the genius of each nation. Let them reflect attentively on how Christian religious life may be able to assimilate the ascetic and contemplative traditions whose seeds were sometimes already planted by God in ancient cultures prior to the preaching of the gospel*

The promotion of the apostolate of lay persons, for a responsible laity: we refer you again to *Ad Gentes*, n. 21:

*"The Church has not been truly established, and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there exists a laity worthy of the name working along with the hierarchy. For the gospel cannot be deeply imprinted on the talents, life, and work of any people without the active presence of laymen. Therefore, even in the very founding of a church, the greatest attention is to be paid to raising up a mature Christian laity".*

Dear co-workers, men and women, these are some of the elements which we needed to emphasize in order to single out and define the basic objective of our project: the establishment of an authentically Negro-african local church.

## II. NEW ATTITUDES NEEDED

In the framework of the implementation of this project, some may wonder whether foreign missionaries are still necessary. To this question we reply in the affirmative. However, they will be asked to work in different conditions and with new dispositions of humility and selflessness in the sense of St. John the Baptist's dictum: "He must increase and I decrease" (John 3, 30). They will be asked to accept interiorly the authority of blacks, and accept also in practice that blacks command them. Because it is the blacks who are now taking over the supervision of the affairs of the African Church.

We find these demands clearly expressed in the conclusions and recommendations of the 8th Theology Week, in July 1973:

1. To the extent that it will not cause serious problems, the gradual surrender by missionaries of the leadership posts that they still retain seems a necessary condition for the effective africanization of the church of Zaïre, so that Zaïrian authorities be in a position to take all the initiatives and decisions needed by the Church.

2. This transfer is all the more necessary because the foreign missionary, despite his good will, encounters nu-

merous difficulties in penetrating to the soul of the people, their mentality, their customs, their religiousness, while the Zaïrian is much better equipped to adapt evangelization to the particular genius of his own people.

3. It certainly does not follow from this that the missionary, having given up his leadership posts, should go away. His withdrawal from regions not yet Christian would not be conceivable. He should not leave a mission if the church there is not yet well founded.

4. Thus he must "be converted", to integrate himself always more with the people, and to collaborate with the Zaïrian authorities in the operational posts that will be confided to him according to his competence.

5. The motives for the continued presence of missionaries are now: bearing witness to love and humble dedication; symbolizing the solicitude of the Church, the sentiments of affection and paternity which have been able to link them with the people they have evangelized.

6. A plan for gradually installing Zaïrian authorities (priests and lay persons, men and women religious) in leadership posts is considered necessary. It will be well for this planning to be discussed at the level of the episcopal conference and the authorities concerned, so that it will not be hampered when the dioceses and territories at present assigned to religious congregations are divided up. (*Acts of the 8th Theology Week*, Kinshasa, p. 66).

This is why we believe that the implementation of this project will demand of all evangelization workers a genuine interior conversion and the attaining of a new mentality.

### 1) To foreign missionaries

Foreign missionaries will be asked to be totally at the disposal of the local church. What is needed is to understand and humbly accept that it pertains in the first place to Africans to africanize Christianity and create living communities. Acceptance of this must be not only theoretical but practical. Concretely, this means: in the past it was the foreign missionaries who conceived and thought out plans for the pastoral ministry, and supervised their exe-

cution. Today the Negro-africans are conceiving and thinking out pastoral planning, and they will supervise its execution. The roles are thus reversed. Will the foreign missionaries agree to accept initiatives from Negro-africans, according to *their* way of seeing things and of effecting africanization? We believe so, because Christ who called them and sent them will help them by his grace to understand the grandeur of humble service: " He who wants to be great among you will be your servant, and he who wants to be first among you will be your slave. Thus it is that the Son of Man did not come to be served but to serve, and to give his life as a ransom for many " (Mt. 20:26-28). This is the great conversion that foreign missionaries must achieve in themselves and their works in order truly to play the role that accrues to them in the building up the local church.

I ask the men and women Major superiors of congregations established in the territory of our diocese to be the pioneers of these " New Attitudes Needed ", which we hope to see verified in them, in peace and love. May they make their members who hesitate or refuse to fall into step understand the merits of this project and its implementation.

## 2) To indigenous christians

We ask them too to be converted and to achieve a real change of mentality. Accordingly they must struggle against their inferiority complex, not always acknowledged, but real and active. They are accustomed to wait for everything, to receive everything, from non-nationals. Their capacity for taking the initiative and for creativity has been severely inhibited for long years. The foreign missionaries conceived and thought out everything by themselves; they chewed ideas over and broke them down, to give them then to the consumer. The local people had nothing to do but swallow. Hence the passivity complex, 80 years old. This state of affairs has to change. Indigenous Christians bear a heavy responsibility before God and history. A local church will not arise on this African soil without them. The living communities that we look for will not be born without them.

Hence we invite our fellow Zairians—bishops, priests, men and women religious, Christian lay persons—to break with this whole mentality. They absolutely must shake off and sweep away once and for all this inferiority or passivity complex, and resolutely set themselves to work. A Negro-african local church will not come down from the sky, like manna.

Of my compatriots I ask, once again, that we really have the clear consciousness that it is for us to found the African church. The work involved is immense. No one can do it alone; hence the need of being united: "United, we stand" and make God present; "Ubi Caritas et Amor, Deus ibi est". Furthermore, Christ urgently summons us to such unity: "That all may be one, as you, Father, are in me and I in you; that all may be one so that the world will believe that you have sent me" (Jn 17:21). We must be united in order that our project succeed. Unity in reflection, unity in implementation. Our weakness, we readily admit it, lies in dispersion and disunion. But united in the love of him who has charged us with this mission, we will be strong. "Without me, you can do nothing" (Jn 15:5).

In our project we have spoken of confiding certain parishes to laymen. How will this be done? And what parishes? It is difficult for us to enter into details of this project in the framework of this conference. These details will, furthermore, be the object of a thorough-going study on the part of the entire clergy. (One thing, however, seems to me certain: it is necessary to blast apart the existing parishes in order to have them split up into small communities on a human scale. It is thus within these communities that lay Christians will live their Christian life in a true witnessing to the love of Christ, exercising diverse ministries in favor of these communities.

As regards communities of women religious, apart from the situation of contemplative sisters, it is necessary to break up the existing mammoth convents in order to have them split up into small communities living in the towns. The place for the Zairian woman religious is no longer in isolation from her compatriots, nor in enormous convents where she loses herself in anonymity. The time has come for the Zairian sister to work out another man-



ner of presence, a more demanding presence, perhaps, for what pertains to her union with God, but more evangelical, in the midst of her compatriots: sharing the life of her compatriots, involved with her people from among whom she was drawn, and to whom she is now sent. It is simply this: "*to be there, to live with and for their compatriots, in a spirit of service, totally at their disposal*". Presence and evangelical authenticity, bequeathed to us by the mystery of the Incarnation: "And the Word was made flesh, and dwelt among us" (Jn 1:14).

This is why, in our diocese, we stipulate the following: "The religious communities already established in the parishes will remain as they are. But in future, as regards communities which want to move into given neighborhoods, we give top priority to authentically Zaïrian communities. In addition, if circumstances demand the existence of mixed communities, the majority and the leadership of these communities must be Zaïrian".

To avoid falling into errors of interpretation, which would be regrettable, it should be realized that our project is only the beginning of a long evolution which is starting now and which must end with the flowering of a Negro-african local church. I refrain from describing its precise character. We must avoid going through various stages too quickly. But a beginning must be made. To attain the objective envisioned and to succeed, this evolution must be carried out in a twofold movement of fidelity: fidelity to the Holy Spirit and fidelity to Africa. The Holy Spirit, after all, acts in his Church, today as yesterday. We believe in this activity of the Spirit of God in the world and very specially in the Church of God. That is a certitude of Catholic faith. In the past, foreign missionaries christianized Africa. The Spirit of God was with them. Today, Negro-africans are called on to africanize Christianity. The same Spirit of God will be with them.

Dear co-workers, men and women, the evolution of the world is irreversible. We have time to consult together and to reflect. The history of the Incarnation of Jesus Christ goes ahead along paths which are not always ours. Let us learn how to listen to the Spirit. Faced with this irreversibility of the evolution of history, we must remain

calm and confident. Strong in faith in the action of God in the world and in his Church, what we must do is give proof of creativity and audacity. With the cooperation of all, then, we will one day "give birth" to a local church with a black face. We are now in a period of gestation. The actual birth will be painful—I do not hide this from you. But it will come one day, the infant we are expecting—the local church—it will be given to us. It will be born and it will be black. For the glory of God and the salvation of this people in Kinshasa.

✠ Cardinal MALULA  
*Archbishop of Kinshasa*

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# INFORMATION

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## PUBLICATIONS RECEIVED

Celestin ADIZUE OBI: **Le Mariage chez les Igbo et ses transformations socio-ethnologiques.** Typewritten thesis of 342 pages.

This is a thesis submitted to the Sorbonne by a Nigerian Father. The thesis, which is remarkable for its documentation, was highly commended. The examining board also congratulated the author on his excellent French.

Roger LE DEAUT, C.S.Sp.: **The current State of targumic Studies.** Off-print from an article published in « Biblical Theology Bulletin », Vol. IV (1974), Piazza del Gesù, Roma. 32 pages.

Amédée NAGAPEN: **L'Eglise Saint-Sacrement, Cassis.** Diocese of Port-Louis, Mauritius, 1973, 38 pages.

The author, vicar general of the diocese of Port-Louis, gives us the history of the parish of Cassis, from the time the first chapel was built there by Father Laval. The church itself is the work of Father Beaud, C.S.Sp. Built in neo-gothic style, of volcanic granite, it is one of the finest churches on the island and is a credit to the architect, workmen and numerous benefactors who made possible the achievement of this work between 1851 and 1879. Mgr. Nagapen brings out clearly the role played by the Spiritans in the history of the parish.

Most Rev. Heinrich RÜTH, C.S.Sp., "Prelatus nullius" of Cruzeiro do Sul: **Schrei aus der grünen Hölle.** Missionsverlag Knechtsteden, 192 pages (Pocket size).

Father Herbert Douteil, of the Province of Germany, has assembled 42 letters, dating between 1962 and 1973, written by Father, later Bishop RÜth. These letters describe everyday life in Jurua, "the green hell", and all the difficulties encountered there by the missionaries (isolation, lack of communications, extreme poverty of the natives...) as well as the progress of evangelization and hopes for the future. The text is illustrated by several maps and photos. This work is a model of its kind.

Francisco VALENTE, C.S.Sp.: **Monologar ou dialogar com o Primitivo?** Off-print from "Portugal em Africa", January-August 1973, 38 pages.

Francisco VALENTE, C.S.Sp.: **Africanismo ou Ocidentalismo na terminologia liturgica?** Off-print from the same issue of "Portugal em Africa", 48 pages.

# THE SPIRITAN FAMILY

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## CHANGE OF ADDRESS

*Makurdi:* Rev. Principal Superior  
St. Augustine's, P.O. Box 59  
Oturkpo, Benue-Plateau State, Nigeria.

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## NEW RESIDENCE

*Portugal:* Porto, résidence Saint-Paul, Apôtre des Nations.  
Avenida da Boavista, 919 Porto (Portugal).

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## CONSECRATION TO THE APOSTOLATE

THE FOLLOWING MADE THEIR FIRST CONSECRATION  
TO THE APOSTOLATE

### Three-years Vows:

at *Usa River* (Tanzania), on 3rd January 1974:

CHUWA Paul, born 28th August 1949, at Kibosho, diocese of  
Moshi.

KUNDY Liberatus J., born 8th December 1952, at Kirua,  
diocese of Moshi.

MACHA Daniel, born 12th July 1949, at Kirua, diocese of  
Moshi.

MINDE Aloyse, born 9th June 1947, at Kibosho, diocese of  
Moshi.

### One-year Vows:

at *Salete* (Southern Brazil), on 2nd February 1973:

Brother MARCHIORI Antonio, born 22nd September 1933,  
in Brazil.

at *Kilshane* (Ireland), on 8th September 1973:

CONROY Michael Anthony, born 25th September 1944, at  
Dumbarton (Scotland), diocese of Glasgow.

LAVIN Gerard Francis, born 13th April 1953, at Manchester,  
diocese of Salford.

MULCAHY Eamonn Patrick, born 1st January 1953, at  
Manchester, diocese of Salford.

*(These three newly-professed belong to the Province of  
England).*

### RENEWAL OF VOWS

#### For three years:

at *Bo* (Sierra Leone), on 8th September 1972, GLYNN Joseph  
(from the Province of Ireland).

at *Salete* (Southern Brazil), on 2nd February 1973, Brothers  
VITOR DA SILVA José and SILVA Alfredo.

at *Torre d'Aguilha* (Portugal), on 20th October 1973, CARDOSO  
Francisco Sanches de Oliveira.

at *Fraião-Braga* (Portugal), on 1st November 1973, VITOR MAR-  
TINS DE OLIVEIRA Albino.

#### For two years:

at *Torre d'Aguilha* (Portugal), on 20th October 1973, MESQUITA  
DE CARVALHO António Pereira and TEIXEIRA CORREIA Manuel.

#### For one year:

at *Blotzheim* (France), on 20th September 1973, Brother FREY-  
MANN Georges,

at *Torre d'Aguilha* (Portugal), on 20th October 1973, OLIVEIRA  
MARTINS Luis.

at *Nova Lisboa* (Angola), on 20th December 1973, Father GOLE  
Jacinto.

at *Wolfisheim* (France), on 3rd January 1974, KLOCK Edmond.

#### For six months:

at *Kimmage* (Ireland), on 8th December 1973, STARKEN Brian.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

- at *Torre d'Aguilha* (Portugal), on 20th October 1973, Brother  
 FAFIAES Altino Gonçalves, FARIAS Antunes António Luis,  
 MARQUES DA SOUSA António Luis.
- at *Torre d'Aguilha* (Portugal), on 22nd December 1973, ROCHA  
 FERREIRA Domingos.
- at *Pittsburgh* (USA), on 28th December 1973, WEIMAN Melvin C.
- at *Québec-Sainte-Foy* (Canada), on 2nd February 1974, LAST  
 Michel.
- 

**MINISTRIES AND ORDERS****THE FOLLOWING HAVE BEEN ORDAINED:****Lectors:**

- at *Nairobi* (Kenya), on 9th April 1972:  
 KIMANYI Daniel.
- in *England*, on 26th March 1973:  
 FULTON Brian.

**Acolyte:**

- at *Nairobi* (Kenya), on 16th September 1973:  
 KIMANYI Daniel.

**Deacon:**

- at *San Antonio*, Texas (USA), on 2nd December 1973, by Most  
 Rev. F. J. Furey, Archbishop of San Antonio:  
 BLIVEN Lance R.

**Priest:**

- at *Motherwell* (England), on 14th July 1973, by Most Rev. J. Ha-  
 gan, C.S.Sp., Titular Bishop of Horrea Caeli:  
 FLYNN James.
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## OUR DEAD

Father Joaquim VAZ, of the Province of Portugal, died in Coimbra on 1st January 1974, aged 57 years. He had been professed for 34 years.

Father Philippe DAVID, of the District of Congo, died in Brazzaville on 2nd January 1974, aged 53 years. He had been professed for 34 years.

Father Robert DUXBURY, of the Province of England, died in Liverpool on 5th January 1974, aged 59 years. He had been professed for 40 years.

Brother Seraphinus DENTENER, of the Province of Holland, died in Nimègue on 9th January 1974, aged 71 years. He had been professed for 42 years.

Father Jean GALOPEAU, of the District of Martinique, died at Fort-de-France on 24th February 1974, aged 71 years. He had been professed for 52 years.

Father Francis XAVIER WILLIAMS, of the Province of the United States East, died at Philadelphia on 2nd March 1974, aged 83 years. He had been professed for 62 years.

Father Joseph E. LANDY, of the Province of the United States East, died at Philadelphia on 2nd March 1974, aged 68 years. He had been professed for 44 years.

Brother Claver FERNANDES, of the District of Kenya, died at Nairobi on 4th March 1974, aged 93 years. He had been professed for 68 years.

Father Irénée SIMON, of the District of Martinique, died at Fort-de-France on 11th March 1974, aged 75 years. He had been professed for 54 years.

Father James MANNING, of the Province of United States East, died at Rhode Island on 13th March 1974, aged 66 years. He had been professed for 46 years.

Father Pierre DE GOUY, of the District of Gabon, died in Libreville on 23rd March 1974, aged 42 years. He had been professed 12 years.

## NECROLOGY FOR 1973

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
Fr. FARRELL Herbert . . .	11 Jan.	Ireland	81 yrs
Fr. SIMONS Petrus . . .	11 —	Holland	63 —
Fr. GEMBERLÉ Alphonse . .	12 —	Bagamoyo	92 —
Mgr DODDS Prosper . . .	12 —	Sénégal	57 —
Br. VAN ROOSMALEN Ivan . .	23 —	Bangui	54 —
Fr. WALSH Thomas . . .	29 —	Ireland	60 —
Fr. ALKER Paul . . .	5 Feb.	Germany	86 —
Fr. HACKETT Anthony . . .	10 —	U.S.A. East	84 —
Fr. PAULS Johannes . . .	14 —	Germany	78 —
Fr. BARET Michel . . .	15 —	La Réunion	70 —
Fr. SIMPSON James . . .	15 —	England	51 —
Fr. FAKKELDIJ Christianus .	16 —	Holland	54 —
Fr. ANGLADE Louis . . .	23 —	Madagascar	71 —
Fr. MAMIE Joseph . . .	10 March	Canada	81 —
Br. HUGHES Mary-Jarlath . .	10 —	Ireland	75 —
Fr. MALÉJAC Adolphe . . .	12 —	France	76 —
Br. PLATT Michael . . .	12 —	Germany	70 —
Fr. NEU Karl . . .	21 —	Germany	72 —
Fr. RETAILLEAU Pierre . . .	21 —	Guadeloupe	63 —
Br. REARDON John-Francis . .	23 —	U.S.A. East	69 —
Fr. HUBSCH Joseph . . .	24 —	France	67 —
Fr. STOLL Antoine . . .	26 —	France	83 —
Mgr McQUAID John Charles	7 April	Ireland	77 —
Mgr DE SÁ LEÃO E SEABRA Pompeu . . .	7 —	Nova Lisboa	65 —
Fr. BARBAUD Paul . . .	20 —	France	48 —
Br. VERMEIRE Cyrille . . .	30 —	Belgium	93 —
Mgr HASCHER Joseph . . .	8 May	Alto Jurua	82 —
Fr. CURTIN Francis . . .	9 —	U.S.A. East	56 —
Fr. BENAÏTREAU Pierre . . .	14 —	France	63 —
Fr. RIGAUT Paul . . .	31 —	France	78 —
Br. MERRIEN Coirentin . . .	1 June	France	88 —
Fr. HUBERT August . . .	6 —	Germany	69 —
Fr. PERGL John C. . . .	11 —	U.S.A. East	55 —
Fr. SCHOLZ Bernhard . . .	11 —	Germany	34 —
Fr. McENNIS Thomas . . .	15 —	Ireland	73 —
Fr. TROESCH Joseph . . .	15 —	Luanda	65 —
Fr. BOLGER William . . .	15 —	Brazil S-W	33 —



<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
Br. CARRÉ Emmanuel . . .	25 June	France	60 yrs
Fr. VERMEYLEN Paul . . .	28 —	Belgium	79 —
Fr. LYNCH Jeremiah . . .	1 July	Ireland	73 —
Fr. STRICK Jacques . . .	4 —	Holland	70 —
Fr. O'QUIGLEY Michael . . .	4 —	Ireland	57 —
Fr. OBARSKI Jean . . .	12 —	Poland	61 —
Fr. MORVAN Joseph Jean . . .	16 —	Canada	61 —
Fr. MAYOR Louis . . .	19 —	Yaoundé	53 —
Fr. LUCZKIEWICZ Martin . . .	27 —	U.S.A. East	87 —
Fr. MORVAN Joseph Louis . . .	28 —	Auteuil	65 —
Br. MACHADO Teodoro . . .	3 August	Nova Lisboa	63 —
Fr. STENGER François . . .	7 —	France	60 —
Fr. SCHMITT Albert (senior)	12 —	France	82 —
Fr. RYAN James . . .	14 —	Trinidad	59 —
Fr. KELLY James P. . . .	17 —	U.S.A. East	68 —
Fr. GRÜNER Charles . . .	25 —	Bangui	74 —
Fr. BURNER Pierre . . .	3 Sept.	France	37 —
Fr. KENNEDY Thomas . . .	13 —	Trinidad	69 —
Br. RIBEIRO Elias . . .	13 —	Portugal	70 —
Fr. OSTERTAG Otto . . .	14 —	France	84 —
Fr. McNAMARA Cornelius . . .	19 —	Ireland	86 —
Fr. HARNIST Charles . . .	26 —	France	90 —
Fr. CROSBIE Patrick . . .	1 Nov.	Brazil S-W	47 —
Fr. STRICK Theodor . . .	4 —	South Brazil	68 —
M. MEIJS Wilhelmus . . .	13 —	Holland	30 —
Fr. BOURGOING Jean-Marie . . .	20 —	Sénégal	63 —
Br. HEINZ Heinrich . . .	27 —	Germany	81 —
Fr. POLMAN Johannes . . .	29 —	Holland	68 —
Fr. WHELAN Gerard . . .	12 Dec.	Kenya	69 —
Fr. HUBER Karl . . .	28 —	Germany	63 —

**GENERAL STATISTICS OF THE CONGREGATION as on January 1st, 1974**  
*(Figures in brackets indicate changes relative to the Statistics for January 1st, 1973)*

PROVINCES	FATHERS	BROTHERS	SCHOLASTICS	TOTAL	PERCENTAGE CHANGE
France . . . . .	1,034 (-21)	208 (-4)	40 (-9)	1,282 (-34)	- 2.6
Ireland . . . . .	763 (-17)	40 (-3)	103 (+1)	906 (-19)	- 2.1
Germany . . . . .	207 (-8)	71 (-2)	3 (-1)	281 (-11)	- 3.8
Portugal . . . . .	226 (-4)	83 (-5)	15 (-4)	324 (-13)	- 3.9
Spain . . . . .	9 (+3)	3 (-1)	1 (-4)	13 (-2)	- 13.3
Belgium . . . . .	104 --	10 (-3)	2 (-1)	116 (-4)	- 3.3
Holland . . . . .	403 (-10)	137 (-1)	11 (-5)	551 (-16)	- 2.8
England . . . . .	106 (-4)	1 --	13 (+2)	120 (-2)	- 1.6
Switzerland . . . . .	100 (-1)	9 --	6 --	115 (-1)	- 0.9
Poland . . . . .	21 (-1)	6 --	-- --	27 (-1)	- 3.6
United States . . . . .	257 (+1)	22 (-6)	20 (-5)	299 (-10)	- 3.2
Canada . . . . .	87 --	7 --	3 (-1)	97 (-1)	- 1.0
Trinidad . . . . .	33 (+1)	1 (-1)	3 (-1)	37 (-1)	- 2.6
Ontario . . . . .	-- --	-- --	1 (-1)	1 (-1)	--
Brazil . . . . .	11 --	4 (+1)	-- --	15 (+1)	+ 7.1
Nigeria . . . . .	39 (+12)	1 --	31 (-3)	71 (+9)	+ 14.5
<b>TOTAL</b> . . . . .	<b>3,400 (-49)</b>	<b>603 (-25)</b>	<b>252 (-32)</b>	<b>4,255 (-106)</b>	<b>- 2.4</b>

## EXPLANATORY NOTE

As in previous years, we publish here the present statistical situation of the Congregation, according to province of origin, except in the case of Brazil where we have grouped together all the confreres of Brazilian origin. The figures in brackets indicate the changes as compared with 1st January 1973. The percentage figures given in the final column for each province are indicated to show the real significance of the numerical loss or gain. The gross figures taken alone could give a wrong impression; a province with 100 members which has decreased by 5, has suffered a greater loss than one ten times as large which has diminished by 40.

The table on the opposite page takes account of only professed members. The following is the list of Novices, as on 1st January 1974:

France . . . . .	7	U.S.A. East . . . . .	1
Ireland . . . . .	19	U.S.A. West . . . . .	2
Germany . . . . .	3	Sth. Brazil . . . . .	1
Portugal . . . . .	4	East Nigeria . . . . .	15
Spain . . . . .	21	East Africa . . . . .	11 *
England . . . . .	3		

That is to say, a total of 87 novices.

Some provinces and districts also have non-professed senior scholastics and postulant brothers who are being trained to work in the Congregation but who have not yet taken on a definite commitment. It is estimated that the number in question would be about 100 non-professed senior scholastics, and 70 postulant-brothers.

The following break-down according to categories gives more detail about the different figures in the table opposite. The figures in brackets are those for 1972.

### I. - FATHERS (including Prelates)

#### 1) Increase:

- 44 scholastics finished their training (35);
- 1 newly-professed who was a priest before entering the novitiate (2);
- 2 Fathers re-instated in the Congregation (1).

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47 (38)

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\* In the case of East Africa, four novices were professed on 3rd January; the other seven have just begun their novitiate.

**2) Decrease:**

- 56 deceased (55);
- 3 secularised definitely (joined secular clergy) (7);
- 3 secularised " ad experimentum " (7);
- 12 laicisations (21);
- 7 further applications for laicisation (2);
- 15 in irregular situations (9).

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96 (101)

3) **Nett loss:**  $96 - 47 = 49$  (63)

**II. BROTHERS****1) Increase:**

- 2 professed (5).

**2) Decrease:**

- 10 deceased (14);
- 5 dispensed from perpetual vows (3);
- 10 dispensed from temporary vows, or left when vows expired (8);
- 2 in irregular situations;

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27 (31)

3) **Nett loss:**  $27 - 2 = 25$  (25)

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

- 43 professed (47).

**2) Decrease:**

- 1 deceased;
- 44 scholastics finished their training (35);
- 29 dispensed from temporary vows, or left when vows expired (49);
- 1 in irregular situation.

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75 (87)

3) **Nett loss:**  $75 - 43 = 32$  (34)

The figure for scholastics who finished their training does not indicate a real loss, but simply a transfer to the heading "Fathers". Over the past five years, the number of scholastics who left the Congregation has shown a progressive decrease:

1969:	81	1972:	51
1970:	59	1973:	30
1971:	59		

During this same period, the number of scholastics fell from 592 to 252, so that the overall loss through departures is only in the region of 3%.

#### IV. RECAPITULATION: GENERAL TRENDS

To give a better overall view, we publish here side by side the figures for the past four years:

	1970	1971	1972	1973
<b>1) Increase:</b>				
Professions and re-admissions	29	25	55	48
<b>2) Decrease:</b>				
<i>Deaths:</i>				
Fathers . . . . .	50	42	55	56
Brothers . . . . .	12	9	14	10
Scholastics . . . . .	3	—	—	1
	—	—	—	—
Total deaths . . . . .	65	51	69	67
<i>Departures:</i>				
Fathers . . . . .	30	51	46	40
Brothers . . . . .	15	16	11	17
Scholastics . . . . .	59	59	51	30
	—	—	—	—
Total departures . . . . .	104	126	108	87
TOTAL LOSS (deaths & departures) . . . . .	169	177	177	154
<b>3) Nett loss . . . . .</b>	<b>140</b>	<b>152</b>	<b>122</b>	<b>106</b>

Between 1st January 1970 and 31st December 1973, the membership of the Congregation went from 4,755 to 4,255, that is to say, it

diminished by 520 — an average of 130 per year. For the past two years the decrease is below the average both because of an increase in the number of professions and a smaller number of departures. The number of deaths tends to increase slightly, which is normal as the Congregation continues to age.

