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CSSP - NEWSLETTER - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

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THE SUPERIOR GENERAL'S LETTER TO ALL CONFRERES

Dear Confreres,

I am pleased to have this first opportunity of making contact with you, particularly since the General Chapter wished the Superior General to be a unifying link between Spiritans. Many of you have taken the trouble to write to me personally. For this I thank you most sincerely. This token of your sympathy and confidence gives me courage, as also do the signs of attachment to our Spiritane family which are always more in evidence on occasions like this. I was struck by the missionary "bite" expressed in several letters and which was also a feature of the Chapter. Many thanks to everyone, including those who, without saying anything about it, quietly remembered the new team in their prayers.

I now find myself at the beginning of my mandate after having spent thirteen years in the Central African Republic. These were rich and full years for me. I shall miss being part of a young Church that is still finding its way as I shall miss too the company of those among whom I lived. The same is true of all the new Assistants. You will appreciate that it is not without some apprehension that I approach my new task, and I have not yet gauged to what extent or in what ways I can be of real service to all. However, I would like this to be a service without limitations, assumed by the whole Council collegially. In this same issue, you will find a short article which gives some indications about the activities of the General Council.

The present situation

When beginning something new, it is a good idea to take stock of the situation. What is the position of the Congregation now? What does it mean to us? What approach should we adopt at this new stage?

During the past six years, a rapid evolution has taken place in various sectors of the Congregation. The decentralization decided upon by the 1968 Chapter has had the effect of bringing

into much greater evidence the individual characteristics and identity of each Province. This evolution often took very different forms in the various Provinces. Within the Provinces themselves even, different trends developed; a great diversity in life style, projects, options came to light, sometimes even at the cost of conflict.

There have been different reactions to this situation. Some feel that the Congregation risks losing the credibility of its "cor unum et anima sua". Others hold the opposite view that such diversity is itself a great richness which should not be lost at any price; they would like to combine the positive values of a large, international, diversified, missionary religious family with a genuine unity based on a common inspiration and common project.

If there are some for whom the Congregation as a whole no longer acts as a source of inspiration, it is perhaps because for them this dynamic synthesis has not been sufficiently worked out in their Spiritan community.

Signs of hope

Without in any way playing down existing difficulties, it may be said that one of the most important discoveries of this Chapter was the fact of a new unity observed as operating in practice. Diversity, which has greatly increased since 1968, is in many ways an illustration of the wealth of expression which can come from a common inspiration.

This common inspiration exists. It is expressed in the common end: the Missions, the tasks for which the Church has difficulty in getting workers.

It is also exemplified in a certain attitude of simplicity and brotherliness, a type of apostolic commitment; things which are difficult to define but the constants of which are to be found scattered all over the Congregation. There is also a common source of spiritual inspiration which comes to us from our founders and from the history of our Congregation.

It has been made clear that this diversity does not mean that each circumscription becomes a "water-tight compartment". On the whole, there has been more exchange and even mutual aid between the Provinces and Districts than ever before. This is a sphere where much can be done to reinforce our unity - reflection and analysis concerning what we have in common; exchange at all levels; active solidarity; greater coordination of efforts. You will find guidelines for all this in the capitular documents.

The Missions

On the level of the Missions, research is going on everywhere and it converges on the same basic points. In general, the Spiritans are aware of the transformations and profound changes which are taking place in the missionary sphere and have readily adapted to the new situation. Worth noting here are the efforts being made by the African Spiritans to discover a new African style of Spiritan missionary vocation. One of the participants at their Pan-African meeting spoke to us about it at the Chapter. Worthy of mention also is the extraordinary vitality of the young Province of Nigeria.

However, in many respects, the present evolution has also created new difficulties for the missionaries, who find themselves faced with major problems which often have a serious effect on individuals or groups. They have a right to expect that the Congregation, while not of course solving their problems, should help them to open up the horizons again. More so than in the past, many expect that it should act as a support and a source of inspiration.

Religious inspiration

The Chapter clearly expressed the importance it attaches to the fact that we are a religious family.

