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Congregation of the Holy Ghost Fathers

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# CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

MAY 1973

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We regret the delay in sending out our last Newsletter and also this present number, which was due to a strike of the Italian postal service. The strike lasted three weeks and the effects of it are still being felt. This also explains why there is so little news of our Provinces and Districts.

Generalate Visit of the Superior General to Nigeria

This visit was planned to coincide with the ordination of twelve young Holy Ghost fathers. The Superior General represented the Congregation at this important manifestation of the development and vitality of the District of East Nigeria. Father LECUYER left Rome on 17 April and arrived the following day at Makurdi, where he was met by Bishop MURRAY. On 20 he left for Idah, where he met Mgr GRIMARD. On Easter Sunday he preached at the High Mass at the mission of Egume. On Easter Monday at Oturkpo he had a meeting with the fathers of the Idoma region. The next day he saw the priests of Makurdi and environments; on Wednesday at Gboko those of the Tiv area. On Thursday afternoon the Superior General left for Enugu, where he had a conversation with Bishop OKOYE and Fr Philip AGUH. The following day he visited the University of Nsukka and had a meeting with the fathers of the region. On Easter Saturday he arrived in Onitsha and met Archbishop ARINZE. On Sunday 29 April, at the mission of Ihiala, eleven young Holy Ghost fathers were ordained and a twelfth was ordained in his parish. It was a splendid ceremony with throngs of people and the usual festivities both religious and profane. At the Mass the special sermon was pronounced by the Superior General. On 30 April he visited Bishop UNEGBU of Owerri and Bishop NWEDO of Umuahia. On 2 May he left for the district of Kabba, where he visited Bishop MAKOSI of Lokoja and his predecessor Bishop LELISLE who lives in the mission of Okene. On Saturday 5 May he departed for Rome.

The trip though brief allowed the Superior General to make a first contact with our confreres of the districts of Nigeria and to get an idea of their problems and of the excellent work being

done there. Apart from the twelve newly ordained priests, East Nigeria has at present 25 priests, 24 Senior Scholastics, 1 brother, 15 novices and over 200 Junior Scholastics.

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Ireland Irish missionaries

A recent report published by the Irish Missionary Union shows that in 1970 there were 5,954 Irish missionaries working in Africa, Asia and Latin America. Although this was 1,131 fewer than the number in 1965, it still represents a strong missionary contribution from an island of only 4 1/2 million inhabitants. Of these missionaries, 2,315 (39%) were priests, 487 (8%) brothers, 2,840 (48%) Sisters, and 312 (5%) lay missionaries. According to continents the personnel was distributed as follows: Africa 3,686 (61.9%); Asia 1,697 (28.5%); Latin America 571 (9.6%). Irish Spiritans actually working in mission countries number 391.

The Irish Missionary Union, established in 1969-70, is an association of missionary congregations (58) working at the national level and in close cooperation with the hierarchy of the country. The executive secretary of the Union is Fr William JENKINSON CSSp.

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Ontario District Chapter

The Chapter opened on the evening of 8 March and lasted two days, 9 and 10. The work had been well prepared by questionnaires and by pre-Chapter commissions, so it was possible to keep to the most urgent and important matters. This session was considered the first phase of a "permanent Chapter" which will continue in the future.

47 of the 50 members of the District attended. Also present were: Father O'BRIEN Provincial of Ireland, Father CONNORS Provincial of United States East, and a representative of the Province of Canada. Father O'SULLIVAN First Assistant represented the Generalate and took an active part.

Of the matters discussed we mention: the aims of the Holy Ghost Fathers in Ontario, the missionary orientation of the District, education and parish work, finances, vocations (recruitment and role of the communities), missionary projects, community life, formation (noviciate, hostel, studies, apostolate), prayer, administration, etc. As regards the latter, the structure is as follows: on top the District Chapter, then the District Council comprising the three regional councils of Ontario, Calgary and Edmonton, as well as the two committees for formation and finance.

