Editor's Introduction (English)

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Something is stirring among the three North American Spiritan Provinces (Canada, TransCanada and the United States). Representatives from these provinces met through August 14-19, 2016 in Granby, Canada to discern the “signs of the times” and where the Spirit is leading them. The superior general, Very Rev. Fr. John Fogarty, C.S.Sp., had his keynote address: “Responding Creatively to the Needs of Evangelization of our Time,” read to the assembly. Citing Carlos Mesters, he wrote: “We are challenged to bring the charism to rebirth at each historical moment. We are called to recreate, not to repeat.”

Phung Manh Tien, C.S.Sp., is a Spiritan Brother doing theological studies in Manila, Philippines. His article, “The Holy Spirit in Spiritan Life,” won the 2016 Competition among Spiritans in formation worldwide (it has been somewhat retouched by the editor). Tien contends that to “wake up the world” (Pope Francis), religious must first be “awake.” Consecrated to the Holy Spirit, we Spiritans strive to “… live out our mission in willing obedience to the Holy Spirit, taking Mary as our model” (SRL 5).

Fr. William Cleary, C.S.Sp., the 2016 Spiritan Scholar, worked on the recent history of the Congregation from Vatican II to 2012. His brief article, “The Spiritans: A Third Founding Moment?” posits that “GC XIII [the general chapter of 1968-69 after the Council] was the first step taken in that journey of renewal which, arguably, constitutes a third founding event of the twentieth century (after Poullart des Places in the eighteenth century and Libermann in the nineteenth century) when the Spiritan identity was re-discovered.” Marielle Beusmans is a Spiritan Lay Associate from the Netherlands. Her article, “New Energy for the Congregation: Spiritan Lay Associates,” a sequel to the radical reflection on Spiritan Brothers in Spiritan Horizons 12 (2016) 58-67, lays out, not only how Lay Spiritans live out their Spiritan vocation in the world, but also how their perspectives differ from, challenge, and complement those of professed Spiritans. To complete the cycle, a reflection on the charism of the ordained Spiritan in concert with these other Spiritan charisms is called for - an independent treatment occurs in the general council’s Anima Una, no. 64 (June 2012), Spiritan Priests. The Horizons feature, “Spiritans for Today,” lifts up Spiritans who have passed on but who opened up new avenues for Spiritan mission, Spiritan studies, holiness of life, etcetera. In the third instalment of this feature, Fr. Tony Neves, C.S.Sp., provincial of Portugal, spotlights “Spiritans for Today: Manuel de Sousa Gonçalves, C.S.Sp.” Manuel was general councilor, missionary to Angola, and the first Rector of the Catholic University of Angola.

The general council’s recent focus on community living is providential, seeing the current anxieties here in America and throughout Europe. The Center for Spiritan Studies 2016 lecture appropriately dealt with the topic of intercultural harmony. The article by Fr. Anthony Gittins, C.S.Sp., is the edited version of his well-received lecture, “Beyond International and Multicultural: Intercultural Community Living.” He insists that “intercultural community members are drawn from diverse cultural backgrounds but share an intentional commitment to fellowship, motivated not simply by pragmatic or commercial
considerations but by a shared religious conviction and common mission.”
In “A Response to Rev. Anthony Gittins,” Prof Ronald C. Arnett, chair of
the Department of Communication and Rhetorical Studies, relates Gittins’
intercultural community to Friedman’s “community of otherness” which “as-
sumes Buber’s emphasis on a ‘common center’ that pulls difference together.”

Rev. Gary Willingham-McLain and Dr. Laurel Willingham-McLain in their
“Friendship Community Church: An Intercultural Faith Community,” por-
tray the riches and travails of a Christian community that has taken seriously
the gospel mandate to love beyond all racial and other boundaries. The project
consists in 3Rs: Reconciliation, Relocation, and Redistribution. Relocation
consists in intentionally moving from the suburbs to live in and interact with
poor and disadvantaged racial others. Fr. William Headley, C.S.Sp., brings
the Soundings section to a close reflecting on “Muslim-Christian Dialogue: A
Challenge for North-American Spiritans?” He argues that Spiritans, because
they care for the poor and marginalized, might want to do something about
Islamophobia in US and Europe which is “an exaggerated fear, hatred, and
hostility toward Islam and Muslims that is perpetuated by negative stereotyp-
ing resulting in bias, discrimination, and the marginalization and exclusion of
Muslims from social, political, and civil life.”

The boards of many Catholic universities and colleges often have to grapple
with issues concerned with Catholic identity and the university mission.
In “Catholic Identity, University Mission, and Charism of the Founding
Order,” Dr. Galligan-Stierle and Jeffrey Gerlomes give expert advice on how
emerging issues can be approached. Marie Milie Jones, Esq. just completed
time as Board Chair at Duquesne after serving for eight years. Her piece, “An
Expression of Faith: Reflections on Service as a University Board Chair,”
allows an inner view of what it takes to imbue higher education with Catholic
and Spiritan values.