The membership of the Congregation is decreasing year by year, but the rate which at one time was accelerating and reached its maximum in 1971, now seems to be slowing down over the past two years. This is the conclusion to be drawn from the following table which shows the annual decrease, calculated as a percentage.

1969:	3.0 %	1972:	2.7 %
1970:	2.9 %	1973:	2.4 %
1971:	3.3 %		

The number of Spiritans is now the same as it was on 1st January 1950. However, in comparison with this date, there are now 800 Fathers more, while there are 200 Brothers and 600 Scholastics less. Between 1964 and 1966 the membership of the Congregation attained its maximum—slightly more than 5,100 professed members.

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

### 1) Professions: 46, including 2 Brothers.

France . . . . .	5	(including 1 Brother)
Ireland . . . . .	22	
England . . . . .	3	
Switzerland . . . . .	2	
U.S.A. West . . . . .	2	
Sth. Brazil . . . . .	1	(Brother)
East Nigeria . . . . .	11	

### 2) Deaths: 56 Fathers, 10 Brothers and 1 Scholastic

	<i>Fathers</i>	<i>Brothers</i>	<i>Scholastic</i>
France . . . . .	22	2	—
Ireland . . . . .	13	1	—
Germany . . . . .	7	2	—
Portugal . . . . .	1	2	—
Belgium . . . . .	1	1	—
Holland . . . . .	4	1	1
England . . . . .	1	—	—
Switzerland . . . . .	2	—	—
Poland . . . . .	1	—	—
U.S.A. East . . . . .	4	1	—

**3) Laicisations: 22**

This figure is higher than the one given on page 28. It includes all the laicisations granted in 1973, even if the petition had been submitted in 1972. There are also some cases where the Indult was given to regularise a situation that had arisen before 1973. The figure on page 28 indicates only the laicisations requested and granted in 1973.

France . . . . .	3	Holland . . . . .	8
Ireland . . . . .	2	England . . . . .	2
Germany . . . . .	2	U.S.A. East . . . . .	2
Portugal . . . . .	1	Canada . . . . .	1
Belgium . . . . .	1		

**4) Secularisations: 6**

These figures refer to confreres who transferred to the secular clergy, either definitely or on trial.

Ireland . . . . .	2
Portugal . . . . .	2
England . . . . .	2

**5) Departures of Brothers in 1973: 17, of whom 7 had perpetual vows.**

The figures in parenthesis indicate the number with perpetual vows.

France . . . . .	3	Belgium . . . . .	2 (2)
Ireland . . . . .	2	U.S.A. East . . . . .	2 (2)
Portugal . . . . .	3 (2)	U.S.A. West . . . . .	3 (1)
Spain . . . . .	1	Trinidad . . . . .	1

**6) Scholastics finished their training: 45**

France . . . . .	11 *	England . . . . .	1
Ireland . . . . .	8	Switzerland . . . . .	1
Portugal . . . . .	1	U.S.A. East . . . . .	6
Spain . . . . .	3	Trinidad . . . . .	1
Belgium . . . . .	1	East Nigeria . . . . .	12

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\* One of these newly-professed.

7) **Scholastics who left the Congregation: 30**

France . . . . .	2	Switzerland . . . . .	1
Ireland . . . . .	13	U.S.A. East . . . . .	1
Germany . . . . .	1	Canada . . . . .	1
Portugal . . . . .	3	Ontario . . . . .	1
Spain . . . . .	1	East Nigeria . . . . .	2
Holland . . . . .	4		

Only one of these had perpetual vows.

**VI. - LAICISATIONS**

Since 1964, Indults of Laicisation have been granted to 160 confreres, and the following table gives the figures according to province of origin:

France . . . . .	18	Holland . . . . .	46
Ireland . . . . .	21	England . . . . .	10
Germany . . . . .	9	Switzerland . . . . .	3
Portugal . . . . .	13	United States . . . . .	15
Spain . . . . .	1	Canada . . . . .	19
Belgium . . . . .	3	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 . . . . .	1.6	Holland . . . . .	9.9
Ireland . . . . .	2.7	England . . . . .	8.5
Germany . . . . .	3.8	Switzerland . . . . .	3.1
Portugal . . . . .	5.3	United States . . . . .	4.7
Spain . . . . .	—	Canada . . . . .	17.9
Belgium . . . . .	2.6	Trinidad . . . . .	6.5

For the whole Congregation: 4.4 %.







# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**N° 772**

**APRIL-JUNE 1974**

**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 eve of the General Chapter.

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

— Reply of the S.C. for Religious and Secular Institutes:  
the *Formula* used in religious profession.

### **DOCUMENTATION**

— Report from the annual meeting of the Principal Superiors  
of Central Africa.

### **INFORMATION**

-- Publications received.

### **THE SPIRITAN FAMILY**

- Convocation of General Chapter 1974.
- List of delegates to the General Chapter 1974.
- Appointments.
- First appointments, 1974.
- Consecrations to the apostolate.
- Ministries and Orders.
- Our Dead.

# SUPERIOR GENERAL'S MESSAGE

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## ON THE EVE OF THE GENERAL CHAPTER

*This is the last General Bulletin you will receive before the opening of our General Chapter, so too it is the last opportunity for me to address myself to you as I have done so often previously in the Bulletin.*

*As I reflect over the six years that have just passed, I shall try to convey to you a few of my general impressions, as simply and fraternally as possible.*

*In the very first place I would like to say "Thank you"; thank you to God, thank you to every one. It was only with the greatest apprehension that I accepted the post of Superior General in October 1968. Those who were present at the first session of the last Chapter will recall the particular difficulties involved in taking on the succession at such a crucial time, the controversial atmosphere, the deep diversity of varying and sometimes opposed currents of thought, which simply reflected a corresponding diversity throughout the whole Congregation. Furthermore, I was ill-prepared for the responsibility to which I was called, having no experience either of being a Superior or of being on the missions. However, I considered it my duty to bow to the will of the Chapter, and I have endeavoured to serve the Congregation as best I could, relying on the Holy Spirit and the Virgin Mary. Everything has not been easy and I recall many visits I have begun in deep distress and again others from which I have returned in grave anxiety. Confreres have sometimes complained about the shortness of my stay in their mission or territory, but I myself, I believe, was the first to suffer because of the impossibility of speaking personally to every individual, of listening to you at length, of bringing to each one, as I should have wished, the support and the joy of feeling understood and loved. Despite all this—leaving other things out of account—it is gratitude that is foremost in my mind. God has preserved me in joy, in confidence and in peace. In very great numbers you have welcomed me in a way that has touched me*

*profoundly; you have supported me, helped me; you have forgiven me my lack of knowledge and my mistakes. For this I would like to thank you very sincerely.*

*My second sentiment is one of confidence. It is impossible to ignore the sources of deep preoccupation that exist for us, as for all Congregations—numerous departures, among them some particularly sad ones; the uncertainty and disarray of quite a few in face of changes; the attitude of calling everything in question; the discussions on the nature of the religious and missionary vocation; the violent controversies in the bosom of the Church herself; and then the impatience of others with the slowness of an evolution that they consider urgent and indispensable and that they wish to be much more deep and radical; the decrease in vocations and the impression that the way we live the religious and missionary life no longer attracts the young, etc. Despite all this I want to go on record as saying that I am full of confidence. Our Congregation is still very much alive and I must bear witness that I have come across wonderful evidence of its vitality, of the generosity that animates the majority of its members, of their wish to be faithful to the ideal that inspired them to enter, their loyalty to the spirit that animated our Founders and so many more missionaries ever since. I believe in the future of the Congregation with the same assurance as I believe that many Spiritans want to be docile to the Holy Spirit, Who raised up in the Church an institute whose task remains important in our days in the service of the poorest and most abandoned. Doubtless there are some adaptations we must make, faults to correct, structures to improve. The whole Church invites us to this through the voice of her pastors, in Vatican II and since the end of the Council. I am convinced that we will be able to do all this, in the patience of Faith. My conviction is not based on our cleverness, or on our knowledge, or on our sources of information, but on the certitude that there are still to-day in the Congregation precious stores of authentic spiritual life, of docility to the Spirit of God, of "fervour, charity, sacrifice", and that this will not remain without fruit.*

*This leads me to express a third sentiment that I have felt during these years of superiorship; admiration at the*

generosity of so many Spiritans and at the spirit that animates them. Judging by the replies to the "Discussion Papers" sent out by the General Council, it would seem that a good number call in doubt the existence of a "special spirit of the Congregation", or at least they think it is impossible to describe or to define it. This is partly true; one cannot define, strictly, a mentality, a spirit; just try to say in precise terms what the "French spirit" or the "English spirit" is and no Frenchman, Englishman will recognise himself in your definition. All the same, there exists a reality that one cannot deny, but that one experiences, that one tests in the deepest levels of one's own self, that one recognises spontaneously all the better and all the more deeply as one is more familiar with it and above all if one shares it. There is a spirit of the Congregation. It is more or less perceptible in our different communities, and it may well be that it is, alas, hardly there at all in some of them. I have, for my part, very often experienced it with a great joy, this feeling of being in my own home, amongst my family, in my own surroundings, in a private world to which I belong and which I share with those who are living in this community. In this feeling of belonging and of holding in common there are, obviously, many superficial and exterior elements. It may be remembrances or shared acquaintances; it used to be similarity in dress, in daily schedules, in common exercises, in prayers; and all this has its value as so many signs of deeper unity.

The Venerable Libermann, in the last two years of his life, tried on two occasions to describe what for him the spirit of the Congregation was. This we know from the notes taken by Father Lannurien in the course of the retreats preached at Notre Dame du Gard in August of 1850 and 1851:

"We have a special grace for the aim and the end of the Congregation; to this special grace there should correspond a certain uniformity in each one's dispositions and in the means of arriving at our common aim: this is what should be understood by the spirit of the Congregation".



*This first text merely speaks of the aim and the end of the Congregation, the special grace involved, a certain uniformity in (interior) dispositions and in the means of arriving at this common end. There is also another text carefully preserved for us by Father Lannurien:*

*"The spirit of the Congregation consists in the simple and practical application of the precepts of evangelical perfection to our inner life, so that these become, by the guidance of God's grace, the foundation and the principle of our conduct in the religious and apostolic life to which God has dedicated us".*

(N. et D. XIII, p. 684).

*Emphasis is placed on the inner life "by the simple and practical application of the precepts of evangelical perfection", and yet this effort in our inner life is destined to become "the foundation and the principle of our conduct in the religious and apostolic life". Here then is something to startle those who rigorously insist that in our Spiritan life there exist two distinct aims: personal sanctity and the apostolate. I do not believe that these lines favour their thesis. Then Father Lannurien's notes go on:*

*"The Superior made a comment on each of his words; he delayed specially at the explanation of the word simple saying that simplicity should constitute our special spirit; that we should practice obedience, poverty, etc., with simplicity. He went on to emphasise that to practice the evangelical virtues with simplicity is to practice them to perfection, because it is to practice them in truth; it is to practice them just as they are conceived in the mind of Our Lord Jesus Christ".*

(N. et D. XIII, p. 684).

*Simplicity: this is the rejection of all that is complex, unusual, affected, showy, excessive—no spectacular poverty, no overdone or "victimized" obedience, no stupifying mortification. Above all it involves the sincere acceptance,*

*without shirking, of all the demands of the imitation of Christ who was poor, obedient, chaste and crucified, without noisy demonstrations or pointless dramatics, for the service of those who are the most disinherited.*

*All of this I have found in the case of many Spiritans, among those who are little talked about but are ready to accept all, to go anywhere they are sent, to live the life of the poorest people, to devote themselves to the humblest tasks, and who never see in this anything extraordinary or abnormal, but on the contrary consider it perfectly normal; and their lives radiate joy and peace without their having specially tried to achieve this. I am not able, unfortunately, to say the same about all Spiritans. Yet there are men such as I have described, more of them than perhaps is thought. The spirit of the Congregation lives on; it must not be allowed to die.*

Joseph LÉCUYER, C.S.Sp.  
Superior General

# DECISIONS OF THE HOLY SEE

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## THE FORMULA OF RELIGIOUS PROFESSION

The question was put to the Sacred Congregation for Religious and Secular Institutes if every person to be professed is allowed to draw up his own formula of profession; and what are the elements that should always be present in this formula.

The Sacred Congregation replied (no. 16935/72) under date of February 14, 1973, as follows:

1. The rite published by the S.C. for Divine Cult prescribes that the *Formula of Profession* should be submitted for the approval of the S.C. for Religious and Secular Institutes. One cannot therefore affirm that the drafting of the formula for taking vows may be left to the free initiative of every candidate for profession. On the contrary this formula ought to be substantially identical for the entire institute, given the identical nature of the obligations and rights that flow from profession.

2. Moreover it seems sufficiently clear that no formula may ever pass in silence over certain elements proper to the nature of profession of public vows (Canon 1308, par. 1). This implies that the vows made to God include Chastity, Poverty and Obedience; that the undertakings involved in these vows must be considered as taken "in conformity with the Rules and Constitutions"; that the name of the office of the person who accepts the vows in the Church's name must be given; that the period of time for which the vows are taken must be clearly stated.

Once these essential factors have been retained, every Institute may make an *aggiornamento* of its formula of profession, adapting it to the demands of its specific spirituality.

3. Once the foregoing essential points have been safeguarded, there is nothing to prevent each candidate, in understanding with his superiors, from adding at the beginning or the end of the approved formula some expressions of his intention or his devotion, provided they are simple, clear and in keeping with the seriousness and the solemnity of the act he is about to make.

A. MAYER  
*Archbishop of Satriano*  
*Secretary*

*The official (Italian) text in "Notitiae", July-August 1973,  
p. 283. Translation: Secretariat C.S.Sp.*

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# DOCUMENTATION

## THE ANNUAL MEETING OF THE PRINCIPAL SUPERIORS OF CENTRAL AFRICA

The meeting was held from the 8th to the 10th January, 1974, at Cap Santa Chiara near Libreville, Gabon.

The following took part:

L. LEDIT	General Assistant
R. YOU	Vice-Provincial, France
G. DOSSMANN	District Procurator, Gabon
J. GROSS	Congo
W. DE JONG	Doumé
G. MOREL	Gabon
S. PLEYBER	Gabon (secretary)
J. POUGET	Yaoundé
F. TIMMERMANS	Bangui

*(The numbering of the paragraph headings refers back to the series of " Discussion Papers " sent out by the General Council, in preparation for the General Chapter 1974).*

### 1 - 2. Our missionary presence

New tendencies are appearing, particularly among the younger members, which lead them to place less emphasis on the traditional type of parochial ministry and to favour instead greater contact with the people, through a life-style less hampered by financial and material ties.

The local Churches have a more complex outlook. The question is if that type of thing is in fact what the Christian communities most need at the present time. Without excluding the possibility of new experiments, they

hold that the missionary should be willing to take his place within already existing structures so that development starts from the basis of current local reality. They refuse to be dictated to from outside or from far-off places (Europe). They will not unconditionally accept the "pet schemes" of individuals, even though they concede that they are worth looking at with care.

## PERSONNEL

In all our Districts, old age and decreasing numbers are beginning to have a visible effect. There are various reasons for this decrease, such as illness or inability to adapt making return to Europe necessary; the system of exchanging personnel with the Province of origin, which involves a turnover in staff that shakes the local Church and strengthens the feeling of dependence on overseas; the many places left empty because of long renewal courses, which have now become popular; the increase in the number of exceptional situations (simply because it is so difficult to deal with, one must ignore that men are living alone or not getting along well together); the decrease in the number of foreign personnel is not balanced by an increase in local personnel.

So the problem of making appointments is becoming more and more difficult to deal with. However, almost everywhere the rise of Christian communities in which responsibilities no longer lie with foreign priests, Brothers or Sisters allows us to look to the future with greater optimism than in times past. Yet there is still much work to be done and the need for outside support is as great as ever.

## WITHDRAWAL

Conditions vary considerably from place to place. In cases where the presence of foreigners is no longer required, withdrawal is necessary and has perhaps already taken place. However, while we ought not to hinder the development of the local Churches by remaining longer than necessary, we should be careful not to leave too soon, which would be equally unjust.

In a general way, the choice of the word "withdrawal" has been unfortunate. It lends itself to misunderstanding. What is being recommended is not, in fact, withdrawal, rather total commitment and collaboration which will take account of the diversity of ministries, and should intensify so that as soon as possible our Churches may be able to exist and develop without the help of foreign personnel.

### 3. The specific end of the Congregation

#### *What the local Churches expect of us*

Thought on this point is based on the general agreement that in the last General Chapter too great emphasis was, it seems, put on "first evangelisation".

Next after that, all are agreed that it is essential for the missionary to integrate into the local Church as fully as is possible.

What is expected of us is that we should be completely available, that we should see ourselves as full members of the *presbyterium*, and that we should make our own the priorities and directives that have, in so far as possible, been worked out in common.

Our bishops want to be able to rely on us to ensure the success of their task and strengthen their Church. From this point of view there should be no question of immediate large-scale withdrawal.

*With regard to our commitment there are several points which need to be made clear:*

a) large scale commitment of Spiritans is going to lessen in the years to come. This may not perhaps be a bad thing, but we must take it into account if we are to prepare for what it will entail.

b) there are not many who hold that our presence is a hindrance to the development and maturation of the young Churches. Confreres who do not wish to return to a mission are not usually motivated by such considerations;

c) while they acknowledge that the local Churches need us, many Spiritans to-day see their missionary commitment as being only of a temporary nature;

d) to summarize :

(i) the majority say " I am prepared to stay for as long as the Church needs me ";

(ii) others, particularly the young, arrive with a fixed " personal project " and because of this they make conditions as to the type of work they are prepared to carry out within the local Church;

(iii) others again and these are fewer, would like to set in advance a limit to their time in the service of a diocese.

In the light of these different conceptions of the missionary presence in Africa to-day, the following comments were made:—

*The first*, on which great emphasis was placed, is that many years are necessary if one is really to integrate oneself into a local Church and know the place and the language. Commitment for a limited period, such as for example three years, does not seem in this perspective a realistic proposition, except of course in the case of specialists who have a particular contribution to make to the local Church.

*The second*; as for the fulfilment of " personal projects "—if it is the duty of the bishop and of the Principal Superior to be ready to listen to new arrivals and give them the opportunity of taking part in pastoral work in keeping with their *charisma*, it is also to be desired that men with personal projects should, for their part, be ready to serve the diocese even to the point sometimes of sacrificing their personal project for the good of the entire Christian community.

*The third*; apart from the comprehensive contract which the Congregation has, should "individual" contracts be envisaged in the future? Should a special structure be created for those who wish to commit themselves for only a limited time?

*Answer*: This would mean going in the direction of the *Fidei donum* priests, which we are not. The bishops



want to be able to rely on us and to have priests who are totally and unconditionally committed to the service of their Church.

*Suggestions:* We should present to the General Chapter the requirements of the Mission in our Churches to-day.

The present document could be worked on with the aid of our bishops who carry the chief responsibility for pastoral work. We should also let the Chapter know what ideas our Churches hold concerning the meaning of renewal. Traditional type works remain, but the vitality of the new style Christian communities shows that the Spirit is at work everywhere.

#### 4. Provinces - Districts

##### A. RELATIONS WITH THE PROVINCES OF ORIGIN

The main problem here is the exchange of staff between Provinces and Districts. There are many reservations about getting involved in exchanges, although the Districts are of course already involved. We have perhaps only a few years left to us and our Provinces are trying to take our best men from us. Where are the priorities then to-day, in Africa or in Europe?

*A suggestion:* the Provinces should give job specifications when they are putting requests to the Districts. What jobs are envisaged for the men who are going to be placed at the service of the Province? It is difficult to know what names to put forward without any information as to the exact nature of the work involved. Members of a District who are transferred may very well have a "personal project" as to the work they would like to do in Europe.

##### B. PRINCIPAL SUPERIOR

Last year it was made clear that this question ought to be given particular attention. The matter has been considered principally from two angles:

(i) *Is it desirable that the Principal Superior should form a team to help him carry out his task? If so, how should the team operate?*

In the districts of Central Africa, which extend over several dioceses, there either is already or soon will be an assistant for each diocese. All agree about the need for this, but when it comes to defining the role of these assistants in relation to the Principal Superior opinions vary somewhat.

## GABON

A team of four has recently been formed, one man from each diocese, with the diocese of Mouila divided into two sections. Each member of this team remains at work in his mission job on a more or less regular basis. It has been reckoned that two annual tours of inspection, each lasting two weeks, plus some few hours every week should allow each of the four to do his job as assistant adequately. The team is made up of a Principal Superior and three councillors who have real responsibility. Each man takes charge of his sector; it is he who visits the Communities; confreres discuss all that concerns them with him. This is not a return to the old system of one Principal Superior *per* diocese, because all important decisions are taken by the four as a team during regularly held meetings.

One of the team (at the moment the member from Libreville) has all-round responsibility and deals with external communications with other Districts, the Provinces and the Generalate, etc. This team has just been established.

## CONGO

A somewhat similar experiment is being put into operation here. In each diocese there is to be an assistant whose role will shortly be discussed. At Brazzaville the Principal Superior has a permanent team for consultation. The District Council is composed of assistants from each diocese.

## YAOUNDE

There is an assistant in each diocese who handles most of the business of his sector with the bishop. His precise role has yet to be defined. Appointments and

decisions are made by the Principal Superior in collaboration with the assistant concerned. A mini-council meets every month at Yaoundé but major decisions are taken by the District Council.

## BANGUI

Here again there is a representative of the Principal Superior in each diocese, but as in Yaoundé, his role has not yet been defined.

It therefore seems to be becoming more and more frequent for Principal Superiors to want to carry out their task supported by a team in which each member accepts real responsibility. As to practical means of operating a collegial form of government, these will be defined gradually as the experiments progress.

(ii) *Should a Principal Superior continue to be involved in pastoral work? If so; how?*

Opinions on this topic vary according to individual circumstances and charisms. When the task of Principal Superior is carried out within a team these variations will perhaps become less obvious, since the burden of each individual should then be made lighter. As things stand now:

— some hold that the Principal Superior should be available in all circumstances, and that he should devote all his time to his role as animator and adviser, through frequent contact with his confreres. Visits are, however, very time-consuming, and the Superiors do not see how it would be possible to take on a full time pastoral commitment and still function properly as a Principal Superior;

— others, on the contrary, consider that the Superior must be integrated into the pastoral work; this is essential for the following reasons:

(a) so as to vitalise the religious or priestly life of the man himself. Frequent contact with Christian communities is indispensable if one is not to risk becoming a mere administrator;

(b) to avoid making an unnatural division between religious life and apostolic life;

(c) to enrich and facilitate dialogue with bishops, who are in charge of pastoral work, and with their collaborators, the members of the Congregation who are engaged in pastoral work in the diocese. A person who is completely cut off from the ministry could well be little more than a stranger to some dioceses; that would present real disadvantages.

With regard to how this participation in the ministry is to be implemented, present views tend towards:

- parochial work within a team,
- catechetical work done in a catechetical centre,
- advanced training for lay people, with a view, eventually, to their taking on different ministries in the Church.

The work in the ministry would be done within a team, not only because that is part of the very essence of apostolic work but also to preserve a certain availability to the District or sector of which each one has charge.

### *Conclusion to this section*

The Principal Superior should be the Spiritan representative in relations with the hierarchy, not as equal to equal but in a spirit of dialogue. This dialogue should be promoted through unconditional dedication to pastoral work and regular contact with the confreres of the District.

## C. DISTRICT CHAPTER

In the perspective of an ever-increasing part in the life of the local Church, the holding of Spiritan District Chapters is being rejected as pointless. It does not seem appropriate that Spiritans who in most dioceses are the majority of the priests should organise a Chapter just for themselves. Should it be judged necessary to have a meeting to discover and to decide things, it should include the bishop, the priests, the Sisters, lay-people without any distinction as to what institute one belongs to.

Purely Spiritan matters can be discussed within the regional community or the District Council.

## 5. Training

### A. RENEWAL COURSES

*To-day* this idea is accepted by most Spiritans.

Reservations on this subject are becoming less frequent. Men returned from renewal courses are well satisfied with what they have done. These courses seem to have a bracing effect on all, but their influence has not yet been felt in any general way in the pastoral work. It may be that this is because of the small number of men who are back in the ministry after having done a course.

### B. ON-GOING TRAINING

In the Cameroons and the Congo, interesting work is being done through study sessions, pastoral animation, etc. This on-going training is made possible thanks to teams of specialists which can cover all or nearly all the country.

In comparison with those two privileged cases, Gabon and Bangui are poorly equipped with the specialised staff needed for this sort of animation. They experience real difficulties in attempting to initiate real on-going training.

There is a need for on-the-spot reflection. Renewal courses done overseas do not solve this problem. This is why the bishops would like to have available in the places in question, the means to offer such on-the-spot training.

As a solution to this difficulty, and recalling that the specialist capable of giving this on-going training is quite rare, the Principal Superior of Central Africa have proposed the setting up of a team to cover all the countries of Central Africa. This team would be made up of specialists from the countries involved and from overseas.

All have agreed to broach the matter with their bishops and they hope that it will be included on the agenda of the next symposium of the bishops of Central Africa.

### C. SCHOLASTICS DOING A PERIOD ON THE MISSIONS

Nothing very new was said on this point, as these courses vary considerably according to individuals and to circumstances.

It was considered important that the young should be given the opportunity to move around to the different works and to see for themselves what is being done. They should also have the chance to learn a local language. In short, the students should be given sufficient freedom to enable them to travel and to find things out.

## 6. Brothers

The matter of the Brothers was dealt with briefly, as each Superior intends to go into this subject more deeply with the Brothers of his District in the near future, when Brother Jean-Pierre will be visiting the Congo, Gabon and the Cameroons.

However, the point was made that the majority of Brothers see their contribution to the local Church mainly as involving cooperation at the level of material undertakings. It was emphasised also that the Brothers should be helped to live their religious life within brotherly communities and be given the opportunity to move into work in the apostolate.

## 7. The community

This last question was not treated at length. The preparation for the General Chapter should allow us to consider it in detail. It was mentioned that the regional community meetings are at times merely a reduplication of meetings of the sector. In fact the general apostolic meetings are the most thought-provoking.

In some sectors, the regional communities have helped to break down the isolation of a few missions and have made possible fruitful exchanges in the spheres of both religious and pastoral work.

*The 1975 meeting will be held in the Cameroons, in the District of Yaoundé.*

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# INFORMATION

## PUBLICATIONS RECEIVED

Joseph BOUCHAUD, C.S.Sp.: **Libermann (Francis Mary Paul)**, in "Catholicisme", fascicule 30, col. 604-605. Ed. Letouzé et Ané, Paris.

António BRASIO, C.S.Sp.: **História e Missiologia: Inéditos e Esparsos**. Ed. Instituto de Investigação Científica de Angola, Luanda 1973. 929 pages, illustrated.

Paul GAY, C.S.Sp., Professor of the University of Ottawa, Canada: **Notre Roman - Notre Poésie**. Two volumes of 200 pages, from Editions Hurtubise, Montreal, 1974. (Two further volumes are in preparation: **Notre Théâtre - Nos Historiens et Nos Penseurs**).

Frédéric HEUDES, C.S.Sp.: **The Congregation of the Holy Ghost and the Holy Heart of Mary**. "Omnis terra", No. 105, May, 1974, pages 325-328.

