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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

May 1972

No. 28

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NEWS FROM ROME

Appointments

The Holy Father has raised to the episcopate the Rev. Mons. René Joseph Rakotondrabe, of the Malagasy clergy, at present Vicar General of the arch-diocese of Diégo-Suarez, assigning him to the titular See of Umbriatico, and appointing him at the same time Auxiliary to His Excellency Most Rev. Michel Henri Canonne, Bishop of Tuléar (Madagascar). (Oss.Rom. 30-IV-72).

Diplomatic Relations of the Holy See with the African States

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On the occasion of the recent institution of diplomatic relations between the Holy See and the Democratic and Popular Algerian Republic (6-3-72), an article was published by Cardinal DUVAL, from which we take the following extract:

After underlining the right of active and passive legation which the Holy See is commonly recognised as having, being a consequence of the fact that it has full international juridical status and explaining the roles of the Pope's representatives, - using for illustration as example of Apostolic Nuncio the case of Monsignor RONCALLI, the cardinal outlines briefly the history of such diplomatic relations and lists the African states which today have diplomatic relations with the Holy See. These are:

Algeria, Burundi, the Cameroons, Central African Republic, Dahomey, Ethiopia, Gabon, Ivory Coast, Kenya, Lesotho, Liberia, Madagascar, Malawi, Mauritius, Niger, Rwanda, Senegal, Tanzania, Uganda, U.A.R., Zaire, Zambia and, since last March, Tunisia.

To these are added the list of Apostolic Delegations, as follows:

North Africa (Tunisia, Morocco, Libya); Central West Africa (Nigeria, Ghana); West Africa (Upper Volta, Guinea, Mali); Central Africa (Chad and Congo-Brazzaville); Red Sea Region (Sudan, Republic of Somalia, Territory of the Afars and Issas); South Africa.

The Cardinal continued: "As regards Africa especially, a large number of documents have stated the main lines of the "Policy" of the Holy See: they are the documents of the Council, Pope Paul VI's Message to Africa, (29th October, 1967), his address to the Parliament of Kampala (1 August 1969) and his numerous allocutions to the African members of the diplomatic Corps.

"The Pope has repeatedly testified to his respect for the traditional values of Africa: spiritual vision of life, sense of God's presence, sense of human dignity, attachment to the family

and to paternal authority, esteem for community life - all these riches of ancient tradition not being in any way inconsistent with an opening to the progress of science and of modern technique. This respect does not derive from a superficial sympathy, but from a conviction based on faith, which teaches that the manifestations of the Spirit of God fills the lives of all peoples. It follows that the African continent has a message to give to the world of today; this message might be a providential factor of equilibrium for mankind in the dangerous crises it is going through at present and which is threatening its very existence.

"The Catholic Church has incessantly invited the peoples of Africa to construct their future on the unity of their own countries and on the strengthening of the bonds that will create a fruitful solidarity among the different African countries..."

"This concern with unity must not be a withdrawal into oneself. Africa must put its genius and its spiritual riches at the service of the whole of mankind. You, Africans, have a deep community sense. But this sense can no longer be limited to a specific community; it must be widened to include the civil and even international community. Your experience will tell you that independence does not entail either opposition or isolation between African and non-African peoples. What is more, the new African States will be able to be really independent to the extent to which they can freely collaborate with other states and with the world family, organised internationally..."

"Independence means responsibility. Responsibility within the community of peoples means opening to a universal service for freedom, justice and peace." (Oss. Rom. 12.V.72).

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Secretariat for Non-Christians establishes new section

The Roman Secretariat for Non-Christians, having established a new section to be called "Traditional Religions", has written to us as follows:

"Within the framework of dialogue which the Secretariat has opened to all non-christian religions, the traditional religions of Africa, the South Sea Islands, and Latin America have their contribution to make. They, too, form part of the legacy of humanity and can contribute towards the development of man, unity between all men and, eventually, total unity with Christ....."

"What form can this dialogue take? What would be its significance? What means will be necessary to bring about a true and historical understanding on both sides?"

"What are the most typical aspects of the traditional religions with which you are in contact? What particular points are most characteristic and most obvious in the life of these populations today and in political, social and cultural communities? What values have traditional religions to contribute to christian life? What will the non-christians be prepared to give up and what will they insist on retaining? What are the reactions of these religions to christianity and modern civilisation?"