The conclusions of the Chapter were thus resumed by Father DOYLE, Principal Superior: "We have reaffirmed our missionary objective - although the definition of mission evidently needs further study... We have endorsed an expanded programme for vocations and expressed personal commitment to it... We have endorsed a formation programme and reaffirmed our commitments in education... We have undertaken to explore new forms of membership and new works, and so have opened up vast untapped areas... We have committed ourselves to an ongoing Chapter - to continual study and assessment... We have reaffirmed the need of community. Though we passed no resolutions about Prayer, new horizons of prayer were opened up for us. Frankly, far more has been accomplished than I had anticipated but I ask you to recognise that sacrifice may be entailed in the implementation of the

decisions made... I may ask men to undertake extra work and study... I ask for constant feed-back. One thing comes through clearly: the necessity to study CDD. It is clear that we are not familiar with it. I recommend this study as top priority at regional meetings... If we understand and live CDD, a lot of problems are solved and a lot of questions answered." The decisions of the Chapter of Ontario were approved by the General Council on 16 April 1973.

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United States East Father LE DEAUT at Duquesne

Father Roger LE DEAUT of the Province of France was invited by the University of Duquesne, Pittsburgh to lecture there during the scholastic year 1972-73. Father LE DEAUT, a member of the community of the French Seminary in Rome, is a professor of the Biblical Institute, being a specialist of Aramaic Targumic liturgy, which is of great importance for the study of the vocabulary and ideas of the New Testament. "Ancient Jewish liturgy and the resulting Aramaic versions are a capital source for the understanding of the origins of the Christian Church. There are unsuspected treasures which have long been the common property of the Synagogue and of the Church." Father LE DEAUT has published the first three volumes of a translation of an Armenian version of the Pentateuch; he is working on a fourth volume and a fifth will complete the work. He has written many articles for reviews and is a member of the editing staff of a number of publications specialising in Jewish-Christian relations.

.. .. .

South Africa In the diocese of Bethlehem

Our confreres in Bethlehem are preparing to celebrate next year the fiftieth anniversary of their arrival in South Africa. The German Holy Ghost fathers, having lost their missions in East Africa after World War I, turned to South Africa, where immense territories still remained to be evangelised. On 21 November 1923 the Vatican established the apostolic prefecture of Kroonstadt which was entrusted to the Congregation. Father Leon KLERLEIN, Provincial of Germany, was made Prefect Apostolic in March 1924 and the following August he arrived in his jurisdiction with a small group of priests and brothers. The situation was difficult. The area of the prefecture was twice the size of Belgium and Holland combined. There were only 1,142 Catholics scattered among 212,000 Protestants of all denominations and 170,000 pagans. The prefecture had three churches. Before their arrival, religious services took place only now and then - from Marianhill 625 kms away and Basutoland. Our confreres courageously began work. The brothers built new churches and new mission stations. In 1929 some Dutch Dominicans came to help. When Kroonstadt was made a Vicariate in 1935, the jurisdiction already numbered 11 missions and 7,500 Catholics. War then interfered: our German confreres were interned for 15 months, after which all work with the Africans was forbidden until the end of the conflict. In 1948 the Vicariate of Kroonstadt was divided: the Holy Ghost fathers kept the eastern part which is now called Vicariate of Bethlehem, whilst the western part with Kroonstadt was given to the Dutch Dominicans. On the eve of this division the Vicariate of Kroonstadt numbered 14 missions with 15,360 Catholics. The new Vicariate of Bethlehem - an area more or less the size of Holland - had in 1949: 26 white priests, 3 African priests, 7



It all started in 1970 when 7 farmers, 3 teachers and one mason met with their parish priest Fr LECLAIR to discuss the possibility of working together to improve the living conditions of their families. They made no written agreement, but a strong bond of brotherly trust existed between these men, who paid an initial contribution of 200 Tanzanian shillings each towards the project. The homes were built within three-quarters of a mile from each other, according to the position of the plots owned by the men. A common plan was agreed on: two bedrooms, a livingroom, outside toilet and kitchen. The mason in the group agreed to work for half-salary and gave them the use of the cement block-making machine and pallets. The men went to the river for sand and procured building materials from Moshi (sharing the petrol costs). The total cost of each house was 1,500 Tanzanian shillings, excluding labour.

The project must not be evaluated only in terms of improved housing but also in the effect it had on those involved. It has been noted that since the project started these men have shown a greater sense of leadership and community service in parish meetings. And they have encouraged 75 others to work together in building cement and mud houses.

