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CONGREGAZIONE DELLO SPIRITO SANTO
CLIVO DI CINNA, 195
00136 ROMA

INFORMATION - DOCUMENTATION

New Series n° 5

April 1977

NEWS OF THE CONGREGATION

FROM THE GENERALATE...

The Generalate Team

By the end of April the whole Generalate Team will be back in Rome. Fathers TIMMERMANS, GROSS and SOUCY will have finished the visit to the District of Auteuil, and Father DALY will have completed his visit to the District of South-West Brazil. The whole month of May will be taken up by the plenary sessions of the General Council.

The Community

Father Josph BOUCHAUD has gone to France for a period of rest. At present he is in the hospital in Paris for some tests. Our prayers go with him in his illness. We hope to see him back in good form in a few months.

Father GILBERT, Superior of the Community, just heard on March 27 of the death of his brother in Saint-Pierre-et-Miquelon. Mr Emile Gilbert, along with his wife, gave a magnificent testimony of a christian life. His house was open to all. Only God knows all the good he accomplished during his lifetime. An incurable illness carried him off in two months. Father GILBERT and his family can be assured of our prayers.

Our Jubilarians (June-July)

June 17:	Brother Secundus PESH	Germany	60 yrs. professed
June 19:	Father John Edward BYRNE	Ireland	50 yrs. a priest
June 19:	Father Michael MACKEY	Trans-Canada	50 yrs. a priest
June 19:	Father James WHITE	Kenya	50 yrs. a priest
June 21:	Brother Beatus VOLL	Germany	50 yrs. professed
July 6:	Bishop Joachim de LANGE	Amazonia	25 yrs. a bishop
July 17:	Bishop Moises Alves PINHO	Portugal	45 yrs. a bishop

(Bishop PINHO, second eldest in the Congregation, will celebrate his 94th birthday on July 20)

Our Dead

March 17: Bishop Godfrey OKOYE, Bishop of Enugu, Nigeria	(aged 63)
March 17: Father Wilhelmus RETERA, Bagamoyo	(aged 77)
March 18: Father Napoleon VALOIS, Canada	(aged 77)
March 20: Father Bernardus van LOENHOUT, Bangui	(aged 54)
March 22: Father Antonius JONG, Holland	(aged 73)
March 24: Father Joseph J. CASSIDY, U.S. East	(aged 72)

I/D: Future Issues

The recent absences of General Assistants have slowed down the publication of I/D (the issue on Libermann was dated January). I/D n° 10 on Vocations will appear at the end of April or the beginning of May. Two other issues will follow soon: one on Pakistan and one on Internationality. The next two issues of I/D-News will be sent out in mid-May and at the end of June.

IN MEMORIAM...

Bishop Godfrey OKOYE, C.S.Sp., of Enugu, Nigeria (died March 17, 1977)

Bishop OKOYE was born on December 19, 1913 in the Diocese of Onitsha. He studied at Christ the King College in Onitsha and Bigard Seminary in Enugu, and was ordained priest on July 27, 1947. After three of ministry in the Port Harcourt area, he entered the Novitiate at Kilshane and made profession on September 8, 1951. On his return to Nigeria, he was first stationed at Ihiala and then in 1958 became Director of the Junior Seminary of Onitsha, where he had a great influence upon the integral formation of the seminarians.

On May 16, 1961 he was appointed Bishop of the new Diocese of Port Harcourt. He built a Junior Seminary and established a Benedictine monastery there. However, the civil war forced him to go back to Igbo country. On March 7, 1970 he was transferred to the see of Enugu which had been vacant since 1967. There his first task was to rebuild and repair what had been damaged during the war.

Bishop OKOYE was a man of deep faith and great energy. One of his principal concerns was the fostering of vocations. In the midst of the war he founded the Congregations of the Daughters of Divine Love which today numbers almost 80 professed members and more than 300 aspirants. In answer to his invitations, three monasteries (Cistercian, Benedictine monks and Benedictine nuns) were established in the Diocese. In 1976 there were in the Diocese of Enugu 385 junior seminarians and 98 senior seminarians, the latter studying at the Bigard, regional seminary for Eastern Nigeria.