Dr. Fintan Sheerin is a Spiritan Lay Associate who expresses the Spiritan
charism in his profession and activities. In “Engagement and Spirituality:
Reflections from ‘Le Jungle,’” he details why, as a Spiritan, he had to do some-
thing about the Syrian refugees in Le Jungle camp in Paris and Lesbos (Greece),
for: “Bearing in mind our commitment as Spiritans to give preference to an
apostolate that takes us,” … to those oppressed and most disadvantaged, as
a group or as individuals (SRL 12), I felt that to not engage with the people
displaced by this crisis was not an option.”

This number of Spiritan Horizons ends with two reviews, both by Fr.
James Chukwuma Okoye, C.S.Sp.: Pontifical Biblical Commission, The Inspi-
ration and Truth of Sacred Scripture. The Word that Comes from God and Speaks
of God for the Salvation of the World. Collegeville: Liturgical Press, 2014; and
Michael J. Gorman, ed., Scripture and Its Interpretation. A Global Ecumenical

James Chukwuma Okoye, C.S.Sp., Editor
Center for Spiritan Studies
Duquesne University, Pittsburgh, USA  Division of Mission and Identity

GOALS OF THE CENTER

• Prepare a new generation of experts in Spiritan history and spirituality.
• Encourage the inculturation of the Spiritan charism where the Congregation is rapidly expanding, particularly in Asia, Africa, and Latin America.
• Develop publications and other appropriate materials to train professed Spiritans and Spiritan Lay Associates for contemporary mission.
• Organize workshops and seminars to ensure the continuity of the Spiritan ethos in educational institutions founded by Spiritans.
• Promote Spiritan spirituality in the contemporary world.
• Disseminate Spiritan classics, by translation if necessary.

RESOURCES OF THE CENTER

• The Center, along with the Gumberg Library, created and continues to develop the online Spiritan Collection, a treasure of publications on Spiritan founders, history, and spirituality.
• The Ed Supple Room housed on the third floor of the Gumberg Library is a research space on campus and a mini Spiritan library.
• *Spiritan Horizons*, a scholarly annual journal, publishes articles that further research on Spiritan tradition and spirituality. Attention is given to the ethos of Spiritan education and pedagogy.
• Other publications of Spiritan or Duquesne interest.

PROGRAMS OF THE CENTER

• The Spiritan Scholar program is a year of research in Spiritan tradition and spirituality.
• International Essay Competitions for Spiritans in formation worldwide and others.
• Workshops for Spiritan formators worldwide.
• Roundtable meetings on Spiritan ethos of education.
• Conferences on Topics of Spiritan interest.
• Translation and/or Publication of seminal Spiritan Works.

History of the Center

The Center for Spiritan Studies was founded in 2005 as a collaborative venture of Duquesne University and the Congregation of the Holy Spirit to foster research on Spiritan history, tradition and spirituality, as well as to disseminate the results throughout the Congregation, the University and the general public.

The rich legacy of the Spiritan tradition lies at the very heart of Duquesne University and forms its guiding principles and practical ethos.

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The purpose of the program is to develop scholarly specialists in Spiritan Studies. Outcomes of the program will include lectures, colloquia and articles and books on topics such as:

- Spiritan Founders and Heroes
- Spiritan Rules, Constitutions and Chapters, especially since Vatican II
- Spiritan history, including the history of various missions or circumscriptions
- The French School of Spirituality and its times
- The Theology of the Holy Spirit
- The Holy Spirit in Spiritan Life and Mission
- Spiritan Mission, Yesterday and Today
- New Trends in World Mission
- Spiritan Pedagogy and Education
- Justice, Peace and the Integrity of Creation (JPIC)
- Experiences in interreligious dialogue

Eligible candidates include Spiritans, especially those in formation roles, who fulfill the academic requirements. Candidates must possess and demonstrate research ability, as well as language competency in English and French. Spiritan candidates are nominated by the general council and approved by their respective authorities.

Duquesne University provides library access and technology support. A faculty mentor is matched to each scholar. Spiritan scholars may reside on campus as a member of the Spiritan community.

Required documentation includes a resume or Curriculum Vitae (C.V.) and a personal statement of 1,000 words or less outlining a proposed research project that conforms to the topics listed in the Purpose section. Candidates should also provide a letter of recommendation or support from their respective superior. Application deadline is March 1.
International Competition on the Holy Spirit in Spiritan Life

First place

(House of Theology, Manila, Philippines)

Second place

(Spiritan International School of Theology, Enugu, Nigeria)