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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

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## DECISIONS OF THE HOLY SEE

The Holy Father has appointed Most Rev. Luigi BARBARITO, titular Archbishop of Florentina, as Apostolic Pro-Nuncio to Senegal and Niger, and Apostolic Delegate to Mali, Mauritania and Guinea Bissau. (OSS.ROM. 9-11-75).

The "Osservatore Romano" of February 20th 1975 announced that the Holy Father, in response to the request of Most Rev. Georges GUIBERT, C.S.Sp., Bishop of Saint-Denis (Reunion), has relieved him, for health reasons, of the direction of his diocese.

Father P. NEVEN, C.S.Sp., director of the Higher Institute for Catechesis (HKI) of Nijmegen and secretary of the Dutch National Council for Catechesis, has been appointed member of the International Council for Catechesis, which was founded in Rome and is responsible to the Sacred Congregation for the Clergy. The objectives of this Council are to promote experiments, carry out studies, proposals and suggestions and to offer assistance in the field of catechesis on behalf of the Holy See and the Episcopal Conferences. Father NEVEN is also chief editor of the catechetical magazines "Verbum" and "School en Godsdienst" (School and Religion).

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## THE GENERALATE

Feast-day on February 2nd. On February 2nd last, all Spiritans in Rome gathered together in the Generalate to commemorate the anniversary of the death of the Venerable Father. The traditional lecture was given by



FRANCE

Centre for Missionary Studies and Research

In our issue of November 1974 (No.49), we spoke of the project to establish a "Centre for Missionary Studies and Research" to replace the "Consortium" in which a number of missionary institutes, including Spiritans, combined their training facilities for young members. Since then, a meeting has been held of all those concerned, and it has been decided to operate the new project. Consequently, as from October next, the programme of studies will operate, not in Chevilly, but in the premises of the former seminary of the Paris Foreign Missionaries, at 128 rue du Bac. This concerns the academic side only. Decisions concerning accommodation for the Spiritan students and their style of life have also been made. From October on, the students may choose between a) the so-called "mixed" community life which is open to those students from other institutes who wish to form a part of it, or b) a community life which is exclusively Spiritan. The first will be established in Chevilly and the second in the vicinity of rue du Bac. Each community will have two Fathers in charge; in addition, the Provincial Council will subsequently appoint a confrere to be responsible for all 2nd cycle Spiritan students - including therefore those of Strasbourg, Lille and elsewhere. As for Chevilly, new plans for the use to be made of the old premises are under examination, always with a view to serving the Missions. (PROV. & MIS. Feb. 1975)

SWITZERLAND

Missionary Animation

Father MARMY, who is doing missionary animation work in French-speaking Switzerland, writes of his activities in the Provincial circular No.14:

"Called back to Switzerland by the Provincial Council for missionary animation and vocation work, and having no commitments at local level - which leaves me more freedom and allows me to work full-time, - I placed myself at the disposal of the parish priests within the existing framework of parish pastoral work, along the lines of the Pontifical Missionary Works, the local Vocations Centre, the Holy Childhood, the Inter-Institute reflection Group, the Brothers without Frontiers, using every suitable occasion for speaking of these organizations and arousing the interest of the faithful in their aims. My main concern however, is to meet young people and speak to them of the priestly, religious and missionary vocation.

What are the figures? Since September 1974, I have been involved with 22 secondary classes during their annual retreat, which comes to about 470 girls and boys, and 11 primary classes with 320 pupils. I have given 30 missionary lectures reaching about a thousand children, 5 parish retreats within the perspective of the Holy Year, several meetings for young people and parents in the villages, and I have done ministry every Sunday except three. On every occasion, the missions and vocations are involved. With one or two exceptions, the parish priests are all very welcoming and are anxious for their part to work for vocations and for the missions.

What about results? From a financial point of view, there is no problem, and over 10,000 francs have been sent to the missions already in response to various requests. From the vocational point of view?.. After three years absence, I noticed a great change in children and youth. They are quite willing to pray,



GABON

The christian communities

During the closing months of 1974, the Principal Superior of Gabon visited nearly all the communities of the District. He noticed marked signs of a growing interest among the faithful in community living and also in prayer renewal. As a result of this, the christian community was the subject chosen for the meeting in Franceville of the Fathers, Brothers and Sisters of the Ogooué-Lolo and Upper Ogooué sector. Father Martin VAN ROY told of his experience in this field over a period of ten years. In his view, the christian community is not just one more Catholic Action movement among others, nor is it merely one particular aspect of the Church: it is the Church of Christ in a village or district; it is the first sacrament of Christ. The other Catholic Action movements are integrated into it. The christian community is a community of faith, charity, apostolate, and is committed towards the social development of the country. Consequently, responsibility for the life of the Church in the district or village should fall to it, and therefore to the laity. Are the laity in our mission areas capable of taking on such responsibility? At first glance, they are not! It is up to us to make them aware of their responsibilities and train them to assume them. This should be the missionary's principal rôle at the present time, and it is an urgent task....