"What should be the basic premise on which to build up a dialogue with traditional religions? What topics constitute a beneficial dialogue? On what problems can this dialogue be based? What social sectors are the most sensitive to dialogue with the Church? What initiatives have already been taken? What remains to be done?"

"How can one go about resolving the difficulties which the Church and the missionaries encounter today in their meeting with

unprejudiced.

The Principal Superior writes: "We must understand the thought behind the Bishop's address. He does not mean to give us a lesson in personal asceticism (even though it wouldn't be any harm for us to consider his words in this light also), but he did say: "Your role is to help us, diocesan priests, in every aspect of our work. Your main task is to teach us how to do without you... but we will always need you."

"We should thus realise that from now on, more and more responsibility will be delegated to the secular priests."

Mons. OUALLI also stressed the necessity for awakening the interest of the laity. "It is important to renew the form of our pastoral activity; more and more we must break loose from the closed circle of the parish, so as to realise our common pastoral responsibility according to planned priorities. Today, one of the main priorities of the mission is the apostolate of the laity."

Finally, the Bishop of Guadeloupe underlined the need for vocations, that of priests, missionaries and religious.

"Such a stand with regard to missionary vocations came unexpectedly. We do not mean to say that in the past a brake was put on missionary vocations as such: many priests from Guadeloupe are working outside the diocese. But it is the first time that we have heard this call so specifically and we are naturally very happy at this. We are particularly happy because we, as missionaries, are here to found the Church, to help the local church at the present time to become mature and self-sufficient; that will be when she herself becomes "missionary". It will be the completion of the work of the Spiritans."

EAST AFRICA

The first meeting of Regional Superiors of East Africa took place at Usa River, in the diocese of Arusha (Tanzania) on April 21st and 22nd. These meetings are intended to replace those for Provincials and Principal Superiors, formerly held in Rome every two years. Present at the Usa River meeting were Father Lécuyer, Superior General, Fathers Tunney and Crocenzi of Kilimanjaro, J. de Boer and G. Versteijnen of Bagamoyo, Father O'Connor of Malawi and Fathers N. Delaney and G. Foley of Kenya.

The meeting was conducted in a very friendly atmosphere and experiences were exchanged on a number of subjects: the role of the Missionary, Disengagement, Mixed Communities, Contracts, Retirement programmes and Care of the Aged, Personnel, District co-operation etc. The main item for discussion was the question of an African C.S.Sp. foundation eventually to become a Province. The District of Kilimanjaro has gone ahead with this project in spite of the numerous difficulties regarding financial and moral support and everyone present agreed to give all possible support to the foundation. There are at present 16 C.S.Sp. major seminarians in East Africa: 15 coming from Tanzania (Moshi) and 1 from Kenya (Machakos). They are divided up as follows: 1 in 2nd Year Theology, 5 in First Year; 4 in 2nd Year Philosophy, 6 in First Year. It is expected that the noviciat will be opened in January 1973.

In the latest issue of the Kenya Newsletter, the Principal Superior asks the confreres in Kenya to give their support to this foundation, especially by promoting vocations and by fund-raising. It is hoped that Father Joseph BABU, one of the five Tanzanian Holy Ghost Fathers will be able to help in the vocations drive in Kenya, with the co-operation of the Bishops. The Superior General visited Tanzania and Zambia but was not able to include Malawi, before returning to Rome. He hopes to be able to visit Kenya before the end of 1972.=====

ZAMBIA

First meeting of the Spiritan Community

The first General Meeting of the Zambia community took place at the mission of Kasiya on Monday, 8th May, in the presence of Father Lécuyer, Superior General. Father P.T. Connolly was elected chairman of the meeting and Father P. Duggan, secretary.

Having examined the document received from the General Council on "Our missionary presence in the Local Churches", the general opinion was that the Spiritans could not expect to have very much time left in Zambia (although the situation in the dioceses of Monze and Livingstone are very different from those encountered in Nigeria), but that they should continue to fulfill their missionary vocation working in Zambia during this delicate period of transition, at the apostolic posts for which the Church finds it most difficult to get volunteers.

Following this, a certain number of questions were dealt with regarding the future statute of the Zambia community, the organisation of community life, the financial situation, the relationship with the Irish Province, etc. Motions were proposed on these various topics and voted on unanimously, or almost...