A search for spiritual renewal is going on under many headings, and the numerous examples of an authentic religious life are so many signs of vitality. In certain Provinces and Districts, one can see in this field a real breath of new life.

Yet, it is clear that in our sources of inspiration, in our way of looking at the Church and in the way in which we live our faith, the differences go deep down. It is in this area, as in the outward forms of our religious-missionary life, that unity is certainly hardest to define.

The Chapter proved to us that it is possible for us to accept and love one another in spite of our differences, and to have great respect for each other. This is the line which our search for unity should take, but it does not mean that we just live side by side, leaving each other alone, putting up with the ways of others. In a community, there should be continual exchange between the members. While the theologies may be different, there is only one Gospel, and it is in connection with this that the confreres should be a support and a source of inspiration for one another.

One cannot expect a Chapter to solve everything. It is not a magic wand which can make all problems disappear. It is no longer possible for a Chapter to give precise, detailed directives regarding spirituality or the organization of community life, nor to dictate what should be done. Where missionary research is concerned, - and this is equally true of community life and personal relationships - there must be a joint effort on the spot to find out what should be done. Those who wish to achieve this, must be able to see each other as they are, reflect together, evaluate together, as a group, the quality of our missionary integration, and the evangelical value of our life and prayer. This is being done already in many places and is proving satisfactory.

This spiritual and missionary renewal must be given its full importance. Why distrust systematically the new forms of prayer and sharing? We should not be afraid of new experiments as long as they do not cause divisions among people. So many people today are urging us to live the Gospel and its requirements in a more radical way and to be open towards the future!

Prospects for the future

The present state of affairs in our Congregation, as in so many others, is characterized by a number of elements which raise questions for the future - the ageing of our personnel, a decrease in the number of young people who join us and, at the same time, the departure of those who no longer feel able to share our life and work.

To live in hope means, first of all, not to close one's eyes to reality but yet to face the future without losing heart. We must ask ourselves what are the causes behind this reality and see what can be done. Living in hope also means being responsive to all the signs of vitality which are in evidence.

In many Provinces, young people continue to join us, bringing with them their idealism, a new way of looking at things and new projects. It is important that we should have something to offer them, and that particularly where missionary research is concerned, we should keep our minds open and avoid any tendency to turn in on ourselves. If the Missions present problems today, I think this is true mainly of a certain form of mission. So, even if in one particular country, a certain form of missionary presence comes to an end, this does not mean that the Mission as such is finished. There are still so many fields open for evangelization! In addition, there are so many other missionary tasks to be carried out!.. How then can we integrate these old and new forms of mission into our programme in such a way that they will set a challenge to the new generation? The encouragement of missionary vocations remains an important priority.

It should be added that the vitality of a Province ought not to be gauged exclusively according to the number of new admissions. Several Provinces, though they have no great increase in numbers, yet manage to courageously maintain a strong missionary drive. They contribute their share to the vitality of the Institute and this proved to be very considerable at the Chapter.

The research being carried out by the African Spiritans and by the young Provinces of Africa and Latin America is moreover a promise of a new missionary dimension: i.e. co-operation between Churches, and the undertaking of first evangelization on the spot.

There are many other reasons why we can continue to hope: growing collaboration and cooperation between missionary institutes, the internationalization of missionary teams which causes barriers to fall and frees new energies, the opening out of our communities and their wish to integrate into their environment. It is also heartening to note that other forms of missionary service are coming into being within the Church to compensate for the fact that the missionary institutes no longer have the same power to attract as before.

So, at the beginning of this new stage, we can look to the future with confidence and tackle it with courage.

A tribute to the outgoing General Council

I do not wish to end without expressing in the name of all our very sincere thanks to Father Lécuyer and all the members of the previous Council. Much has been achieved during these past six years. 1968 was a new departure on new lines which have changed the life of the Congregation. The outgoing team competently and generously put itself at the service of all to help us adapt to this new situation. Many will remember with gratitude the help given to individuals and groups, through correspondence, or visits, and the support given at the right moment. Now that we are here in Rome, we are in an even better position to appreciate the work they have done at the cost of great personal sacrifice. They were not an anonymous team: they succeeded in giving a personal touch to their dealings with the

Congregation. They deserve all our thanks for what they achieved during this difficult period. Let us wish them success in their new field of work!