This task implies the necessity for co-ordinated pastoral work, for no one individual or even a single team can claim to have an accurate, complete view of life, culture, problems and their solution, particularly since societies are subject to change, structures crack and people move about a lot.

Examples were given of what is being done with regard to christian communities in both rural and urban areas, in Makokou and Libreville, as well as at the mission of St. Thérèse of Oyem. We regret that lack of space prevents us from giving details of these interesting experiments. (BUL.DISTR. 23rd Jan.1975)

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ZAIRE

Two declarations from the Episcopate

At their plenary Assembly which was held in Kinshasa from January 6 to 19, the Bishops of Zaïre issued two important declarations.

In the first, which was read out in the churches of the capital on Sunday, January 19, the Bishops state in particular: "The principle of 'laïcité' seems to be understood in Zaïre in an anti-religious, or at least an anti-Christian, sense. Such seems to be the meaning of several official measures and declarations aimed at the Christian Churches: the suppression of Christian names of non-African origin; the suppression of denominational youth movements; the suppression of means of expression, especially the Christian press; the suppression of crucifixes and crosses in public places and establishments; the suppression of the teaching of religion in the schools; the suppression of the Faculties of Theology within the National University; and finally the proclamation of the Popular Revolutionary Movement as a Church.."

The Bishops express their adherence to the Catholic faith and reaffirm that the Church in Zaïre is always ready to play its part in works for the development of the nation, as it did in the past, but that this is being made more difficult by "reduced possibility of dialogue" and by the "unilateral breaking of

agreements without prior warning". The Church in Zaïre, therefore, will have to "seek new pastoral methods, which will not be linked to temporal structures but will hand on the Gospel message through the witness of its being and of each individual Christian as he plays his part in the different sectors of national activity and development".

In the second part of the same document, the Bishops make their standpoint clear. Among other things they state: "The Bishops note the suppression of religion classes in State schools. Consequently, they are withdrawing from the schools all priests and religious who have been teaching religion, so that they may continue this catechetical work outside of school hours. Lay teachers who have been teaching religion may switch to other subjects, according to their competence. In any case, no Catholic teacher or pupil is free to renounce or pretend to renounce his faith in Jesus Christ: 'Whoever denies me before men', said Christ, 'I will also deny him before my Father who is in heaven'. (Mt 10:33). With regard to priests and religious who are teaching subjects other than religion, they may continue to do so on an individual basis provided that, in accordance with the guarantee given to us by the President of the Republic on January 14, 1975, those in charge of administration respect their particular status and do not impose upon them any doctrine which is contrary to their faith.."

With regard to medical, charitable and social work, "the Catholic Church remains willing to continue, in dialogue with the Government authorities, its extensive contribution to the full measure of its means. In general however, the Church as an institution will disengage itself progressively from temporal administration, and priests and religious who are directing such works should train lay people who will be able to take over the direction from them." The Bishops express the same principle concerning their contribution to the development of the country.

As to the political field, the Bishops declare that, in the present situation, "this is one of the most difficult problems" and they reaffirm the policy already stated by them in 1973. They add: "for our part, we are ready to continue the same loyal collaboration in a spirit of national participation without however entering the strictly political sphere.. In actual fact, the lay character of the State does not allow the Bishops to take part in planning or decision-making as representatives of the Church in its capacity as an institution, though this is in reality what they are, and they are regarded as such by public opinion.."

The second document is a strong declaration of christian faith and of church community, based on the Bible, Vatican Council II and the Synod, with reference to the Constitution of Zaïre and Government statements.