In summing up, Father Lécuyer said that he felt the situation in Zambia to be a truly missionary one and that there was important work to be accomplished there. This work demanded a spirit of faith because the results would not be so encouraging as those in Nigeria. He was convinced that the Spiritan group would be able to accomplish good work in Zambia. The meeting ended with Mass concelebrated by Father Lécuyer and the Fathers present. A word of special thanks goes to Father T. Heerey for the excellent organisation of the meeting and his hospitality.

Statistics: Today one fifth of Zambia's population is Catholic. Of a total population of 4 million approximately, 820,000 are baptised. There are roughly 60 diocesan priests and 380 missionaries. There are also 160 appr. local Sisters and 450 foreign Sisters. In Zambia's nine dioceses there are 178 churches, each of which holds an average of 400 people, and there are some 800 chapels. Unfortunately the number of seminarians is reduced in comparison with other years. There are about 400 in the Junior Seminaries and 20 students of Theology. In addition, there are a small number of Senior Seminarians who are studying abroad.

(Oss. Rom. 19-V-72)

THE GENERALATE

Father Louis LEDIT, Assistant General, returned to Rome on May 23rd from Chevilly where he went to represent the General Administration at the meeting of Principal Superiors of the French-speaking districts. Father Ernst VERDIEU, Assistant General, has also returned from his visit to Nigeria: we will give further reports on these visits in our next issue.

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MISSION NEWS

NIGERIA

Seven new bishops in 1971

No less than seven Nigerian priests were raised to the episcopate during 1971, six as auxiliary bishops and one as coadjutor with right of succssion.

These appointments bring the number of Nigerian bishops to 10, a fact which has given much rejoicing to the Church in Nigeria. Speaking in the cathedral of Ikot Ekpene, on the occasion of the ordination of Mgr. OBOT on the 31st October last, the bishop of Calabar, Mgr. Brian USANGA, said: "We wish to express our profound

gratitude to His Holiness Pope Paul VI, whose paternal love for and interest in the local church in Nigeria moved him to appoint these new bishops." Referring to Mgr. A. POGGI, Apostolic Delegate to Nigeria, he went on to say: "It was he who, in a very special way, was instrumental in lighting the seven-branch candlestick in the Church in Nigeria. He was sent at a chosen time by God as captain of the team which scored seven goals and at the same time struck seven times to Nigerianise the catholic hierarchy."

On the subject of foreign missionaries, Bishop USUNGA said: "We wish to make known to our people and also to the missionaries themselves that the establishment of the Nigerian hierarchy does not necessarily mean the immediate end of all missionary activity or that the missionaries should leave. We have excellent missionaries who brought us the faith. Many have remained with us and were even prepared to die with our people during the civil war. They are both willing and happy to continue serving the local Church directed by bishops from the country, in a real spirit of subordination, as servants of a young Church growing up. That is true sacrifice as exemplified by Our Lord. It is a service of love which so many of them are anxious to give, willingly and generously, without any regrets.." (AFR. NOUV. 28-11-72)

At a ceremony in Onitsha, the new restoration work at the Cathedral was blessed and the pallium was presented to Mgr. F. ARINZE, metropolitan Archbishop. A large number of the faithful took part in the celebrations which had an air of particular solemnity. The clergy was well represented and there were 12 bishops present. These two events, apart from their religious significance, were an occasion for national rejoicing, confirming as they do, the astounding recovery of the East Central State. Pope Paul's telegram, read by the apostolic delegate at the end of Solemn High Mass, set the seal, as it were, on these wonderful events.

ZAIRE

General Assembly of Superiors and
Principal Superiors

At the conclusion of the recent plenary meeting of Superiors and Principal Superiors of Zaire, some important resolutions were made, from which we quote below:

"The Fathers and Sisters are at the service of the Church and the people of Zaire and desire to remain faithful to them. Moreover, in reaffirming their solidarity with the bishops, they wish to assure them that they will at all times conform with the decisions of the episcopate.

"For this reason, although at times troubled or anxious in the light of certain circumstances, they desire to abstain from any attitude which could damage the spiritual good of the people of Zaire, or make the task of the bishops more difficult.