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Senegal

The work of the Mandjaques in Dakar

In "The Cross" of 5 May, Félix LACAMBRE devotes an article to the Mandjaque centre of Medina in Dakar, to which Fr P.G. BIENVENU CSSp has dedicated himself. The Mandjaques are natives of Bissao Guinea and have in Dakar a community of 25,000. They are a likeable people and well disposed towards Christianity. When he was given charge of this group four years ago, Fr BIENVENU first learned the language and the customs in the border villages of Casamance. In Dakar a Mandjaque community gradually formed around him in three rented buildings in the city of Medina. In this centre there are 15 weavers, school children, a university student, a European social assistant who supervises work in the sewingrooms, and the priest who is the heart of it all. Fr BIENVENU's office is as bare as a hermitage and extends into an oratory which reminds one of the oratory of Père de Foucauld at Tamanrasset. Every second evening twenty youngsters follow a training course to become community leaders and instructors of catechists. On alternate evenings they help reading groups, evening classes and some 60 Mandjaque catechists. Each year there are about 1,000 catechumens and 300 baptisms. A crowded dispensary is run by doctors, a midwife and a nurse, who work free of charge. In one year 1,500 patients were examined and treated with medical samples and equipment received from benefactors. As the community is very poor, it survives through the dedication of its members; it does not own the buildings of the centre, which may soon be sold. "Nevertheless, such as it is, the Mandjaque community of Medina is an example. Each accepts his responsibility in the undertaking, which aims at being complete, human and spiritual. Thus an exiled people is once more becoming conscious of its existence..."

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Brazil

The death of Bishop Joseph HASCHER

Bishop Joseph HASCHER died in Cruzeiro do Sul on 8 May 1973, at the age of 82 years. Born in Micgelbach-le-Haut (Haut-Rhin) on 19 December 1890, he was professed at Neufgrange on 18 September 1913; he was ordained at Chevilly on 28 October 1920, and the following year was assigned to the Prefecture Apostolic of



Cubango, Angola. Attached at first to the mission of Cucho, he served various missions until 1933. Back in France he was made director of the apostolic school of Blotzheim. In 1939 he became superior of the latter and in 1940 superior of Saverne and deputy for the Provincial of France for the houses of Alsace and Lorraine, which he managed to save from the occupying forces. In July 1945 he was appointed Visitor to Amazonas (Prelatures of Téfé and Alto-Jurua) and later he did a visitation of the Province of Portugal. On 27 March 1947 he was made titular bishop of Elie and "Prelatus nullius" of Jurua. On 5 June 1947 he was consecrated bishop at Blotzheim by Bishop WEBER of Strasburg, assisted by Bishop HANGER SMA and Bishop BONNEAU CSSp. Henceforth he devoted all of his energies to Amazonas. He resigned on 2 February 1967, remaining in Cruzeiro do Sul as chaplain to the Dominican Sisters. He is buried in the cathedral of Cruzeiro do Sul.

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Mission News

Cameroon

Seminar for Bible translators

One of the problems of mission work is the diversity of languages that can be found even in a small area. One such area is North Cameroon, where groups consisting of only 15,000 to 30,000 people have their own tribal languages. As far as is possible, evangelisation is done in these languages and translations of Bible texts are therefore necessary. To help the missionaries of the three dioceses of Garoua, Maroua and Yagoua, a 12-day seminar was held in April in Garoua, under the chairmanship of Auxiliary Bishop Jean PASQUIER OMI. 19 missionaries and 17 catechists, representing 14 different languages, took part. Among the lecturers were 5 Protestant pastors who are members of the United Bible Societies.

West Africa

The cinema in Africa

At the Dakar meeting last December (our No. 34) it was recommended that each country should have a national Catholic cinema office and it was agreed that Catholics should take an active part in the Pan-African Film Festival at Ouagadougou (Upper Volta) in February 1973. In fact, for the first time, the International Catholic Cinema Office (OCIC) - whose activities are known in most other continents - decided to award prizes for African films. The jury comprised three Africans (one a Presbyterian pastor), an Egyptian and a European missionary. The first prize was awarded to Sambizanga of Sarah Maldoror on the Angolan resistance, and special mention was given to Abusuan of Henri Duparc on family life in the Ivory Coast. Cardinal ZOUNGRANA, archbishop of Ouagadougou, speaking for the bishops of West Africa, stressed the importance of the event. He said that "the films of Africa exalting the values of our ancestral civilisation contribute to the formation of our people. The same cannot be said of all foreign films..." During the Festival a seminar on the cinema was organised by the Communications Commission of the bishops of French-speaking West Africa. It may be recalled that the OCIC has a mission secretariat: OCIC-Filmis, Piazza San Callisto 16, 00120 Rome, which publishes the bulletin "Filmis" and catalogues of 16mm and 8mm films for use in the missionary apostolate. Information may

also be requested on audio-visual material.