Eugene HILLMAN, C.S.Sp.: **Towards the Catholicization of the Church**, in "The American Ecclesiastical Review", vol. 168, No. 2, February 1974, 13 pages.

Joseph LECUYER, C.S.Sp.: **Formation à un esprit catholique et missionnaire**, in "Seminarium", XIII, No. 4, October-December 1973, pages 1077-1089.

Josef Th. RATH, C.S.Sp.: **Zur Geschichte der Deutschen Provinz der Kongregation vom Heiligen Geist: Die Knechtstedener Provinz, 1895-1948**. Missionsverlag Knechtsteden, 1973. 126 pages.

With this issue, in small print that would easily fill 200 pages of an ordinary book, Father Josef Th. Rath completes the history of the German Holy Ghost Province, which he began several years ago. The previous issues were entitled:

- 1) The Ven. Libermann and the Germans (28 pages);
- 2) The beginnings of the Province of Marienthal, 1855-1865 (34 pages);

- 3) The Province of Marienthal, 1865-1874 (47 pages);
- 4) From Marienthal to Knechtsteden, I, 1874-1890 (68 pages);
- 5) From Marienthal to Knechtsteden, II, 1890-1895 (62 pages).

The latter two issues describe for us the efforts made to obtain an annulment of the decree by which the Spiritans fell under the anti-Jesuit law. The present issue covers the renewal of the Province since 1895, the date when the Province was once again authorised in Germany. Two strong personalities dominate this period: Father Acker, provincial from 1895 to 1919 and Father Hoffmann, provincial from 1924 to 1948, the future Bishop *Klerlien* having guided the Province from 1919 to 1924. These two provincial Superiors steered the Province with firmness and authority; Father Rath does not fail to underline that dialogue with the confreres was not in vogue, and that many men complained of being reduced to mere performers. Yet they achieved great things.

Each of these two provincials finished his term in office with the ending of a war. The first built up the Province; the second developed it. Father Hoffmann had to face up to the harassments and the more-and-more open persecutions of the Nazi regime. He even saw the inside of prison. Yet the issue we now have does not confine itself to a biography of the Fathers provincial, even though they are mentioned on nearly every page. The missions of the Province are also dealt with: in East Africa until 1914, at Kronstadt, in Nigeria and in Alto Jurua. This issue finishes with Father Hoffmann's leaving office in 1948. Father Rath is leaving to someone else later on the writing of the recent history of the Province, "when those who have made it will be dead and will not be able to defend themselves. This is what the historian likes".

It would be very desirable that more confreres undertake to write the histories of other Provinces, and even of the Districts. Our archives in Paris, and the archives in each locality could supply very plentiful raw material that it would be a shame to let lie fallow.

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# THE SPIRITAN FAMILY

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## CONVOCAATION OF THE GENERAL CHAPTER

The Superior General of the Congregation of the Holy Ghost and the Immaculate Heart of Mary:

TO ALL THE MEMBERS OF THE CONGREGATION

My dear Confreres,

In conformity with Constitution 11, No. 78, and with the Directives and Decisions of the General Chapter 1968-1969 Nos. 157 (*a*) & 172, I hereby convoke the Ordinary General Chapter of 1974.

It will be held in Chevilly (France), beginning on 1st August and ending, at the latest, on September 15th.

I therefore call upon all the capitulants, and on the other confreres who have been appointed for the performance of special duties at the Chapter, to be present at Chevilly on the evening of July 31st.

Yours very devotedly in Christ.

Rome, 1st May 1974, feast of St. Joseph the Worker.

Joseph LÉCUYER  
*Superior General C.S.Sp*

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## GENERAL CHAPTER 1974

## LIST OF MEMBERS

## A) EX OFFICIO MEMBERS:

1. J. LÉCUYER (France), *Superior General*
2. D. O'SULLIVAN (Ireland), *Assistant General*
3. L. LEDIT (France), *Assistant General*
4. J. STÖCKER (Germany), *Assistant General*
5. Q. HOUDIJK (Holland), *Assistant General*
6. J. SANCHES (Portugal), *Assistant General*
7. F. NOGUEIRA DA ROCHA (Portugal) *General Bursar*
8. S. MOORE (Ireland), *Secretary General*

## B) ELECTED MEMBERS:

- |    |                            |    |                      |
|----|----------------------------|----|----------------------|
| 03 | <b>France:</b>             | 09 | <b>Belgium:</b>      |
|    | 9. BALTHASAR J.            |    | 27. MAENEN R.        |
|    | 10. DELSARTE E.            | 10 | <b>Holland:</b>      |
|    | 11. GILBERT A.             |    | 28. BIEMANS A.       |
|    | 12. SCHOUVER P.            |    | 29. VAN DER DRIFT M. |
|    | 13. THIBAUT G.             |    | 30. DE WINTER A.     |
|    | 14. YOU R.                 | 11 | <b>England:</b>      |
| 04 | <b>Auteuil:</b>            |    | 31. GUTHRIE F.       |
|    | 15. ROZO L.                | 12 | <b>Poland:</b>       |
| 05 | <b>Ireland:</b>            |    | 32. MICHALSKI T.     |
|    | 16. CURTIN M.              | 13 | <b>Switzerland:</b>  |
|    | 17. DALY J.                |    | 33. COUDRAY J.-B.    |
|    | 18. JENKINSON W.           | 14 | <b>U.S.A. East:</b>  |
|    | 19. NUGENT W.              |    | 34. BROWN H.         |
|    | 20. O'BRIEN C.             |    | 35. DUCHENE J.       |
|    | 21. O'CARROLL M.           |    | 36. HAGGERTY Ph.     |
| 06 | <b>Germany:</b>            | 15 | <b>U.S.A. West:</b>  |
|    | 22. GOERGEN H.             |    | 37. HARCAR G.        |
|    | 23. THIELEMEIER A.         | 16 | <b>Canada:</b>       |
| 07 | <b>Portugal:</b>           |    | 38. SOUCY A.         |
|    | 24. GONÇALVES ARAUJO J. M. | 17 | <b>Trinidad:</b>     |
|    | 25. TORRES NEIVA A.        |    | 39. GALT M.          |
| 08 | <b>Spain:</b>              |    |                      |
|    | 26. GARCIA ROMERO W.       |    |                      |

THE SPIRITAN FAMILY

- |                              |                           |
|------------------------------|---------------------------|
| 19 <b>Ontario:</b>           | 37 <b>Yaoundé:</b>        |
| 40. DOYLE M.                 | 58. BALA A.               |
| 20 <b>Puerto Rico:</b>       | 59. POUGET J.             |
| 41. SEICHEPINE A.            | 38 <b>Doumé:</b>          |
| 22 <b>Guadeloupe:</b>        | 60. DE JONG W.            |
| 42. BARBOTIN M.              | 39 <b>Gabon:</b>          |
| 23 <b>Martinique:</b>        | 61. PLEYBER S.            |
| 43. RUSCHER A.               | 40 <b>Congo</b>           |
| 24 <b>Guiana:</b>            | 62. CHARRIER R.           |
| 44. REY E.                   | 63. GROSS J.              |
| 25 <b>Amazonas:</b>          | 41 <b>Bangui:</b>         |
| 45. JASPERS Th.              | 64. TIMMERMANS F.         |
| 26 <b>Alto Jurua:</b>        | 42 <b>Luanda:</b>         |
| 46. KUNZ K.                  | 65. SOUSA RIBAS A.        |
| 27 <b>Central Brazil:</b>    | 43 <b>Nova Lisboa:</b>    |
| 47. VAN SONSBECK A.          | 66. ABREU A.              |
| 28 <b>Southern Brazil:</b>   | 67. M. LOUREIRO A.        |
| 48. URBANEK W.               | 44 <b>Sá da Bandeira:</b> |
| 29 <b>South West Brazil:</b> | 68. FERNANDES J.          |
| 49. DONOVAN P.               | 45 <b>Bethlehem:</b>      |
| 30 <b>Senegal:</b>           | 69. STEFFEN G.            |
| 50. FERRON J.                | 46 <b>Kongolo:</b>        |
| 51. HAAS P.                  | 70. LE HELLAYE F.         |
| 31 <b>Cape Verde:</b>        | 48 <b>Kenya:</b>          |
| 52. SANTOS NEVES M.          | 71. CUNNINGHAM P.         |
| 32 <b>Gambia:</b>            | 72. FARRELL A.            |
| 53. FLYNN M.                 | 49 <b>Kilimanjaro:</b>    |
| 33 <b>Sierra Leone:</b>      | 73. TUNNEY T.             |
| 54. WALSH R.                 | 50 <b>Bagamoyo:</b>       |
| 34 <b>Eastern Nigeria:</b>   | 74. DE BOER J.            |
| 55. AGUH Ph.                 | 51 <b>Madagascar:</b>     |
| 35 <b>Makurdi:</b>           | 75. GAILLARD R.           |
| 56. GROVES J.                | 52 <b>Reunion:</b>        |
| 36 <b>Kabba:</b>             | 76. RENIERS B.            |
| 57. SAINT-LOUIS R.           | 53 <b>Mauritius:</b>      |
|                              | 77. EON J.                |

**APPOINTMENTS**

- Principal Superior of Sá da Bandeira:* Father José FERNANDEZ, 2nd triennat, dating from 15 April 1974 (16 April 1974)
- Principal Superior of Kongolo:* Father Antoon HERMANS, datin from 16 April 1974 (16 April 1974).
- Provincial Superior of Switzerland:* Father Jean-Baptiste COUDRAY, 2nd triennat, dating from 15 April 1974 (22 April 1974)
- Principal Superior of Yaoundé:* Father Jacques MICHEL, datin from 5 August 1974 (1st May 1974).
- Principal Superior of Bangui:* Father André ROBERT, datin from 15 May 1974 (15 May 1974).
- Principal Superior of Nova Lisboa:* Father António ABREU COSTA SOUSA, 2nd triennat, dating from 13 March 1974 (24 May 1974).

**FIRST APPOINTMENTS OF YOUNG FATHERS: 1974****Province of France:**

Frs. CESBRON Louis	Yaoundé	Mass	6
DOUABIN André-Marie	St Pierre et Miquelon	—	9
JOLIBOIS Jean-Michel	France (studies)	—	10
LEFEVRE Etienne	Gabon	—	11
MAHOT Georges	Guiana	—	11
MINICUS Benoît	Mauritania	—	11
MYOTTE-DUQUET Gabriel	Bangui	—	12
RIVALS Philippe	France (studies)	—	12
SUTTER Henri	Madagascar	—	12

**Province of Ireland:**

Frs. FLANAGHAN Laughlin	Ontario	—	13
KENNEALLY David J.	Sierra Leone	—	13
LAMBERT Owen	Ethiopia	—	15
McCOOL Naos	Ireland	—	15
MURPHY Timothy Noel	Sierra Leone	—	16
O'FARRELL Edward	Kenya	—	16
SOARES Patrick	Brazil S.W.	—	20

**Province of Portugal:**

Frs. FERREIRA PINTO Fernando Henrique	Portugal (studies)	Mass	22
MARQUES DE SOUSA Antonio Luis	Sá da Bandeira	—	24
DOS SANTOS MOREIRA Tarcisio	Luanda	—	25

**Province of England:**

Fr. POOLE Francis J.	Makurdi	—	27
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**Province of Switzerland:**

Fr. REY Jean-Louis	Gabon	—	27
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**Province of the United States, East:**

Frs. SMITH William	Puerto Rico	—	31 *
SPANGENBERG Robert	United States East	—	31 *

**CONSECRATION TO THE APOSTOLATE****THE FOLLOWING MADE THEIR FIRST CONSECRATION TO THE APOSTOLATE:****One-year Vows:**

at *Kilshane* (Ireland), 8 September 1973:

RAGOONATH Maurice, born 19 May 1952, at Curepe, Port of Spain, diocese of Port of Spain, Trinidad.

at *Salete* (Brazil), 25 January 1974: 47

IWASHITA Pedro, born 20 May 1974, at Promissão, diocese of São Paulo, Brazil.

**RENEWAL OF VOWS:****For two years:** 47

at *Nova Lisboa* (Angola), 2 February 1974:

Brother AUGUSTO CHITUE.

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\* Or the last day of the month.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

at *Nova Lisboa* (Angola), 2 February 1974:

Brother MANUEL LOPES DE SOUSA.

at *Chevilly* (France), 2 March 1974:

CESBRON Louis, DUCROT Bernard, FRITSCH Emmanuel, JOLI-BOIS Jean-Marie, LEFEBVRE Etienne, MINICUS Benoît, REY Jean-Louis (Switzerland).

at the *Generalate* (Italy), 16 April 1974: :

THEODORE John (Trinidad).

**MINISTRIES AND ORDERS****THE FOLLOWING HAVE BEEN ORDAINED:****Lector:**

at *Radlett, Herts.*, England, 13 April 1974 by Father F. Guthrie,  
Provincial Superior:

SMITH Colin.

**Lector and Acolyte:**

at *San Antonio, Texas, U.S.A.*, 2 December 1973, by Father  
George Harcar, Provincial Superior:

PREININGER Thomas, SEITER Charles, Brother GREGORY  
BROUSSARD.

at *Fribourg*, Switzerland, 2 February 1974, by Mgr Gabriel  
Bullet, auxiliary bishop of Fribourg:

PASQUIER Raphaël.

at *Chevilly*, France, 6 March 1974, by Mgr Robert de Chevi-  
gny, bishop of Nouakchott:

LOURADOUR Jacques, REY Jean-Louis (Switzerland).

**Acolyte:**

at *Bickley*, England, 16 March 1974, by Father F. Guthrie, Pro-  
vincial Superior:

POOLE Francis.

at the *Monastery of de Pere, Wisconsin, U.S.A.*, 26 March 1974,  
by Father Philip J. Haggerty, Provincial Superior:

CROWLEY Timothy, DEXEL David R., O'NEILL Michael F.,  
PATTEN A. Patrick, SPANGENBERG George T.

at *Radlett, Herts.*, England, 13 April 1974 by Father F. Guthrie,  
Provincial Superior:  
FULTON Brian.

**Deacon:**

at *Chevilly*, France, 16 March 1974, by Mgr Robert de Chevi-  
gny, bishop of Nouakchott:

BOLLE Gilles, CESBRON Louis, DOUABIN Jean, FRITSCH  
Emmanuel JOLIBOIS Jean-Michel, LEFEVRE Etienne, MAHOT  
Georges, MINICUS Benoit, MUFF Daniel, MYOTTE-DUQUET  
Gabriel, REY Jean-Louis (Switzerland), RIVALS Philippe,  
SUTTER Henri.

at *Totteridge, London*, England, 14 April 1974 by Mgr G.  
McMahon, auxiliary bishop of Westminster:  
POOLE Francis.

at *Rome (Italy)*, 21 April 1974, by Mgr Ballestrero, bishop of  
Bari:  
THEODORE John (Trinidad).

**Priest:**

at *Beerse (den Hout)*, Belgium, 30 March 1974, by Mgr J. V.  
Daem, bishop of Antwerp:  
VERDONCK Joseph.

## OUR DEAD

Father Henry HALEY, of the Province of the United States,  
West, died on 29 March 1974, aged 59 years. He had been  
professed for 37 years.

Brother Petrus JACOBS, of the District of Auteuil, died at  
Veghel, on 4 April 1974, aged 57 years. He been professed for  
32 years.

Father Kevin DEVENISH, of the Province of Trinidad, died  
at Port of Spain, Trinidad, on 8 April 1974, aged 67 years. He  
had been professed for 48 years.

Father Emil KERN, of the Province of Germany, died at  
Speyer, on 13 April 1974, aged 81 years. He had been professed  
for 61 years.

Brother Arnaldo FONSECA, of the Province of Portugal,  
died at Carcavelos, on 21 April 1974, aged 96 years. He had  
been professed for 74 years.

Brother Claude STRUBEL, of the Province of France, died at Wolxheim, on 22 April 1974, aged 89 years. He had been professed for 71 years.

Brother Amandus HÜGI, of the Province of France, died at Wolxheim, on 24 April 1974, aged 89 years. He had been professed for 71 years.

Father Adrien LEPERDRIEL, of the District of Bangui, died at Saint Lô, on 29 April 1974, aged 76 years. He had been professed for 52 years.

Father Jean-Marie MORVAN, of the Province of France, died at Grasse on 30 April 1974, aged 67 years. He had been professed for 46 years.

Father Marcel MARTIN-MARTINIÈRE, of the Province of France, died at Grasse, on 1st May 1974, aged 76 years. He had been professed for 48 years.

Father Louis LE BRIS, of the Province of France, died at Langonnet on 4 May 1974, aged 75 years. He had been professed for 50 years.

Father Wilhelm BRAUERS, of the Province of Germany, died at Eisennach, on 5 May 1974, aged 63 years. He had been professed for 41 years.

Father Raymond BRAUD, of the Province of France, died at Langonnet, on 23 May 1974, aged 60 years. He had been professed for 39 years.

Father John MACGLADE, of the Province of the United States, East, died at Philadelphia on 8 June 1974, aged 83 years. He had been professed for 63 years.

Father Louis LE RETRAITE, of the Province of France, died at Langonnet on 12 June 1974, aged 89 years. He had been professed for 66 years.

Father Johannes MIEDEMA, of the District of Bagamoyo, died on 17 June 1974, aged 52 years. He had been professed for 30 years.

Father Antonius EVERS, of the District of Doumé, died at Nijmegen on 18 June 1974, aged 48 years. He had been professed for 26 years.

Brother Luc AUFFRAY, of the Province of France, died at Piré on 21 June 1974, aged 75 years. He had been professed for 52 years.







# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**N° 773 - 774**

**JULY-DECEMBER 1974**

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



**BULLETIN**  
**N. 773 - 774**



**JULY - DECEMBER**  
**1974**

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— Ministries and Orders.  
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# SUPERIOR GENERAL'S MESSAGE

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## ENCOURAGEMENT FOR MISSIONARIES FROM THE SYNOD

*Dear Confreres,*

*From the recent Synod, appropriately called that of the Bishops of the Third World, we might reasonably expect a realistic consideration of missionary problems today and some encouragement for missionaries. In fact, both these elements are to be found in the texts issued. However, as the problems are ones we come up against every day, I have chosen in these few words to dwell particularly on the aspect of encouragement.*

*Two reports most certainly had a profound influence on the Synod: that of Most Rev. Lorscheider, Archbishop of Fortaleza (Brazil) who presented a picture of the life of the Church today; and the Report on the Church's experience in evangelization work in Africa, presented by Most Rev. Sangu, bishop of Mbeya (Tanzania), in the name of the Episcopal Conferences of Africa and Madagascar.*

*"Christianity in Africa has experienced the greatest constant numerical growth of any continent or period in History. This striking fact is one of the many signs of hope to be gleaned from an analysis of the present state of Evangelization in Africa." Thus begins the report of Bishop Sangu.*

*Several of the many "signs of hope" mentioned in the two reports, are directly relevant to us as missionaries:*

*The manifestation of a living faith: the power of the Spirit revealed in the witness of the life of christians,*

*"a new spiritual strength" (Archbishop Lorscheider), the practice of prayer, a charismatic trend.*

*Small communities, basic communities: communities of human dimension, which become firmly rooted in the life and culture of the people, led by members of the communities themselves, "coping with the needs and problems of the milieu and offering solutions" (Bishop Sangu).*

*The liturgical renewal, "which is paving the way for an African expression and formulation of the christian message" (id.).*

*Human development and liberation, with emphasis on the spiritual dimension which the Church brings as witness to the Gospel Message, and on the protection and promotion of the basic rights of the individual (cf. Reports of Archbishop Lorscheider and Bishop Sangu).*

*Ecumenism and dialogue with other religions.*

*The report on Africa includes here a certain number of African values which are particularly apt for the embodiment of the Message: "a spiritual vision of life, the concept of the sacredness of human life, the sense of God and Creation, of morality and sin, a typically African sense of family".*

*In all this, we recognize with joy what have been our own missionary priorities for a long time now.*

*The greatest reason for hope is precisely this new awareness in the Church in Africa and Latin America of its own personality, its share in the responsibility for the universal Church, and its own missionary vocation. This was one of the most striking points made at the Synod. We expatriate missionaries know and accept with joy that from now on our role is to offer service and assistance as collaborators.*

*However, here too lie many problems and difficulties. How can we find a new missionary equilibrium which will allow us to play our full part as members of the presbyterium centred around the Bishop, in genuine, fraternal dialogue with our colleagues of the country? This is more difficult in some places than in others. We*

*have only to call to mind the numerous articles, sometimes harsh and dogmatic in tone, which have been published in missionary magazines. We may recall too discussions on subjects such as: "The role of the missionary—a servant,—a foreigner". There are of course too our own questions and doubts...*

*The African Bishops wished to express their point of view on this subject through an official declaration made at the end of the Synod by the delegates from Africa and Madagascar. They were adamant that their opinion should be heard clearly and unequivocally. Having redefined the new style of missionary service which they desire, they went on to say: "collegiality, co-responsibility, ecclesial communion, are all so many ways of expressing the one basic reality: we are members of the one family, each and every one of us has a share in the responsibility for the Church of God, spread throughout the world. There are no foreigners in God's House. This is something all the evangelizers and particularly the non-native missionaries, of the African and Malagasy peoples, need to be reminded of". (Declaration of the Bishops of Africa and Madagascar, delegates to the Synod).*

*Finally, a word about what is particularly expected of missionaries, according to the two above-mentioned reports. The missionaries' role is: to bear witness to the world through their consecration and their charity, their willingness to put themselves at the disposition of others and their spirit of service. It is up to them also to encourage the spirit of prayer in the Church (Bishop Sangu).*

*Father Arrupe, Superior of the Jesuits, speaking for the Superiors General, members of the Synod, replied as follows:*

*"Religious today need to show much greater spiritual strength and human equilibrium than in other times. Evangelical radicalism, self-denial and self-sacrifice, availability, and definitive commitment make religious qualified evangelizers... They must further strengthen their relations with the local Church, with a view to collaboration in diocesan pastoral work. The international character of religious institutes is also an ecclesial aspect of great*



*importance for evangelization and for the pastoral progress of the local Church".*

*I am glad to see that our reflection at the Chapter, expressed in the documents on the Mission, Community, and Spiritans today, echos all that.*

*I would like to conclude by associating ourselves with the conclusion of Father Arrupe's interventions: "Religious devote themselves to evangelization with great realism and certain optimism, confident that the Lord will be with them".*

*In this hope, I wish you all a happy Christmas and a happy New Year in 1975.*

Frans TIMMERMANS, C.S.Sp.  
Superior General

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## DECISIONS OF THE HOLY SEE

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### ESTABLISHMENT OF DIOCESE AND APPOINTMENT OF THE FIRST BISHOP OF FRANCEVILLE (GABON)

The Holy Father has set up the diocese of Franceville in Gabon. The new diocese was formerly part of the diocese of Mouila and it has now been made suffragan to the metropolitan see of Libreville. Father Félicien-Patrice Makouaka, a member of the diocesan clergy of Mouila and Director of Catholic Schools, has been appointed Bishop of the new diocese.

(*Osservatore Romano*, 13th November 1974)

## DOCUMENTATION

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*Towards the end of the Chapter, a certain number of capitulants involved in the work of Training organized a series of meetings to discuss the problems which arise in our Provinces and the solutions proposed. The results of these meetings were considered to be very positive and the central Commission decided that the three final documents were worthy of presentation to the Chapter.*

*The Document on ongoing Training was presented to the Assembly on the final day, but lack of time prevented discussion in any depth on the document. Without formally approving it as a capitular Document, the Chapter accepted it as a "Document for Orientation". In its meeting of 12th October 1974, the General Council decided to publish it as an annex to the capitular documents.*

*The two other documents which we are giving here were only presented to the General Chapter but not examined by it. They cannot therefore be considered as capitular Documents. However, at the same meeting on 12th October 1974, the General Council decided to bring them to the attention of the confreres for information.*

## FORMATION: INFORMATION AND QUESTIONS

### I. VARIOUS STAGES OF TRAINING

#### 1. VOCATIONS TO THE CONGREGATION

The number of vocations is going down and many young men leave in the course of their training. This has awakened more interest in new forms of a missionary vocation. Missionary "animation" is often carried on now in the context of the general education of the youth and is not aimed solely at Spiritan vocations. In some countries the present state of things is not favourable to recruitment for the Congregation along traditional lines; sometimes the main preoccupation of the local churches is the formation of the laity.

*Some questions:*

— What then is the situation with regard to training for the ministerial priesthood?

— Does not this interest in different forms of missionary vocations run the risk of tending to diminish vocations in the religious, priestly and Spiritan sense of the term?

— How are we to remain open to new forms of vocation (temporary or perpetual) and at the same time pursue our work of promoting the Spiritan vocation in its essential character?

— Young people are wondering just what exactly the Spiritan way of life means in practice. Why do so few come along to offer themselves to the Congregation, seeing that our commitment to prayer, community life and poverty seems to be the answer to their very aspirations?

## 2. SECONDARY FORMATION (LITERARY AND TECHNICAL)

Several countries still have Junior Scholasticates: France, Ireland, England, Portugal, Nigeria... With the exception of Nigeria, the number of pupils has greatly diminished in these and of this already small number many leave us at the end of their secondary studies. Many other countries no longer have a Junior Scholasticate at all.

Between the different houses of a Province or between the different stages of formation in the same Province, there are sometimes various attitudes towards education; this is a hindrance to a coherent formation.

There is some support for the idea of having "hostels" where the young people attend classes in outside secondary schools or colleges. It is also becoming usual to open our Junior Scholasticates to pupils who do not necessarily intend to become Spiritans. There are even some establishments to receive young people with a missionary vocation who have not yet decided on the exact form of commitment they wish to make, i.e. the priesthood, the consecrated laity, etc.

### *Some questions:*

— Should we only admit candidates for the priesthood to our Junior Scholasticates or should admission be open to all those with a missionary vocation?

— In many Provinces, young people who are going on for the priesthood are required to pass the final secondary school examinations or at least to reach this standard of education. Could it be that in this way we are turning away serious vocations among young people who have less aptitude for this kind of study?

— How can we ensure that young people at the secondary education stage will have a balanced and open kind of training such as will allow them to understand what is involved in a missionary vocation, to undertake missionary commitments suitable to their age?

### 3. INTERMEDIATE STAGE BETWEEN SECONDARY AND HIGHER TRAINING

This is a very important stage. Many in fact "leave" at this point. In certain countries, the novitiate follows on immediately after secondary education but the general tendency is to postpone it until later.

In several countries, there is a period of supplementary training to follow secondary studies: this may involve university studies (including sometimes the traditional philosophy course for candidates to the priesthood), professional work or training. This period offers students the opportunity to become more mature and it is spent in "hostels" or in Spiritan communities which take in a certain number of these students.

In all the Provinces, either at this point or later on, there are periods devoted to practical work which can take different forms: a stage on the missions, pastoral activity, prefecting or even an ordinary job. Periods spent in the so-called « mission » countries are generally found to be very satisfactory but they do not necessarily guarantee that the students will emerge as mature people at the end of them.

### 4. FIRST YEARS OF HIGHER TRAINING. (Those going on for the priesthood in particular receive the traditional philosophy training)

This stage takes various forms and usually consists of university studies which replace the traditional "philosophy" course. In most cases, the students follow the courses in consortiums or faculties and live in a Spiritan community.

The general tendency is to see that this training in reflection does not consist merely of theoretical philosophical studies but should have a direct bearing on everyday life. Care is also taken not to separate philosophy from all-round education, an initiation in exegesis, theology and the human sciences...