Franciscus TIMMERMANS,

Superior General.

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Father Franciscus TIMMERMANS: born on 27th February 1935 at Princenhage (Holland). Professed on 8th September 1954 - Ordained to the priesthood in 1959. 1960-61: studied at the missionary Institute of Catholic and Social Action in Lille. 1961-68: missionary at Mobaye (diocese of Bangassou) R.C.A.. 1968-74: Principal Superior of the Spiritans in R.C.A.. 6th September 1974: elected Superior General.
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A WORD FROM THE NEW GENERAL COUNCIL

We have now spent two weeks together in the Generalate. We have decided to compose together a few words of greeting to our confreres, prior to breaking up for a few weeks to go to our various circumscriptions, where some of us have unfinished business to deal with, before returning again to Clivo di Cinna.

We still feel like "new boys", in awe of the lofty halls and large rooms of what we are told is a relatively small Generalate, by Roman standards. The Council Chamber where we hold our meetings is big enough to hold a small mission bungalow, roof and all. In these stately surroundings we have been discussing how we see our role of service within the Congregation for the next six years.

The Chapter document, ORGANIZATION says that the General Council "forms a well-united team so that it works efficiently and sets an example". When we return, we intend to do a retreat together and perhaps also a course in group dynamics. We want to make ourselves a team which will be in itself an expression of the spirit and orientations of the Chapter, a group which will share its work, its reflections, its prayer and its life together.

The Chapter has told us that our main work is to be "animation". The Chapter defines "animation" as "the art and science of infusing a spirit and an orientation towards action, so as to arouse and develop the vitality of a group". We are very conscious that the role of the Generalate is no longer what it was in years gone by. But perhaps precisely because the Generalate has lost much of its old hierarchic authority, we feel freer to exercise within the Congregation what with the grace of God may be a prophetic role. We would like to play our part in stimulating the whole Congregation towards renewal in the Spirit, so that we may all become more serious followers of Christ. We want the Provinces and the Districts to become more conscious of their unity in charity, of their obligation to share with each other their experiences and their hopes for the future. In this context, we feel that we have a duty to foster the growth of new Provinces, in Africa, Brazil, Spain and perhaps elsewhere. We are conscious of our special duty to those missions where our confreres are poor or lonely, overworked or discouraged. We need no justification to speak out about such matters, in season and out of season, in private and public communications, at Provincial and District meetings and at meetings of the Enlarged General Council, which will meet every two years, and will include Provincial and Principal Superiors.

2) assignments on the basis of specialization

1. Fr. Gross: Mission, Ongoing training, the problem of "marginalization"
2. Fr. Thielemeier: Development, communications with Major Superiors
3. Fr. Walsh: Administration
4. Fr. Daly: Chapter Documents, information
5. Fr. van Sonsbeek: General Chapter, Enlarged Council
6. Fr. Torres Neiva: Religious Life

The following are away at the moment: Fr. GROSS - Congo; Fr. VAN SONSBEEK - Brazil; Fr. THIELEMEIER - Spain; Fr. TORRES NEIVA - Portugal. Fr. WALSH is lecturing at the Missionary Institute in London; All will be back at the Generalate by the 15th November.

APPOINTMENTS

- Father Heliodoro MACHADO has been appointed Provincial Superior of Spain, with effect from 21/8/74.
- Father Alphonse SOUCY has been appointed General Bursar to succeed Father Fr. ROCHA NOGUEIRA, with effect from 1/12/74.
- Father J. LECUYER, outgoing Superior General, is chairman of one of the French-speaking commissions at the Synod of Bishops. After the Synod, he intends to take up residence at the French Seminary in Rome.
- Fathers D. O'SULLIVAN and J. SANCHES are working with Father R. CHARRIER on the Texts Committee for the Chapter documents.
- Father K. HOUDIJK is to visit the confreres in Angola as representative of the Province of Holland.
- Father J. STOCKER is chaplain to a home in Bad Godesberg.