Bishop OKOYE was a pastor, attentive to the needs of his people, and a man of dialogue. When he visited the Generalate, we were impressed by the number of people who came to visit him: priests, seminarians, sisters. In addition to doing a great deal of work, he managed to find time to listen to them at length.

The news of his death after a brief illness was received in his diocese like that of a chief and a beloved and venerated father. His funeral took place on April 5. In Rome, the Nigerian priests had a concelebrated mass for him on March 27 in the Seminary of St-Peter-the-Apostle. Another mass was celebrated on April 2, with Father Moses ORAKWUDO, Provincial of Eastern Nigeria, as principal celebrant.

Cardinal Emile Biayenda, Archbishop of Brazzaville (died March 22, 1977)

During the night of March 22 to 23, Cardinal Biayenda was taken from his house and assassinated. The motivation for this tragic death, five days after that of the President of the Republic of the Congo, is still not clear.

Emile Biayenda was born in 1927. He studied at the Junior Seminary of Mbamou and Libermann Seminary in Brazzaville where he was ordained priest in 1958. He was a curate at Ouenzé, parish priest at Mouléké, and National Chaplain of the Legion of Mary. In 1964, he was kept under house arrest for a few months. When exonerated, he went to France and from 1965 to 1968 studied sociology and theology at the Catholic Faculty of Lyons. On May 17, 1970, he was ordained Coadjutor-Archbishop of Brazzaville, and he took over the see when Archbishop Mbemben died in June 1971. He was made a Cardinal on March 5, 1973. His elevation to the Cardinalate was received by all the Congolese as a sign of the Church's faith in their country and contributed to easing relations between State and Church. Besides, the Cardinal was very open and always insisted that his faithful work for the development of the country. At the 1971 Synod of Bishops, he made a remarkable intervention about the role of socialism as a means of bringing about justice for all. The Church had benefitted from a fairly free hand in its work of evangelization.

Cardinal Biayenda was a pastor above all, very simple in his life style, approachable by everybody, a man of prayer, humble - with no personal ambition or seeking of honors for himself.

The news of his tragic death caused consternation among Christians (including non-Catholics) and non-Christians alike. His integrity and the authority which flowed from his person had won for him the veneration and respect of all. The Cardinal leaves to the Congolese a message of peace, of unity, of love. That is what Paul VI said when, his voice breaking with emotion, he announced Cardinal Biayenda's death at the beginning of his general audience on March 23.

FROM THE DISTRICTS...

Priority Missionary Situations

Between now and the month of June, the General Council would like to draw up an inventory of situations of the type to which Spiritans normally commit themselves. With this in mind, the Major Superiors are being asked to identify "Priority Missionary Situations" within their circumscriptions for which personnel will be needed. At the same time, we are consulting the Congregation for the Evangelization of Peoples, as well as other Congregations, in order to place our findings within the broad picture of the Universal Mission of the Church.

This research project is in line with GA, n° 13 which requires the Generalate, the Provinces and the Districts to establish a list of apostolic priorities and evaluate our current commitments. It also follows logically from the Enlarged Council's decisions about missionary priorities.

When this inventory is ready, it will be sent to Major Superiors, to houses of formation and to the International Meeting of Young Spiritans. It should prove very helpful for the direction of the Congregation's apostolate and the distribution of its personnel. We hope it will also have an impact upon young people and their choice of a missionary vocation.

South Africa

Everybody is aware of the serious difficulties South Africa is going through just now. In a situation where tension, anxiety and insecurity reign, the Christian Churches are trying to be a sign of hope and a prophetic voice raised more and more against apartheid policy. They try to practice racial integration in their schools and hospitals by receiving all equally. A full evaluation is being made of the whole social commitment of the Church. This is one of the points which became clearer during the meeting organized by SEDOS on March 22 between representatives of 18 missionary Congregations. Taken together, these Congregations have more than 940 priests, 70 brothers and 2.050 sisters in South Africa, more than 50 % of them being of South African origin (a small minority of them black).