Local churches and missionary institutes

On the occasion of the signing of a contract between the Bishops of Mali and the White Fathers, Father General VAN ASTEN went to Bamako to explain the spirit in which he had signed the agreement and in which it was to be envisaged and lived out in practice. This subject is of interest to all missionary societies, who may consider his comments:

"By this contract the bishops reaffirm their responsibility for the local Church, and we fully acknowledge this responsibility by placing ourselves at the service of this Church. Respect for this responsibility requires a big effort on our part. In practice someone who has never had responsibility will not necessarily accept it immediately. It will often take time for the bishops to become aware of their responsibility. And they have to learn by experience, by trial and error - which holds true for all of us: we try things out and from time to time put our foot in it, and in this way we learn from our mistakes, what not to do in future.. That is how our missionary predecessors learned their responsibility.

"There is a danger of our not allowing the Africans to take over even when they are willing. We must allow them to make their own mistakes, which is quite normal for everyone... If an African does not accept his responsibility as quickly as we would like him to or in the same way as we would, we must not criticise him. Criticism causes a lot of trouble. It prevents that spirit of confidence which should reign and be at the root of the contract which has just been signed.

"I ask everywhere for native responsibility to be respected in every way in order to give the African Church and Africans in charge the chance to experiment. Quite probably there are things they will not do as we would, because of the difference in mentality. If we criticise - especially when we are more numerous than they - they feel the weight of our influence. For heaven's sake, give others a chance to prove themselves! They are right when they say 'Nothing has changed in the mentality of your Fathers...' It is still the same colonial mentality, only it shows itself in a different way. Formerly this wishing to impose on the Africans was more evident because we were in charge, we were responsible: we organised things our way, we spread our ideas and our works, and others had but to follow us. Everyone knows that we can no longer do this directly but we can still impose ourselves indirectly - by our criticisms, forcing others to act according to our ideas or even preventing them from acting because they are intimidated; and in this way everything is at a standstill.

"Consequently this is the first thing I ask of you. Behind this contract an attitude of mutual trust is presupposed. If it exists, it must persist; if it does not, then it must be made to exist. This mutual trust is essential if the paper we have just signed is to have any meaning and influence. Otherwise this contract is worthless." ("PETIT ECHO", P.640)

The financing of mission churches

PRO MUNDI VITA has just published a bulletin (No. 44) entitled "A contribution to the study of Church finances in non-Western



countries". Of this deeply researched text we can cite only a few lines of the introduction and the conclusion: these will be sufficient inducement to read the rest...

In the past ten years many churches in the developing countries have been forced to face a dilemma in the matter of their finances. On the one hand, there has been a sharp rise in financial requirements because of the mounting number of baptised faithful and the ever increasing demands of a costly infrastructure; on the other hand, in a number of important donor countries the sums earmarked for church and missionary purposes are static if not decreasing. There are many reasons for this. In some Western countries public opinion is more interested in development than in evangelisation. Then many of the younger generation doubt whether ecclesiastical financial management has its priorities right and whether it is efficient. Moreover several developing countries restrict the import of foreign currency; mass media and tourism give donors, rightly or wrongly, the impression that there are injustices in the structures (with which the Church is accused of complying) - they complain of wastage, triumphalism and lack of pastoral planning. And we know that many young Christians have an anti-institutional bias.

The decline in church-going on Sundays in the West has often brought with it a shrinking of the traditional Sunday collections. The rapid decrease in the number of young missionaries has lessened personal contacts between donor countries and the non-Western churches. This, too, has its effect on finance. At the same time the native clergy are often painfully aware of the difference between their financial position and that of the foreign missionaries. Native bishops and priests spend long periods in Western churches to collect money, and the drawbacks of this are obvious. And so the question of how to provide a sound financial basis for the future remains a permanent worry for many priests in non-Western churches. What should be done?