THE CHAPTER OF 1974: AN EVALUATION

The Chapter of 1974 is over. What did it achieve? Was it worth having? What message has the Chapter for the confreres which has relevance for them in their actual place of work? Before the Chapter there was a feeling among many of the confreres that decentralization of authority had gone so far that there was little point in holding an international Chapter and that the Generalate Administration had become irrelevant and unnecessary. Until the Chapter of 1968-69, the unity of the Congregation had been achieved and expressed in uniformity and in centralized authority. After 1968-69, the Provinces became almost independent and diversity took the place of uniformity. Some capitulants came to Chevilly wondering whether the Chapter of 1974 might well be the last meeting of an international group. They went away feeling that, in a way that is difficult to define, the Congregation was more united than ever before. The Chapter was an experience, a celebration, a Pentecost, a Thabor. Having come down from the mountain and finding everyday life with its palavers and problems very much as they left it, the capitulants have difficulty in

explaining to others what their experience was, how they found themselves all Spiritans, united in charity, of one heart and one soul. How did it happen?

Early in the Chapter a decision was made which had a great effect on the happy realization that the international Congregation of the Holy Ghost was still very much alive and that it was a good thing to be a Spiritan. This was the decision to depart from the "parliamentary" method used in the Chapter of 1968-69 and to adopt in its place a method which gives more importance to work in small commissions. In place of frequent general assemblies and the frequent use of the voting machine, the principle of the consensus was adopted. A consensus is obtained when after discussion an agreement is reached which reflects the opinions of all or of almost all the groups. It implies a continuous effort not to disregard a minority opinion or to force the consent of any individual. The consensus first had to be obtained at the level of the small commission, then through intercommunication between the commissions, and finally in general assembly. Perhaps the fact that one third of the 1974 capitulants had endured the frequent emotional debates and the long ordeals of voting in the general assemblies of 1968-69, had something to do with the unanimous vote for the new method of consensus.

When the crucial decision was taken, the capitulants formed themselves into six commissions. When each capitulant had made his free choice, it was found that each commission was international in composition. Commission I was Portuguese-speaking, Commissions II, III and V were French-speaking, Commission IV was English-speaking and Commission VI was bilingual, with its own French and English translators. Each commission had to work very hard within itself to arrive, through mutual understanding and dialogue, at a consensus. A great respect was shown for the human person and his opinions and a sensitivity grew among the capitulants which was to influence the course of the Chapter and the texts which grew from its work. One had to listen to the other person, to force oneself to understand his different point of view, to have sympathy for it, to accept, not so much the opinion as the person whose opinion it was. There was a sustained effort to reach an evangelical consensus above the misunderstandings and confrontations of different cultural backgrounds and philosophies. Sometimes it came as a surprise to find that the same word might have a different meaning for different capitulants, and that a confrere could be against "la vie religieuse" while at the same time being strongly in favour of the practice of the evangelical counsels in community in view of the apostolate. A bond of friendship, understanding and community grew up within the commission as the dynamic of the small group had its effect. Membership of each commission left its mark on its members, and just as there is always a bond between members of the same novitiate year, so there is likely to be a bond of affection between members of the same commission. "I remember him very well. He was in my commission during the Chapter of '74".

But if the individual commissions functioned very well amongst themselves, there was also a certain lack of inter-commission communication. Each commission tended to become somewhat closed-in on itself. The mutual understanding which was achieved within the commission did not always spread by osmosis to other commissions. The very fact that a commission used a particular language tended to give its thought a particular orientation. A greater knowledge and use of the techniques of inter-group communication would have improved the quality of the exchange at this level.