In conclusion, the Bishops write: "In the same way as religious non-alignment is a strict right of the State, religious liberty is a strict right of individuals and communities. The principle of recourse to authenticity is an important and very positive factor in the enrichment of the Church. The latter highly regards and appreciates the deep aspiration of the entire nation towards finding its own identity. It continues to participate fully in the building up of the country of Zaïre as it has done in the past.. The Church, community of those who believe in Jesus Christ, is not a State within the State, nor a rival power, nor a pressure group but its only reason for existence is its

faith and the one aim of its work is to serve God and the nation.

Faith in Jesus Christ is a gift of God.. It is a free, personal process, a living action. That is why it is our duty to deepen it and keep it alive.. Faith in Christ is not only a personal task, it is also a communal commitment... We are all linked together and responsible for each other before God. God calls all men to a community of life in his Son. This life was shown to us in the Coming of Christ, God made man who is accessible to us through his embodiment in the Church. Participation in this life cannot take place at second-hand. It must be adopted by each individual, by all that he is in himself and in his socio-cultural heritage. Consequently, we must be careful not to confuse faith with doctrinal formulas and culture, i.e. ways of living, thinking and acting by which a civilization manifests its faith. We will give particular attention to the concrete forms which the call of Christ takes on for us: profession of living faith and a new approach to the introduction of evangelical customs within the African community in Zaïre."

The Bishops close their message with an expression of thanks to all those who labour with them in the ministry of reconciliation, of the word and of teaching. (FIDES 2629)

## ANGOLA

### An Angolan Bishop speaks...

On his way through Madrid, the new Bishop of Luanda, Most Rev. Zacarias KAMWENO (cf. issue no. 50, January 1975), was interviewed by the magazine FIES (15th Dec. 1974) which put the following questions to him:

- Are you the first Bishop in Angola to be appointed without intervention by the Portuguese government?
- I do not think there was any government intervention this time, at least not in the way there used to be. Many people go as far as to consider that because of such intervention those Bishops appointed before the 25th April are involved with the regime "since they owe their appointment to the government". In fact, Canon Law is quite clear on the subject and I do not think that the Holy See has let itself be deceived for 48 years! Intervention was involved in that the Holy See, before making an official appointment, asked the government if it had any objections of a political nature to make. However, this was not peculiar to the Portuguese Bishops: such is the case in all countries which have a concordat with the Holy See.
- During this period of decolonization which Angola is undergoing at the moment, Luanda will be the place most affected. What rôle do you think the Bishop could play in this situation?
- The rôle of the Bishop, particularly if he is local, is extremely important. I am filled with awe at the thought of it. First of all, I think that I should act as a unifying link. Angola is a mixture of races and beliefs. During the process of decolonization the racial aspect arises. Without any doubt whatever, the black Bishop should inspire confidence in blacks, whites and half-castes and be prepared, should the need arise, to intervene between antagonists and impress upon them that there is room for everyone. The Bishop also feels that he should strengthen his brothers in the faith. We come up against the greatest difficulty in our efforts to present the Church as a symbol of liberation for all men and all creation. Knowing as I do that many of my brothers regard the Church as a supporter of colonialism, I fully



appreciate how difficult it is to show the Church in its true light and that is why I am apprehensive about my position as Bishop in the capital.

- The decolonization of Angola should not be an exclusively political process. The Church also should be native in character, with its own African and local identity. What must be done to achieve this objective?

- It is our aim to have a local Church. To this end, the Angolan Bishops have been giving serious attention to providing adequate pastoral training for priests. This is also the reason for my visit to Zaïre to make contact with the Bishops, priests and African lay movements and see how they are working at Africanization in their communities. As you know, up to now our pastoral work has merely been another version of what is done in Portugal. Consequently we think that we should widen our horizons and carry out planning on a national level so as to embrace all African values and expressions. We are relying on all for help in this work: priests, religious and lay-people, both local and foreign.

- How is it that you are only the second black Bishop in Angola, while in most African mission countries, the majority of the Bishops are local?

- This is a question which often comes up. I will give you a very straight answer. Under the Portuguese colonial regime, there was an arrangement whereby certain positions of authority were reserved for native Portuguese. Therefore it is not surprising that the Episcopate should have been metropolitan. The fact that there were Angolan Bishops before me - one black and one white - was due to national or international pressure exercised on the Portuguese government of the time. An Angolan, whether black or white, was considered a threat to the preservation of the colonial situation. Whites born in the colonies were regarded as second-class whites.

- Have the laity in Angola played an important rôle in the work of the Church? Or have they had to confine themselves to watching and listening in silence, as in the political sphere?