1- Information about working models of real self-support is very limited, yet the passing on of such information is what so many churches are looking for. PMV urgently asks its readers to send in such information to: Pro Mundi Vita, 6 rue de la Limite, B-1030 Bruxelles.

2- A national or regional approach to the problems of self-support by working parties seems an urgent requirement. Such an approach presupposes

- a) a clear distinction between ordinary and extraordinary expenditure;
- b) the drafting of a plan which will gradually lead to each church paying for part of its overall ordinary expenditure;
- c) a clear distinction between diocesan and interdiocesan extraordinary expenses;
- d) the drafting of a plan which will lead to paying for at least part of ordinary expenses;
- e) a council composed of bishops, clergy, religious and laity will be entrusted with investigation and planning;
- f) the results achieved should be assessed year by year;
- g) a determined attitude against the collective individualism of parishes, dioceses and religious congregations within the Church.

3- Internationally speaking, the following points should be carefully considered: a) a clearer distinction between ordinary and extraordinary subsidies seems imperative; b) the amount of the ordinary subsidy should take far more notice of



R O M A N N E W S

Pope Paul's address to mission-aid societies

On 11 May, at the end of the annual general meeting of the Pontifical Mission-Aid Societies, the Pope addressed the members:

"It is above all a question of spirit. In next Sunday's liturgy Christ will be presented to us as the Good Shepherd. It is here that we should draw our conviction and our methods of work. Otherwise the missionary spirit will not resist the questionings and grave difficulties of our time, or worse it could be deformed by purely human perspectives. But our faith requires us to be realists and to take practical measures, to give ourselves adequate instruments with which to face the missionary field and its various aspects; mission theology, pastoral animation, the training of priests, seminarians, religious, novices, catechists... To better achieve this work, the Societies that you represent, founded as they were for specific purposes, constitute different sectors whose concerns and activities are necessary and complementary..."

The Pope also noted that the varied activities in the missions must find the right relationship with the SCEP as with the dioceses, in view of better coordination. He was therefore glad to see that local churches had decided to take their place in the overall work of evangelisation. The Sacred Congregation itself, at its plenary assembly in April 1971, remarked that one of its principal tasks was to stimulate, support and encourage the Episcopal Conferences, and to put on an institutional footing its relations with the various episcopal missionary commissions. This will be ensured by the new statutes being drawn up for the PAS.

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The Ethnological Missionary Museum of the Vatican

After the Missionary Exhibition of 1925, Pope Pius XI, through the motu proprio 'Quoniam tam praeclara' of 12 November 1926, decided to establish in the Lateran Palace an ethnological museum of the missions, the nucleus of which would be formed by the objects sent by the missionaries for the Exhibition. Under Pope John XXIII the Lateran Palace was renovated and the missionary museum was transferred to the Vatican. After ten years of work it is now complete. The arrangement of the objects was carried out according to the most advanced standards for museums. There are two sections: the main one, open to all visitors, contains objects which illustrate logically and fairly comprehensively the religious culture of various non-European countries; and a second section, still being prepared, with collections of interest to specialists.

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World Communications Day

Sunday 3 June will be World Communications Day. Established by the decree 'Inter mirifica' of Vatican II, it has become an event of pastoral importance. It is celebrated nowadays in practically every country. The theme chosen for 1973 is: "Mass Media and the affirmation and promotion of spiritual values".

It is not a question merely of religious values but of all those bearing on human dignity. Communications can contribute in making known and respected such values, so that all men may profit. All have the right to know what a Christian believes in (Matt. 28: 19-20), and to know the facts fully and without distortion. Mass media are the instruments of communication. Their effects depend on those who use them. Many think that only programmes depreciating Christian or human values have a vast audience - this is an insult to the majority of men, and it would imply in those manipulating media neither the will nor the capacity to give the public material worthy of its intelligence, love of art, ideals and religious aspirations, which are largely Christian. Nowadays there is a general tendency to question or to belittle spiritual values in all spheres of life. This tendency keeps in motion a damaging erosive process which imperceptibly wears away man's hard-won appreciation of the better things, the sacred and the spiritual not to mention the religious. Mass media undoubtedly have the power to arrest this process, to halt it, to reverse it. The media are God's creation, designed for our time. In contributing their powerful support to the preservation of spiritual values, they will best fulfil their rich promise and best serve humanity.