A few veterans of the wars of 1968-69 missed the cut-and-thrust of parliamentary debate and felt inhibited by the person-to-person encounter of the small group. But if the charismatic orators had seldom an opportunity to show their gifts, the ordinary capitulant participated actively and at a deep level within the small group. In the Chapter of 1968-69, a few capitulants spoke a lot, and some capitulants said nothing at all, but simply used their voting machines. Much more than in 1968-69, the Chapter of 1974 was the Chapter of the common man.

In spite of the greater participation of the average capitulant, in 1974, or perhaps precisely because his participation was so great, the experts present at the chapter had not as much influence as their equivalents had in 1968-69! The searching for consensus tended to inhibit the thrust of new theological ideas. At an international Chapter, which is likely to contain representatives of diverse theological formations, all of whom are seeking a consensus, the texts arrived at will represent a compromise with which not all will be fully pleased. At the end of the Chapter some capitulants felt great steps forward had been taken, others felt that some final texts were not as good as might have been achieved at their Provincial Chapters. Certain fundamental questions were not treated, questions in which there are opposed camps, as much in Ireland or America as in Holland or Germany. One may ask whether a General Chapter should be a battle-ground of opposed theologies? The capitulants of 1974 seemed not to think so, because they avoided such controversies.

The theme which perhaps most caught the imagination of the capitulants was that of unity in diversity. As the Chapter progressed, many came to realize that in the past, uniformity and centralized authority cloaked a certain disunity and lack of understanding, and that an explicit acknowledgement of diversity as legitimate and as a thing of value was itself a force towards unity. The acceptance of others within the commissions flowed over to the acceptance of one Province by another, of one nationality by another. It was a pleasant surprise to many capitulants to discover how much they had in common with other Spiritans of another nationality. There was an obvious desire for unity, and for the expression of this unity in effective signs. From this desire for unity came: the concept of the "Enlarged General Council" which seeks to bring Provincials and representatives of the Districts into a community of co-responsibility and sharing with the permanent members of the General Council; a new concept of in-depth visitation by the Generalate team; and the definition of the role of the Generalate as one of "animation". The capitulants were aware that authority is not the same as power, and that the authority of "animation" can be a very real authority indeed.

Another striking feature of the Chapter was the strong insistence on the actual situation, and on the problems and the needs which arise from it. There was a considerable distrust of definitions and a great insistence on what is practicable and attainable in our present situation. As the Imitation says, "It is better to practise charity than to know its definition". An example of this distrust of definitions and of the emphasis on the actual situation was the evolution through many metamorphoses of a paper which on its first appearance bore the title NATURE and which finally passed in general assembly greatly changed and with the title SPIRITANS TODAY. It bears the subtitle, "Our Common Project" which expresses something of the Chapter's basic orientation towards action, towards the future. The paper lays special stress on diversity in unity, on renewal in prayer, on the evangelical counsels in their relationship with the apostolate.

An effort was made in this paper, as in the other papers of the Chapter, to answer to the needs of our time and to present needs within the Congregation.

Among other points most mentioned by capitulants was the enlarging of the concept of "mission" to encompass the "six continents" while still retaining a priority for those peoples who have not heard the gospel preached or who have scarcely heard it. Then there was an acceptance of a financial policy based on sharing, in view of the needs of the mission, a stress on the respect to be given to the individual confrere for what he is in himself and not for any work he may be able to do, and a great solicitude for aged confreres and for confreres marginalized in any way. There was a deepening and an enlargement of the concept of community: a realization that for confreres living alone the regional community was not enough, and that each confrere should make himself a part of the local Christian community. In the last days of the Chapter a paper on Continued Formation was accepted in General Assembly which expresses the importance given by the Chapter to Continued Formation, especially in the mission districts.

The Eucharistic celebrations during the Chapter were memorable events. Every week or so the entire Chapter celebrated together, a few times in the General Assembly Room itself. The fact that one had sometimes to listen to readings in languages which one did not understand was a reminder of the diversity which existed within the unity of the Chapter. The language-groups frequently celebrated mass together as did the individual commissions.

