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Nov. 20th, 1970

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Rome: Cardinal Agnelo Rossi, Archbishop of Sao Paulo, Brazil has been appointed Prefect of the Sacred Congregation for the Evangelization of Peoples (Osservatore Romano, October 22nd, 1970). He is the first Latin-American to hold this post, and the 30th head of the Congregation 'Propaganda Fide' since its foundation by Gregory XV in 1622. The outgoing Prefect, Cardinal Gregory Peter Agagianian formed a link with one of the first mission areas of the ancient Church - Armenia. The appointment of the Archbishop of Sao Paulo is a reminder of the modern Church's preoccupation with South America.

Bishop J.B.Houlihan of Eldoret has resigned and been given the title of the see of Cunaviva. Mgr. John Njenga, Vicar General of the Archdiocese of Nairobi has been appointed in his place - Osservatore Romano, Thursday, Nov. 5th. The bishop-elect is well known among the clergy of Kenya, being one of the first African priests ordained in the Nairobi area.

Provincial Chapters:

Germany - Second Session of Provincial Chapter.

The second session of the Provincial Chapter was held from Sept. 22nd to Oct. 10th. Bishops Kelleter and R  th were present at some of the meetings. Among the guests were Father Biemans (Dutch Provincial) and Father Hogema (Dutch Assistant for Training). Father J. St  cker represented the General Administration. Many members of the Province attended the meetings; the students were also active and made an important contribution to the secretarial work of the Chapter.

Fr. Schmelzer, O. Pr., a sociologist at the Academy of Aachen gave a talk about new ideas and guidelines for re-structuring religious

societies. He also took part in the work of the commission on organisation. Mr. P. Halbe, financial expert and adviser to the Diocese of Trier contributed to the work of the commission on finance.

After the question had been debated, all guests and observers were allowed to share in the work of the commissions and in the general assembly. Because many of the confreres were not free to attend the Chapter, it was feared that "pressure groups" would be able to dominate. On the other hand it was agreed that all views were welcome, and that there was no real danger of manipulating the vote. This view was accepted.

A variety of documents were at the disposal of the capitulants; these were produced by the inter-sessional commissions or by individual confreres. The most hotly debated question was that presented by Commission I: "Selbstverständnis" - a term in vogue in present-day Germany. It means understanding and interpreting self. In this context it means the German Province's understanding of itself and its role. Here opinions clashed and the commission needed time in order to arrive at principles acceptable to the majority. A document composed by two of our students at Frankfurt was partly responsible for this polarisation of opinion. Most of the members of the commission and of the Chapter believed that the document proposed a more or less radical change in the nature and structure of the Province. At this point differences of viewpoint were highlighted; but it was due to the generation gap in particular.

Some light was cast on the question by distinguishing between the spheres of faith, of life and of work. The Spiritan, like any Christian, lives his life in these three dimensions. These can not be separated in a clear-cut way in practice; each field has its own laws, and the question of priorities must be carefully determined. Only at the end of the Chapter was general agreement reached on a document which passed on a third reading in the general assembly. This document clearly stated the religious and missionary nature of the Province. Because of the vocation crisis, the emphasis was placed on intensive instead of extensive missionary work. In the mission districts, accordingly, preference will now be given to important "focal" tasks.

A commission composed of our bishops and experts from the districts and the home province will be set up to prepare well-defined programmes. The Chapter decided that it had not enough information and data at its disposal to decide about new missionary work in the Province. It was agreed that an extraordinary provincial Chapter be held during the year 1971 to study these problems. In this connection the provincial administration was asked to set up a commission to investigate the financial and personnel situation.

An important innovation was the decision to create a Mission Secretariate to coordinate the activities of the Province: information, propaganda, awakening and following up vocations, the question of lay cooperators and aid for missionaries in general.

The commission on training did not go into details about the aims of missionary training, but dealt rather with aspects of organisation. The Province has no senior seminary. It was decided that students may study in groups at different universities with the consent of the Province. Each student, whether an aspirant or already a member of our institute, should sign a contract with the Province concerning his course of studies and his obligation to repay the cost in the event of his ceasing to be a member or a cooperator. A training council will supervise this.