*Some questions:*

— In some cases, training is still orientated too much towards theory and is not suited to everyone. At this stage in particular, how can we ensure that the special gifts of each individual are taken into account?

— Where training is undertaken in common with non-Spiritans, how can we guarantee that there will be a Spiritan training and influence?

## 5. NOVITIATE

This is now usually done when the students are more mature. It sometimes extends over a period of two years and is common to future priests, future consecrated lay people (when there are any!). In some cases it is done in neighbouring Provinces. There is no uniform overall pattern here and definite trends have yet to be established. However, in many cases, the students follow courses outside the community, take on pastoral, social and sometimes professional activities. In addition to this, young people seem to favour having certain times set aside for silence and retreat.

The Novitiate is meant to be a period of spiritual training and preparation for the Spiritan life with strong emphasis on community life and new forms of prayer.

## 6. " THEOLOGY " (final years of higher training)

These studies are usually pursued in consortiums or faculties and the students live in a Spiritan community. Certain Provinces no longer have a set group of scholastics and the students follow the courses either individually or in small groups in theology schools or in the consortiums of other Provinces. In some cases, the students live in community with members of other Institutes.

Some consortiums or faculties are open to lay-people, others are ecumenical (U.S.A.) and others again are international (London). In some places, an effort is being made to create structures which will ensure a missionary training for a wider public and so avoid a division between the missionary training for future priests or consecrated lay-people and that of other lay-people. Elsewhere, it is preferred to leave lay missionaries to undertake their own particular training and have their own organizational structures, while at the same time keeping in contact with them and collaborating in their training where required.

The tendency is to stress the importance of pastoral and social activities with guided reflection on experience so that it will relate to the studies followed. Efforts are also being made to provide training more suited to the personality of each individual (counselling) as well as training in the human sciences (linguistics, cultural anthropology, psychology for pastoral work)...

Sometimes those who have finished their theology studies go on the missions before being ordained while others seek further study in various fields with a view to undertaking new forms of missionary commitment.

*Some questions:*

— How can we ensure both missionary and Spiritan training in cases where a course of study is being pursued that is not orientated towards the missions?

— What future is there for consortiums in their present form?

## II. GUIDELINES AND QUESTIONS CONCERNING TRAINING IN GENERAL

### 1. VARIED TRAINING IN RELATION TO THE LOCAL CHURCHES AND AN INTERNATIONAL CONGREGATION

In the light of this varied and changing training, what constitutes the unity of the Congregation and what is

our identity? Some would like Spiritan training to have specific characteristics while others feel that there should be simply a general spirit common to all Spiritan training which at the same time would allow considerable diversity.

There is a marked tendency towards training that is more integrated into the country of origin and into the local Church: one needs to be well acquainted with one's own culture if one is to be able to assimilate that of other countries. However, the advantages to be had from internationality must not be lost: student exchanges (particularly during the final years of training); practice in foreign languages; communication between those in charge of training. Some feel that there should be an international house of studies (international scholasticate? community of students at the end of their university training, Rome, Louvain...).

There are some basic points which are essential to training: development of a balanced personality and competence; training of men of prayer; provision for the special gifts of each individual (we need experts but a university education does not suit everyone, particularly if it involves speculative training).

There are also today a certain number of common problems resulting from changes in society and the church. These include in particular:

## 2. TRAINING FOR PERSONAL RESPONSIBILITY

We are less protected by set principles, by an unchanging environment, so greater efforts now have to be made to provide training for personal responsibility: a more open kind of training, sometimes in mixed groups; contacts with "outside" realities; pastoral and social commitments. Young people now prefer to live in flats rather than in our large traditional houses. Some students do part-time professional work along with their studies, with a view to obtaining a more balanced education, but there is a risk that their studies may become too superficial because of this. Some Provinces expect young people in training to contribute a substantial part of the expenses of their training (through holiday work, etc.).



### 3. TRAINING AND NEW FORMS OF COMMITMENT

We should help those who are looking for new forms of commitment. Some young people "leave" without necessarily rejecting all forms of Spiritan vocation.

We should look for a new kind of priestly ministry by sharing out duties presently reserved to the priest.

### 4. PRAYER AND SPIRITUAL RESEARCH

Practically everywhere, young people are aspiring towards spiritual renewal in the context of community-orientated life: less uniformity in the kind of prayer, "charismatic" prayer...

## UNITY AT THE INTERNATIONAL LEVEL AMONG THOSE IN TRAINING

1. The general view is that it would be a good idea to encourage international exchanges between young confreres in training in the various Districts and Provinces of the Congregation. This would have the advantage of developing unity in the Congregation and creating a family atmosphere among its members. It would also result in our students being able to communicate with each other in the different languages. With the inevitable speeding up of decentralization, there is a very real risk that at the next Chapter we will find ourselves in the presence of a Babel of languages and different mentalities.

2. A suggestion was made that there should be international meetings for our students. We do not think this is a practical proposition, but it would be possible for students of different countries to meet during the holidays for courses or pastoral activities together. Our various communities could receive foreign scholastics during the holidays.

3. Sending scholastics to the missions for a period during their training can be advantageous from many points of view. However, it is important to choose with great care the particular place to which they are sent. The aim of this period is not only to provide a service for the mission but also, and above all, to further the spiritual, pastoral, intellectual and human training of the Spiritan student. The way in which he is received and assisted is of the utmost importance.

4. All are agreed that there is a great need in the Congregation for experts in various fields: catechesis, pastoral planning, the human sciences, etc. The ideal situation would be that specialized studies should not be undertaken immediately at the end of the basic formation but only after three to five years of pastoral or

missionary work. The problem is that the young missionaries become deeply involved in their work and it is very difficult to take them away from it for specialized studies. If we wish to organize such courses, it would be advisable for a particular region or Episcopal Conference, to cooperate with other institutes. The possibility of setting up a "common fund" of specialist Spiritan lecturers could be envisaged at an international level, with occasional exchanges for a certain time between Provinces.

5. An exchange system could also operate in the case of confreres who need a university degree from a particular country for their missionary work. Sometimes, it might even be an advantage to obtain such diplomas in the country itself to which one is going.

6. There is disagreement on the subject of centres for Spiritan training at an international level, like the one we used to have in Rome. One confrere is in favour of Louvain, where there is already a Spiritan house and where bilingualism is an accepted fact of life. We do not feel ready to make a choice in this matter.

7. There is, however, considerable enthusiasm for a centre to promote the study of Father Libermann's teaching and the history of the Congregation. Interest in these subjects has dropped off considerably. Yet, a knowledge of our common heritage is essential in order to maintain unity in the Congregation and help us to rediscover our identity.

8. A question of basic importance is that of our religious-missionary identity. Contemporary theologians consider religious life as an end in itself. What is Father Libermann's view? How do we want our life to be today? This is a critical question from the practical as well as the theological point of view, particularly for those who are still at the training stage. Young people want to know what we are, as well as what we do. One way of granting this wish is to invite them to share our life for some time. The question still remains though: "who

are we? ". It is clear that those in charge of formation are not agreed among themselves on these points and this led to some misunderstandings at the Chapter. If the divergence of opinion on such an important subject persists, we feel that unity is bound to suffer.

9. It is to be hoped that the General Council will make the first move by appointing someone who would be free full-time to make a study of these question. They are too important to be put on the long finger indefinitely.

10. If we want young people to join us, we must be able to define our specific Spiritan character. We must give them a clear idea of what we are and what we live, remembering that our first duty is to serve the Church through our communities.

11. To conclude concerning this point, we urgently ask that the General Council, with the representatives of the Provinces and Districts, should find as soon as possible a Spiritan confrere to take full-time responsibility for research on the history of the Congregation and the spirituality of Father Libermann. This should not be left to the initiative of the General Council alone, occupied as it is with other tasks. The role of this confrere could be as follows: to find the experts who can help to clarify our true Spiritan identity; to make contact with confreres throughout the world who could throw light on our history and our living tradition; to act as a link between the different centres of Spiritan training where research is being carried out on these subjects. It is also proposed that this same confrere should operate a project for an academic year (8 months) of spiritual renewal in Rome (?) for a limited group of participants—Brothers, Scholastics, Fathers. This project would involve a series of lectures by Spiritan experts on specifically Congregation matters; and the participants could also attend various courses at the Roman universities. These different international groups would be in contact with the General Council. Each year a study-project would be undertaken on one particular point of the history or the spirituality of the Congregation and in this way our heritage would

grow richer from year to year, with the further possibility that some confreres might be attracted towards more scientific research on these subjects. Above all, each group would form a centre of unity, prayer, community life, exchange at all levels, thus furthering in a special way, unity in diversity.

12. Our reflection on the question of vocations revealed the enormous difference existing between Provinces with few admissions, those where a renewal is taking place, and those with plenty of admissions. This matter is connected with the whole subject of missionary activity today. A new diversity of vocations to the mission—the consecrated laity in particular,—a mission which is first and foremost presence and communion, allows us to view the future with optimism. The aspirations of young people to serve the mission should be the object of a process of discernment, taking into account the great variety possible in the forms of commitment. Young people are attracted by a Congregation which practises authentic prayer and community life. To those young people who wish to live with us, we must be in a position to say: “Come and see for yourselves! ”. They are often discouraged by the atmosphere in certain communities where they do not find what they were offered. To say the least, it is strange that when we are required to direct a young person to a community which will serve as an example of what we are and what we live, we have to search for such a long time before we can find one...

13. After some brief discussion on the subject of those who leave us after the first profession, it was noted that some defects are particularly serious in a house of training, e.g. a lack of the proper atmosphere, of community life, of the necessary structures, of a consistent policy of training throughout the different levels.

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# INFORMATION

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## PUBLICATIONS RECEIVED

Maurice BARBOTIN, C.S.Sp.: **Archéologie caraïbe et chroniqueurs.** 56 pages. Published by J. Owen-Nérac. Offprint from Reports of the History Society of Guadeloupe, 1971 and 1974.

J. B. DELAWARDE, C.S.Sp.: **Réflexions sur les valeurs propres des ethnies caraïbes des Guyanes et des Iles.** 8 pages, article from the magazine "Ethnographie", no. 67, 1973, pp. 5-13.

Jean HYERNARD, C.S.Sp.: **Dans la savane centrafricaine avec les Bororos Dejafoun.** Notes of a Norman missionary collected and presented by Canon G. Hyernard, his brother. 250 pages, 23 illustrations. On sale from the author, 50390 Abbaye de Saint Sauveur le Vicomte, and 30 rue Lhomond, 75005 Paris.

Albert DE JONG, C.S.Sp.: **Michael Witte, C.S.Sp. Pionier van het schoolwezen in Oost-Afrika.** 223 pages, 1974. Thesis for doctorate, Catholic University, Nijmegen, pro manuscripto.

Roger LE DEAUT, C.S.Sp.: **Targumic literature and New Testament interpretation.** Pages 243 to 289, in Biblical Theology Bulletin, Vol. IV (1974).

José Francisco VALENTE, C.S.Sp.: **Paisagem africana (Uma tribo angolana no seu fabulário).** 472 pages, 1973. Instituto de Investigação Científica de Angola.

Laurent FARRUGIA: **Les Indiens de Guadeloupe et de Martinique.** This work will be published in December 1974. It costs 48 F.F. 50, including packing and postage. Available from the author, Villa Azincourt, Quartier Desmarais, 97100 BASSE TERRE, Guadeloupe.

# THE SPIRITAN FAMILY

## APPOINTMENTS

*Provincial Superior of Spain:* Father Heliodoro MACHADO, with effect from 21st August 1974 (20th August 1974).

*General Bursar of the Congregation:* Father Alphonse SOUCY, with effect from 1st December 1974 (12th October 1974).

## COMMUNITY CLOSED

*Belgium:* Community of Saint-Cœur-de-Marie, Ingelmunster (30th August 1974).

## CHANGE OF ADDRESS

*Principal Superior of Zaïre:*

Father Antoine HERMANS

Mission Catholique

B.P. 11

KABONGO (via Kamina. Région du Shaba)

Zaïre.

## NEW ADDRESS

*Spiritans residing in the Bahamas:*

P.O. Box F 1954

FREEPORT

Bahamas W.I.

## CONSECRATION TO THE APOSTOLATE

### THE FOLLOWING MADE THEIR CONSECRATION

#### TO THE APOSTOLATE:

##### Three-years vows:

at *Knechtsteden* (Germany), on 28th July 1974:

MOLDAN Franz, born 18th November 1951, at Broichweiden, diocese of Aachen (Germany).

RAMERS Peter, born 2nd July 1954, at Iserlohn, diocese of Paderborn (Germany).

SCHWANDT Hans-Gerd, born 20th July 1954 at Bonn, diocese of Köln (Germany).

at *Tucson*, Arizona (U.S.A.), on 4th August 1974:

GRADILLAS Arnulfo Alberto, born 30th June 1945, at Tucson, diocese of Tucson. (Province of the United States West).

at *Bydgoszcz* (Poland), on 29th September 1974:

JERY Bernacki, born 20th June 1947, at Lubaczow (Poland).

##### One-year vows:

at *Kilshane* (Ireland), on 8th September 1974:

BYRNE Raymond, born 31st March 1954, at Dalkey (Co. Dublin), diocese of Dublin.

CROWE Martin, born 28th August 1955, at Abbeyfeale (Co. Limerick), diocese of Limerick.

JENNINGS Joseph, born 29th December 1955, at Ballinasloe Co. Galway), diocese of Clonfert.

KENNEDY Michael, born 5th December 1955, at Arklow (Co. Wicklow), diocese of Dublin.

LEE James Christopher, born 24th November 1955, at Mullingar (Co. Westmeath), diocese of Meath.



MARRON Cyril Robert, born 21st January 1955, at Dublin, diocese of Dublin.

O'BRIEN Gerard Peter, born 28th November 1954, at Kells (Co. Meath), diocese of Meath.

O'MAHONY Brian Anthony, born 17th April 1940, at Childwall, Liverpool (Lancs.), diocese of Liverpool (England).

OWENS James Michael, born 9th January 1954, at Ballina (Co. Mayo), diocese of Achonry.

RYAN Oliver, born 11th July 1954, at Clonfert (Co. Galway), diocese of Clonfert.

## RENEWAL OF VOWS

### For three years:

at *Banjul* (Gambia), on 20th September 1973, SMITH Brendan.

at *Mbeya* (Bagamoyo, Tanzania), on 19th March 1974, Brother PAULINUS Hendrikx.

at *Rockwell* (Ireland), on 8th September 1974, O'BOYLE Anthony.

at *Vilar dos Teles* (Rio de Janeiro, Brazil), on 8th September 1974, FRAWLEY Michael and MORAN Eugene.

at *Mortain* (France), on 9th September 1974, BURON Pierre.

at *Chevilly* (France), on 4th October 1974, LE GUEN François.

### For one year:

at *Malanje* (Angola), on 19th March 1974, Brother BENEDITO Roberto.

at *Monduli* (Tanzania), on 21st August 1974, PATTEN Patrick.

at *Neufgrance* (France), on 21st August 1974, Brother FELICIEN Nosal.

at *Champion* (Pennsylvania, U.S.A.), on 22nd August 1974, Brother AMBROSE Murtha.

at *Bickley* (England), on 7th September 1974, GALLAGHER Seamus, HORAN Thomas Joseph, McNALLY Sean, scholastics from the Province of Ireland.

at *Curepe* (Trinidad), on 7th September 1974, RAGOONATH Maurice.

- at *Kilshane* (Ireland), on 8th September 1974, FLYNN Edward.
- at *Nairobi* (Kenya), on 8th September 1974, O'CONNELL James Joseph.
- at *Kwale* (Kenya), on 8th September 1974, WATERS James Francis.
- at *Maulévrier* (France), on 20th September 1974, MEYER Gérard.
- at *Mouila* (Gabon), on 22nd September 1974, BOULBIN Guy.
- at *Saint-Ilan* (France), on 26th September 1974, FOURDAN Joseph.
- at *Bletterans* (France), on 27th September 1974, RAMAUX Dominique.
- at *Paris* (France), on 2nd October 1974, Brother JEAN-MICHEL Krall.
- at *Tambacounda* (Senegal), on 3rd October 1974, Brother JOSEPH Bitauld.
- at *Wolfisheim* (France), on 3rd October 1974, Brother MARCEL Fangoo.

**For six months:**

- at *Usa River* (Tanzania), on 8th September 1974, KIMANYI LEMBA Daniel Francis.

**For three months:**

- at *Bickley* (England), on 7th September 1974, HOGAN Francis, scholastic from the Province of Ireland.

**PERPETUAL CONSECRATION TO THE APOSTOLATE:**

- at *Kimmage* (Ireland), on 6th March 1974, KELLY Martin, KELLY Patrick J., McDONAGH Martin, McNAMARA Patrick G., STAPLETON James, STARKEN Brian.
- at *Knechtsteden* (Germany), on 1st May 1974, Brother ALBERT Arns.
- at *Torre d'Aguilha* (Portugal), on 1st June 1974, DE OLIVEIRA MARTINS Luis and LOPES DE SOUSA José.

- at *Norwalk* (Connecticut, U.S.A.), on 6th June 1974, SMITH William Laurence.
- at *Pittsburgh* (Pennsylvania, U.S.A.), on 22nd June 1974, O'NEILL Michael F.
- at *Gentinne*s (Belgium), on 24th August 1974, CONNEROTTE Gérald.
- at *Asuncion* (Paraguay), on 8th September 1974, Brother PHILIP Howard.
- at *Blackrock* (Ireland), on 12th September 1974, Brother PAUL Kehoe.

## MINISTRIES AND ORDERS

### Lectors:

- at *Kimmage* (Ireland), on 5th March 1974, by Most Rev. J.B. Whelan, C.S.Sp., former Bishop of Owerri: FRAWLEY Michael and MORAN Eugene.
- at *Torre de Aguilha* (Portugal), on 2nd April 1974, by Father J.M. Gonçalves de Araujo, Provincial of Portugal: CARDOSO Francisco.
- at *Kimmage* (Ireland), on 3rd April 1974, by Most Rev. J.B. Whelan, C.S.Sp., former Bishop of Owerri: FALLON John, KILCRANN John, McEVOY John F.

### Lectors and Acolytes:

- at *Torre de Aguilha* (Portugal), on 2nd April 1974, by Father J.M. Gonçalves de Araujo, Provincial of Portugal: GOMES José António, MESQUITA DE CARVALHO António, MIRANDA FERREIRA Eduardo, SOUTO COELHO João-Baptista, TEIXEIRA CORREIRA Manuel.
- at *Chevilly* (France), on 21st June 1974, by Most Rev. Gérard de Milleville, C.S.Sp., former Archbishop of Conakry: CASCARO Patrick, DUCROT Bernard, GUICHARD Bernard, MEAUDRE Emmanuel, RAMAUX Dominique.

**Acolytes:**

at *Kimmage* (Ireland), on 5th March 1974, by Most Rev. J.B. Whelan, C.S.Sp., former Bishop of Owerri:

MCDONAGH Martin.

at *Kimmage* (Ireland), on 3rd April 1974, by Most Rev. J.B. Whelan, C.S.Sp., former Bishop of Owerri:

BURKE Patrick J., DUGGAN E. Brendan, FRAWLEY Michael, GALLAGHER Seamus, HANNA B. Conleth, HOGAN Francis C., HORAN Thomas J., McNALLY Sean D., MORAN Eugene.

**Deacons:**

at *Kimmage* (Ireland), on 13th March 1974, by Most Rev. J.B. Whelan, C.S.Sp., former Bishop of Owerri:

KELLY Patrick J., MCDONAGH Martin, STAPLETON James, STARKEN Brian.

at *Clonliffe* (Dublin, Ireland), on 31st March 1974, by Most Rev. P. Dunne, Auxiliary Bishop of Dublin:

KELLY Martin.

at *Carcavelos* (Portugal), on 2nd June 1974, by Most Rev. J. Pereira Venancio, former Bishop of Leiria:

LOPES DE SOUSA José and OLIVEIRA MARTINS Luis.

at *Pittsburgh* (U.S.A.), on 15th June 1974, by Most Rev. Vincent M. Leonard, Bishop of Pittsburgh:

BYRNES William D., MASSARO Richard J., McQUILLAN Cornelius T., WEIMAN Malvin C.

at *Chevilly* (France), on 22nd June 1974, by Most Rev. Gérard de Milleville, C.S.Sp., former Archbishop of Conakry:

DUCROT Bernard, LOURADOUR Jacques.

**Priests:**

at *Pittsburgh* (U.S.A.), on 15th June 1974, by Most Rev. Vincent M. Leonard, Bishop of Pittsburgh:

SMITH William L., SPANGENBERG Robert E.

- at *Stoke-on-Trent* (England), on 15th June 1974, by Most Rev. J. Cleary, Auxiliary Bishop of Birmingham:  
POOLE Francis.
- at *Chevilly* (France), on 22nd June 1974, by Most Rev. Gérard de Milleville, C.S.Sp., former Archbishop of Conakry:  
DOUABIN Jean.
- at *Châtenay-Malabry* (France), on 23rd June 1974, by Most Rev. Jacques Delarue, Bishop of Nanterre:  
RIVALS Philippe.
- at *Saint-Pierre-Montlimart* (France), on 29th June 1974, by Most Rev. Henri Derouet, Bishop of Sées:  
MAHOT Georges.
- at *Angers* (France), on 30th June 1974, by Most Rev. Henri Mazerat, Bishop of Angers:  
CESBRON Louis.
- at *Port of Spain* (Trinidad), on 30th June 1974, by Most Rev. Anthony Pantin, C.S.Sp., Archbishop of Port of Spain:  
THEODORE John.
- at *La Ferté-Macé* (France), on 7th July 1974, by Most Rev. Henri Derouet, Bishop of Sées:  
LEFEVRE Etienne.
- at *Strasbourg-Neudorf* (France), on 7th July 1974, by Most Rev. Michel Bernard, C.S.Sp., former Archbishop-Bishop of Nouakchott:  
MINICUS Benoît.
- at *Magstatt-le-Bas* (France), on 7th July 1974, by Most Rev. Jean-Julien Weber, former Archbishop-Bishop of Strasbourg:  
SUTTER Henri.
- at *Chermignon* (Switzerland), on 14th July 1974, by Most Rev. Nestor Adam, Bishop of Sion:  
REY Jean-Louis.
- at *Trépot* (France), on 28th July 1974, by Most Rev. Jérôme Adam, C.S.Sp., former Archbishop of Libreville:  
JOLIBOIS Jean-Michel.

at *Villersexel* (France), on 4th August 1974, by Most Rev. Jean Orchamp, Auxiliary Bishop of Montpellier:

MYOTTE-DUQUET Gabriel.

at *Viana do Castello* (Portugal), on 11th August 1974, by Most Rev. Manuel Alfonso de Carvalho, Bishop of Agran do Heroismo (Açores):

ROCHA FERREIRA Domingos.

at *San Antonio* (Texas, U.S.A.), on 2nd October 1974, by Most Rev. Patrick Flores, Auxiliary Bishop of San Antonio:

BLIVEN Lance R.

## OUR DEAD

Father James T. KILBRIDE, of the Province of the United States East, died at West Hartford on 2nd July 1974, aged 71 years. He had been professed for 50 years.

Father Marcel VANDECAPPELLE, of the Province of Belgium, died at Roeselare on 11th July 1974, aged 55 years. He had been professed for 32 years.

Father Joseph HANICHEK, of the Province of the United States West, died at Bridgeport on 11th July 1974, aged 65 years. He had been professed for 46 years.

Brother DONATUS VAN ENGELEN, of the Province of Holland, died at Gennep on 13th July 1974, aged 61 years. He had been professed for 39 years.

Father Peter REGAN, of the Province of Ireland, died at Kimmage on 16th July 1974, aged 78 years. He had been professed for 44 years.

Father Maurice LEMAHIEU, of the District of Kongolo, died at Roeselare on 23rd July 1974, aged 53 years. He had been professed for 33 years.

Father Georges RITT, of the Province of France, died at Wolxheim on 24th July 1974, aged 65 years. He had been professed for 46 years.

Father Pierre LE NÉVÉ, of the District of Senegal, died at Dakar on 3rd August 1974, aged 73 years. He had been professed for 52 years.

Father Alexis QUÉNET, of the Province of France, died at Langonnet on 5th August 1974, aged 65 years. He had been professed for 43 years.

Brother ARMEL LE GALLIC, of the Province of France, died at Saint-Ilan on 9th August 1974, aged 71 years. He had been professed for 53 years.

Father Brendan P. O'SULLIVAN, of the Province of Ireland, died at Cork on 31st August 1974, aged 48 years. He had been professed for 29 years.

Brother PATRICK HEWITT, of the Province of Ireland, died at Dublin on 7th September 1974, aged 74 years. He had been professed for 40 years.

Father Henricus VROEMEN, of the District of the Congo, died at Komono on 12th September 1974, aged 57 years. He had been professed for 37 years.

Brother AMBROISE MOREL, of the Province of France, died at Langonnet on 15th September 1974, aged 79 years. He had been professed for 53 years.

Brother MAMERTUS LUDWITZKI, of the District of Kenya, died at Nairobi on 9th September 1974, aged 66 years. He had been professed for 48 years.

Father Walter S. MROZ, of the Province of the United States East, died at Pittsburgh on 20th September 1974, aged 57 years. He had been professed for 36 years.

Father Alfons DE ROOY, of the District of Bethlehem, died at Knechtsteden on 23rd September 1974, aged 54 years. He had been professed for 27 years.

Father Marcel CARLET, of the Province of France, died at Nice on 27th September 1974, aged 70 years. He had been professed for 50 years.

Father Thomas A. MAGUIRE, of the Province of Ireland, died at Dublin on 28th September 1974, aged 76 years. He had been professed for 52 years.

Father Jacques HORBER, of the District of Kenya, died at Mombasa on 29th September 1974, aged 93 years. He had been professed for 70 years.

Father Francis GROSSE, of the District of Yaoundé, died at Yaoundé on 23rd October 1974, aged 55 years. He had been professed for 33 years.

Father Pierre COHAL, of the Province of France, died at Chevilly on 24th October 1974, aged 74 years. He had been professed for 50 years.

Brother CRISPINUS DEJONCKHEERE, of the Province of Belgium, died at Korbeek-Lo on 25th October 1974, aged 64 years. He had been professed for 36 years.

Brother LUCAS PEREIRA D'ASCENSÃO, of the Province of Portugal, died at Braga on 5th November 1974, aged 65 years. He had been professed for 37 years.

Brother DELPHIN LE BOUAR, of the Province of France, died at Chevilly on 6th November 1974, aged 65 years. He had been professed for 44 years.

Most Rev. Alfred MARIE, former Bishop of Cayenne, of the District of Guiana, died at Villejuif on 8th November 1974, aged 75 years. He had been professed for 52 years.

Father James MACKEN, of the Province of Ireland, died at Dublin on 10th November 1974, aged 69 years. He had been professed for 51 years.

Father Joseph ZUBER, of the Province of France, died at Wolxheim on 18th November 1974, aged 85 years. He had been professed for 62 years.

Father Jean LE GOUILL, of the District of Yaoundé, died at Nova Lisboa on 18th November 1974, aged 73 years. He had been professed for 51 years.

Father Alexander McCARTHY, of the District of Kenya, died in Kenya on 20th November 1974, aged 54 years. He had been professed for 30 years.

