

Spring 1-1-2022

Chapter 2. Lest We Forget: USA Spiritans on Mission Where the Need is Greatest

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Recommended Citation

Washington, F. (2022). Chapter 2. Lest We Forget: USA Spiritans on Mission Where the Need is Greatest. *Spiritan Horizons*, 18 (18). Retrieved from <https://dsc.duq.edu/spiritan-horizons/vol18/iss18/12>

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Chapter 2

Lest We Forget: USA Spiritans on Mission Where the Need is Greatest

The Congregation of the Holy Spirit (Spiritans) was founded in 1703 by Claude Poullart François des Places and later merged with the Society of the Immaculate Heart of Mary founded by the Venerable Francis Libermann in 1848. For the Spiritans of the Province of the United States, these one hundred and fifty years have been varied and diverse as the people and places we have served.

In 1964 the US Province was divided into Eastern and Western Provinces. They were reunified as the Congregation of the Holy Spirit, Province of the United States in 2009. Spiritans from North, South, East, and West of the United States, joined by others from across the globe, have been a great presence of God's love for people of every race, culture, and language.

This brief survey of the US Province's 150 years outlines the development of the US Province, its members, and ministries. I present the major themes and personalities in four sections, namely, *Early Presence*, *New Beginnings and Growth*, *Moving to the South*, and finally, *Picking Up the Vision*.

Early Presence in the USA

As early as 1732, Spiritan priests began to arrive in North America. In 1745, Father Maillard, the Apostle of the Micmac Indians in Acadia, was captured by the British and deported from Boston to England. Spiritans of Canada gathered exiled Acadians from Nova Scotia and brought them back to Canada in the 1770s. In 1794 a few Spiritans, like Father John Brault, began to work in the United States, having arrived as refugees from the French Revolution of 1792 and their subsequent expulsion from French Guiana. "Frs. John Moranville, Matthew Herard, and Charles Duhamel worked in the USA and established a large parish in Baltimore,

Maryland. A large group of Acadians traveled with Fr. Brault and resettled on Montreal Island.”¹

In 1732, Fr. François Frison de la Mothe was the first missionary of the Holy Ghost Seminary assigned to the New World. He taught philosophy at Quebec’s seminary until 1737 before returning to France and joining the Spiritan staff at the seminary of Verdun. Sometime after 1739, he returned to Canada to work among the Native people West of Quebec and was a chaplain at Fort Duquesne (now Pittsburgh) before the French gave up the fort in 1758.²

Long before the establishment of the Province of the United States, between 1801–1835, Spiritans staffed parishes in Hagerstown, Maryland (St. Mary’s, 1801–1810), Emmitsburg, Maryland (Mt. St. Mary/St. Anthony Shrine, 1810–1818), Baltimore, Maryland (St. Patrick 1804–1823), and Madison, New Jersey, (St. Vincent 1833–1835). The early Spiritans worked tirelessly among White and Black Americans and laid the ground for the future Spiritan ministry in the USA.

As early as 1847, just a year before the fusion of the Society of the Holy Ghost with the Society of the Immaculate Heart of Mary, steps were taken by the Spiritans to open a community in the United States. Fr. Francis Libermann, the first superior general after the fusion, often discussed his concern for the descendants of Africans who were enslaved in the USA. Many requests by US Bishops were made asking Spiritan assistance in ministries among Black Americans, immigrants, and in education.

“After the union of the two societies that created the Congregation of the Holy Ghost (Spiritans), at least twelve instances are on record between 1850 and 1870 of Bishops requesting the service of Spiritans.”³ The Archbishop of Cincinnati, Archbishop John Purcell, visited Fr. Francis Libermann in 1851 asking for Spiritans to assist with the seminary formation. Fr. Ignace Schwindenhammer was asked to go to the USA with some companions, but this project did not materialize.