Aspirants for membership are initiated into the Spiritan way of life, our history and into the religious life either in a novitiate according to "Renovationis causam", or in an "integrated novitiate" according to the free choice of the aspirants. For the latter option, a detailed programme will be prepared and sent to the Generalate according to the decision of the General Chapter (CDD 356). The Province will also be responsible for the training of cooperators as well as future members.

Different forms of engagement for members were accepted unanimously: perpetual vows, renewable temporary vows, perpetual promises, temporary renewable promises, contracts, etc. A time of novitiate is the principal condition for membership. As long as the integrated novitiate is not yet recognised by the Holy See, the status of "associated members" will be granted to those who have followed the integrated scheme. They will have full voting rights. Cooperators in our missionary work will be accepted as associated members, but the Chapter decided on some restrictions as regards the evangelical counsels.

The documents concerning finance and community life were quickly accepted by the assembly. The motion in favour of a change from the traditional form of administration to that of a collegiate body was defeated.

Trinidad: Provincial Chapter

One of the unusual aspects of the Trinidad Chapter was the way in which it was prepared. The island is so small and compact, that almost all the members could take part in a total of 17 hours of sessions prior to the Chapter. These sessions had been prepared during the previous eight months by preparatory commissions, that had ascertained the orientations of the confreres on all points of view by means of detailed questionnaires.

It was not easy for many to find time for these preliminary discussions. But the effort was rewarding. The "white papers" of the Chapter were so thoroughly prepared that most of the propositions could be voted without amendment, and the Chapter could arrive at satisfactory decisions on all points on the agenda in three days. The propositions in need of amendment concerned the larger, more complex problems of the Province.

1. The most important of these problems was the re-assessment of the works in Trinidad. This task was rendered especially difficult by the unusual situation of the Province, i.e. it is on the one hand a Mission turned Province, and on the other, it forms a Mission District entrusted to the Dominicans who invited the Spiritans to open the first secondary school on the island in 1863. In consequence, the role of the Congregation on this small island has been almost exclusively educational.

Hence the dilemma for the Chapter: if Trinidad is to be regarded as still a mission country, and the Province more as a mission district, the members should be more heavily committed to works on the island; if it is to be regarded more as a Province than a mission district, then should not the emphasis be on missionary works abroad?

The following paraphrase of a part of the debate will convey the peculiarities of this situation; it is culled from discussion on the proposition: "It is accepted as a principle that it is not necessary to depart from Trinidad to another country to be 'on the missions' as mentioned in CDD 364":

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Father A: Ad Gentes, 20, says the young churches, even while personnel is short at home, should try to share in the Church's universal mission by sending some missionaries abroad. Therefore the ideal is the same for us in Trinidad - "on the missions" means "foreign missions".

Father B: If there is no missionary work in Trinidad, then let us Irish get out.

Father C: 'Missionary' in the eyes of ordinary folk means one who goes abroad to evangelize. So the Irish Fathers here in Trinidad are regarded as missionaries. And we should speak of 'our mission in Paraguay', but not 'our mission in Fatima' (one of the colleges in Port of Spain, Trinidad). This does not however, mean that those at home are not missionaries.

Father A: In the General Chapter sense, 'mission' means 'foreign mission'. It is not a question of need. Only 4% of England's population is Catholic yet English C.S.Sp. go to Makurdi where there are only 43 priests for 3 million people. If you consider only needs, England is more needy than Trinidad which 33% Catholic.

Mr. D: The needs in England are not the same as the needs in Trinidad. There are places around Trinidad which are truly mission areas, even in the sense of needing first evangelization.

Father E: If we are for the most abandoned, there are lots of places in Trinidad for us. There are priests to be found easily for the good parishes. Diocesan priests will go to the abandoned, but they haven't the financial basis that we have. We have an advantage over them, and it is in line with our vocation.

Father F: This is a Chapter of renewal. The image we project here is of teaching Fathers. We have to break with this image now. We should be more obviously concerned with pagans, and the 'faithful' can be left to others.

Father G: Which is more evangelical, work in Paraguay or in Trinidad? I submit that there is work here just as evangelical. Only we need a radical change of policy on the island.