"For what concerns their own religious life, they express the wish that the process of africanisation be speeded up by entrusting important responsibilities to the religious of Zaire and favouring African values in day to day life..."

The Church in Zaire has the collaboration of 2,766 religious, priests and brothers (there are 2,228 priests, of whom 65 are from Zaire itself; 72 clerical students, eight of whom are from Zaire; 466 brothers, 80 from Zaire). To this number must be added also members of various secular institutes (291 foreigners and 337 from the diocese). The statistics regarding the number of Sisters are not available. (AIMIS).

Reservations with regard to Jamaa

The bishop of the diocese of Mbuji-Mayi has forbidden the Jamaa movement in the territory under his jurisdiction. Jamaa, founded about twelve years ago in Katanga, is a movement of groups who wish to live their christianity in depth, in communities which take their inspiration from the principles of the christian family, by the Word and by prayer. The movement is loosely structured and places much emphasis on personal charisms for entering into communication with others.

As it has spread among the masses, who are mostly illiterate, it has often been distorted by fanatics who have no serious religious formation. "Having studied the Jamaa movement without prejudice", writes the bishop, "in the context of our young Church, of the Bantu mentality and the present state of world evolution, we wish to safeguard the good to be found in it and eliminate any possible evil."

GABON

Suppression of Polygamy

The President of Gabon, Albert Bernard BONGO, announced to the deputies of the National Assembly on April 18th: "For several months now, I have been speaking to you about government plans for the civil code, to regulate the status of persons, especially with regard to filiation, marriage and succession. It is disconcerting to think that after twelve years of independence we have not yet established our own laws, but are living on the inheritance of the past. I have emphasised that this plan is intended to bring about the progressive suppression of polygamy after a certain transitory stage. It will also be necessary to adopt officially the patriarchal system, as is the case with most other peoples, instead of the Bantu matriarchy. (SEMAINE, 14-V-72)

CONGO

Death of Father Fulbert Youlou

The death took place on May 6th in Madrid where he was living since 1966, of Father Fulbert YOULOU, former president of the Congo Republic. He was born near Brazzaville on June 7th, 1917. After his primary studies at the mission, he entered Brazzaville's Junior Seminary in 1929. He was then sent to Akono (the Cameroons) to complete his secondary education, after which he went to the Senior Seminary at Youndé. He was professor at the Junior Seminary of Mbamou before going on to follow his theological studies at the Seminary in Libreville. These he completed at Brazzaville and after his ordination on the 9th June 1946, he was appointed to the parish of St. Francis. There he directed catholic action and youth organisations and was also chaplain to the General Hospital. In 1955 he began his political career, which was to place him in difficulties with the ecclesiastical authorities. He founded a political party and in 1956 he was elected Mayor of Brazzaville. He became Minister of Agriculture in the OPANGAULT cabinet in 1957, then the Republic of the Congo having been proclaimed in November 1958, he became first of all Prime Minister and in June 1959, President. This position he held until 1963 when he was overthrown by a popular revolt. Arrested in Brazzaville, he escaped to Kinshasa and not being allowed to reside in France, he chose Madrid as place of refuge in January 1966. The Congolese authorities, at the request of his family, have agreed that his remains be sent back to the Congo. Without making any judgement on his activities, the Spiritans do not forget the fact that he was their pupil and their collaborator. He is the author of a book "J'accuse la Chine", published in 1966.

MADAGASCAR

Apostolate of the lower-income
groups

From the 29th December to the 2nd January 1972, a seminar on the above subject was held in Tananarive. There are numerous groups within this category - traditional family enterprises, farming community, industrial workers, and the problems are many: migration, schooling, Catholic Action movements, general pastoral practice, catechesis and catechumenate, liturgy and the sacraments, social and charitable institutions etc. We can do no more here than hint at some of the general conclusions of the five-day session.

i) a better understanding of the vital connection between LIFE and FAITH..... between the natural community and the Church. The matter is not as simple as it seems; it is a question of contemplating Christ living today and here we must just go on learning.

ii) a better understanding of the relationship priesthood-laity. Two points in particular emerged:-

a) we are all involved. We must transcend the false opposition between specialists and non-specialists. Whatever our occupations and responsibilities, by reason of the normal contacts we have with others we are all involved in spreading the christian message. All depends on the vision we have of the Church, on our understanding of its nature and its mission.

b) the various organisations and movements are important and are of great value provided we make them self-sufficient and do not build them around our own person. As living cells of the Church, they intensify its life and make for fruitful dialogue at all levels.

iii) We must regularly take stock of the value of our activities. To do this effectively we need to come together with others to discuss and compare notes, so as to learn to live under the inspiration of Jesus Christ.