After the Spiritans, as Jesuit-related, were expelled from Germany, decision was made in November of 1872 to begin a province in the USA, the expulsion having presented the superior general with enough personnel at his disposal for such a start. “The Spiritan mission in the USA was threefold: 1) establish a province with houses of formation and education; 2) work among immigrants; 3) devote them-

1. Henry J. Koren, CSSp, *The Serpent and the Dove* (Pittsburgh, PA: Spiritus Press, 1985) 4.

2. Koren, in *R. Can. Arch.* 1905, 2 App., 206.

3. Spiritan Archives, Bethel Park, letters referenced by Fr. Frederick Hoeger, CSSp, 1923.

selves to work among African Americans.”⁴

Fr. Joseph Strub was named the provincial designate. However, he could not travel to the USA at that time. Fr. George Ott was appointed temporarily in charge. “To prepare the way, four fathers sailed from France on November 7, 1872, and arrived in the United States on November 23, 1872.”⁵ These early Spiritans had to change their plans to work in the Seminary in Cincinnati and the College in Covington, Kentucky. Fr. Ott approached the Archbishop of Cincinnati about other possibilities for ministry. “The Archbishop offered the Spiritans some parishes along with their missions in the northern part of the Archdiocese. These parishes



Fr. Joseph Strub, CSSp

were located in Piqua, Ohio (St. Boniface 1873–1876), Russia, Ohio (St. Remy 1873–1876), Berlin, Ohio (Sacred Heart 1873–1876, Troy, Ohio (St. Patrick 1873–1876), Fort Loramie, Ohio (St. Michael 1873–1875), Frenchtown, Ohio (1873–1876), Tipp City, Ohio (St. John the Baptist 1874–1877), Pontiac, Ohio (St. Joseph House 1873–1877), and Versailles, Ohio (St. Denis 1873–1878).⁶

Fr. Strub arrived in 1874. He wanted to continue the Spiritan missions in Ohio, but the rural locations of these parishes were far from the major cities, the prospect for vocation recruitment and the chance to develop a new province seemed slim. Besides, additional conflicts with the Archbishop led to gradual withdrawal from these parishes. “The Archbishop began to assign some Spiritans to different stations without the consent of their religious superiors. By 1876, all Spiritans had left Ohio, except two who left the Congregation to join the diocesan clergy.”⁷

New Beginnings and Growth

Fr. Strub began to look for other opportunities for ministries in the neighboring State of Pennsylvania. Strub was welcomed by Bishop Michael Domenec of

4. Koren, *Lest We Forget* (Pittsburgh, PA: Spiritus Press, 1997) 5.

5. Spir. Arch., letters referenced by Fr. Frederick Hoeger, CSSp, 1923.

6. Koren, *Lest We Forget*, 10-11.

7. *Ibid.*, 9.

Pittsburgh and in 1874 the Spiritans accepted to work with German immigrants at St. Mary's Parish in Sharpsburg, Pennsylvania. They were also permitted to open a school. The German Province supplied the Spiritan priests and brothers. This Spiritan presence in Sharpsburg provided a solid foundation for the new province.

The Spiritans saw great potential in their ministry at St. Mary's parish. The school established at the parish was to be a base for opening a school for young Catholic men. Fr. Strub saw that a school could serve in educating those wishing to enter the formation program of the Spiritans. He also accepted to open a college that could offer preparation for future Spiritan scholastics. Rishel records as follows:

In 1878, Bishop Tuigg (Pittsburgh) finally gave Fr. Strub permission to open a college in the city. That, and his best wishes, were all he gave. No money, land, or building was available. He promised though, "I'll send a letter to be read in all the churches and I'll recommend your college warmly." It was announced to the faithful that Father Strub and his confreres were to instruct the classical, scientific, and commercial subjects, along with religious training. The institution was to be named the Pittsburgh Catholic College of the Holy Ghost.⁸

Fr. Strub searched for a President of this new institution. He reached out to Blackrock College, a Spiritan institution in Ireland to identify who would lead this new Spiritan college. The selection of Fr. William Power, CSSp, was made. Since the arrival of Fr. Power was delayed, Fr. John Graff was named interim president. The Pittsburgh Catholic College (later Duquesne University) officially began on October 1, 1878.