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# **GENERAL BULLETIN**

**of the Congregation of the Holy Ghost**

**Number 775**

**JANUARY 1975 - MARCH 1976**

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





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## FOREWORD

*At long last the General Bulletin reappears. With the re-organization of the Information Department and the publication of I/D, we had to ask ourselves was there still need for a General Bulletin and if so, would it follow traditional lines or should it be modified.*

*After due consideration it was decided that it should continue to appear as the official organ of the Congregation. It will continue to publish the principal acts and decisions of the Holy See which affect the Congregation and its Missions, as well as those of the General Council. It will record all Professions, Ordinations and Deaths; unfortunately too often information concerning these is not sent or is sent too late or is incomplete. Obituary notices, however, except in special cases, will be left to Provincial and District publications. It is hoped to avoid duplication as much as possible and so there will be no news items as such, no letter from Father General, as these are taken care of by I/D.*

*Besides this first section entitled Administrative Acts and Decisions, there will be two others: 1) Religious and Missionary Animation, showing how the Holy See, the Episcopal Conferences in the Developing Countries and the General Administration are pursuing this object; 2) Survey of Spiritan Apostolate, which will take up, in a more modern vein, the Historical Bulletin which was formerly such an important feature.*

*In this number the "Survey of Spiritan Apostolate" includes three articles on: the new Province of Trans-Canada, the Province of Spain and the Missionary District of Saint Pierre et Miquelon. In the case of Trans-Canada we have let the new Province tell its own story through its annual report. Although inspired by annual reports the articles on Spain and Saint Pierre have drawn on several other sources. In future numbers we hope to continue similar studies and add from time to time*

*further items which will contribute towards a wider understanding of the apostolic work being done by members of the Congregation. If you agree with this policy, we would be grateful for any material which will enable us to develop it.*

*Another section which we hope to develop is "Documentation". The General Chapter of 1974 asked the General Administration to help the Confreres by indicating interesting and useful reading. To meet this demand we have tried to give a short appreciation of publications received and to add a list of books and articles of interest. We feel we may have overlooked many of these and so we would be grateful, if anyone would let us know when he notices a book or an article which he feels would be of special interest. May we also remind you of the long established rule in the Congregation that a copy of every book or article published by a member should be sent to the Generalate. Thank you.*

*You will notice that this number, 775, covers the whole period from January 1975 to March 1976. The intention from now on is to publish the General Bulletin at least once a year; more often only if the amount of material demands it.*

*I would like to end with a sincere word of thanks to all who have helped in the publication of this Bulletin. Because of the length of time covered, the work has not been easy.*

W. Wilfrid Gandy, C.S.Sp.  
Secretary General

Rome 31st March 1976



# **PART I – ADMINISTRATIVE ACTS AND DECISIONS**

## **ACTS OF THE HOLY SEE**

### **ERECTION OF NEW DIOCESES**

#### **Angola:**

- Henrique-de-Carvalho, cut off from the Diocese of Malanje;
- Novo Redondo, cut off from the Archdiocese of Luanda;
- Serpa Pinto, cut off from the Diocese of Silva Porto and Sá da Bandeira;
- Pereira de Eça, cut off from the Diocese of Sá da Bandeira, 10th August 1975.

### **RESIGNATION OF HOLY GHOST BISHOPS**

- Mgr. Georges Guibert, Bishop of Saint-Denis (Reunion), 19th February 1975.
- Mgr. Jean-Baptiste Fauret, Bishop of Pointe-Noire, 5th June, 1975.
- Mgr. Peter Kelleter, Bishop of Bethlehem, 5th July 1975.

### **NOMINATION OF BISHOPS**

- Mgr. Pierre Sagna, C.S.Sp., as Bishop of Saint-Louis of Senegal, 19th December 1974.
- Mgr. Paulino Livramento Evora, C.S.Sp., as Bishop of Santiago of Cabo Verde, 25th April 1975.

Mgr. Godefroid Mpwati, as Bishop of Pointe-Noire, 5th June 1975.

Mgr. Eduardo Muaca, Bishop of Malanje, as Coadjutor with right of succession to the Archbishop of Luanda, 10th August 1975. (He became Archbishop of Luanda on the 19th of December 1975 upon the resignation of Mgr. Manuel Nunes Gabriel).

Mgr. Enrico Dias Nogueira, Bishop of Sá da Bandeira, as Apostolic Administrator of the Diocese of Pereira de Eça, 10th August 1975.

Mgr. Zacarias Camuenho, Bishop of Novo Redondo, 10th August 1975.

Mgr. Manuel Franklin da Costa, Bishop of Henrique de Carvalho, 10th August 1975.

Mgr. Alexandre do Nascimento, Bishop of Malanje, 10th August 1975.

Mgr. Francisco Viti, Bishop of Serpa Pinto, 10th August 1975.

Mgr. Gilbert Aubry, Bishop of Saint-Denis (Reunion), 20th November 1975.

# **ADMINISTRATIVE ACTS OF THE GENERAL COUNCIL**

## **ELEVATION OF POLAND FROM VICE-PROVINCE INTO A PROVINCE**

The General Council has decided that:

The Vice-Province of Poland is erected into a Province as from 23rd October 1975. (24th October 1975).

## **ERECTION OF THE PROVINCE OF TRANS-CANADA**

The General Council has decided that:

The District of Ontario is erected as a Province as of 2nd February, 1976. The name of the new Province as well as the delimitation of its zone of influence is to be proposed to the General Council after agreement has been reached with the Province of Canada.

Father Michael Doyle who was elected Principal Superior, with the erection of the District as a Province in mind, is hereby named Provincial Superior for a term of office extending till 1st July 1978.

The members of the Congregation presently assigned to the District of Ontario will have to decide:

- either for definitive incorporation into the new Province which will then become their Province of origin;
- or for retention of membership in their present Province of origin, while continuing to work in the new Province.

So as to avoid any dispute in the future, every member of the District will make a written declaration of intent. The names of those who have chosen either for one solution or for the

other should be sent to the Generalate so that the necessary administrative changes can be made (11th December 1975).

Following further negotiations between the District of Ontario and the Province of Canada, the General Council:

1) takes note of the agreement between the "Province of Canada" and the District of Ontario, whereby the new Province will take as its official title "Province of Trans-Canada";

2) accepts the proposition which fixes the limits of the two Provinces not on geographical but on linguistic lines – the "Province of Canada" working among the French-speaking population and the "Province of Trans-Canada" among the English-speaking population; but,

3) requires that, if one of the Provinces is already established in a given area, the other Province will not undertake work in that area without a previous mutual agreement. (23rd January 1976)

With regard to the confreres working at the time in the District of Ontario, the General Council decides:

1) that the Fathers, whose names appear below, are, by their own request, attached to the Province of Trans-Canada, which thereby becomes their Province of origin, and thus lose their membership of the Province of Ireland:

Agnoli, Enzo	Fitzpatrick, Patrick
Boran, Patrick	Flanagan, Loughlin
Brosnan, Michael	Fleming, Peter
Byron, Sean	Garvey, Thomas
Carragher, Arthur	Geary, John
Cassidy, Louis	Gosson, James
Colleton, Edward	Graham, Edward
Connolly, Timothy	Grogan, Matthew
Corrigan, Colm	Hudson, Robert
Cunningham, John	Joyce, Richard
Doran, Dermot	Keena, Kieran
Doran, Patrick	Kelly, Bernard
Doyle, Michael	Kelly, Joseph
Fitzgerald, Gerald	Kelly, Timothy

Kennedy, Conor	O'Donohue, Patrick
Mackey, Michael	Quinn, Richard
Martin, Noel	Scott, Gerard
McCarthy, Gerard	Tannam, Gerard
McCormack, Nicholas	Troy, Michael
McGoldrick, Desmond	Wasser, Michael
Nolan, Nicholas	

2) that Father Knox Ian is, by his own request, attached to the Province of Trans-Canada, which thereby becomes his Province of origin, and thus loses his membership of the Province of Trinidad;

3) that a transfer certificate will be sent to each of the above mentioned Fathers;

4) that the other Fathers, at present assigned to the District of Ontario, remain assigned to the new Province while continuing to be members of their present Province of origin:

5) that all these decisions will take effect from 2nd February 1976. (23rd January 1976)

The history and the present state of the new Province are described in the last part of this issue of the General Bulletin.

## NOMINATIONS

### A – *Provincial Superior of:*

- Germany: Fr. Albert Claus, with effect from 7th February 1975
- Canada: Fr. Jean-Guy Gagnon, with effect from 25th August 1975
- Trinidad: Fr. Knolly Knox, with effect from 12th September 1975
- USA West: Fr. George Reardon, with effect from 15th March 1976

### B – *Principal Superior of:*

- Doumé: Fr. Wilhelmus de Jong, for a third term, with effect from 8th February 1974

Madagascar: Fr. Paul Roptin, with effect from 18th January 1975

Kabba: Fr. Rhéaume Saint-Louis, with effect from 1st March 1975

Kilimanjaro: Fr. Thomas P. Tunney, for a second term, with effect from 20th March 1975

Guadeloupe: Fr. Jean Pedrono, for a second term, with effect from 15th June 1975

Kenya: Fr. Paul Cunningham, for a second term, with effect from 1st July 1975

Ontario: Fr. Michael Doyle, for a second term, with effect from 1st July 1975

Southern Brazil: Fr. Winfried Urbanek, for a third term, with effect from 20th August 1975

Martinique: Fr. Gaston Gauthier, with effect from 30th August 1975

Auteuil: Fr. Joseph Balthasar, with effect from 1st September 1975

Amazonia: Fr. Joseph van Roy, for a second term, with effect from 21st October 1975

Bethlehem: Fr. Gerhard Steffen, for a second term, with effect from 17th November 1975

Mauritius: Fr. Jean Eon, for a second term, with effect from 31st December 1975

Reunion: Fr. Bernard Reniers, for a second term, with effect from 31st December 1975

Central Brazil: Fr. Petrus Josephus Wetzels, with effect from 23rd January 1976

Sierra Leone: Fr. Peter Newman, with effect from 16th March 1976

Bagamoyo: Fr. Joseph de Boer, with effect from 17th March 1976

*C – Superiors of the following Principal Communities:*

- Sidamo (Ethiopia): Fr. Edward Marchessault, with effect from 1st July 1975
- Generalate (Rome): Fr. Alphonse Gilbert, with effect from 24th September 1975
- French Seminary (Rome): Fr. Jean-Baptiste Savoie, with effect from 10th October 1975

*D – Other appointments:*

- Secretary General, Fr. Wilfrid Gandy, with effect from 1st September 1975
- Director of Information, Fr. William Crowley, with effect from 1st September 1975
- Procurator General to the Holy See, Fr. Matthew Farrelly, for a third term, with effect from 15th October 1975

**FIRST APPOINTMENTS**

**1975**

**Province of France:**

Frs. Bolle, Gilles	France (studies)	<i>Mass on the</i>	<i>5th</i>
Ducrot, Bernard	France (studies)	- - -	<i>2nd</i>
Fourdan, Joseph	Guadeloupe (3 yrs)	- - -	<i>4th</i>
Frioux, Louis-Marie	Bangui	- - -	<i>9th</i>
Fritsch, Emmanuel	Ethiopia	- - -	<i>10th</i>
Louradour, Jacques	France	- - -	<i>11th</i>
Meaudre, Emmanuel	France (studies)	- - -	<i>15th</i>
Meyer, Gérard	Senegal	- - -	<i>22nd</i>
Moal, Jean-Pol	Yaoundé (North Cameroun)	- - -	<i>23rd</i>
Muff, Daniel	France (studies)	- - -	<i>24th</i>
Ramaux, Dominique	France	- - -	<i>25th</i>
Verchere, Louis	Senegal	- - -	<i>30th</i>

**Province of Ireland:**

Frs. Kelly, Martin	Ethiopia	-	-	-	2nd
Kelly, Patrick J.	Ethiopia	-	-	-	11th
McDonagh, Martin J.	Ireland	-	-	-	15th
McNamara, Patrick G.	Brazil S. W.	-	-	-	17th
Stapleton, James	Ghana	-	-	-	22nd
Starken, Brian	Sierra Leone	-	-	-	25th

**Province of Spain:**

Frs. Aguillar Torner, José	Spain	-	-	-	4th
Lazaro Sanchez, Juan	Yaoundé (North Cameroun)	-	-	-	4th

**Province of England:**

Fr. Donnelly, Terence	Sierra Leone	-	-	-	17th
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**Province of Switzerland:**

Fr. Carron, André	Switzerland	-	-	-	17th
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**Province of U.S.A. East:**

Frs. Cottingham, David T.	Kilimanjaro	-	-	-	13th
McQuillan, Cornelius	Puerto Rico	-	-	-	14th
Massaro, Richard J.	Kilimanjaro	-	-	-	18th
Weiman, Melvin C.	U.S.A. East	-	-	-	19th
M. Spangenberg, George	Kilimanjaro				( <i>deacon</i> )

**Province of U.S.A. West:**

Frs. Bliven, Lance R.	Mexico	-	-	-	17th
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**Province of Trinidad:**

Fr. Theodore, John	Trinidad (studies)	-	-	-	6th
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**Province of Holland:**

Fr. Topper, Johannes	Bangui	-	-	-	11th
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**District of Kenya (East African Foundation):**

Fr. Monteiro, John	Kenya	-	-	-	29th
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**WITHDRAWAL FROM WORKS**

Sá da Bandeira: Mission of Omupanda has been confided to the Diocesan Clergy.

USA West: Parish of St. Joseph, Opelousas, Louisiana.

**ERECTION OF NOVITIATE**

In Angola, 23rd November 1975, at Huambo (Nova Lisboa).

# **CHANGES WITHIN THE SPIRITAN FAMILY**

## **CHANGES OF ADDRESS**

*USA East:* Rev. Provincial Superior, C.S.Sp.  
852 College Avenue  
Pittsburgh, PA 15232  
USA

*Trinidad:* Rev. Provincial Superior, C.S.Sp.  
St. Anthony's Church  
Morne Coco Road  
Petit Valley  
Trinidad

*Poland:* Rev. Provincial Superior, C.S.Sp.  
Misjonarze Duchy sw.  
ul. Kujawska 117  
85-152 Bydgoszcz  
Poland

*Auteuil:* Rev. Provincial Superior, C.S.Sp.  
12, rue du Père Mazurié  
Chevilly Larue  
F 94150 Rungis Principal  
France

*Central Brazil:* Rev. Principal Superior, C.S.Sp.  
C.P. 18  
35680 Itauna M. G.  
Brazil

*Canada:* Rev. Provincial Superior, C.S.Sp.  
9110 Avenue Papineau  
Montreal (H2M 2C8) Quebec  
Canada  
Tel.: (514) 384-5238 or 384-5239

## CONSECRATION TO THE APOSTOLATE

### First Profession

#### Three-year vows

at *Kilshane* (Ireland), on 8th September 1974;

Carling, James Joseph, born 4th March 1953, in Barrow-in-Furness, (Lancaster)

Turley, Charles Bernard, born 11th March 1955, in Barrow-in-Furness, (Lancaster)

(both from the English Province)

at *Castrillo de la Vega* (Spain), on 8th September 1974;

Aguilar Torner, José, born 27th March 1944, in Seville, (Seville)

Ayanz Otano, Juan Antonio, born 27th September 1955, in Reta, (Pampeluna)

Cardenas Martinez, Antonio, born 3rd February 1954, in La Palma del Condado, (Huelva)

Ferrero Lopez, Vicente, born 17th March 1954, in Santa Eulalia de Tabara, (Zamora)

Franco Fernandez, Antonio, born 7th February 1948, in Cordoba, (Cordoba)

Freijo Canosa, Rogelio, born 5th December 1951, in Alba, (Pontevedra)

Huerta Real, Antonio Andres, born 13th June 1947, in Madrid, (Madrid)

Lazaro Sanchez, Juan, born 25th October 1950, in Montanchez, (Caceres)

Mora Artigues, Juan Angel, born 31st May 1955, in Fernando Po, (Fernando Po)

Rico Martin, Amadeo, born 3rd February 1955, in Santiago de Chili, (Santiago)

Sanchez Arias, Juan, born 20th September 1951, in Lugo,  
(Lugo)

at *Silva-Barcelos (Portugal)*, on 29th September 1974;

Faria Souto, Manuel Fernando, born 4th January 1955, in  
Outeiro-Navais (Braga)

Martins Da Costa, José, born 14th September 1953, in  
Sordelo Paredes, (Porto)

Sa Tavares de Medeiros, Agostinho, born 16th February  
1953, in San Antonio (Ponte Delgarda), (Angra de He-  
roismo)

at *Usa River (Tanzania)*, on 31st December 1974;

Mbuya, Levinius James, born 13th November 1952, in Ki-  
lema-Vunjo, (Moshi)

Monteiro, John Capistrano, born 28th March 1923, in As-  
solna, (Goa)

Mroso, Christian Valerian, born 18th May 1952, in Ma-  
shati-Rombo, (Moshi)

Shauri, Vincent, born 16th September 1952, in Mashati-  
Rombo, (Moshi)

Tarimo, Thomas, born 13th January 1953, in Uru, (Moshi)

at *Madrid (Spain)*, on 3rd March, 1975;

Santo Domingo Herrera, Gabino, born 7th August 1947, in  
Alberite-Logrono, (Calahorra y La Calzada-Logrono)

at *Cupertino, California (U.S.A.)*, on 2nd August 1975;

Grey, Michael Thomas, born 17th June 1952, in Oakland,  
California, (Oakland), Province of United States West

at *Oakland, California (U.S.A.)*, on 3rd August 1975;

Suazo, Br. Michael E., born 29th November 1953, in Oak-  
land, California, (Oakland), Province of United States  
West

at *Denison, Texas (U.S.A.)*, on 3rd August 1975;

Fitzgerald, Br. John R., born 3rd October 1946, in Deni-  
son, Texas, (Dallas), Province of United States West

at *Pittsburgh (U.S.A.)*, on 2nd September 1975;

Andrie, Dennis Richard, born 24th June 1952, in Minneapolis, Minnesota, (St. Paul and Minneapolis)

McCloskey, James Patrick, born 16th March 1952, in Philadelphia, Pennsylvania, (Philadelphia)

McDermott, Christopher Harding, born 12th October 1951, in Worcester, Massachusetts, (Worcester)

Martinez, Ramon Alberto, born 18 September 1936 in Mayaguez (Ponce, Puerto Rico)

(All four from the Province of the United States East)

at *Montigny-les-Cormeilles (France)*, on 6th September 1975;

Lichtle, Br. André, born 15th September 1949, in Soultzmatt, (Strasbourg)

Verchere, Louis, born 24th April 1944, in Fleury-la-Montagne, (Autun)

at *Kilshane (Ireland)*, on 8th September 1975;

Carroll, Patrick, born 1st March 1956, in Newry, Co. Down, (Dromore)

Hogan, Mark, born 6th February 1953, in Dublin, (Dublin)

Nolan, Patrick, born 12th July 1952, in Dublin, (Dublin)

Smith, Terrence, born 11th January 1948, in The Park, Co. Dublin, (Meath)

at *Bydgoszcz (Poland)*, on 8th September 1975;

Samsel, Br. Damian, born 1st June 1945, in Lipowiec, (Warminska-Olsztyn)

at *Strasbourg (France)*, on 20th September 1975:

Brehm, Claude, born 7th May 1950, in Mulhouse, (Strasbourg)

at *Silva-Barcelos (Portugal)*, on 28th September 1975:

Novais Ferreira, Manuel Martins, born 7th November 1956, in Maciera-Barcelos, (Braga)

Sampaio Azevedo, Manuel Antonio, born 6th October 1956, in Sao Bartolomeu do Mar, (Braga)

Silva Andrade, Benjamin, born 1st May 1956, in Capareços-Barcelos, (Braga)

Souto Coelho, José Luis, born 13th February 1956, in Galogos, Santa Maria, (Braga)

### One-year vows

at *Awo-Omama (Nigeria)*, on 30th September 1974:

Akude, Sylvester, born in 1952, in Abatete, (Onitsha)

Chukwuelobe, Matthew, born 27th February 1951, in Jos, (Jos)

Egbe, Innocent, born 27th December 1951, in Aba, (Umua-hia)

Ezeogu, Ernest Jude, born 13th March 1952, in Port Harcourt, (Port Harcourt)

Igboayaka, Sylvester, born 11th September 1952, in Awo Idemili, (Owerri)

Ihenebo, Godfrey, born in 1950, in Enyiogugu, (Owerri)

Óchuonu, Boniface, born 30th December 1937, in Ozubulu, (Onitsha)

Ofoegbu, Bartholomew, born 10th November 1947, in Orlu, (Owerri)

Oparah, Anthony, born 28th April 1948, in Enyiogugu, (Owerri)

at *Awo-Omama (Nigeria)*, on 21st September 1975:

Chiene, Gabriel, born in 1952, in Emene, (Enugu)

Ibe, Francis, born in 1951, in Adazi, (Onitsha)

Ibe, Sabinus, born in 1946, in Obiangwu, (Owerri)

Ibegbu, Jude, born in 1954, in Uli, (Owerri)

Mbogu, Christopher, born in 1952, in Okija, (Onitsha)

Nebuwa, Emmanuel, born in 1952, in Abatete, (Onitsha)

Nweke, Norbert, born in 1951, in Nise, (Onitsha)

Ogumere, Augustine, born in 1946, in Ejemekwuru, (Owerri)

Okafor, Peter, born in 1951, in Ukpor, (Onitsha)

Okenyi, David, born in 1951, in Imileke, (Enugu)  
 Okwara, Raphael, born in 1953, in Isiekenesi, (Owerri)  
 Onwualu, Augustine, born in 1954, in Oba, (Onitsha)

### **Vows for eight Months**

at *Kimmage, (Ireland)*, on 25th January 1975:

Frain, John Christopher, born 15th May 1953, in Ballaghadreen, Co. Roscommon, (Achonry)

### **Renewal of Vows**

**The following made their Consecration to the Apostolate:**

#### **Three-year vows:**

at *Kimmage (Ireland)*, on 8th September 1974: Brehony, Eamon; Browne, John; Carr, Brendan; Carroll, Sean; Chadwick, Timothy; Cleary, William; Conaty, Peter; Conboy, Raymond; Corr, Laurence; Fitzpatrick, Patrick; Foley, James; Forkin, Dermot; Hurley, Daniel; Jackson, John; de Leis, John; Naughton, Austin; Olin, Richard; Reidy, Colm; Skinnader, John; Spillane, James.

at *Curepe (Trinidad)*, on 8th September 1974: McPhillip, Lenox Rudolph.

at *Serabu (Sierra Leone)*, on 8th September 1974: O'Toole, Brian Patrick.

at *Pujehun (Sierra Leone)*, on 8th September 1974: Murphy, Paul Anthony.

at *Pendembu (Sierra Leone)*, on 8th September 1974: Maher, Brian.

at *Banjul (Gambia)*, on 8th September 1974: Foran, Richard.

at *Kasiya (Zambia)*, on 8th September 1974: Aguiar, Arnold.

at *Aldenham Grange (England)*, on 23rd September 1974: Fulton, Brian.

at *Blackrock (Ireland)*, on 1st May 1975: Robinson, Denis.

- at *Nairobi (Kenya)*, on 8th September 1975: O'Connell, James Joseph.
- at *Kimmage (Ireland)*, on 8th September 1975: Crowe, Martin; Frain, John; Hegarty, Denis; Jennings, Joseph; Kavanagh, Oliver; Kennedy, Michael; Marron, Cyril; Moynihan, Noel; O'Brien, Gerard; O'Connell, James; Owens, James; Reynolds, Raymond; Rowan, Martin; Ryan, Oliver.
- at *Aldenham Grange (England)*, on 8th September 1975: Fogarty, John and O'Mahony, Brian, (Ireland)
- at *Blackrock (Ireland)*, on 8th September 1975: Raftery, Peter; Wallace, Patrick.
- at *Chevilly (France)*, on 15th October 1975: Keiflin, Brother Claude.
- at *Fort-de-France (Martinique)*, on 18th October 1975: Nosal, Brother Felicien.
- at *Sèvres (France)*, on 27th October 1975: Carre, Jean-Yves.

### **Two-year vows:**

- at *Aldenham Grange (England)*, on 23rd September 1974: Smith, Colin.
- at *Rome*, on 15th October 1975: Boillat, Brother Maurice.

### **One-year vows:**

- at *Gengema (Sierra Leone)*, on 14th July 1974: Donnelley Terence.
- at *Kimmage (Ireland)*, on 8th September 1974: Callery, John; Hanna, Conleth; Kinsella, Sean J.; Palmer, Patrick; Wallace, Patrick.
- at *Long Island City (U.S.A.)*, on 8th September 1974: Burke, Patrick; Flanagan, James. (Ireland)
- at *Serabu (Sierra Leone)*, on 8th September 1974: Reynolds, Raymond.
- at *Aldenham Grange (England)*, on 14th September 1974: Conroy, Michael; Mulcahy, Eamonn; Rooney, Hugh.



- at *Bibey (Cameroun)*, on 10th October 1974: Keiflin, Brother Claude.
- at *Salete (Brazil)*, on 2nd February 1975: Iwashita, Pedro.
- at *San Antonio (U.S.A. West)*, on 19th July 1975: Broussard, Brother Gregory.
- at *Loliondo (Tanzania)*, on 21st August 1975: Patten, Patrick A.
- at *Sainte-Marie*, on 1st September 1975: Cousseau, Victor.
- at *Port-Bergé (Madagascar)*, on 4th September 1975: Chene, Gérard.
- at *Port of Spain (Trinidad)*, on 7th September 1975: Ragoonath, Maurice.
- at *Kimmage (Ireland)*, on 8th September 1975: Basquel, Thomas; Flynn, Edward Anthony; Foody, Michael John; Glynn, Joseph Patrick; Hanna, Brendan Conleth; O'Donnell, Ciaran Patrick; Troy, Brian.
- at *Awomamma (Nigeria)*, on 21st September 1975: Azuinye, Eugene; Emefu, Anthony; Iloghalu, Eugene; Umunnakwe, Martin.
- at *Awomamma (Nigeria)*, on 25th September 1975: Akubueze, Timothy; Anukanti, Columbus; Anyanwu, Innocent; Ekweokporo, Samuel; Ezewudo, Gabriel; Iwuala, Hippolytus; Iwuchukwu, Oliver; Njoku, Kevin; Obinnah, Augustine; Odinkemelu, Luke; Oduokike, Basil; Onuora, Felix; Onwuemelie, Michael.
- at *Awomamma (Nigeria)*, on 30th September 1975: Akude, Sylvester; Chukwuelobe, Matthew; Egbe, Innocent; Ezeogu, Ernest; Igboayaka, Sylvester; Ihenebo, Godfrey; Ochuonu, Boniface; Ofoegbu, Bartholomew; Oparah, Anthony; and Uguwu, Brother Linus.
- at *Chevilly (France)*, on 4th October 1975: Boulbin, Guy.
- at *Koulamoutou (Gabon)*, on 28th October 1975: Krall, Brother Jean-Michel.
- at *Kimmage (Ireland)*, on 15th November 1975: Kinsella, John.

at *Saint-Gervais (France)*, on 23rd November 1975: Fangoo, Brother Marcel.

at *Lisbon (Portugal)*, on 8th December 1975: Gomes, José Antonio.

at *Viana (Portugal)*, on 8th December 1975: Mesquita de Carvalho, Antonio.

**For six months:**

at *Saint-Paul-de-Léon (France)*, on 7th July 1975: Bolle, Gilles; Moal, Jean-Pol; Muff, Daniel.