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V A R I A

UNCTAD and the MISSIONS

The 3rd Conference of the United Nations for Commerce and Development (UNCTAD) opened in Santiago, Chile, on April 3rd. This is an organisation where countries, both rich and poor, come together to review their positions. The Holy See sent a delegation to represent it, bringing a message from the Pope. The Delegation issued the following communiqué:-

If voluntary groups provide any assistance to development you would not know it from UNCTAD III. There is no conspiracy of silence here. It is simply that the possibility of voluntary agencies having any contribution to make does not seem to have crossed the minds of any delegates. One might say that this is only because such contributions don't enter into UNCTAD'S purview.

But the facts are otherwise. Commission III treats financial assistance. The appropriateness of mentioning, indeed commending, voluntary effort in this context is established by an unimpeachable source. This is the 1971 report of the development Assistance Committee (DAC) of the OECD Group. That report is the basis for the facts and figures speakers of the Third World here put forward, in support of their contention that the aid effort has been puny - as well as by the industrial nations to demonstrate the contrary.

The point is that that same report devotes a long paragraph

Revolutionary Youth Movement). The formation of groups of this organisation was never objected to by the bishops and many seminaries had such groups before the recent incidents. The objection from the Episcopate came when a decision was taken by the political authorities (in the absence of the Chief of State), ordering that a committee of JMPR leaders be installed in all houses for religious training within 48 hours, the aim being to train future political leaders. The implications here are important.

"Undoubtedly, this move could be interpreted as unreasonable but it is typical of zeal on the part of the political authorities which leads to tension with such regimes...

"How can the Church safe-guard her special spiritual vocation while at the same time being at the service of the world at large? How can she fully, loyally collaborate in the development of the city without giving allegiance to one or other political party?

"How should the State act, directing all its energies towards the earthly service of society, while respecting the liberty and particular spiritual quality of the Church? There is always the great temptation to acquire spiritual backing, thereby turning bishops and priests into docile political functionaries. "It is always tempting for a political party to annex Church institutions so as to control them.

The bishops, however, clearly stated their point of view. The fact that laity and priests all belong to the one and only political party poses no problem; but the political authorities should allow a variety of choice regarding association with this party.... a plurality which respects the individual conscience and the specific mission of different members or groups of the national community. All sides seem to have been eventually appeased and the explosive problem of the presence of the JMPR in the Seminaries has subsided. But it is certainly true that the command to "render to Caesar that which is Caesar's, and to God that which is God's" remains a source of continual disturbance.

"It is manifestly clear that the structures of both the Church itself and the missions are necessary and render service in the civil sphere. More and more, priests and religious are being asked to assume responsibilities not only concerning education or health, but also in more mundane matters. Never, according to Father MOSMANS, has the situation in Zaire been so catastrophic for the population, at the mercy of administrative or technical officials. Most probably what induces the authorities to seek a large participation from the Church is its very stability;

"The bishops' situation will remain a difficult one, if they intend to keep the balance between political pressures and those more imperative pressures of the Church's spiritual mission."

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Audio-visual techniques at the service of
the Faith
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The Audio-Visual Research and Communications Centre (CREC), the International Catholic Cinema Office (OCIC), Interfilm, Sonolux and the Federation of Social Communications Organisations (FOCS) are organising an International Session for the training of catechists in audio-visual methods, at Lyons in September 1972. This course is intended for those responsible for catechetics and for social communications in the Young Churches in the countries of the Third World. It gives a basic knowledge of audio-visual language and techniques and will initiate the participants with regard to sound-tracks, the arrangement of slides, the production of short films etc. The training will take place in well-equipped studios, giving a maximum of practical work under a group-

leader, one to each group of 4 participants. The Session will take place at CREC, 19 rue de Chavril, 69-Ste. Foy-lès-Lyon, France. The main language will be French (a session in English is planned for later on). Details for participation, and programme may be had on request from CREC. (SEDOS)

The next Ecumenical meeting dealing with audio-visual methods will be held in Vienna (Austria) from 27th to 31st May, 1973. This was decided by the two main groups involved: OCIC and Interfilm, who are organising the Congress. The first meeting of this kind was held in Switzerland last May, at which more than 80 delegates made an assessment of recent short films and audio-visual slides, for promoting the work of Evangelisation and development. At the conclusion of the Festival, which was reported as being very successful, it was decided to develop this idea further and organise another more important meeting - the one which will take place in Vienna next year. The form of this meeting is already taking shape in the preparation work which is under way.