Many problems face the missionaries. There is a fair degree of pessimism with regard to the political future, as well as growing frustration on the part of many. They wonder what they ought to do. They feel misunderstood and rejected both in South Africa and elsewhere. They find their isolation especially painful. Some speak of tensions within the Church itself, especially regarding schools and teaching. Even within the black population there is no unanimity: some reject the policy of integration for political reasons (it's only "half-measures") or for psychological reasons (children exposed to tensions). However, everybody at the meeting agreed upon the extreme urgency of two things: the formation of true living communities (present structures seem to be crumbling) and an adequate training of leaders. These two factors would enable the Church to get through this difficult period. Meanwhile, all the missionaries say: "We'll stay here, we'll keep going..."

The same worries the same outlook appear in the 1975 report of our German confreres in Bethel. In that vast diocese, they are a little group of 21 active members, overworked, with no local clergy -- too few in numbers and too widely scattered -- who have to face this new and very difficult situation. Catholics represent 8 % of the population. 18 % of the people have never been touched by Christianity. Many belong to Zionist sects which have introduced Christ into their ancestral cult.

There is a large number of catechumens, which shows that there is still a great missionary work to be done. There are two "Houses for Youth" set up on old farms. Among other activities, they supply training courses in several areas.

One of the big problems is the age of our confreres: only 13 are less than 65 years old. The Diocese was without a bishop for 18 months after Bishop KELLETER resigned.

Two sees of the ecclesiastical province are still vacant and this must complicate the task of the missionaries. Father STEFFEN, the Principal Superior, ends his report: "If possible, we would like to ask you for some priests willing to join us in our missionary endeavor, in spite of the present difficulties".

Bethlehem: Ordination of Bishop Hubert Bucher

The new Bishop of Bethlehem (cf. Biography in Feb. 1977 Newsletter) was ordained at Bethlehem last March 27. As a meaningful gesture, he chose to be ordained not in the Cathedral of Bethlehem, but in the Black section near the entrance to the city. Everybody was invited, but only a few whites came. 24 bishops, including the Cardinal of Cape Town, and the Apostolic Delegate, about 60 priests and 6000 faithful took part in the open-air ceremonies. Father CLAUS, the Provincial, represented the German Province.

After the mass, all were invited to a festive meal served in three gigantic tents. Everybody, from the Cardinal to the smallest child, got in line with a plate and a spoon to be served. You could hear every language. It was like a little Pentecost, a sign that something was happening. Bishop Bucher did not forget to thank the Spiritans for the great success of the occasion, unique in the history of the Diocese.

The District of Bagamoyo (Fr A. van Sonsbeek)

The District of Bagamoyo has just had its first official visitation by the Generalate Team in six years. On his way back from Reunion and Madagascar, Father Timmermans spent 10 days there and I visited the District from December 15, 1976 to January 24, 1977.

Centenary of the Mission of Mahonda: Mahonda will be celebrating its centenary this year. However, it is not the oldest mission in the Diocese of Morogoro (formerly Bagamoyo). Bagamoyo Mission itself was a hundred years old in 1968, on which occasion Father Versteijnen published his very interesting history: **The Catholic Mission of Bagamoyo.**

During my six weeks visit, I came across many traces of the past, at Bagamoyo and elsewhere. I learned much about the past too, but I leave it to the confreres on the spot to write their own history -- of the big and little events -- which will be of great importance for the history of the Congregation and of the African Church, since the evangelization of East Africa began in Bagamoyo.

Is our Mission ended? As the local Church of Morogoro has become a reality, our mission is approaching an end. Over the past years our numerical presence has declined to its present level of 27 (23 Fathers and 4 Brothers), of whom 10 are over 65 years old. "We are disengaging in a natural way", I was told. Understandably, the Congregation sends no more personnel. Yet there is still work to be done; both Bishop Adrian Mkoba and the diocesan clergy agree on that. So too do the confreres who have decided to remain, while they respect the views of those who have left to seek work elsewhere.

Undoubtedly there is work, even for us, and while with due modesty we can take pride in the contribution we have made, I feel it would be better now if we handed over to others, to members of a different Congregation, of a different nationality. (Here is another example of the argument for a variety of Congregations and Institutes sharing the work in a particular locality). For over a century the local Church of Morogoro has been set up and served by Spiritans. Such an exclusively Spiritan presence does not always foster the best relations with the secular clergy. There lingers on too strong a memory of the old master-pupil, father-son, relationship, with the attendant danger of future resentment on both sides. Another reason for withdrawal is the policy of dismantling our "presence in blocks". A certain mobility is good, especially in these post-independence days. It seems to be desirable that missionaries now within the local Church carry less of the weight of history.