**For three months:**

at *Bambari (Central African Republic)*, on 8th September 1975: Jacobé, Brother, René.

**For two months:**

at *San Antonio (U.S.A. West)*, on 19th July 1975: Preininger, Thomas J.; Seiter, Charles D.

**Renewal of Engagements**

**The following renewed their engagements:**

**For one year:**

at *Gemert (Holland)*, on 13th September 1975: Gottensbos, Leonardus; ten Haaf, Josephus; de Jong, Albertus; Topper, Wilhelmus; Vernooy, Cornelius.

**Perpetual Consecration**

**The following made their Perpetual Consecration to the Apostolate:**

at *Long Island City (U.S.A.)*, on 8th September 1974: Duggan, Brendan, (Ireland)

at *Kimmage (Ireland)*, on 8th September 1974: Walker, Breifne.

at *Hamm (England)*, on 5th November 1974: Corbe, Armin.

- at *Radlett (England)*, 8th December 1974: Donnelly, Terence.
- at *Nova Lisboa (Angola)*, on 12th February 1975: Gole, Jacinto.
- at *Kimmage (Ireland)*, on 3rd March 1975: Gallagher, Seamus; McNally, Sean; O'Brien, John Joseph.
- at *Rome (Generalate)*, on 14th March 1975: Dick, Anton (Trinidad)
- at *Chevilly (France)*, on 15th March 1975: Carron, André (Switzerland), Fourdan, Joseph; Frioux, Louis-Marie; Guichard, Bernard; Meaudre, Emmanuel; Meyer, Gérard; Ramaux, Dominique.
- at *Detroit (U.S.A.)*, on 27th March 1975: Dexel, David Robert.
- at *Ihiala (Nigeria)*, on 18th May 1975: Chilaka, Titus; Dike Peter; Edeh, Emmanuel; Ezeani, Alexander; Maduh, Issac; Odiaka, Aloysius.
- at *Nova Lisboa (Angola)*, on 7th June 1975: Benedito, Brother Roberto.
- at *Pittsburgh (U.S.A.)*, on 12th June 1975: Spangenberg, George.
- at *Brazzaville-Ouenzé (Congo)*, on 17th August 1975: Legoupil, Brother Marcel.
- at *Usa River (Tanzania)*, on 22nd August 1975: Murtha, Brother Ambrose.
- at *Saint-Alexandre (Canada)*, on 22nd August 1975: Theriault, Berthier.
- at *San Antonio (U.S.A.)*, on 29th August 1975: Preininger, Thomas; Seiter, Charles.
- at *Kimmage (Ireland)*, on 8th September 1975: Palmer, Patrick Thomas.
- at *Gemert (Holland)*, on 15th September 1975: Topper, Johannes.
- at *Barcelos (Portugal)*, on 20th September 1975: Teixeira Correia, Manuel.

- at *Chevilly (France)*, on 11th October 1975: Bolle, Gilles; Moal, Jean-Pol; Muff, Daniel; and Bongrand, Brother Jean-Pierre.
- at *Colombey (Switzerland)*, on 25th October 1975: Coppex, Jacques.
- at *Bakala (Central African Republic)*, on 23rd November 1975: Jacobe, Brother René.
- at *Lisbon (Portugal)*, on 8th December 1975: Cardoso, Francisco; Souto Coelho, João Baptista.
- at *Fraião-Braga (Portugal)*, on 8th December 1975: Miranda Ferreira, Eduardo.

## MINISTRIES AND ORDERS

### Lectors:

- at *Kipalapala (Tanzania)*, on 14th January 1974, by Most Rev. Nicodemo Hhando, Bishop of Mbulu:  
Chuwa, Paul.
- at *Castrillo de la Vega (Burgos, Spain)*, on 21st January, by Father Waldo Garcia, Provincial of Spain:  
Barbosa, Armindo (Formerly Brother Antonio).
- at *Kimmage (Ireland)*, on 5th March 1974, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
McDonagh, Martin.
- at *Kimmage (Ireland)*, on 4th December 1974, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Foody, Michael; Kingston, John; Palmer, Patrick; Walker, Breifne.
- at *Kipalapala (Tanzania)*, on 19th January 1975, by Most Rev. Nestor Timanywa, Bishop of Bukoba:  
Kundy, Liberatus; Macha, Daniel; Minde Aloyse.

at *Kimmage (Ireland)*, on 17th February 1975, by Most Reverend Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:

Carroll, Sean; Flanagan, James; Flynn, Edward; Moynihan, Noel; O'Boyle, Anthony; Naughton, Augustin; O'Brien, John.

at *Kimmage (Ireland)*, on 29th October 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:

Hegarty, Denis; Foran, Richard; Maher, Brian; Murphy, Paul; O'Connell, James; O'Mahony, Brian; O'Toole, Brian; Raftery, Peter; Reynolds, Raymond; Rowan, Martin; Smyth, Brendan.

#### **Lectors and Acolytes:**

at *Kimmage (Ireland)*, on 25th July 1974, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:

Dick, Anton (Trinidad)

at *Bensberg (Germany)*, on 19th January 1975, by Most Rev. Hubert Luthe, Auxiliary Bishop of Cologne:

Corbe, Armin.

at *Riverside (U.S.A.)*, on 5th March 1975, by Father George A. Harcar, Provincial of United States West:

Hassel, Brother Robert.

at *Chevilly (France)*, on 7th March 1975, by Most Rev. Yves Bescond, Auxiliary Bishop of Corbeil:

Frioux, Louis-Marie.

at *San Antonio (U.S.A.)*, on 17th April 1975, by Father George A. Harcar, Provincial of United States West:

Burns, Robert; Gradillas, Arnulfo; Granger James.

at *Kimmage (Ireland)*, on 29th October 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:

Aguiar, Arnold; Basquel, Thomas; Glynn, Joseph; Kinsella, Sean.

at *Limbou* (Canada), on 25th January 1976, by Mgr. Adolphe Proulx, Bishop of Hull:  
Theriault, Berthier.

### **Acolytes:**

at *Clonliffe College* (Ireland), on 21st December 1973, by Most Rev. Joseph A. Carroll, Auxiliary Bishop of Dublin:  
Kelly, Martin; Starcken, Brian.

at *Awomamma* (Nigeria), on 10th October 1974, by Most Rev. Mark Unegbu, Bishop of Owerri:  
Chilaka, Titus; Dike, Peter; Edeh, Emmanuel; Ezeani, Alexander; Maduh, Issac; Odiaka, Aloysius.

at *Kimmage* (Ireland), on 4th December 1974, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Fallon, John; Kilcrann, John; McEvoy, John.

at *Kipalapala* (Tanzania), on 19th January 1975, by Most Rev. Nestor Timanywa, Bishop of Bukoba:  
Chuwa, Paul.

at *Kimmage* (Ireland), on 17th February 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Flynn, Edward; O'Brien, John.

at *Barcelos* (Portugal), on 21st September 1975, by Most Rev. Francisco Maria da Silva, Archbishop of Braga:  
Cardoso, Francisco.

at *Kimmage* (Ireland), on 29th October 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Carroll, Sean; Foody, Michael; Kingston, John; Moynihan, Noel; Naughton, Austin; O'Boyle, Anthony; Palmer, Patrick; Walker, Breifne.

### **Deacons:**

at *Barcelona* (Spain), on 5th January 1974, Fernandes Barbosa, Armindo.

- at *Kimmage (Ireland)*, on 13th March 1974, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
McNamara, Patrick.
- at *Madrid (Spain)*, on 2nd February 1975, by Most Rev. Agostinho de Moura, C.S.Sp., Bishop of Portalegre-Castelo Branco (Portugal):  
Aguilar Torner José, Lazaro Sanchez, Juan.
- at *Hamm (Germany)*, on 2nd February 1975, by Most Rev. Reinhard Lettmann, Auxiliary Bishop of Münster:  
Corbe, Armin.
- at *the French Seminary (Rome)*, on 16th March 1975, by Most Rev. Giovanni Benelli, Titular Bishop of Tusuro:  
Dick, Anton (Trinidad)
- at *Kimmage (Ireland)*, on 19th March 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Duggan, Edmund Brendan; Gallagher, James Albert;  
McNally, Sean Damian; O'Brien John Joseph.
- at *Chevilly (France)*, on 22nd March 1975, by Most Rev. Jean Orchamp, Bishop of Angers:  
Carron, André (Switzerland); Fourdan, Emmanuel; Meyer, Gérard; Moal, Jean-Pol; Ramaux, Dominique; Frioux, Louis-Marie; Guichard, Bernard; Meaudre, Emmanuel.
- at *Chicago (U.S.A.)*, on 5th April 1975, by Most Rev. Alfred Abramowicz, Auxiliary Bishop of Chicago:  
Cottingham, David T.; Crowley, Timothy M.; Dixel, David R.; O'Neill, Michael F.
- at *Chevilly (France)*, on 14th June 1975, by Most Rev. Robert de Provençères, Bishop of Créteil:  
Cascaro, Patrick.
- at *Pittsburgh (U.S.A.)*, on 14th June 1975, by Most Rev. Anthony G. Bosco, Auxiliary Bishop of Pittsburgh:  
Spangenberg, George J.

- at *Usa River (Tanzania)*, on 26th July 1975, by Most Rev. Denis Durning, C.S.Sp., Bishop of Arusha:  
 Chuwa, Paul.
- at *Onitsha (Nigeria)*, on 27th July 1975, by Most Rev. Francis A. Arinze, Archbishop of Onitsha:  
 Chilaka, Titus; Dike, Peter; Ezeani, Alexander; Madu, Isaac; Odiaka, Aloysius.
- at *Uden (Holland)*, on 20th September 1975, by Most Rev. Johannes Bluysen, Bishop of s'Hertogenbosch:  
 Topper, Johannes.
- at *Enugu (Nigeria)*, on 21st September 1975, by Most Rev. Godfrey Okoye, C.S.Sp., Bishop of Enugu:  
 Edeh, Emmanuel.
- at *Barcelos (Portugal)*, on 21st September 1975, by Most Rev. Francisco Maria da Silva, Archbishop of Braga:  
 Teixeira Correia, Manuel.
- at *Colombey (Switzerland)*, on 25th October 1975, by Most Rev. Nestor Adam, Bishop of Sion:  
 Coppex, Jacques.
- at *Bouveret (Switzerland)*, on 8th December 1975, by Most Rev. Jean Sauvage, Bishop of Annecy:  
 Moulin, Brother Hugues.

### **Priests:**

- at *Kimmage (Ireland)*, on 9th June 1974, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
 Stapleton, James.
- at *Kilmurray (Ireland)*, 16th June 1974, by Most Rev. Dominic Joseph Conway, Bishop of Elphin:  
 McDonagh, Martin.
- at *Ballycorick (Ireland)*, on 18th June 1974, by Most Rev. Michael Harty, Bishop of Killaloe:  
 Kelly, Martin Anthony.



- at *Loughmacrory (Ireland)*, on 7th September 1974, by Most Rev. Francis Lenny, Auxiliary Bishop of Armagh:  
Kelly, Patrick.
- at *Kilmacormac (Ireland)*, on 21st September 1974, by Most Rev. John McCormack, Bishop of Meath:  
Starcken, Brian.
- at *Kimmage (Ireland)*, on 18th December 1974, by Most Rev. Alan Charles Clark, Auxiliary Bishop of Northampton (England):  
McNamara, Patrick.
- at *Governador Valadares (Brazil)*, 20th February 1975, by Most Rev. Herminio Malzone Hugo, Bishop of Governador Valadares:  
Bakker, Johannes (Brother Cleophas, Holland).
- at *Madrid (Spain)*, on 2nd March 1975, by Most Rev. José Maria Larrauri, Auxiliary Bishop of Pamplona:  
Aguillar Torner, José; Fernandes Barbosa, Armindo; Lazaro Sanchez, Juan.
- at *Kimmage (Ireland)*, on 8th June 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Gallagher, James Albert; McNally, Sean Damian; O'Brien, John Joseph.
- at *Chevilly (France)*, on 14th June 1975, by Most Rev. Robert de Provençères, Bishop of Créteil:  
Louradour, Charles.
- at *Pittsburgh (U.S.A.)*, on 14th June 1975, by Most Rev. Anthony G. Bosco, Auxiliary Bishop of Pittsburgh:  
Cottingham, David T.; McQuillan, Cornelius; Massaro, Richard J.; Weiman, Melvin C.
- at *Châtenay-Malabry (France)*, on 21st June 1975, by Most Rev. Jacques Delarue, Bishop of Nanterre:  
Ducrot, Bernard.

- at *Cappamore (Ireland)*, on 21st June 1975, by Most Rev. Joseph Whelan, C.S.Sp., Titular Bishop of Tres Tabernae:  
Duggan, Brendan Edward.
- at *Bouveret (Switzerland)*, on 21st June 1975, by Most Rev. Bernard Panafieu, Auxiliary Bishop of Annecy:  
Carron, André.
- at *Fleury-la-Montagne (France)*, on 22nd June 1975, by Most Rev. Armand François Le Bourgeois, Bishop of Autun:  
Verchère, Louis.
- at *Mulhouse (France)*, on 28th June 1975, by Most Rev. Michel Bernard, former Bishop of Nouakchott:  
Muff, Daniel.
- at *Zetting (France)*, on 29th June 1975, by Most Rev. Pierre Sagna, Bishop of Saint-Louis-du-Sénégal:  
Meyer, Gérard.
- at *Havre (France)*, on 29th June 1975, by Most Rev. Michel Saudreau, Bishop of Havre:  
Bolle, Gilles.
- at *Lons-le-Saunier (France)*, 29th June 1975, by Most Rev. Claude Flusin, Bishop of Saint-Claude:  
Ramaux, Dominique.
- at *Vatican City (Rome)*, on 29th June 1975, by Our Holy Father Pope Paul VI:  
Dick, Anton (Trinidad)
- at *Saint-Paul-de-Léon (France)*, on 6th July, by Most Rev. Francis Barbu, Bishop of Quiper:  
Moal, Jean-Pol.
- at *Cleguerrec (France)*, on 6th July 1975, by Most Rev. Pierre-Auguste Boussard, Bishop of Vannes:  
Fourdan, Joseph.

- at *Tarascon (France)*, on 3rd August 1975, by Most Rev. Charles de Provenchères, Archbishop of Aix-en-Provence:  
Fritsch, Emmanuel.
- at *Brouzils (France)*, on 15th August 1975, by Most. Rev. Charles Paty, Bishop of Luçon:  
Frioux, Louis-Marie.
- at *Bois-d'Oingt (France)*, on 20th September 1975, by Most Rev. Louis Boffet, Auxiliary Bishop of Lyon:  
Meaudre, Emmanuel.
- at *Barcelos (Portugal)*, on 21st September 1975, by Most Rev. Francisco Maria da Silva, Archbishop of Braga.  
Oliveira Martins, Luis.
- at *Hillegom (Holland)*, 28th September 1975, by Most Rev. Antonius Maanicus, C.S.Sp., Bishop of Bangassou:  
Topper, Johannes.
- at *Dallas (U.S.A.)*, on 29th November 1975, by Most Rev. Thomas Tschoepe, Bishop of Dallas:  
Seiter, Charles D.
- at *Port Huron (U.S.A.)*, on 6th December 1975, by Most Rev. Walter J. Schoenherr, Auxiliary Bishop of Detroit:  
Preininger, Thomas J.

## OUR DEAD - 1974

<i>Name</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
Vaz, Fr. Joaquim . . . . .	1st January	Portugal	57
David, Fr. Philippe . . . . .	2nd -	Congo	53
Duxbury, Fr. Robert . . . . .	5th -	England	59
Dentenner, Br. Seraphinus . . .	9th -	Holland	71
Galopeau, Fr. Jean . . . . .	24th Feb.	Martinique	71
Williams, Fr. Francis . . . . .	2nd March	U.S.A. East	83
Landy, Fr. Joseph E. . . . .	2nd -	U.S.A. East	68
Fernandes, Br. Claver . . . . .	4th -	Kenya	93
Simon, Fr. Irénée . . . . .	11th -	Martinique	75
Manning, Fr. James . . . . .	13th -	U.S.A. East	66
De Gouy, Fr. . . . .	23rd -	Gabon	42
Haley, Fr. Henry . . . . .	29th -	U.S.A. West	59
Jacobs, Br. Petrus . . . . .	4th April	Auteuil	57
Devenish, Fr. Kevin . . . . .	9th -	Trinidad	67
Kern, Fr. Emil . . . . .	13th -	Germany	81
Fonseca, Br. Arnaldo . . . . .	21st -	Portugal	96
Strubel, Br. Claude . . . . .	22nd -	France	81
Hügi, Br. Amandus . . . . .	24th -	France	89
Leperdriel, Fr. Adrien . . . . .	29th -	Bangui	76
Morvan, Fr. Jean-Marie . . . . .	30th -	France	67
Martin-Martnière, Fr. Marcel . .	1st May	France	76
Le Bris, Fr. Louis . . . . .	4th -	France	75
Brauers, Fr. Wilhelm . . . . .	5th -	Germany	63
Braud, Fr. Raymond . . . . .	23rd -	France	60
McGlade, Fr. John . . . . .	8th June	U.S.A. East	83
Le Retraite, Fr. Louis . . . . .	12th -	France	89
Miedema, Fr. Johannes . . . . .	17th -	Bagamoyo	52
Evers, Fr. Antonius . . . . .	18th -	Doumé	48
Auffray, Br. Luc . . . . .	21st -	France	75
Ramos, Br. João Evangelista . .	26th -	Luanda	65
Kilbride, Fr. James T. . . . .	2nd July	U.S.A. East	71
Hanicheck, Fr. Joseph T. . . . .	11th -	U.S.A. West	65
Vandecapelle, Fr. Marcel . . . .	13th -	Belgium	55
Van Engelen, Br. Donatus . . . .	13th -	Holland	61
Regan, Fr. Peter . . . . .	16th -	Ireland	78
Lemahieu, Fr. Maurice . . . . .	23rd -	Kongolo	53
Ritt, Fr. Georges . . . . .	24th -	France	65
Le Névé, Fr. Pierre . . . . .	3rd August	Sénégal	73

<i>N a m e</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
Quenet, Fr. Alexis . . . . .	5th August	France	65
Le Gallic, Br. Armel . . . . .	9th -	France	71
O'Sullivan, Fr. Brendan P. . . . .	31st -	Ireland	48
Hewitt, Fr. Patrick . . . . .	7th Sept.	Ireland	74
Vroemen, Fr. Henricus . . . . .	12th -	Congo	57
Morel, Br. Ambroise . . . . .	15th -	France	79
Ludwitzki, Br. Mamertus . . . . .	19th -	Kenya	66
Mroz, Fr. Walter S. . . . .	20th -	U.S.A. East	57
De Rooy, Fr. Alfons . . . . .	23rd -	Bethlehem	54
Carlet, Fr. Marcel . . . . .	27th -	France	70
Maguire, Fr. Thomas A. . . . .	28th -	Ireland	76
Horber, Fr. Jacques . . . . .	29th -	Kenya	93
Grosse, Fr. Francis . . . . .	23rd Oct.	Yaoundé	55
Cohal, Fr. Pierre . . . . .	24th -	France	74
Dejonckheere, Br. Crispinus . . . . .	25th -	Belgium	64
Pereira D'Ascensão, Br. Lucas . . . . .	5th Nov.	Portugal	65
Le Bouar, Br. Delphin . . . . .	6th -	France	65
Marie, Mgr. Alfred . . . . .	8th -	Guiana	75
Macken, Fr. James . . . . .	10th -	Ireland	69
Zuber, Fr. Joseph . . . . .	18th -	France	85
Le Gouill, Fr. Jean-Guillaume . . . . .	18th -	Luanda	74
Barrett, Fr. James . . . . .	19th -	Ireland	67
McCarthy, Fr. Alexander . . . . .	20th -	Kenya	54
Le Bourhis, Fr. Pierre . . . . .	5th Dec.	France	64
Jenvrin, Fr. Maurice . . . . .	11th -	France	79
Weiss, Fr. Edouard . . . . .	16th -	France	71
Fitzsimmons, Fr. Joseph . . . . .	17th -	England	65
Schmitz, Br. Salmanus . . . . .	24th -	Germany	87
Nicol, Br. Théodore . . . . .	28th -	France	75

## OUR DEAD - 1975

<i>N a m e</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
Horkenbach, Fr. Hermann J. .	11th Jan.	Germany	80
Arends, Fr. Henricus . . . . .	18th -	Holland	62
Smulders, Br. Augustinus . . . . .	24th -	Holland	62
Van Nies, Br. Pascalis . . . . .	29th -	Senegal	55
Goldenberg, Br. Delphinus . . .	2nd Feb.	Bagamoyo	68
Troadec, Fr. Jean François . . .	14th -	France	66
O'Toole, Fr. James . . . . .	21st -	Ireland	70
Stegel, Fr. Louis . . . . .	24th -	Martinique	55
Nerenhausen, Fr. Edouard . . .	25th -	Belgium	63
Liénard, Fr. Léon . . . . .	28th -	Martinique	53
Loric, Br. Emmanuel . . . . .	2nd March	Cameroun	59
De Hass, Br. Eligius . . . . .	6th -	Switzerland	76
Corcoran, Fr. Timothy . . . . .	10th -	Trinidad	52
Van Croonenburg, Fr. Jo- hannes . . . . .	14th -	Holland	69
Kranitz, Fr. André . . . . .	21st -	France	82
Le Dortz, Fr. Abel . . . . .	25th -	France	71
Wendling, Fr. Charles . . . . .	26th -	Luanda	73
Nolan, Fr. Thomas . . . . .	29th -	Ireland	88
Van Dijk, Br. Modestus . . . . .	4th April	Doumé	62
Winter, Fr. Johannes . . . . .	5th -	Sá da Bandeira	59
Roach, Fr. Clement . . . . .	11th -	U.S.A. East	73
Husson, Fr. Paul . . . . .	21st -	France	58
Fayet, Fr. Auguste . . . . .	29th -	France	84
Michel, Fr. Laurent . . . . .	10th May	France	70
Brenac, Fr. Henri . . . . .	14th -	France	75
O'Connor, Fr. John Joseph . . .	18th -	Sierra Leone	35
Collette, Fr. Alfred . . . . .	24th -	Guadeloupe	77
Schindlery, Br. David . . . . .	24th -	U.S.A. East	90
Scheerder, Fr. Henricus . . . . .	26th -	Holland	76
Monteil, Fr. Alfred . . . . .	28th -	U.S.A. East	75
Grimm, Fr. Marcel . . . . .	2nd June	Yaoundé	54
Fusan, Fr. Sylvester . . . . .	17th -	U.S.A. East	64
Bronner, Fr. Emile . . . . .	23rd -	Reunion	57
Meyer, Fr. Jérôme . . . . .	1st July	France	72
Mader, Fr. Marcel . . . . .	2nd -	Yaoundé	76
Philippi, Fr. Albert . . . . .	4th -	Luanda	74
Siegel, Fr. Lucien . . . . .	4th -	France	63

<i>N a m e</i>	<i>Date of Death</i>	<i>Province or District</i>	<i>Age</i>
Janczuk, Fr. John . . . . .	15th July	U.S.A. East	77
Dugon, Fr. Robert . . . . .	17th -	Guadeloupe	72
Burke, Fr. Michael Martin . . . . .	21st -	Ireland	25
Martineau, Fr. Henri . . . . .	24th -	France	66
Danaher, Fr. William . . . . .	25th -	Kenya	77
Dinan, Fr. Vincent . . . . .	31st -	Ireland	70
Teixeira Maio, Fr. Augusto . . . . .	31st -	Portugal	63
Figueiredo, Fr. José Maria . . . . .	1st August	Portugal	92
Feraille, Fr. Charles . . . . .	7th -	Bangui	68
Henault, Br. André-Fournet . . . . .	8th -	France	62
Gouyette, Fr. Victor . . . . .	11th -	France	70
Billig, Fr. Oscar . . . . .	15th -	France	51
Smith, Br. Regis . . . . .	16th -	U.S.A. East	65
Laloi, Fr. Henri . . . . .	16th -	Canada	52
Pleuss, Fr. Emmanuel . . . . .	19th -	Bethlehem	78
Carrupt, Fr. Jérôme . . . . .	19th -	Bangui	54
Finnegan, Fr. Michael . . . . .	23rd -	Trinidad	78
Henninger, Fr. Laurent . . . . .	2nd Sept.	U.S.A. West	67
Vogel, Br. Lazare . . . . .	18th -	France	79
Lynch, Fr. Austin . . . . .	9th Oct.	Ireland	68
Fitzgerald, Fr. Francis . . . . .	2nd Nov.	U.S.A. East	78
Bonvalet, Fr. Paul . . . . .	5th -	France	73
Fischer, Br. Gallus . . . . .	15th -	Germany	75
Ubrun, Fr. Auguste . . . . .	19th -	France	69
Fisher, Fr. Eugene . . . . .	20th -	U.S.A. East	81
Wulbrecht, Fr. Georges . . . . .	10th Dec.	Belgium	75
Diehl, Fr. Charles . . . . .	11th -	U.S.A. East	70
Castagnan, Fr. François . . . . .	12th -	France	77
Keane, Fr. Joseph . . . . .	18th -	Sierra Leone	66
Huvelin, Fr. Augustin . . . . .	20th -	France	68
Ruest, Fr. Maurice . . . . .	21st -	Senegal	74
Lacave, Br. Germain . . . . .	24th -	Yaoundé	78

**OUR DEAD - 1976****January/March**

Father Francis Mulcahy, of the District of South West Brazil, died on January 6th, aged 53 years; 24 years professed.

Father Sébastien Ortschitt, of the District of Reunion, died at Wolxheim on January 7th, aged 79 years; 47 years professed.

Father André Rage, of the District of Yaoundé, died at Yaoundé on January 8th, aged 72 years; 52 years professed.

Father Franciscus Reuvers, of the Province of Holland, died at Zutphen on January 10th, aged 41 years; 21 years professed.

Father Bernard O'Malley, of the Province of England, died at Barrow-in-Furness on January 19th, aged 59 years; 40 years professed.

Brother Omer Priem, of the Province of France, died at Chevilly, on January 19th, aged 57 years; 36 years professed.

Father Jacques Février, of the Province of France, died at Chevilly on February 6th, aged 70 years; 51 years professed.

Brother Eleutherius van Lieshout, of the Province of Holland, died at Rotterdam on February 10th, aged 69 years; 47 years professed.

Father Thomas Gough, of the District of Kenya, died at Nairobi on February 13th, aged 69 years; 50 years professed.

Father Pierre Raymond Michel, of the District of Senegal, died as the result of an accident at Keur-Guilaye on February 19th, aged 62; 43 years professed.

Father Roland Bilodeau, of the District of Central Brazil, died at Montreal on February 22nd, aged 52 years; 30 years professed.



Father Georges Ebendinger, of the Province of France, died at Strasbourg on February 28th, aged 74 years; 52 years professed.

Father Alphonse Vogel, of the Province of France, died at Wolxheim on March 2nd, aged 84 years; 63 years professed.

Father William Nebel, of the District of Puerto Rico, died at Dorado on March 10th, aged 58 years; 37 years professed.

Father Joseph Nanuel, of the Province of France, died at Langonnet on March 15th, aged 77 years; 54 years professed.

Father Martinus Thijssen, of the District of Sá da Bandeira, died at Caconda on March 16th, aged 69 years; 44 years professed.