The Chapter did not consider disengagement from secondary schools possible in the present circumstances. One of the main reasons is the total dependance of Trinidad and its mission in Paraguay on the salaries of members of the Province teaching in these schools. In fact one of the big worries of the Chapter was the financial outlook. The diminution in religious members of the College staffs, the rise in their average age, the drop in vocations and the disinclination of the young to teach in secondary schools, all these factors were noted as trends threatening the financial foundations of the Province and its District.

While not considering disengagement, the Chapter ruled: "That as a principle it is not right for the finances of the Province to depend so heavily on the salaries of the confreres teaching in public schools". Consequently the Chapter decided to set-up a Finance Committee of five members to advise the administration on financial affairs, and in particular, "to seek out as a matter of the greatest urgency additional ways and means of financing the Province".

But the debate on secondary schools was not limited to the purely financial aspect. The Chapter noted their undoubted con-

tribution to material and spiritual development; and vocations from St. Mary's College were found among the ranks of the diocesan clergy and the Benedictines. All 34 Trinidadian Spiritans were past students of St. Mary's. Father Donal O'Sullivan, present as an observer, remarked that against the background of rapid economic development in the island, the sending of 14 Trinidadian confreres to West Africa and Latin America was evidence of spiritual progress. Accordingly the Chapter ruled: "Considering a) the absolute need for vocations, b) that a high ideal is essential for this, d) that our personnel has already been drastically reduced and consists already of many pensioners, the number of Fathers teaching in St. Mary's and Fatima shall not - except in some very exceptional case - be reduced any further". At the same time the door was opened to greater participation of laymen in the administrative ranks (at present there are 25 Fathers and 60 laymen on the staffs of the two colleges).

Commitment to parish work also came under review; there are seven Fathers working in five parishes. While some were in favour of disengaging from these parishes, others were in favour of a policy of selection of areas requiring more evangelization than routine pastoral ministry. This latter view was accepted. The original proposition of the Commission that the Province should continue to take responsibility for the parishes of St. Joseph, Curepe, Tunapuna, Diego Martin and Petit Valley, was replaced by the following:

"The Province shall be prepared to exchange one or other of our present parishes for others 'more abandoned', and even to accept additional 'more abandoned' parishes so long as personnel is available".

This preference for parish work in areas of greatest spiritual necessity was not considered by the Chapter as sufficient to modify the image of the Congregation in Trinidad. A concrete proposal by one capitulant for the use of four acres of land in Belmont for a self-help low-cost housing project was seriously considered. It was seriously considered in the context of the need to associate the Congregation with the underprivileged in Trinidad, and rejected only for lack of a feasibility survey.

The proposal was withdrawn, and a new one presented:

"The Provincial Council shall appoint a committee to investigate possible methods of expressing in a concrete way the interest of the Holy Ghost Fathers in, and their involvement with, the underprivileged. This commission shall report within three months".

The virtually unanimous vote in favour of this proposition indicates the mind of the Province, as does also another resolution passed in a spirit of self-criticism: "Our Spiritan life should witness to our Spiritan ideals by manifesting a special concern for the poor and the under-privileged. The Province is of the opinion that we do not sufficiently witness to these ideals".

Thus the Trinidad Chapter emphasized the "mission" aspect of work on the island itself, without going so far as to restrict all work to the home mission. Paraguay remains the foreign mission commitment. Any young member of the Province who expresses a preference for "foreign missions" is to find favourable consideration for his wish (Prop. 19, Formation). In addition, the Advisory Committee on recruitment and formation, is mandated to study in consultation with the confreres in Paraguay, the possibility of sending scholastics to do their pastoral apprenticeship there.

NEWS OF THE PROVINCES AND DISTRICTS

United States - West: In September the Western Province welcomed seven new aspirants who entered in August of this year. Those in training for the priesthood and brotherhood are located in the following places:

- 3 at St. Thomas Seminary, Denver, Colorado.
- 2 in Immaculate Heart Seminary, Bethel Park, Pennsylvania.
- 12 at University of St. Thomas, Houston, Texas.
- 5 at the Holy Ghost Brothers Training Centre, Glenwood Springs, Colorado.
- 1 at Immaculata Seminary, Lafayette, Louisiana.