Some results of Disengagement: The policy and efforts of the Spiritans towards the building up of the local clergy has paid off. As in many other Districts we did not seek Spiritan vocations or try to set up a Spiritan foundation. Happily, the East African Foundation at Usa River is now a reality and Bagamoyo collaborates in it with the Districts of Kilimanjaro and Kenya. Our participation is as yet modest but we hope it is a modesty pleasing to the Lord of the Harvest. This same "modesty" touches us on the material level. In Districts which have, or once had, a Spiritan Bishop and exclusively Spiritan personnel, a situation easily develops where the District and the Diocese become more or less synonymous. So, when the local Church takes over, all that was once the Congregation's -- residences, seminaries, procures -- goes to the Diocese and the Congregation is left with nothing. The Principal Superior does not even have a house for himself or for the reception of the confreres (though I must say that his spirit of hospitality is wonderful). But there is a real need, felt the more as we become fewer in number, for a place where our own meetings can be held. This is a thing to watch out for elsewhere.

The Workers of the Different Hours: After more than a century of presence, there are workers of all the hours of the day. It is moving to visit the cemetery of Bagamoyo: so many Fathers, Brothers, Sisters, who gave their lives while very young to the early stages of the mission. At Morogoro others lie at rest, generally more long-lived. Quite another group are in retirement in Holland or still working in Europe.

Just as there were the "heroes" of the first hour, there are the workers of the eleventh hour. Though all the signs are that for the District the eleventh hour has struck, happily neither the political nor the ecclesiastical situation is forcing us out all at once; the disengagement is natural. Inevitably with this disengagement there comes a running down of vitality and enthusiasm, a bit like a fire going out. In many ways it is a harder thing to be a worker of the eleventh hour than of the first, and such workers have a special claim upon our regard and our solidarity. I have seen them in situations far from easy, almost all on their own, often in the mountains without roads or communications with their confreres, sharing the poverty of the country and the people.

Doubtless all this is part of the missionary life, but we must not forget these confreres in their difficult situation. It is their own form of animation and let us be grateful for it.

For my own part, I should like to thank most sincerely the confreres of Bagamoyo who received me with such friendship and according to our traditions of hospitality. They are always welcome in Rome.

ASANTE SANA NA KARIBU KWETU

The District of Cabo Verde (Father Torres-Neiva)

In January 1977 Father Torres-Neiva visited the District of Cabo Verde where 15 Spiritans work in the three islands which form the country: Santiago, Boavisto and Maio. Santiago, the administrative center, has the largest population; the other two islands are smaller and have only 3.500 inhabitants each. The Bishop is a Spiritan.

1. Cabo Verde is an interesting country with its own unique features: the constant drought, the broken terrain, the volcanic mountains everywhere, its ethnic mixture, its colonial history. Not surprisingly, these factors give the country a social and spiritual character all its own. Emigration is a striking element in the life of the place. With a population of under 350.000 goes a "diaspora" of twice that number scattered over the United States, France, Portugal, Senegal, Holland and Italy.

2. With independence new horizons are opening up. As the people become responsible for their own destiny, political awareness is increasing and a self-sufficient economic infrastructure has to be created. Despite the drought and the limited natural resources the work is well in hand.

The ideology of the Party (PAIGC) follows a marxist understanding and interpretation of society. Relations with the Church are good at present and the differences which have arisen have been settled in a spirit of dialogue and collaboration.

3. The great majority of the people are Catholics. Though religion is largely on the "popular" level, there is quite a creative pastoral approach towards deepening and renewing the faith of the community. The apostolate is hard in such mountainous country and among such a scattered population, but, despite uneven results, it has met with encouraging success.