Brother Afonso Rodrigues Henriques, of the District of Sá da Bandeira, died at Caconda on March 16th, aged 62 years; 41 years professed.

Father André Michel, of the District of Bangui, died at Chevilly, on March 29th, aged 64 years; 40 years professed.

Father Joseph Skibinski, of the Province of the U.S.A. East, died at Ferndale on March 31st, aged 75 years; 52 years professed.



## **PART II – RELIGIOUS AND MISSIONARY ANIMATION**

### **MISSIONARY AND RELIGIOUS DIRECTIVES OF THE HOLY SEE**

#### **THE EVANGELIZATION OF THE MODERN WORLD**

A Summary  
of the Apostolic Exhortation  
of His Holiness Pope Paul VI  
*Evangelii Nuntiandi*  
of 8th December 1975.

In addressing this Exhortation to the Bishops, clergy and all the faithful of the Church, the Holy Father deals with a matter essential to the mission of the Church, to the point of being synonymous with it: evangelization.

#### **Nature of the Document**

In accordance with the ministry proper to him in the Church, the Holy Father “confirms” evangelizers in the many efforts already undertaken and in which he rejoices. He helps them to discern the possible ambiguities, to surmount the obstacles, and above all to rediscover the living source of the apostolate. Finally, he undertakes with them a long meditation on the mission of evangelizers today; he adopts a pastoral and familiar tone. He deals with the needs and means and new problems, and gives the necessary restatements, but in every case he takes care to point out the positive aspect and to give a fresh missionary impulse.

## The occasion

This intervention by the Holy Father has been prompted by the present-day questions and studies on the subject of evangelization, and above all by a specific missionary problematic attitude. Three events have provided the occasion and the theme (cf. Introduction): the Holy Year, to which the Bull of Indiction, *Apostolorum Limina* has assigned evangelization as one of the principal themes, and which must be prolonged in the future (a task presented anew in the conclusion paragraph 81); the tenth anniversary, celebrated on 8 December 1975, of the close of the Second Vatican Council, the documents of which are frequently quoted: and in particular the Third General Assembly of the Synod of Bishops, which took place just a year ago and which was devoted to evangelization. In conformity with the request of the Synod Fathers, the Holy Father has made a point of taking up once more the abundant material provided by this Synod, in order to give precise orientations, respond to still pending questions, and renew the appeal made by his Brothers and give a new impulse to the Church's apostolate. This example of utilizing Synod consultation is worth noting.

The document is divided into seven parts.

### I – From Christ the Evangelizer to an evangelizing Church

It is in the whole of his life and death that Christ was essentially the bearer of a Good News for all mankind. This Good News has two aspects: the Kingdom of God and liberating redemption. The Church is presented as the community of those who accept this Good News, and in her turn she becomes an evangelizer, both of her own members and of others. Evangelization is therefore her proper mission, as it were her identity.

### II – What is evangelization?

The term "evangelize" has been chosen in preference to the term "being missionary," because it has a broader and deeper meaning. Rather than give a definition, the Exhortation describes the essential elements of evangelizing action. These elements are complex, and they must be neither separated nor opposed to one another. It is a question of an inte-

rior change of humanity, every person individually, and of the "strata of humanity" with their mentalities, by means of a personal and collective conversion. It is a question of an impregnation of cultures by the Gospel, which is identified with no single one of them and yet which must enter into connection with each of them. Evangelization includes at one and the same time the witness of the life of faith and an explicit proclamation. It involves, on the part of those who accept this proclamation, a sincere acceptance, entry into the ecclesial community, sharing in the Sacraments, and a fresh evangelizing impetus.

### III - The content of Evangelization

What are the most important elements that make up the message itself? What is the aim of the message? It proclaims the Father's love, salvation in Jesus Christ, communion with Christ and the Church through the Sacraments, the need for fraternal love, the meaning of suffering, hope in eternal life. In fact the message addresses itself to the whole of people's personal and collective lives, according to the individual's rights and duties.

Following the line of the Synod, the Holy Father carefully examines the links between evangelization and liberation – mutual links that are very profound – in which it is necessary to avoid all ambiguity or reduction of one to the other. The need to recognize religious liberty is opportunely noted here.

### IV - The methods of Evangelization

In dealing with the manner of evangelizing, the Holy Father emphasizes a number of fundamental means which must necessarily complement one another:

- the witness of life;
- the need for a living preaching, in particular in the form of the homily;
- the importance of the mass media, which is never an excuse for doing without personal contact, which is often decisive;
- the catechesis in preparation for the Sacraments, for it is not a question of opposing a pastoral plan for the Sacraments to evangelization.

At this point, again following the line of the Synod, the Holy Father turns his attention to “popular religiosity,” of which he shows the importance, the limitations and the risks; he prefers to call it “popular piety.”

#### V – The beneficiaries of Evangelization

The Holy Father insists on the fact that evangelization is addressed to all people and to all social milieux. He then examines the situations that require a particular pastoral strategy:

- “those who are far off” and often in need of “pre-evangelization”;
- the baptized who are not evangelized, or who are de-christianized;
- the intellectuals, who call for a fresh presentation of the Christian message;
- members of non-Christian religions, for whom the document manifests a profound esteem, without avoiding the complex theological problems and without avoiding the consequent duty of proclaiming Jesus Christ to them;
- the non-believers, and those whom secularism (carefully distinguished from secularization) transforms into practising atheists;
- the non-practising, characterized by indifference;
- “those who are near”: the faithful who must not be deprived of spiritual nourishment and consolidation; and non-Catholic Christians who have the right to know the fullness of the deposit of faith guarded by the Church.

Under another aspect, the document takes into account the problem of the “multitudes” to be reached, and, by comparison, the present phenomenon of the small communities (ecclesial *communautés de base*): the Holy Father emphasizes the positive sense, while being conscious of their risks and their limitations, and establishes the condition under which they become privileged points of encounter and points of departure for evangelization.

#### VI – The workers for Evangelization

Before describing the active part played by each category in the Church that is entirely missionary, the Holy Father in-

sists on the fact that evangelization is always an ecclesial act, performed in the name of the Church. Here he explains the twofold perspective which the evangelizer must take into account at all times: that of the universal Church, and that of the individual Church.

The document then speaks of the particular role of the Pope, of the bishops and priests, of religious, of lay people, with a special consideration for the family and for young people. The evangelizing role of the laity is evoked in its double aspect: inserting the Gospel into temporal realities; and collaborating with the pastors in the service of the ecclesial community. And here the Holy Father emphasizes the importance of the non-ordained ministries.

## VII – The spirit of Evangelization

In order to arouse a fresh effort at evangelization, which is the whole purpose of the Exhortation, the Holy Father stresses:

- the dynamism given by the Holy spirit;
- the authenticity and holiness of the witnesses;
- the search for truth;
- care for preserving unity: the ecumenical effort appears here as an essential dimension of evangelization;
- love for those being evangelized and respect for their condition.

The whole Exhortation culminates in an appeal for missionary fervour. Here the Holy Father examines the spirit of “opting out” which affects certain persons, in the guise of false pretexts, sometimes even invoking the Council. He clearly distinguishes between imposing the truth (which is not to be permitted) and proposing the truth, which is a duty of love towards and a mark of respect for others’ liberty.

The Holy Father is convinced of this point: nothing can quench the interior ardour that has animated so many evangelizers. This conviction is as it were a new missionary sending forth, on the eve of the third millennium of Christianity.

(Press Conference by Raimondo Spiazzi, O.P., *L'Osservatore Romano*, 25th December, 1975).

# **ANIMATION BY THE GENERAL COUNCIL**

## **CONVOCAATION OF THE ENLARGED COUNCIL FOR 27 MAY - 6 JUNE 1976**

On 4 February, 1975 the General Council addressed the following letter to all Provincial and Principal Superiors and to the Secretary of the Conference of African Spiritans:

Dear Confreres,

In the present circular we wish to deal with the subject of the Enlarged Council (cf. Directives for Animation nos. 131-137).

The General Council has decided that the first meeting of the Enlarged Council will be held in 1976. For practical reasons, we think that this first meeting should be held in Rome.

We would appreciate your opinion and your suggestions regarding the date. For several reasons, including the climate in Rome, we suggest that the Enlarged Council should meet from May 27th to June 6th, i.e. from Ascension Thursday to Pentecost Sunday.

With regard to the members, we are abiding by the directions of the General Chapter. Through this circular we are therefore issuing invitations to the following:

- 1 - All the Provincial Superiors.
- 2 - One of the Principal Superiors from each of the following groups:
  - a) Amazonas, Alto Juruá, Central Brazil, Southern Brazil, and Brazil South-West
  - b) Guadeloupe, Martinique, Guiana, Puerto Rico
  - c) Angola and Cabo Verde
  - d) Kenya, Kilimanjaro, Bagamoyo, Bethlehem
  - e) Gambia, Sierra Leone, Makurdi, Kwara



- f) Senegal, Yaoundé, Goumé, Gabon, Congo, Bangui, Kongolo
  - g) Madagascar, Reunion and Mauritius
- 3 – The Principal Superior of Eastern Nigeria, and a delegate from the African Spiritans

(Decision of General Council, 23rd January 1975)

The Principal Superiors of the Districts listed in 2), are asked to send us the name of the Principal Superior they propose as their regional representative, having consulted as far as possible the other Principal Superiors of their region.

With regard to the topic of the meeting, we propose that, in the spirit of the 1974 General Chapter, the central theme should be *Solidarity*, but this would need to be treated in concrete, practical terms. However, it is up to you to let us know your suggestions.

To conclude, you are asked to propose the name of your delegate and to send us your suggestions and your views, if possible before May 1st, 1975.

As soon as the names of the participants are known, and the date and topic of the meeting have been fixed, it will be easier for all of us to make adequate preparation.

Thank You.

The Generalate Team

Following a favourable reply from the Major Superiors the General Council decided that:

“The Enlarged Council will take place from 27 May, the day of arrival, till 6 June, Pentecost Sunday, 1976” (24th May 1975).

One by one the Regional Delegates were appointed:

Father Jean Pedrono for the French West Indies and Guiana.

Father Thomas Tunney for English-speaking East Africa.

Father Jacques Michel for French-speaking Africa.

Father Winfried Urbanek for Latin America.

Father Michael Flynn for English-speaking West Africa.

Father Abilo Rodas de Sousa Ribas for Portuguese-speaking Africa.

Father Bernard Reniers for the Islands of the Indian Ocean.

The work of preparation got under way; the over-all direction was given to Father van Sonsbeek and the following members of the Council were made responsible for the four major themes:

- Formation: Father Walsh with help of the General Council's Commission for Formation;
- Our Missionary Engagements: Father Timmermans;
- Our African Spiritans: Father Daly;
- Financial Solidarity: Father Soucy.

Finally the General Council decided that:

“The Enlarged Council for 1976 will meet at the General-ate”

(15th October, 1975)

We hope to publish a full report of the deliberations in a future edition of the Bulletin.

## **REORGANIZATION OF THE INFORMATION SERVICE**

On 21st January 1975, the General Council discussed the question of Information as one of the main means of animation.

Following further discussions and interviews the General Council decided:

The General Council gives its approval of the plan for I/D but feels that a more appropriate title should be sought so as not to clash with other publications. While awaiting the arrival of (the) a Director of Information who will assume over-all responsibility for the publications of the General Administration, the Council decides that the first issue will appear in September, published in offset. The theme of this issue will be “A Committed and Responsible Laity”. (22nd May, 1975).

The next step was the appointment of the Director of the Information Service by the General Council:

“ The Reverend Father William Crowley, of the Eastern Province of the United States is hereby appointed Director of the Information Service as from 1st September, 1975 ”. (10th June, 1975).

With the arrival of Father Crowley “ I/D-Information-Documentation ” became a reality and the Information Service began.

### **ESTABLISHMENT OF A SPECIAL GROUP FOR SPIRITAN STUDIES**

The General Chapter of 1974 insisted on Spiritan Studies as one of the most important elements in the animation of the Congregation (G/A 48-53). Pursuing the mandate thus given to it,

The General Council decides to invite to Rome, for a special meeting, a small number of confreres with a good knowledge of the writings and doctrine of the Venerable Father Libermann. This meeting will take place at the Generalate from December 28th 1975 to January 5th 1976 and its aim will be to set up a permanent international Spiritan Studies Group. Father Joseph Lecuyer has been appointed chairman of this group and he will be responsible for organizing the first meeting in collaboration with the General Secretariat. (30th May, 1975).

By the end of October the composition of the group began to emerge:

Father Joseph Bouchaud, of the Generalate;  
 Father Paul Sigrist, from Fribourg;  
 Father Myles Fay, from Sierra Leone;  
 Father Bernard Kelly, from Ontario;  
 Father Henry Koren, from the U.S.A.

On 4th November the Generalate Team sent to the Major Superiors the following letter.

Dear Father,

As you know, *Guidelines for Animation* (No. 49) reminds us that "We should study Father Libermann, the basis of his thought and his apostolic vision, so as to derive inspiration from them. It is particularly important to interpret and adapt his teaching to the needs of our times". This idea is to highlight the bonds of unity among us. As a first step towards a study of this matter, a small team of confreres, representing the principal linguistic groups in the Congregation, will meet in Rome at the end of December in order to draw up some concrete plans.

In addition, we are planning to devote the February number of *I/D-Information and Documentation* to Father Libermann. We hope that this will help to draw the attention of all the confreres to the importance and the role of Libermann today. It will not be a theoretical treatise, but rather a statement of what the current situation is in the Congregation. Reports of individual efforts being made will be of major importance.

We believe that your collaboration can be very helpful in the preparation of this edition. The precise question we pose to you is the following:

How well is Libermann known (or not known) in your circumscription? What use is made (or not made) of whatever knowledge of Libermann there is?

Negative findings are useful too, as they will help in assessing the situation and improving it.

December 15 is the deadline for the manuscript material so that the printed copy can reach you by the beginning of February.

Please pardon this slight addition to your work load. Thank you for any help you can give us.

For the Generalate Team  
W. Wilfrid Gandy, C.S.Sp.,  
Secretary General.

The many replies to this letter were forwarded to Father Lecuyer and used as the basis for the January I/D - "What Does Libermann Mean to Us?"

As planned, the group, now augmented by the addition of Father Ramos Seixas, from Spain and Father Amadeu Martins, from Portugal, met at the Generalate. After their deliberations they drew up the following Statutes:

## **Spiritan Studies Group - - - Draft Statutes**

### **I - Aim**

The Spiritan Studies Group has for aim to help the members of the Congregation to become aware of its identity and spirit by a deeper understanding of its founders, its history and its life. In the first place this activity will concentrate on the Congregation itself, its Superiors and Formation Directors in particular, and secondly on outsiders.

### **II - Composition**

1 The group is composed of a certain number of confreres, not normally more than twelve, chosen, to begin with, by the General Council; later on new members can be added with the agreement of the President and the members, and the approval of the General Council.

2 The members represent the main language groups of the Congregation. They should have the necessary interest in and competence for the work of the group and be themselves ready to take part in its activities.

3 The group is headed by a President chosen by the members. It is his function to call the meetings of the group and foster its activities. His term of office lasts three years but he can be re-elected.

4 A full-time secretary will help towards the permanence of the group. He will be proposed by the members of the group and appointed by the General Council. Because of the more favourable conditions of work, residence in Paris would seem desirable, while still depending on the General Administration.

5 His responsibilities will extend to correspondence, liaison and exchanges between the members of the group,

and between the group and the confreres interested in its work; he will gather and distribute information; he will see to the realization of the group's projects: publications, new editions, preparation of meetings. He will put himself at the disposition of the president for any activity which the group feels in harmony with its aim.

### III Work Plan

1 The group will meet at least once a year, to assess work already done and prepare its future programme. Specialists who are not members may be invited to these meetings.

2 The location for these meetings could vary according to circumstances. This would provide the group with the opportunity of fostering special interest in its work in the Province or District where the meeting takes place.

3 On the occasion of these official meetings, with the approval of the Provincial or Principal Superior, the group could organize study-days or retreats in keeping with its aims.

4 Between meetings, each member of the group, in understanding with the President and the Secretary, will strive to make both Superiors and confreres aware of the group's aims and to encourage initiatives in research, in-depth studies as well as popularisations, publications and conferences.

5 For the immediate future, the group proposes the following:

- a) The preparation and publication of a work containing an outline of our history and of the teaching of our Founders;
- b) the publication of "Spiritan Papers";
- c) the production of a Spiritan Calendar highlighting the main anniversaries of the Congregation so that they can be noted in the *Ordo* and become occasions for Community celebrations;
- d) in view of the forthcoming Beatification of Father Laval, the group draws attention to the opportuneness of the publication of Father Joseph Michael's biography of Father Laval.

#### IV - Budget

1 A budget is to be foreseen to meet the expenses of journeys undertaken by the Secretary and members of the group, as well as for the installation, furnishing and running of the Secretariat.

2 Grants will be needed for future publications and translations.

(Rome 2nd January 1976)

These statutes were approved by the General Council with one modification. With regard to the Full-time Secretary,

“ The General Council decided:

- 1) within the Spiritan Studies Group there will be a Full-time Secretary;
- 2) his work should be closely associated with the animation of the confreres, and consequently, with the General Council;
- 3) the Secretariat will be fixed in Rome and the Secretary will be appointed by the General Council”.

(9th January 1976)

We hope to publish the first number of “ Libermann Papers ” within the next few weeks.

# DOCUMENTATION

## PUBLICATIONS RECEIVED

A. Brasio, C.S.Sp., *A Bula da Criacao da Diocese de Castello Branco*. 15 pages, Grafica de S. Jose, 1975.

A. Brasio, C.S.Sp., *Elogio de Mario de Sampaio Ribeiro*. 67 pages, Academia Portuguese da Historia, 1975.

A. Brasio, C.S.Sp., *No Centénario da Missao de Landana*. 39 pages, Tip Silvas, Lda, 1974.

J. Carroll, C.S.Sp., and Sr. B. Murdock, H.R.S., *Sunday Services and Religion Lessons for Adults*. 132 pages, Benue Plateau Publishing Corporation, 1975.

The aim of this book is:

- 1) To provide a simple Sunday Service in out-stations;
- 2) To provide lessons to be given after the Services for Adult Catechumens based on the Bible Readings on Sunday.

R. Daly, C.S.Sp., *Journal of Southern Nigeria 1885-1912*. 284 pages, 1975.

English translation of the original French diaries in manuscript form; essential material for the history of the Holy Ghost Fathers in Nigeria.

L. Deiss, C.S.Sp., *La Cene du Seigneur, Eucharistie des Chrétiens*, 174 pages, Centurion Editions, Paris, 1975.

Father Deiss reviews the teaching and practice of the Church concerning the Eucharist, as Thanksgiving, Sacrifice and Real Presence, from the early days of the Church. He concludes with a short analysis of the position of the Eucharist in the Church today.

J. Gay (Mgr), C.S.Sp., former Bishop of Guadeloupe, *François Libermann Les Chemins de la Paix*. 189 pages, Collection "Pioniers de la Charité", Edition S.O.S., 1974.

Interior peace is the basis of all peace, even social and international. As the title clearly states, Mgr Gay explores the "Ways of Peace" travelled by Father Libermann and draws, from his writings, his teachings on this subject. Appeasement, moderation, mildness are terms which Libermann never ceases to use.



"To listen peacefully to what the Holy Spirit has to say, to live intensely in the Charity of Christ so as to approach ever nearer to the poor, such is the essence of Libermann's spirituality." This book will help all who read it to apply these principles to their lives and activity. It can make a real contribution to our understanding of Libermann.

E. Hillman, C.S.Sp., *Polygamy Reconsidered*. 266 pages, Orbis Books, New York, 1975.

Polygamy as found in sub-Sahara Africa presents the Church with a new problem. Is it unacceptable for Christians to have many wives? Is it required that a polygamist put away the mothers of his children in order to be baptized? Have missionaries condemned the practice because it is contrary to the Gospel or because of their own cultural arrogance? Fr. Hillman argues that the question is not closed and makes a case for admitting polygamists to full membership of the Christian community.

J. Kealy, C.S.Sp., and W. Shenk, *The Early Church and Africa, A School Certificate Course Based on the East African Syllabus for Christian Religious Education*, Oxford University Press, Nairobi, 1975.

Father Kealy is a Holy Ghost Father and David Shenk is a Mennonite minister; both are lecturers in the Department of Philosophy and Religious Studies at Kenyatta University College. Their book, as the title implies, stresses the role of the Church in Africa and Egypt during the first five centuries. It is divided into three parts: the first two tell the story of the amazing spread of Christianity from Palestine to the different parts of the Roman Empire and beyond, and are based in particular on the Acts of the Apostles; the third, comparatively long, continues the story down to 500 AD, emphasizing the unique contribution made by African theologians to the spiritual and intellectual growth of the early Church and tracing the origins and early history of the Church in Ethiopia and Nubia. There is an excellent short Bibliography. This book could be very useful to all those engaged in teaching Catechetics and Church History throughout the whole of English speaking Africa.

J. Leonard, C.S.Sp., *Dom Helder Camara; A Study in Polarity*, 384 pages.

A dissertation presented to the faculty of the Graduate School of Saint Louis University in partial fulfillment of the requirements for the degree of Doctor of Philosophy, 1974.

L. Malishi, *Kipalapala 1925-1975*. 31 pages, T.M.P. Printing Department, 1975.

This short, well-illustrated pamphlet tells the story of the Seminary of Kipalapala during the first fifty years of its existence. It is well told and should be of interest to Spiritans, several of whom have taught there.

J. van der Poel, C.S.Sp., *Pastoral Policy for Marriages and Teenagers*. 26 pages, Archdiocese of Detroit, 1975.

These pages represent an effort to be of assistance to priests and other pastoral workers in the Archdiocese of Detroit in the delicate task of dealing with youthful marriages.

J. van der Poel, C.S.Sp., *Pastoral Reflections and Guidelines for Instructions*. 35 pages, Archdiocese of Detroit, 1975.

This booklet intends to be an additional aid for the understanding and application of the Pastoral Policy for teen-age marriages in the Archdiocese of Detroit.

F. Porch, C.S.Sp., *Pneuma und Wort*. 445 pages, (Ein Exegetischer Beitrag zur Pneumatologie des Johannesevangeliums), Frankfurter Theologische Studien, Frankfurt on Main, 1974.

This remarkable work, the result of the author's studies at the Gregorian University and the Biblical Institute, Rome, fills a gap in Biblical studies. It deserves to be presented in a form more accessible to a large public.

R. F. Quinn, C.S.Sp., *Outflow of Human Capital from Ireland: An Aspect of Foreign Aid*. 249 pages.

A thesis submitted in conformity with the requirements for the degree of Doctor of Philosophy in the University of Toronto, 1975.

J. T. Rath, C.S.Sp., *Geschichte der Kongregation vom Heiligen'Geist*, Vol. II, *Das Pariser Kolonialseminar vom Heiligen Geist, 1800-1848*, 306 pages, Missionsverlag, Knechtsteden, 1974.

This is the second volume of Father Rath's History of the Congregation. It treats of the difficult years of the restoration of the Seminary after the Great Revolution and of the efforts of successive Superiors for the revival of the Congregation. These efforts were disappointing till first M. Fourdinier and then Mgr Monnet came in contact with Father Libermann and his newly founded Society of the Immaculate Heart of Mary. A third volume, now in preparation, will trace our history since the Fusion.

*St. Mary's College Annual 1975*, published at St. Mary's College, Rathmines, Dublin, 156 pages, Baggot Print Ltd., 1975, (with a special dedication to Very Reverend F. Timmermans, C.S.Sp., Superior General).

## OTHER BOOKS AND ARTICLES OF INTEREST

P. Brasseur, "A la recherche d'un absolu missionnaire: Mgr Truffet, vicaire apostolique des Deux-Guinées." *Cahiers d'Etudes Africaines*, 1975, XV, 2, 58, pages 259-285.

J. Daly, C.S.Sp., "Notes on Penance and Reconciliation in an African Culture." *AFER*, Gaba Publications, Eldoret, 1975, 5, pages 328-336.

J. Daly, C.S.Sp., "What Local Churches, Which Modern World?" *AFER*, 1975, 2, pages 93-100.

G. Debein, *Les Esclaves aux Antilles françaises aux XVII<sup>ème</sup> et XVIII<sup>ème</sup> siècles*. 530 pages, Société d'Histoire de la Guadeloupe, Basse-Terre, 1974.

An indispensable contribution to the history of slavery in the French West Indies, written by a friend of the Holy Ghost Fathers.

M. Drohan, C.S.Sp., "Liberation or Reconciliation?" *Sharing*, September 1975, 7, 4, pages 10-11.

C. Fabre, "Un prêtre du 'cadre colonial': l'espistolier de François Montculier." Extract from the *Revue d'Histoire de l'église de France*, pages 323-338.

T. Farrelly, C.S.Sp., "Towards Joint Church Government Planning in Religious Education." *AFER*, 1974, 1/2, pages 145-155.

F. Gaulme, "Un problème d'histoire du Gabon: le sacre du Père Bichet par les Nkomi en 1897." *Revue d'Histoire d'Outre-mer*, 1974, LXI, 224, 3rd term, pages 395-416.

The author's intention is to establish the value of the title of "King of the Nkomi" conferred on Father Bichet, founder of the Mission of Fernan-Vaz, Gabon.

V. Gorog-Karady and M. Meyer, C.S.Sp., *Contes Bambara du Mali et du Sénégal Oriental*. 500 pages, ronéo, Centre d'Etudes et de Recherches Missionnaires, Chevilly-Larue, 94150 Rungis, 1974.

B. Hearne, C.S.Sp., "A Welcome Statement." *AFER*, 1974, 3, pages 317-324.

B. Hearne, C.S.Sp., "Mary, a Challenge to Catholic Devotion and Protestant Suspicion." *AFER*, 1975, 6, pages 336-345.

B. Hearne, C.S.Sp., "Mary, Sign of Unity?" *AFER*, 1975, 5, pages 289-296.

B. Hearne, C.S.Sp., "The Future of Adult Catechesis." *AFER*, 1974, 1/2, pages 164-169.

B. Hearne, C.S.Sp., "The Significance of the 'Zaire Mass.'" *AFER*, 1975, 4, pages 212-220.

E. Hillman, C.S.Sp., "Towards a New Approach to the Polygamy Problem." *AFER*, 1974, 3, pages 301-310.

E. Hillman, C.S.Sp., "Reconsidering Polygamy." *Commonweal*, November 21, 1975, CII, 18, pages 560-562.

This article was presented as a paper to the International Convention of the Society of Applied Anthropology in Amsterdam, March 1975.

M. Luwel, "Le Mexique et l'Afrique Centrale ou la carrière aventureuse du lieutenant Jean-Baptiste Wautier (1844-1878)." *Africa-Tervuren*, 1974, XX, 3/4, pages 67-110.

The author is a specialist in Colonial History. In this article he recalls the journey of Lieutenant Wautier, member of the Cambier Expedition, in East Africa. This article is of particular interest to us because of the part played by the Mission of Bagamoyo, and of Fathers Horner and Baur.

J. Mamet (Mgr), *Le Diocèse de Port Louis*. 257 pages, illus., General Printing and Stationary, Port Louis, Mauritius, 1974.

Mgr Mamet's reputation as the historian of Mauritius is well established. This history of the Diocese of Port Louis is full of interest, especially for Spiritans.

J. Martin (Mgr), "Le Séjour à Rome du Père Libermann." *Omnis Terra*, April, 1974, 104, pages 265-279.

This article is a re-print of a paper read in the Church of St. Louis des Français in Rome.