- If I were to reply that the laity have been content to watch and listen in silence, as in the political sphere, I would be lying or at least I would not be telling the exact truth. Who has not heard of the work of our catechists?.. Of course I can only speak for the region to which I belong, but I know what the Church means to them. What sometimes happens is that priests who do not know how to bring out the potentialities of the people complain that the blacks are only capable of watching what the missionary is doing and listening to what he says: if they remain silent it is because they have been taught that "one never contradicts a white man!"

- What has been the missionaries' attitude with regard to the localization of the Church?

- It has been almost entirely negative. Working on the principle that all religious manifestations on the part of the black man are "fetishistic" and therefore "demonic", they have set out to destroy the "kingdom of Satan", but through some irony of fate, they have not succeeded in building the Kingdom of Christ, which is a kingdom of justice, peace and love. However, it would be unfair not to acknowledge that the more sincere among them have made a genuine effort to be missionaries in the true sense, i.e. by studying the black man in order to find in him the forces of evangelical liberation.

- Some missionaries were very closely associated with the Portuguese government and collaborated with its policy: do you think they are going to adapt to the new situation?
- That is for them to say! I think that many of them acted as they did through ignorance: for them, to "evangelize" meant to "civilize" i.e. to make Portuguese. As the Gospel says, "they thought to render glory to God by persecuting their brothers." As this is my first time to speak in my capacity as Bishop, I cannot make any more definite statement than that..
- Do you think that Angola will continue to receive as many missionaries as in the past? or that there will be less foreign clergy because of the numbers who will leave the country after independence?
- It is hard to make any forecast. On the one hand, we are confident that the true missionaries will not abandon their people at a time when it has most need of them. Again, we do not think that the new government, whatever its composition, will show such little recognition for the work of the Church as to expel the foreign missionaries. Moreover, if anything sound has been achieved in Angola, it is thanks to the missions...

## BRAZIL

### A Dutch Bishop's impressions

During the months of July and August 1974, Bishop BLUYSSSEN of Bois-le-Duc in Holland, made a visit to Latin America, and in particular Brazil, where he met the Spiritans of the Prelature of Tefé.

The Bishop was especially impressed by the basic christian communities. The traditional parishes are divided up into small, very active groups which develop their life of faith and draw inspiration from it to answer the needs of the community. In the Prelature of Tefé, he spoke to 13 community leaders who explained to him the necessity for such communities and how they operate. In that region, the people live very far away from one another, in small villages which are not easily accessible to the priests who in any case are in small supply. This fact, though negative in itself, has led to the growth of the basic communities with the encouragement of the Bishop and the Fathers. It is amazing to see how such simple people have reached an awareness that they are the Church and that they must take their own affairs in hand, instead of depending on the missionaries for everything. These leaders are elected by the people and are fully accepted; they are ready to step aside as soon as their services are no longer required.

Also remarkable is the fact that in these basic communities, no hard and fast line is drawn between what is religious and what is not. They do not confine themselves to purely religious aspects such as prayer and worship, but consider that the social, economic and political aspect is also a part of the mission. This work is aimed at the well-being of the whole man and of all men.

The missionaries are working to train the people to take on their Church responsibilities, with a view to being no longer necessary themselves as soon as possible - but this situation has not arisen yet. The number of priests in Brazil is very small and it is growing only gradually. This is why the missionaries are anxious to establish a Church that is strong enough to be self-sufficient, thanks to natural leaders, in the hope that when Rome authorizes the ordination of married men, some of these leaders may become priests.

At the meeting of the Pastoral Council of the Prelature, from January 6 to 11, a programme was drawn up for pastoral work during 1975. Thirty-one people took part and more than half of these were lay. It is the basic church community which will take precedence in pastoral activity. "We hope", writes Bishop DE LANGE, "that in this way we will succeed in carrying out some worthwhile work together so as to form communities whose members will lead an ever fuller and richer christian life..."