Ireland: Among the 19 novices who made a temporary commitment to the apostolate at Kilshane in September this year, were one Trinidadian and one Goanese. This coming novitiate will be integrated for aspirants to the priesthood and brotherhood. Novices admitted in September numbered 25; this includes 4 from the English Province, 2 from Trinidad, 2 from the Spanish Province and two Irish novice-Brothers.

This means that the number of clerical novices for the Irish Province stands at 15 for this year - a drop of 40% from last year's entry. Some of the applications were withdrawn because the student wished to repeat his final school examination; others postponed their decision for a year or two.

Holland: Dialogue between Province and Missionaries

The "Spinnet" (provincial bulletin of the Province of Holland) recently published an account of two attempts to strengthen and deepen the relationship between the home province and its missionaries (No. 93, Oct., 1970).

1. Father Heyke's visit to R.C.A. Father Heyke is a former professor of fundamental theology from the senior seminary, and has published articles and a book on the Taizé community. Recently he has taken a serious interest in mission theology. In March of this year the Dutch Province sent him to R.C.A. to study the inter-action of social and religious movements and development in the Church in Central Africa. At the same time he was to be at the disposal of the missionaries as a consultant in matters concerning pastoral theology and planning. The reason for this special task is twofold:

- to show that the Province is seriously interested in the mission districts;
- to insure that missionary promotion in Holland will be more realistic and helpful in future.

Accordingly, the work is financed in part by the Dutch Province and in part by the Dutch Church and the diocese in which Father Heyke will work. He will send home a report every four months; the first of these has already arrived and its contents is as follows:

- the organisation of discussion concerning pastoral work at every level.
- the relationship between evangelisation and development.

Father Heyke reports that human relations on the missionfield are excellent, but there is need for a definite programme and a plan for pastoral meetings. In this way the time is well spent and the agenda restricted to items of genuine interest.

2. Study week for missionaries. The third study week for missionaries for the current year was organised by the Province, Sept. 22 to 25th, 1970. Twenty-five Spiritans took part representing a

cross-section of mission areas from Central Brazil to Tanzania. Here are some of the subjects dealt with in the form of papers:

Fr.G.Pubben,C.S.Sp. - The ethnic group and its culture.
The family structure:family,marriage
and initiation in Africa.

Dr.A.Trouwborst - Social change in relation to the
structure of the family.

Dr.P.Camps,O.F.M. - The role of religion in the process
of change.

Nigeria: Formation of Catechists in Idah Prefecture

Mgr.L.Grimard C.S.Sp.,Prefect Apostolic of Idah is now engaged in the systematic training of catechists. This project was announced in the oral report delivered during the Chapter. The importance of such a programme does not need emphasis seeing that all schools have been taken over by government,and future evangelization in depth must rely on trained catechists.

The course of training lasts for 3 years,and includes 12 months theoretical training spread over the entire period. Two years spent in the field ensures practical experience and should allow the supervisors gauge the maturity and the faith of the individual catechist. Because of the importance of age and of prestige in general,some of the students are already married. In this way their wives can be given a certain training aimed at their special role among the Christian women of the villages to which their husbands will be sent. Thus they receive training in sewing,hygiene,domestic economy,etc.

At the moment this course is in its early stages,and better methods and equipment are needed. Two qualified teachers must be paid,an adequate library built up and technical aids provided. But there is every reason to believe that the obstacles will be overcome; the work is vital and will continue to develop.

Consultation for appointment of Principal Superior in East-Central State

Since most of the Irish confreres were expelled from the area in February-March of this year,Father Isaac Eze,C.S.Sp.has been acting Religious Superior. At the moment consultation is in progress for the nomination of Principal Superior. Two of the members of the circumscription are in Rome at present,and one is continuing his studies in Ireland.

Sierra Leone and Kenya: Development-Aid Consultor

At the Irish Chapter in July this year,Fr.A.Byrne was asked to help the above Districts with their development projects and act as a general adviser and link with the funding agencies. Accordingly the bishops involved were approached and agreed with the scheme. The expenses involved in the service will be met in part at least,by CAFOD and by Mgr.C.Bayer,late executive head of Caritas Internationalis. Father Byrne has gone to Sierra Leone and will go from there to Kenya; in both areas he will study the situation and prepare recommendations as well as giving advice on concrete proposals. He will be a guarantor vis-a-vis the funding organisations who are very cautious in giving,and require expert and proven advice from the field. No doubt the training of local aid directors will also be undertaken. This is vital in order that a truly indigenous structure of self-help and aid programmes may be developed. Material aid alone is inadequate; the community must be educated in self-help at every level.