F. de Montgofier, O.F.M. Cap., *Le Gbaya Boorode Bossangoa* (Central African Republic).

I Essai de description phonologique et grammaticale. 298 pages, ronéo, 1974.

II - Texte et documents - Dictionnaire gbaya-français, 296 pages, en R.C.A.: Mission Catholique, Bossangoa; en France: Afrique-Bossangoa, 14 rue Louis-Blanc, 69006 Lyon.

A. Nagapen (Mgr), *L'Eglise à Rodrigues*. Booklet of 15 pages, Imprimerie Père Laval, Port Louis, Mauritius, no date.

A. Nagapen (Mgr), *Le Père Leon Duffay, C.S.Sp., et les naufragés de la "Cigale"*. Typescript of 34 pages, Association des Brancardiens de l'Île Maurice et Paroisse de l'Immaculée Conception, Port Louis, Mauritius, no date.

M. Ngavilian (Mgr), "The Chaplaincies: Sisters and Seminarists." *AFER*, 1974, 1/2, pages 243-248.

# **PART III – SURVEY OF THE SPIRITAN APOSTOLATE**

## **A NEW PROVINCE – TRANS-CANADA**

### **History of the New Province**

In 1954 the Bishop of London, Ontario, received into his Diocese the Irish Holy Ghost Fathers. A parish was assigned to them in Woodstock. This was the result of the work of Father Leo Brolly from Onitsha, Nigeria, who had been sent to Canada in 1953 following a directive of the General Chapter of 1950, which had entrusted to the Irish Province the task of opening up a new Province in Canada. Father Brolly was joined in Canada in October 1954 by Father N. McCormack (Kilshane), Father P. Walsh from Kimmage and now in Kenya. Father R. Hudson who had been the Vocations Director in Kimmage, Father D. McGoldrick from Kenya, Father G. McCarthy from St. Mary's, Rathmines. Two of the Fathers took over the parish in Woodstock and the rest organised a mission band which travelled throughout Canada and also helped in the United States. It was this work that made the Congregation known in places where it had never been heard of and also which provided the principal financial support of the new foundation. Father McGoldrick, the longest-serving member of the band, also brought out a very well-received series of books.

In 1956 the Fathers were asked by the Bishop of the neighbouring Diocese of Hamilton to take over a parish in the city of Guelph, a much larger city and parish than that at Woodstock. The first pastor here was Father T. Clerkin. Following closely on the opening of this parish in Hamilton a further request came from Cardinal McGuigan, the Archbi-

shop of Toronto, to administer and staff a high school. At the time of the request there were only two secondary schools for Catholic boys in Toronto, a city of over 2 million people. Permission came from the Mother House for the school. Father C. Corrigan and Father G. McCarthy went to work in other high schools in Toronto to get some background and in March 1958 the school opened. The staff consisted of Fathers M. Troy, J. Sheppard, J. O'Brien, C. Corrigan and G. McCarthy. Many vocations came from this school. Between 1961 and 1965 over 40 boys entered the priesthood or the religious life. At the moment there is a grave vocation crisis in Canada (as indeed in the rest of the world) and Canada has perhaps been harder hit than most.

Growth had been very rapid in the past. A constant headache was to try to keep adequate accommodation for all the confreres and for those aspiring to join us. In 1966 the Mother House gave permission for the confreres in Canada to branch out West, to Edmonton. Fathers Troy and Corrigan, in September of 1965, went out to Edmonton to teach in different schools and acquaint themselves with the situation. Around the 1970's, the District went through the traumatic effect of losing all its aspirants. They have begun to build again and hopefully vocations will come their way.

(Extract from Irish Newsletter No. 20, January, 1976)

## **Trans-Canada today**

### **1 - Members**

a) Number of members 52. All members are working full time, including Fr. Michael Mackey who is now in his 77th year.

b) Although several of our confreres are engaged in works manned by a single Spiritan all are attached to communities either local or regional. Three regional communities exist, one each in the dioceses of Edmonton and Calgary and one in the Canadian province of Ontario. The regional communities meet regularly and most confreres keep close touch with the other members of the Province. Inter-visitation is a regular feature of the circumscription.

## 2 - Activities

The statistics outlined in this section will involve some overlap as several of the confreres wear more than one hat.

a) Formation/Vocation - 7 (3 full time, one studying Spiritual Theology at St. Louis University in preparation for the post of Novice Master).

b) Missionary Animation - 6 confreres devote all or the greater portion of their time to this task but all members are involved to a greater or lesser extent in missionary animation which is regarded as one of the primary functions of this circumscription. Through a program of twinning, we attempt to establish links with parishes, missions or other activities in the traditional mission countries.

c) Education 14 members are involved in educational enterprises at different levels. Eight confreres teach in Neil McNeil High School, which is owned and operated by the Spiritans. Two confreres are working as chaplain/counsellors in secular universities. Three others teach religion and act as chaplain/counsellors in high schools not under the jurisdiction of the Spiritans. One heads a program of religious education for adults. The trend at the moment is to distribute our personnel into many works rather than concentrate large numbers in one or two enterprises.

d) Parochial Ministry - 22 of our confreres are engaged in parish work and chaplaincies. In understanding with the Canadian hierarchy (we work in 5 Canadian dioceses). Spiritans are directly responsible for 10 parishes and assist in one other. These parishes are scattered across the country and vary from large urban complexes to prairie parishes with huge territories and a sparse population. In addition, 1 confrere is in hospital chaplaincy work and 1 is involved in a special apostolate to the aged. It should be pointed out here that, contrary to popular opinion, the church in several parts of this country is still in a developmental phase.

e) Renewal Programs - Taking into account both full-time and part-time programs of renewal, 25 of our members participated in some courses during the calendar year 1975. In addition to our own members, 7 confreres from other circumscriptions are currently undertaking updating programs in the Province of Trans-Canada. The Province has also spon-

sored financially continuing education programs for 6 confreres in other jurisdictions.

We are fortunate in having our own resident expert on Libermann, who has conducted several seminars and retreats based on the teaching of our Venerable Founder.

f) Formation Novices 1, Aspirants 4. Currently, the Province has 2 residences for young men interested in the priesthood and religious life, 1 in Toronto and 1 in Edmonton. In these residences, aspirants spend approximately 2 years and live in an atmosphere which stresses prayer and community. They may engage in studies or continue to work while assessing their vocation to the missionary life. At the end of 2 years, they proceed to the novitiate.

Negotiations are continuing with the U.S. provinces, both East and West, with a view to the possibility of forming a joint novitiate on an international basis.

#### g) Other activities

Lay missionaries: Spiritans founded and sponsor the Volunteer International Christian Service which recruits, forms and dispatches lay missionaries to various parts of the world. In its fourth year of operation, this association has already provided over 60 lay missionaries to diverse areas in Asia, Africa, South America, the Caribbean and Oceania.

Immigrants: 2 Trinidadian Spiritans work amongst the large West Indian population in the city of Toronto. One confrere from the District of Nigeria, who is currently studying here, engages in various works of mission animation and also maintains contact with the Nigerian population in this country. One confrere assisted in the formation of an Immigrant Aid Society for the Irish population.

Canada is a unique country in that a huge percentage of the population consists of immigrants. Thus, virtually every confrere is involved to some extent in helping immigrants integrate into the local society and church.

New Forms of Members: The Province is experimenting with new forms of associate members. Currently, a doctor and his wife and family, both of whom worked in Nigeria several years ago, form the nucleus of a basic Christian community oriented towards mission activity.

No effort is being made to impose a structure. Rather, it is hoped that through dialogue and prayer a pattern of ge-



nuine lay spirituality will evolve and the form of relationship to the Congregation will become clearer.

**Renewal Movement:** 2 confreres are heavily involved in the Charismatic movement while others participate in Marriage Encounter, retreats, missions, Cursillo, etc.

**Native Peoples:** 1 confrere is heavily involved with assisting Canadian Indians to integrate into a modern urban setting.

**Spiritans Institute:** The Province sponsors a Mission Institute each summer, the purpose of which is twofold. On the one hand, it is part of the training program for lay missionaries. On the other hand, it provides an opportunity of renewal for returned missionaries and others interested in the developing world. The Program is not merely academic but seeks to promote genuine Christian community. A large number of the speakers is drawn from the young churches.

**Ecumenism:** Many confreres participate in ecumenical activities. One works closely with other denominations on programs of clergy formation; 1 is actually on a selection committee for candidates to the ministry of one of the main-line Protestant churches.

**Development:** Development is closely allied with missionary work and, as mentioned above, most of our works seek to promote aid to worthy causes in the young churches. Two of our confreres are directly related with the Institute for the Study and Application of Integrated Aid and Development, a new organization with its headquarters in Toronto which seeks to promote a more integrated approach to developmental projects.

**Overseas Missions:** 4 of our confreres are currently serving in Africa, 1 in Kenya and 3 in Malawi. The Malawi project is a rather unique partnership between the Diocese of Calgary and the Spiritans. The Calgary Diocese has adopted the Spiritans as its official missionary wing and through its Mission Council assumes responsibility for the support of the missionaries who include 3 Spiritans and 1 Diocesan priest. At present, discussions are underway with the French-Canadian Province concerning the possibility of supplying personnel to assist with their work in Nigeria. It is hoped that by September of 1976 Spiritans from both parts of Canada will work side by side in the District of Kabba.

**Social Justice:** The promotion of social justice is an integral part of pastoral work and, as one example, confreres

were involved in the struggle of the United Farmworkers for just and equitable working conditions.

### 3 – Relations

a) As indicated above, relations with local churches are close and productive. Members of the Province have become an integral part of the diocese in which they work, assuming their fair share of responsible positions including membership in Senates of Priests, Pastoral Councils, etc. One member was proposed as chairman for the Senate of Priests in Canada's largest English-speaking diocese. He declined in favor of a native.

b) Currently, we work closely with 5 bishops and several more are appealing to us for assistance.

c) Good relations persist with diocesan clergy. In this country, little element of competition exists between the regular and secular branches. From our works, a number of young men have gone to local diocesan seminaries. In fact in the Toronto Archdiocese, more than half of those ordained over the last couple of years were products of the Spiritan educational efforts.

d) Co-operation with other institutes is also very close. Especially noteworthy is the contribution of Spiritans to the Canadian Religious Conference and to the National Mission Council. Spiritans are in demand for retreats and formation programs to other religious institutes.

e) The Province of Trans-Canada has attempted to maintain close links with other jurisdictions. Assistance of various kinds has been provided to all districts under the jurisdiction of the Irish Province. Members of the Province meet from time to time with their counterparts in the French-Canadian sector. Indeed, this collaboration is growing closer. Relations have also been particularly good with our confreres in the United States, more especially with the Eastern Province. Some members from the latter have studied in Canada and, as mentioned above, negotiations are underway concerning the possibility of a joint formation program.

Contacts with the Vice-province of Trinidad continue to be cordial. At the moment, 4 Trinidadians are engaged in works in the Province of Trans-Canada and are a living example of the mutuality concept current in mission circles.

Attempts are in hand to form links with the District of Nigeria. Sponsorship of a member of that jurisdiction for post-graduate studies is currently in progress. It is hoped that this will be the beginning of a growing association.

The Province of Trans-Canada has expressed willingness to assist Portuguese Spiritans forced to leave Angola to find a suitable apostolate in Canada.

#### 4 – Renewal

a) Renewal is not a simple word to define nor is it easy to measure. Are those who take courses “renewed?” If so, we are not doing too badly. Does renewal involve a change in mentality, or rather a deepening of commitment. How does one assess either of these possibilities? Anyhow, many of our confreres are seriously updating their knowledge of theology and pastoral work. Some have participated in programs sponsored by the Province (e.g. the Spiritan Institute). Others have taken a year or more off to study either in North America or Europe. Some share in local diocesan programs and others undertake summer courses or part-time studies during the year. Our Communications Department culls articles from a variety of sources and distributes these to our members. Indications are that most people read and sometimes discuss them.

It is difficult to work in a country like this without picking up a certain amount at least by osmosis. It is encouraging to hear confreres who, some years ago, rejected out of hand any suggestion on updating programs, now admitting that there may be one or two areas in which they could use a little briefing. It is also encouraging to note that theology at least holds its own with football or ice hockey as a topic for dinner table discussions!

b) Blocks are difficult to assess. Some prejudice existed against the notions of renewal and the administration here has not pushed hard. The policy has been to encourage those who are interested without appearing to stigmatize those who were not. It has become evident that those who undertake renewal programs are not wild-eyed radicals but ordinary confreres trying to equip themselves to be as effective as possible in their apostolic work. Thus, they are not seen as a threat. We are fortunate, too, (thanks to the Holy Spirit) that only one of our members has left the priesthood and his departure could in no way be linked to “dangerous” studies.

However, there are some holdouts and these we leave to the Lord while stressing that the bonds of unity and charity take precedence over any renewal program.

c) Internationality: As mentioned above, we have confreres from the West Indies and Nigeria working side by side with the Irish who founded this Province. Our aspirants, of course, are Canadians.

It is difficult to foresee the future. Our survival as a separate entity will depend in some measure on our ability to attract members. Little prospect exists for a large influx. However, there are indications that a number of people are definitely interested. In this regard it is worth noting that a number of returned lay missionaries are opting for religious life and/or priesthood. Some are women, so they probably will not come in our direction (although, who can tell?). Two male volunteers have entered religious societies, 1 the Franciscans and 1 the Spiritans. Another has expressed a keen interest in joining us when his tour is complete. One never knows.

A thought for the future. It seems to us that the whole question of lay missionaries will have to be taken more seriously. If we are to continue our traditional work of bringing the Gospel to those people who either have not or have scarcely heard it, it is fairly evident that we cannot rely solely on clerical personnel. Quite apart from declining numbers, the thrust of Vatican II has definitely indicated a large and growing role for the layman in the Church. While the upgrading of the layman and woman has taken part with edifying alacrity in some areas, it is probably true to say that the "clerical mentality" is still predominant in the Church at large and also unfortunately in our Congregation. Experience indicates that few places are willing to accept the layman as a full missionary. He or she is considered a useful adjunct and is sometimes necessary for his professional skills but the ordained member is still regarded as the "real" missionary. It is difficult to change mentalities and to accept that the missionary role is defined by baptism and not by ordination. Lay missionaries have often been deeply hurt by being made to feel that they are somehow second-class citizens. This might be a worthy topic for discussion at the proposed meeting of the Enlarged Council.

(Annual Report, December 1975)

## A YOUNG PROVINCE – SPAIN

### The Beginnings of the Province.

In 1951, following the wish expressed by the General Chapter of 1950, the Province of Portugal began to lay the foundations of the future Province of Spain. The beginnings were modest and time was needed to find the right direction. In the early days the founders tried to recruit candidates for the Novitiate in the seminaries and other educational establishments. Later the policy changed in favour of the foundation of our own Apostolic Schools. The first of these was founded at Paredes de Nava, near Palencia in 1955. Its initial success was so promising that, because of the large number of candidates, a second was opened at Valladolid in 1960. Then in 1962 both these two schools were closed and the junior seminarians were transferred to Tortoreos in the extreme South West corner of Galicia, on the Atlantic Coast close to the Portuguese Border. Tortoreos had the advantage of being able to house all the students, but being over 310 miles from Madrid, it was too far away from the center of the Province. The other two houses had been less than 125 miles away.

The results of these efforts did not measure up to the expenses involved nor to the number of personnel employed, and so in 1963 the Mother House decided on the gradual suppression of the Junior Scholasticate and the return to the original policy of seeking candidates for the Novitiate directly from the seminaries and colleges. Other Congregations established in Spain after us, had followed this method and were very pleased with it.

Those who wanted to enter the Congregation had to go to Portugal for their Novitiate and Scholasticate. This created problems of adaptation. To meet these Tortoreos was turned into a Novitiate in 1964, and in 1965 seven novices made profession. In 1967 a Spanish Senior Scholasticate was opened at San Cugat del Vallés, quite close to a Jesuit house of Philosophy and Theology. On 21st February 1969, Spain was detached from Portugal and erected as an independent Province. For almost 20 years Portuguese confreres worked tre-

mendously hard to found the Province without ever succumbing to discouragement. Haltingly they sought the right formula and finally their labours bore fruit. All the members of the young Province of Spain are very grateful to them.

### **Present Situation in the Province.**

At the moment there are in the Province 11 Fathers, 3 Brothers and 10 Scholastics, as well as 10 Novices, all of Spanish origin. Four Fathers work in the Missions, 2 in Angola and 2 in Cameroun. Moreover, 4 Portuguese Fathers and one French Father also work there. These are now fully integrated into the Province.

There are in the Province, 4 Communities. In Madrid is the Provincial House dating from the very beginning, and an office used for missionary animation. The Congregation has built a Novitiate at Castrillo de la Vega, 100 miles north of Madrid. This replaces Tortoreos and is situated close to Madrid-Burgos trunk road. At Barcelona about 390 miles North East of Madrid there is a centre of missionary animation founded in 1965, and lastly about 10 miles North West of Barcelona is the Senior Scholasticate of San Cugat del Vallés.

### **Orientation of the Province.**

For about 10 years the Spanish Province has become fully involved in missionary animation. Of all our Provinces Spain has probably made the biggest efforts in this direction.

In spite of her small numbers, the Province has begun to send personnel to Africa: two to the District of Nova Lisboa (one of these has returned to Spain for the moment); two to North Cameroun. Two others are going to Tanzania this year. In all these cases our confreres are joining the established Spiritan Districts. Side by side with us work priests and lay people closely associated with the Spanish Province. A nun and a nurse are preparing to go to Tanzania.

In Spain itself all the members of the Province, including scholastics, are engaged in missionary animation. The two centres of Madrid and Barcelona try to cover the whole country. The aim is to make people aware of their missionary duty and the problems of the developing countries, to make known the Congregation, to encourage missionary vocations and seek support for our works of formation.

Our Spanish confreres have the great advantage of being young. It is easy for them to get in contact with young people, to interest them in Mission and thus sow the seeds of vocation. They organize meetings in educational establishments, University Halls of Residence and Colleges. Once begun they try to continue the dialogue by inviting young people to our communities and especially to the Novitiate of Castrillo de la Vega. Last year during the last three days of Holy Week 300 came together at the Novitiate. These days were filled with liturgical celebrations, Gospel sessions, personal and community prayers, culminating in a Paschal Vigil lasting till the dawn of Easter Day. This year they are preparing for the same. This experiment at Castrillo de la Vega has aroused the interest both of the local clergy and of other Religious Congregations. They are aware that the Spiritans have had an influence in inverse proportion to their numbers, simply because they have broken new ground quite different from traditional missionary propaganda.

As a follow-up our confreres keep in close touch with those who show an interest in our way of life by correspondence, by visits and by receiving them in our communities. The next step is to invite those who feel attracted towards us to come and live our community life with us for a given period. During the summer of 1975 two periods of 15 days were organized at the Novitiate with a total of 30 participants each time. The idea is not to put on sessions and talks but something homely and simple, yet at the same time fundamental. The young people take part in the full prayer life of the Novitiate with Morning and Evening Prayer as well as Daily Mass. They participate also in the manual work of the community. Since the Novitiate has its own farm and improvements are still going on in the house, there is plenty to do and the whole day is thus well occupied. In the evening, after supper, at about 10 o'clock, they come together for discussions about Mission and the developing countries. This may seem very late to us but they are following the Spanish custom. The immediate aim of these reunions is to foster lay missionary vocations, and eventually Spiritan vocations.

Another means of missionary animation at the disposal of our Spanish confreres is a fifteen minute programme on the National Radio every Saturday evening. They also publish a review, "*Cuadernos, Humanismo Espiritano*" which publishes both original articles and translations from other missionary

reviews. The Province also founded a popular monthly, "*Pentecostes Misionero*." In 1970 after 15 years existence this magazine was fused with a monthly review, "*Pueblos del Tercer Mundo*," founded by the Pontifical Missionary Works and supported by twelve other Institutes.

The Province has another preoccupation, how to build up the financial resources necessary for its works of formation and for the support of its missionaries. It tries to do this through the parishes. By sermons and talks the members of the Province appeal to the Christian responsibility of all to help in the work of evangelization. As well as the appeals the Province is building up a network of friends and benefactors through personal contact and circular letters.

### **Houses of Formation.**

The Novitiate of Castrillo de la Vega has already been mentioned. Normally all our candidates do two years in this community. The first is dedicated to study and in particular to Philosophy. The second forms the Canonical Novitiate. The first Novitiate in this house took place in 1973/74 and ended with twelve Professions. There was no Novitiate in 1974/75, but at present there are 10 novices and 5 students in their first year. The resident staff consists of the Master of Novices, a Father who is both professor and confessor, and a Brother who is bursar. This staff is augmented by other Fathers of the Province who come to the Novitiate for a certain length of time to teach special subjects. In this way those in authority come to know better both the aspirants and the novices, while these in turn come to know the members of the Province and enjoy a more varied formation. It is worth noting the importance given to manual work as a means of helping towards the upkeep of the house. Without in any way injuring the intellectual and spiritual formation this work helps the novices to develop a keen sense of personal responsibility and to make an active contribution to the progress of the Province.

The Community of San Cugat del Vallés near Barcelona, is the centre for the theological studies of the Province. The Scholastics follow the courses of the nearby Jesuit Theological Faculty. Since there are rooms to spare in the house, the Community lets them out to students thus helping to pay the



costs of running the Scholasticate. The Scholastics look after the interior maintenance. The Community also renders service by the ministry it undertakes in the surrounding district.

## Conclusions

Three things must surely impress any visitor to the Province of Spain.

First its vitality and dynamism. Everyone feels he is a part of a common undertaking, responsible for the progress of the Province. There is a highly developed sense of community which, however, does not stifle individual personality. Authority is exercised in a brotherly fashion. The absence of traditions is a safeguard against routine and favours the search for new methods of missionary animation and of local apostolate. Since no one can say "we have always done this or that," new suggestions can be studied without prejudice. All these characteristics are no doubt due to the youthfulness of the Province. This does not mean it is sheltered from the crises of youth. These have occurred in the past and no doubt will occur in the future. What is important is how it overcame them in the past and how it will overcome them in the future.

Next there is the deep sense of belonging to the Congregation. Spanish Spiritans being a small group, feel the need of being attached to the wider Spiritan family. They are deeply interested in all that concerns the Congregation, its Provinces and its Missions. They want to share in all its pains, joys and hopes. During the holidays the scholastics go to France, Switzerland, Ireland, so as to widen their horizons and come to know the different Provinces.

Lastly there is the quality of the liturgical life in the Communities. The singing of Morning and Evening Prayer, the celebration of Mass reveal a depth of prayer rarely found in other places. No doubt this is the source of the Province's vitality and progress.

The Province had its difficult beginnings 25 years ago. Many Portuguese confreres worked very hard. The tree they planted is beginning to bear fruit. On 12th September this year the novices at Castrillo de la Vega will make their religious and apostolic consecration during the celebration of a Mass, which will also mark the 25th anniversary of the foundation of the Province.

## **OUR SMALLEST MISSIONARY DISTRICT SAINT PIERRE ET MIQUELON**

### **The Country**

The archipelago of St. Pierre et Miquelon lies in the North Atlantic about 16 miles south of Newfoundland at the entrance to the Gulf of St. Lawrence. It is made up of a number of islands of different sizes, and covers about 151 square miles. St. Pierre is the most important of these with a population of 5,200, although only 16 square miles; Miquelon the largest, 69 square miles, has only 600 inhabitants. Langlade, 57 square miles, and the Isle of Sailors are only inhabited during the summer. There has been an increase of 1,000 in the population since 1950.

The climate is harsh, windy and wet, with a mean annual temperature of 41° to 43° fahrenheit. The winter is long and cold with plenty of snow, temperatures falling as low as 7° F; spring, cold and foggy; summer, short and fresh, the temperature rarely reaching 65° - 76° F. The vegetation is stunted.

Fishing is the stable industry. It involves almost the whole working population either as active fishermen or as employees in the canning and freezing plants. Trawlers from many countries call in at Saint Pierre 1,648 in 1973 not counting the floating workshops which stand off from the shore. Most of Saint Pierre's own production is exported to the United States.

### **Political and Religious History**

Saint Pierre et Miquelon became once and for all a French possession in 1815. Before that it was English or French according to the fortunes of war, and clauses of treaties. Its population is almost entirely of French origin.

Politically the Islands form one of France's Overseas Territories, that is to say, a French possession with its own particular status. This carries with it many advantages, not least among them substantial help from the mother country.

France is represented by a Governor; the Islands by a Senator and a Deputy in the French Parliament. The French Government would like to make it an Overseas Department of France on the model of Martinique, Guadeloupe, Guiana and Réunion. In this way it feels it could control more easily the rather disturbed social climate of recent years. The opinion of the inhabitants is fairly evenly divided, for, while there would be real advantages, these could be outweighed by the drawbacks.

The archipelago became a Prefecture-Apostolic in 1765, and the Holy Ghost Seminary was asked to assure the personnel. Thus it is the Congregation's oldest mission. The Prefecture became a Vicariate only on 16th November, 1970. Comprising only two parishes, one on St Pierre and the other on Miquelon it is the smallest Vicariate-Apostolic in the Church. The population is almost entirely Catholic.

### **Missionary Personnel**

Besides the Vicar-Apostolic, Monsignor Francis Maurer, there are four other Spiritans, three Fathers and one Brother at Saint Pierre. The Brother is 90 years old and has been there for 45 years; the Fathers are 64, 63 and 31 respectively. There is another Holy Ghost Father on Miquelon. He is 70 and has been there for 40 years. His parish is a three hour boat journey away from St Pierre. He tries to come over nearly every month for a few days break.

At Saint Pierre there are also 17 Sisters of Saint Joseph of Cluny. This year they are celebrating the 150th anniversary of their arrival on the island. They run a Boarding School and a Primary School with 750 pupils. Two other Cluny Sisters run a Nursery School for 70 children on Miquelon. The Sisters also look after the hospital and tend the sick in their homes.

There is a Catholic College for Boys with 300 pupils.

### **Ministry**

The Fathers are all involved in parochial ministry. One of the all absorbing duties is catechetical instruction of the young. All take part, ably assisted by 25 nuns and lay catechists. The young Father is more particularly concerned with the Chaplaincy of the Grammar School and the spiritual animation of the Catholic College.

Help for the fishermen is number one priority in the social order. This apostolate is the responsibility of a Spanish priest with the help of Bishop Maurer for the Germans and Poles. More than 50,000 foreigners come to Saint Pierre every year, of whom very many are welcomed at Stella Maris Fishermen's Hostel.

### **External Relations**

As a French territory in the middle of English-speaking countries, Saint Pierre et Miquelon looks first to the French Province and to the French Church. The Vicar Apostolic is a member of the French National Conference of Bishops. Now and then the District has the good fortune of welcoming one or other Spiritan who is a native of St Pierre. During the last few years several members of the Administration of the Congregation, General or Provincial, have visited the District on their way to or from America. Relations with the Province of Canada are excellent.

The District also keeps in touch with the Spiritans working in the "real mission countries" by means of the Newsletters sent by the Principal Superiors. All the confreres try to interest the local population in our missionary works, and with success. The people are generous and several collections are organized every year.

Let our confreres working in Saint Pierre et Miquelon take heart. While it is true that they work in a Christian country, they do so in very difficult conditions, climatewise alone. They are maintaining a Spiritan missionary presence in this our oldest mission. They are continuing the good work started by their predecessors more than 200 years ago. May their example and the grace of God inspire many more religious and priestly vocations.