The capitulants spent six weeks together. No doubt they would have spent longer if it were not necessary to clear Chevilly in preparation for the new academic year. Since, as Dr. Parkinson says, "work fills up the time available for its accomplishment", the Chapter took all of the six weeks available. Nevertheless, the last days were very rushed, and a considerable number of loose ends were left untied and passed on to the Text Commission to put in order. At the moment of writing, the Text Commission is still working hard.

It must be admitted that not all capitulants had carefully studied CDD before they came to the Chapter. As the Chapter as a whole studied CDD they came to appreciate the text as something of lasting value. As a result the Chapter adopted as a working principle that the new documents should not repeat what is already well said in CDD. To a capitulant who said that since many confreres had not studied CDD certain points should be repeated in the documents of 1974, another capitulant replied, "If they will not listen to Moses and the Prophets, neither will they listen if an angel be sent to them".

J.D.

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SPIRITAN NEWS

GUINEA. A recently released political prisoner has given us news of Mgr. TCHIDIMBO. "... A man of very strong constitution, he was in excellent health when I left. His morale was, as usual, high. With his good humour he has done much to raise everyone else's morale. Thanks to his position as archbishop and the respect everyone has for him, he was able to settle small problems which arose every now and then between ourselves and the guards. He did a lot for everyone through his great friendliness

and warm humanity.." Our Procure in Paris sends him parcels regularly but we do not know if these ever reach him. However, it is still a fact that these parcels are an expression of our solidarity and our moral support.

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UNITED STATES On October 2, Most Rev. P. FLORES, Auxiliary Bishop of S. Antonio (Texas) ordained Father Lance R. BLIVEN, C.S.Sp. to the priesthood. Father BLIVEN, a native of Rhode Island is the first priest to be ordained from the Western U.S. Province of the Holy Ghost Fathers. His first mass was celebrated in the Church of St. Agnes which is the centre of the Holy Ghost Fathers' work among the Mexican population of San Antonio. Congratulations to the Province and our best wishes to Father BLIVEN.

- Father William F. CROWLEY, C.S.Sp. is associate executive secretary of the Conference of Major Superiors, a post which he has now filled for the past year (1330 New Hampshire Ave. N.W. Suite 114, Washington DC 20036). From 1971-73, he was Director of Public Relations, Information and Publications for the Congregation.

- Father Henry J. McANULTY, C.S.Sp., president of Duquesne University, has also been for 30 years army chaplain to the U.S. Air Force. He has now retired from this latter post with the rank of Brigadier General and on this occasion was awarded the medal of the Legion of Merit.

.. .. .

CAMEROONS Father Bernard VESVAL, C.S.Sp., has been appointed animator of a "sociological parish" of Yaoundé. This involves the community of French-speaking foreigners residing in the city whether they be from Europe, the Cameroons or other African territories. The chaplaincy of this sociological parish is not just an extra structure which runs the risk of isolating foreigners in the city of Yaoundé. Its role is to make it possible for all to live as Christians within the one local Church, through brotherly collaboration which is the living sign of unity and cooperation. At the request of Bishop ZOA, Father VESVAL is curate at the cathedral where the whole team of priests is finally responsible for this sociological parish.

.. .. .

KENYA This year, St. Austin's Mission, Nairobi, celebrated the 75th anniversary of its foundation, - the first in kikuyu country - and the 60th anniversary of the blessing of its present church. The advance party of missionaries arrived from Mombasa in 1899. Many others followed... In 1900 the St. Austin's mission introduced coffee-growing to the region and this was later developed considerably. The mission has also had success with other plantations, spiritual ones in this case, and these are still flourishing.

On the 29th September, Father Jacques HORBER, of Swiss nationality, died aged 93 at the mission of Giriama, having achieved his ambition of becoming the oldest Holy Ghost Father. He came to Kenya in 1911, and worked in numerous missions, notably in Kilungu, where he earned himself the title of "Apostle of Ukambani". "He was a wonderful confrere, always keeping up to date on Congregation and diocesan matters, never wishing to be the slightest trouble to anyone and always profuse in his thanks for the slightest favour... Very fittingly for one so devoted to the angels and saints, he died on the feast of St. Michael.."