Mauritius: Local Vocations

On Sunday, August 2nd, 1970, two Spiritans, Gerard Sullivan and Maurice Piat, were ordained to the priesthood by Mgr. Margeot, Bishop of Port-Louis. Last May, Sister Paulette Mangar, also from Mauritius, made profession as a member of the Congregation of the Missionaries of Charity. This society was founded by Mother Teresa, apostle of the abandoned "third world" of modern Calcutta.

Senegal: Layman to head Catholic Schools in Dakar

Mgr. Thiandoum, Archbishop of Dakar has appointed Mr. Joseph Gomis diocesan director of Catholic education. This step has been taken because of the expansion of private or confessional education. The episcopal conference in January last, decided on each diocese having its own director of education. Dakar now takes an important step forward in the granting of responsibility to the laity in this important field.

Course for catechists and their wives at Bambey

A short course lasting three months has been organised for catechists and their wives at the mission of Bambey. The time allotted to these village catechists coincides with the dry or rainless season. The catechists are given a re-fresher course in catechetics and liturgy, as well as some language instruction in Serer and French. Training in agricultural methods is given according to the "Agri-Service" course of INADES. Their wives receive a similar but adapted training in catechetics and writing. Domestic economy also figures in their course. The aim of this project is to improve the quality of their lives as catechist-small farmers.

This period of three months forms as it were, a "primary stage" which should, if means permit, be followed by a "secondary stage" on a diocesan or national scale. In this way re-fresher courses could be organised for the major ethnic groups, and then at a higher level for those who could be instructed in French.

Auteuil: Meeting of Chaplains

The District of Auteuil has taken the question of refresher courses seriously, and the preparation for the November meeting could be taken as a model of its kind. The confreres were carefully circularised on the 5th. of October, and again on the 1st. of November. In this way the project evolved gradually with a considerable number of useful suggestions coming to the Principal Superior by way of "feed-back".

Organised for the members of the Paris region, the course is primarily for chaplains, but all the confreres free to come were encouraged to do so. Two days or rather a day and a half were allotted to the discussions. Consequently no busy chaplain or assistant chaplain could claim that time was being wasted by a "meeting mystique". Confreres were asked to bring their actual notes and programmes of religious instruction, and to concentrate on an exchange of information concerning failure, success and the difficult areas of personal contact with the students.

A tight system of working groups was devised to prevent any waste of time, wandering from the agenda or exchanges of defeatist opinions. An exposition of books and pamphlets concerning the work of catechetics and directing young people will be on view at Auteuil during the meeting. The general plan of the meeting is that usually followed today: selection of questions for discussion by the work groups; general assemblies at which the various work groups present and coordinate their findings.

MISSIONARY INFORMATION

Catechists to officiate at marriage ceremony:

During the course of their last plenary assembly the Zambian episcopal conference asked the Holy See to grant permission for lay people to witness a Christian marriage without the presence of a priest.

This application envisages situations where the priest is unable to visit a station for a month or more. The preliminary investigation will be supervised by the priest, and the marriage blessed by him during his next visit to the station. Catechists will, under the new faculty which has been applied for, preside at the marriage ceremony.

IUSG(Women) hold their general meeting:

The International Union of Superiors General held their general assembly in Rome from October 20th to 29th, 1970. Father J. Lécuyer, Superior General, headed the panel in charge of discussions and study papers. A series of papers were circulated before the meeting as a basis for the work of the study groups. The latter were organised on the basis of regions and language. For example, Africa had two groups: Africa-English and -French.

Despite the differences of mentality and culture, the groups functioned well, and our experience of the discussions held by the Africa-English group was satisfactory. Constructive but very frank criticism of the clergy appeared from time to time; it would seem that integrated pastoral councils are badly needed in parts of Africa to bring about a unified approach to the work of catechetics and vocation promotion, just to mention two items of common interest.