(The Pontifical Commission for Communications has suffered a deep loss in the death on 2 May of its chairman, Archbishop Edward L. HESTON. He died during a visit to the United States, his native country.)

France

Institute for training educators of the clergy  
(I F E C)

Established by the French Episcopate, the IFEC provides training in education for priests who exercise - or may be called on to exercise - responsibility for the education of priests, on the level of on-going as well as initial training. The course lasts one year. Short sessions are also organised by the Institute, but full training requires a certain period for reflection, which is possible over the space of a year and can be combined with practical experience.

The periods for reflection comprise a series of fifteen sessions of five days each spread over the year from September to June. An introductory course is held in the middle of September. The others are held generally in alternate weeks, from Monday morning to Friday afternoon, from November on. Time which is not taken up with the sessions is devoted to practical teaching and pastoral duties.

The training course does not require people to be free of engagements; on the contrary, it is preferable to hold an appointment, which should however be changed from full-time to part-time.

While not neglecting indispensable doctrinal and scientific aspects, the training does not primarily aim at further knowledge but rather at the ability to perceive, to reflect, to discern, to communicate what is required in educational work today. The aim of the IFEC is basically spiritual discernment.

Applicants are recommended by their bishop or religious superior to Bishop ROUGE of Nîmes, 2 rue Robert, 30000 Nîmes, or to the directors of IFEC 6 rue du Regard, 75006 Paris.

+ + + + + N E C R O L O G Y + + + + +

- Father Karl NEU, of the Province of Germany, died in Spire on 21 March 1973, at the age of 72 years. He had been professed 49 years. (24)
- Father Paul BARBAUD, of the Province of France, died after an accident near Baumes-les-Dames (Doubs) on 20 April 1973, at the age of 48 years. He had been professed 28 years. (25).
- Bishop Joseph HASCHER, of the Province of France, former "Prelatus nullius" of Jurua, died in Cruzeiro do Sul on 8 May 1973, at the age of 82 years. He had been professed 59 years. (26)
- Father Pierre BENAITREAU, of the Province of France, died in Chevilly on 14 May 1973, at the age of 63 years. He had been professed 45 years. (27)

+ + + + + R. I. P. + + + + +

SEDOS study on the urban mission

For over a year, a representative group (including CSSp members) from the Generalates who are members of SEDOS, has been studying the question of the urban mission. The following extracts are taken from a recent report:-

"It is not the case, here, to insist on the magnitude of the urban explosion in Africa, Asia and Latin America. There are now about seventy cities with a population of over 1 million in these continents, and they double their population every 30 years. The Working Group discovered quite early that the Sedos Generalates who responded to its suggestions were well aware of the emerging challenge as the phenomenon upsets the familiar equilibrium of the predominantly rural areas where most of their members are deployed.

What could be usefully stressed is the qualitative side of the phenomenon. The urban way of life generates a social climate which is simply different from what we have hitherto experienced. Its inner mechanism tends to produce a new unfamiliar kind of Third World Man. The Generalates could find in this emphasis a way out of their present impasse: a keen awareness of the problem coexisting with an uncomfortable ignorance of its real human dimensions and a consequent helplessness vis-a-vis the apparent unmanageability of the urban phenomenon. The Working Group has accordingly focused on a search for the main thrust of this mechanism, this second "natural law" which regulates relationships in an urban setting. Its hope is that such an understanding of the city would initiate the process of a radical review of our missionary and pastoral patterns of action and of their theological basis.

In fact, the Working Group noted, among Generalates, a general trend towards hesitation about the identity of the specific problems the cities were generating. Because of their conviction that urban pastoral policy and planning were the competence of the local Church, the same Generalates were not sure whether they had any role at all to play in initiating change. However, it did seem to be recognised that it was their responsibility to: a) devise plans for the redeployment and meaningful involvement of their personnel; b) put at the service of the local churches and at their request personnel with the requisite specialisations; c) in the same spirit envisage and encourage inter-institute teams for special needs; d) tactfully make suggestions in this sense to the Bishops and other representatives of the local churches.