+ + + + + O U R D E A D + + + + +

- Father John MAC GLADE, of the Prov. of USA, died in Philadelphia, 8-6-74, aged 83, after 63 years of profession. (25)
- Father Louis LE RETRAITE, of the Prov. of France, died at Langonnet, 12-6-74, aged 89, after 66 years of profession. (26)
- Father Johannes MIEDEMA, of the District of Bagamoyo, died on 17-6-74, aged 52 years, after 30 years of profession. (27)
- Father Antonius EVERS, of the District of Doumé, died at Nimègue, 18-6-74, aged 48, after 26 years of profession. (28)
- Brother LUC AUFRAY, of the Prov. of France, died at Piré, 21-6-74, aged 75, after 52 years of profession. (29)
- Father James T. KILBRIDE, of the Prov. of U.S. East, died at West Hartford, 2-7-74, aged 71, after 50 years of profession. (30)
- Father Marcel VANDECAPPELLE, of the Prov. of Belgium, died at Roeselare, 11-7-74, aged 55, after 32 years profession. (31)
- Father Joseph HANICHEK, of the Prov. of U.S. West, died at Bridgeport, 11-7-74, aged 65, after 46 years of profession. (32)
- Brother DONATUS VAN ENGELEN, of the Prov. of Holland, died at Gennepe, 13-7-74, aged 61, after 39 years of profession. (33)
- Father Peter REGAN, of the Prov. of Ireland, died at Kimmage, 16-7-74, aged 78 years, after 44 years of profession. (34)
- Father Maurice LEMAHIEU, of the District of Kongolo, died at Roeselare, 23-7-74, aged 55, after 33 years of profession. (35)
- Father Georges RITT, of the Prov. of France, died at Wolxheim, 24-7-74, aged 65, after 46 years of profession. (36)
- Father Pierre LE NEVE, of the District of Senegal, died at Dakar, 3-8-74, aged 73, after 52 years of profession. (37)
- Father Alexis QUENET, of the Prov. of France, died at Langonnet, 5-8-74, aged 65 years, after 43 years of profession. (38)
- Brother ARMEL LE GALLIC, of the Prov. of France, died at Saint-Illan, 9-8-74, aged 71 years, after 53 years of profession. (39)
- Father Brendan P. O'SULLIVAN, of the Prov. of Ireland, died in Cork, 31-8-74, aged 48, after 29 years of profession. (40)
- Brother PATRICK HEWITT, of the Prov. of Ireland, died at Dublin, 7-9-74, aged 74, after 40 years of profession. (41)
- Father Henricus VROEMEN, of the District of the Congo, died at Komono, 13-9-74, aged 57, after 37 years of profession. (42)
- Brother AMBROISE MOREL, of the Prov. of France, died at Langonnet, 15-9-74, aged 79, after 53 years of profession. (43)
- Brother MAMERTUS LUDWITZKI, of the District of Nairobi, died at Nairobi, 19-9-74, aged 66, after 48 years of profession. (44)
- Father Walter S. MROZ, of the Prov. of U.S. East, died at Pittsburgh, 20-9-74, aged 57, after 36 years of profession. (45)
- Father Alfons DE ROOY, of the District of Bethlehem, died at Knechtsteden, 23-9-74, aged 54 years, after 27 years of profession. (46)
- Father Marcel CARLET, of the Province of France, died at Nice, on 27 September 1974, at the age of 70 years. He had been professed 52 years. (47)
- Father Thomas A. MAGUIRE, of the Province of Ireland, died in Dublin, on 28 September 1974, at the age of 76. He had been professed 52 years. (48)
- Father Jacques HORBER, of the District of Kenya, died at Mombasa, on 29 September 1974, at the age of 93 years. He had been professed 70 years. (49)
- Father Francis GROSSE, of the District of Yaoundé, died at Yaoundé, on 23 October 1974, at the age of 55 years. He had been professed 33 years. (50)