## MAURITIUS

### Ecumenical Movement

In the mixture of races, languages and religions which make up the Island of Mauritius, ecumenism has found particularly fertile ground for work. On Sunday, 29th December 1974, a Unity Committee consisting of representatives from 17 religious denominations, set an example of brotherhood by taking part in a common televised programme during Christmas week. Each delegate recited in his own language a prayer for peace in Mauritius and in the world during 1975. The text of this prayer was translated into 38 languages and approved in 1968 on the occasion of the 20th anniversary of the U.N. Universal Declaration of Human Rights. Each day, from Christmas until January 1st, the local radio station broadcast a five-minute programme prepared by various people on the theme of Peace. The feast of Christmas is a good opportunity for ecumenical meetings and thanks to radio and T.V. it gets wide publicity, even among non-christians. Indeed many of the latter attend Mass on this occasion. The Indians who make up the majority of the population, see in Christmas their feast of "Dhivali" or light, which has strong christian symbolism. The Moslems also take part in this ecumenical effort. A Catholic Mauritian, E. DE ROBILLARD, has founded a movement called "Brotherly Solidarity" which has succeeded in getting all the religious leaders to accept the prayer attributed to St. Francis of Assisi: "My God, make me an instrument of your peace..". On the Island of Rodrigues, a dependency of Mauritius, the Catholic and Anglican colleges merged in January 1974. An Anglican minister acts as Dean of studies, and a Catholic priest is Rector. This initiative is a good example of the ecumenical climate that exists in Mauritius.

## AFRICA

### The Press in Difficulty

Throughout the entire world, the Press has been suffering the effects of the general crisis. Newspapers are particularly hard hit and we are faced with a considerable reduction in the number of pages. The Catholic Press and the missionary Press are among the publications most threatened.

In Africa, in particular, the situation is getting more and more difficult, because the Press there is entirely dependent on outside. Printing equipment, ink, paper, information and illustrations all come from abroad. The cost of all this has risen steeply. There is in addition the cost of sea and other transport, difficulty in replacing stock, salaries for journalists, workers and clerks, reporters' travelling expenses..which in turn have also increased. The agencies which have to be dealt with for distribution and advertising and which can ruin a newspaper overnight have also put up their fees. On the contrary, potential readers cannot afford to buy their copies. Forced to conform to a regime of austerity, they keep their money for essentials and since, in Africa, one can manage quite well without magazines or newspapers, these are disappearing from the family budget particularly now that the price of single issues and subscriptions has



OUR DEAD

- Brother AUGUSTINUS SMULDERS, of the Province of Holland, died at Gennep, 24-1-75, aged 62, after 34 years of profession. (3)
- Brother PASCHALIS VAN NIES, of the District of Senegal, died at Veblo, 29-1-75, aged 55, after 35 years of profession. (4)
- Brother DELPHINUS GOLDENBERG, of the District of Bagamoyo, died at Morogoro, 2-2-75, aged 58, after 46 years of profession. (5)
- Father Jean-François TROADEC, of the Province of France, died at Langonnet, 14-2-75, aged 66, after 45 years of profession. (6)

R. I. P.

Uganda (375), Kenya (199), Ghana (118) and Madagascar (110). In some African countries, such as Togo and Cameroon, seminaries for adult vocations have been set up in the last few years. The seminary at Otele, for example, in the diocese of Duala, started by the Fathers of the Society of the Holy Apostles in 1960, at the request of the Bishops of central Africa, now has aspirants to the priesthood from 4 nations all having already followed a profession or specialized education programme.

An African who aspires to become a priest meets with more or less the same difficulties as a seminarian in the older Christian countries. But he also meets with some special problems. The particular ties of the individual with his clan and family have consequences as regards celibacy. As member of a clan, the African feels solidarity with his collectivity, to which he must transmit the vital force received from God through his ancestors. This difficulty could be an insuperable one if the seminarian and native priest were not integrated in the ecclesial family. In most cases African priests live in small communities of at least two or three members.

Another obstacle comes from an intellectual and theological formation that called, up to now, for uncommon efforts to participate in a foreign culture. An effort is now being made to adapt the educational systems and discipline in seminaries to the best African traditions. In North Uganda for example some courageous missionaries are trying new types of seminaries, in the style of "Apostolic Communities", in which they welcome adult vocations particularly.

Unlike what is taking place in Europe and America - where there is a noticeable drop of priestly vocations - African seminaries have doubled in numbers since the beginning of the Council. In some regions the increase in vocations is limited, while in others there is an encouraging development, as among the Ibo in Nigeria or in the dioceses of Moshi and Buaba in Tanzania. The growth of the African population, however, is not compensated by an adequate increase in the number of priests.

Without indulging in the extremes of exaggerated optimism or pessimism that lacks faith, we must hope that if men continue to believe in the values of prayer and contemplation, the "Master of the harvest" will not fail to provide a suitable number of workers for his fertile field.

(OSS.ROM. January 23,1975)