Tanzania was not represented at the meetings, but otherwise a good cross-section of religious women from Tropical and Southern Africa took part in the debates. That considerable progress has been made in the field of religious life for African women over the past 15 years was clear from the delegates' involvement in the work of the meeting.

Father F. Okonkwo, C.S.Sp. who has been appointed Novice Master for the Spiritans in East-Central Nigeria, was present at the sessions and took part in the discussions of the Africa-English section. It is hoped that some of the insights and proposals arrived at during this congress can be included in a future issue of Documentation-CSSp.

Note: In connection with the general meeting, four superiors general from the national conference of major superiors in the U.S. were delegated to present a document to the S.C. for Religious and Secular Institutes, Rome. Briefly the statement asks to be informed about the procedures, powers and personnel of the Congregation for Religious. It also asks for the application of the principle of subsidiarity to religious women, and asks the Congregation to represent their interests with the other organs of the Holy See.

Missionary Institutes(Religious) and the Local Churches:

Commenting on the ways in which mission institutes can and should serve the local churches, Archbishop Pignedoli made the following statement recently:

"This being at their service can be described as ... a special care to assist the Local Church in the problem of vocations to the priesthood, for the formation of the diocesan clergy and for religious institutes. This last point needs to be commented on: In the past, for many

years, this Congregation of Propaganda Fide was against Missionary Institutes recruiting local vocations. The reasons were obvious. Today the situation has changed. The diocesan clergy has now been notably developed. It would therefore seem that the time has come for Missionary Institutes, and for Religious in general, to open their doors to local vocations. And this, not only for the reason of the freedom that each should have, to choose his own vocation, but also that all these peoples may have an ever more effective participation in the life of Religious Institutes which, of their very nature, are universal. It is in the interests of these local Churches to encourage this participation. And this, naturally ought to be done gradually - according to the circumstances and needs of time and place."

(Address to the General Chapter of the Columban Fathers, August 23rd, 1970)

The Church in Ethiopia: (Note: The new mission in Ethiopia which has been spoken of for some time now, and which was agreed to in principle by the Irish Provincial Chapter last July will be in Gemu Gofa Province, about 300 miles south of Addis Ababa, near the proposed Nairobi-Addis highway. Part of the Vicariate of Jimma, it is almost completely untouched, a perfect example of the large tracts awaiting first evangelization in this country.)

The Catholic Church in Ethiopia is divided into 8 circumscriptions: one archdiocese (Addis Ababa), two dioceses, 3 vicariates and two prefectures. The first four come under the S.C. for Oriental Churches, and the last four come under the S.C. for the Evangelization of Peoples.

The country itself has an area of 1,221,900 sq.kM., equal to that of Italy, France and Germany together. It is surrounded by almost impenetrable deserts and mountains which explains its isolation from the rest of the world until the end of the last century.

The population amounts to about 25 million; the chief races being the Amhara, who are Christians, and the Galla. There are about a hundred lesser tribes. As regards religion they fall under the following headings: Copts 55%, Moslems 35%, pagans 10%, Catholics-133,000 and Protestants 120,000. Catholic schools of various kinds number 200 and have more than 32,000 pupils. The seminaries are well-attended and the future of the local clergy would seem to be a hopeful one.

UN Refugee Office asks for cooperation of Missionaries:

Recently the High Commissioner for Refugees (UN) approached the Roman Union of Religious Superiors with a view to obtaining the cooperation of missionaries in their urgent task of refugee aid and rehabilitation.

The latest statistics (August 1969) indicate a total of 980,000 for Africa alone! The figures for the Sudan were 166,000, and for Angola, 381,000. These are frightening totals, indicative of the scale of the work yet to be done in African refugee camps.

NECROLOGY

Father Wilhelm Baumjohann of the German Province died at Knechtsteden on October 15th, aged 67yrs.; he was 44 years professed.

Father Georges de Chadirac of the District of Guadeloupe died at Pointe-à-Pietre, aged 65yrs., after 44 years of profession.

Father Albert Gretilliat of the Swiss Province died at Allex at the age of 55 yrs; he had been professed for 34 years.