All those involved in the ministry of the Diocese met for a week of pastoral planning from January 18 to 25, 1977. The session was run by Father David Regan, C.S.Sp. from the District of South-West Brazil and certain basic problems in the work of evangelization were identified:

- the fact that the Church of Cabo Verde is too reliant on overseas pastoral structures and ministers poses problems for the future of the Gospel in the country;
- the need for the Church to grow out of the people who will take proper responsibility for their own obligations, their own missionary obligation included. The formation of basic communities was recognized as a priority;
- dialogue between the Church and the political and social structures working for the liberation and advancement of the people;
- the setting up of a catechetical program aimed at the growth and deepening of the faith in all strata of the society.

The following articles are intended as information about possibilities for study and renewal in Africa. Some confreres have already spent some time in Abidjan.

Abidjan: Theology Faculty

The Theology Faculty at Abidjan (Ivory Coast) was established at Cocody on February 14, 1976. There are three levels of instruction in the Faculty itself and in the institutes connected with it:

- **1st level:** Theology Faculty: open to all, priests, religious or lay people, who have a Bachelor of Theology degree. It is a two-year program leading to the Licenciante. After a third year, students may advance towards the Doctorate which must be completed within five years.
- **2nd level:** Normal School for Catechists: one - or two - year course, open to male and female religious or lay people who have the Certificate of First Cycle Studies or the Elementary Certificate.
- **3rd level:** Pastoral Catechetical Institute: nine-month course, open to young priests as a supplementary training devoted especially to catechetics and pastoral.

All three levels follow a common pattern:

- understanding of Africa and the African;
- understanding of the Gospel Message.

The Abidjan Theology Faculty is successor to the Higher Institute of Religious Culture which was founded in 1968 by the Regional Conference of Bishops of French-speaking West Africa with the purpose of giving priests, religious, lay people working in African missions a solid base in understanding of African religious traditions. From 1968 to 1975, the Institute accepted 214 students who later took over the direction of schools for catechists, became members of diocesan or regional committees or took on the responsibility for religious instruction in high schools and colleges.

But the Episcopacy of French-speaking West Africa saw the urgent need to give the Christian Message an African dimension and character, so they decided to change the Institute into a multi-purpose organism for giving students a diversified training.

Address: rue Sainte-Marie, Cocody, P.B. 8022, Abidjan (Ivory Coast)

Plans for a Higher Institute of Ecclesiastical Studies in English-speaking Africa

The idea of such an institute has been considered for a long time by the Episcopal Conference of English-speaking Africa. In September 1975 on the occasion of the 4th meeting of SECAM in Rome, a four-man committee was set up to explore the possibilities. After making an inquiry among the various Episcopal Conferences, the committee made a certain number of recommendations. Here are some of them:

- the future institute should be a Higher Institute of Ecclesiastical Studies oriented towards the pastoral. It would give diplomas and university degrees and also conduct short programs.
- Nigeria or Kenya are recommended as locations. The choice is up to the Episcopal Conferences.

-- the personnel would be composed principally of Africans of high spirituality and proven academic competence. The Rector and the majority of Professors would have to be Africans (care would be taken to reflect the international African character of the Institute), but non-African religious might be accepted if they had the required qualifications.

Discovering my Confreres...

(We borrow from a District bulletin the following text by an out-going Principal Superior in which he summarizes the "marvels" he came upon during his term as Superior)

As I travelled and made my contacts, I discovered:

- that many confreres improve when you know them better. As the proverb says about the crab: "there are bones on the outside, but flesh inside". How often real sensitivity and deeply spiritual life hide behind a mask of coldness or whimsy;
- that the true worth of a missionary and of his Christian community are not necessarily measured in terms of success;
- that a missionary's spirit of faith and of prayer count for more than methods and techniques, no matter how perfect they may be. Evangelization takes place on a different level. It is the work of the Spirit, not of the missionary's intelligence;
- that others always have something to offer us, so that he who never leaves his mission for fear of wasting time impoverishes himself and ends up by going round in circles;
- that there is a great variety of ways of living together among the communities of a mission; that maintaining and enforcing the cloister is certainly the method least well adapted to our apostolate, but that the attention we pay to others must have sharing of faith and of prayer as one of its preferential elements;
- that the Spirit is at work in the District more than ever that He does not hesitate to shake up our comfort, our certainties, our spiritual reticence, that He has already brought spiritual renewal to many individuals, making them witnesses to their brethren.