A CONTRIBUTION TO DEVELOPMENT BY THE PROTESTANT CHURCH

Pastor Shadrach Opoti, of the Anglican Church, operates a complex of non-institutional self-help projects in Kenya aimed at boosting the village economy and providing training and employment for school leavers. The little money he requires has been granted by "The World Neighbours", the Christian Council and the Kenya Government. His system and approach is worthy of note but it seems a little too early to evaluate in terms of success or failure.

On arrival in a village, Shadrach contents himself with asking questions over a long period of time. He listens carefully to the responses and avoids making any kind of statement. By this process of questioning, he helps the people to identify the real needs - not just the 'felt' or expressed needs. The usual desires to have the traditional institutions - schools, hospitals etc. are expressed. Shadrach carefully avoids giving the impression that he opposes these projects but directs his questions to what the children will do when they leave school, or to the reasons why so many are sick in the villages.

He does not consider the individual as such but the individual in the context of the whole community he lives in. If he is to help the unemployed schoolboy, then his family and the whole community must be involved. So he interviews the father of the boy and insists that he is chiefly responsible for his son's welfare. He must feed him, give him a part of the farm to cultivate, pay his registration fee and periodically check his progress. As soon as he registers for training, the boy is given a simple chair to reproduce. Shadrach also provides him with wood and some tools. The first chair is usually not very good. The boy tries to sell it and with the money he buys wood for his second attempt which is usually an improvement on the first one.

Besides carpentry, Shadrach has training in tailoring, bread-making, metal and tin smithing for school leavers, and beekeeping, poultry, fruit, vegetable and fish-farming for anyone interested.

He is careful to make a market available for the goods produced. He contacts all the local traders and encourages them to stock only goods made locally in the villages. He explains to them that it is important for their trade that the money is kept circulating in the villages and not transferred to Nairobi or other towns. The improved village economy helps the people to raise themselves from a low subsistence level. When this happens, new needs are created and hence new job opportunities for the school leavers.

Shadrach has a very limited staff consisting of three men and two women whom he has trained! He does not seem to require highly qualified staff or carefully worked-out programmes.

The motivation common to all his efforts is Christian Service. Shadrach is a very deeply committed Christian himself and has a strong personal dedication to service for others. He radiates this quality to those who work with him. He is an extremely hard-working man and his statistics indicate that 927 farm plots and 2,350 people were visited by him during one year. He claims to work among 9,000 families. However, some of his colleagues argue that in fact he is training very few school-leavers. They wonder will the youths be satisfied with the facilities offered and the standard of training given: will they be able to compete with better trained artisans: what will happen to the projects when Shadrach goes overseas next year for social training. Whatever the answers to these questions, one thing remains: he has a great lesson to teach especially to those who think only of prestige projects and of isolated uncoordinated programmes.

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+ N E C R O L O G Y +

- Father Franz-Josef WELLE, of the District of Bethlehem, died accidentally at sea near Durban on April 18th 1972, at the age of 36. He had been professed for 13 years.
- Father Josephus VERMEULEN, of the District of Bagamoyo, died in Amsterdam on April 25th 1972, at the age of 62. He had been professed for 14 years.
- Father Dominique DUSSOUET, of the French Province, died at Fontaudin-Pessac on May 4th 1972, at the age of 73. He had been professed for 49 years.
- Father Charles CORNU, of the French Province, died at Chevilly on May 9th 1972, at the age of 79. He had been 47 years professed.
- Brother LEO VAN DER LEE, of the Province of Holland, died at Nimègue on May 11th 1972, at the age of 70. He had been 43 years professed.
- Father Joseph Patrick NOLAN, of the Province of Ireland, died suddenly at Rockwell on May 17th 1972, at the age of 55. He had been 35 years professed.