Many Spiritans working at The Pittsburgh Catholic College also ministered at St. Mary's parish in Glenfield, PA (1878–1895). Spiritans officially became the pastors there after a few years. A trilingual priest was sought to pastor a parish in Tarentum, PA (St. Peter 1889–1896). This parish served Irish, German, and French-speaking immigrants. Fr. John Otten, CSSp, accepted the parish and it continued to flourish. A church and a school were built for this congregation. Fr. Koren mentions that ethnic tensions led to the splitting of the parish in

8. Joseph Rishel, "*The Spirit that Gives Life.*" *The History of Duquesne University* (Pittsburgh: Duquesne University, 1997) 2.

1896. St. Peter became the “Irish” church and the more numerous German populace went to Sacred Heart Parish (1891) in Emsworth, PA. In the Pittsburgh area, Spiritans also worked among Polish, Irish, and Hungarian immigrants and established parishes and schools. The Spiritans established the parishes of St. Stanislaus (1886), St. Ann, Millvale, PA (1876–1994), St. Anthony, Millvale (1886–1994), and Immaculate Heart of Mary, Polish Hill (1896–1993). “Outside the Pittsburgh area, a Polish parish founded in 1896 would later be taken over by the Spiritans, with Fr. Ladislaus Alachniewicz as the pastor, with a team of Polish Spiritans in Mount Carmel, PA.”⁹

St. Joseph parish in Bay City, Michigan (1888–1995), was home to French-Canadian immigrants who settled in the area. When after a few years, people of various cultural backgrounds moved into the area, St. Joseph became the mother of several parishes.

Moving to the South

By 1877, a population shift was taking place in the United States. The opening of the railroads made traveling easier for German immigrants fleeing Germany under Bismarck, railroad workers, and other immigrants moving into Kansas and Arkansas. There were French, Polish, and Irish immigrants moving into this area. Fr. Strub was very interested in the venture to expand the presence of the new province. The Capuchins invited Fr. Strub to explore ministry possibilities with them.

Fr. Strub traveled to Arkansas, arriving on February 2, 1878. The State had a population of 485,000 of whom 125,000 were Black. Fr. Strub was very hopeful about the mission in this State. In addition to African Americans, he found, Irish immigrants, French-speaking immigrants, Polish immigrants, and a large influx of German immigrants who were searching for a better life. Most of the newcomers would settle with others who shared a common ethnic background in so-called “colonies.” Encouraged by generous land grants, various railroad companies built new lines to attract immigrants to the State. From the Little Rock and Fort Smith Railroad Company, Fr. Strub was able to get land that he could sell to whomever he wished. The Spiritans, the Society of African Missions, the Swiss Benedictions, and the Capuchins established parishes throughout the State.

9. Koren, *Lest We Forget*, 103.



Western Province 1969 Retreat, Casa de Paz, Scottsdale, Arizona

Fr. Strub built parishes in Morrilton (Sacred Heart), Conway (St. Joseph); in Warren, Arkansas (which was later renamed Marche), he built Immaculate Heart of Mary Church (1878–1887) for Polish immigrants. Fr. Anthony Jaworski, CSSp, pastored the Polish people of both Warren and Gold Creek. He was later one of the founders of a Polish seminary in Michigan. Our Lady of Perpetual Help Parish (1877–1903) was established in St. Vincent, Arkansas, and St. Fidelis Parish (1877–1907) was established in Atkins, Arkansas. Marienstatt, Arkansas became a Brother's Community in 1879. This community was built near Morrilton, Arkansas, and existed until it was destroyed by a tornado in 1892. Only the name Monastery Ridge remains to remind us of this community. The members of this community were transferred to Pittsburgh, PA.

Fr. Strub and the Spiritans saw their work in Arkansas as only a beginning in regards to their ministry with African Americans and the immigrant groups in the area. Gradually, the ministry of the Spiritans would stretch into Kansas, Oklahoma, Louisiana, Mississippi, Texas, Alabama, Missouri, and Kentucky. "In Strub's eyes, the idea of a colony of immigrants in Arkansas was intimately linked to the mission among African Americans."¹⁰

10. Koren, *The Serpent and the Dove*, 119.

Picking Up the Vision

Now that these parishes and Duquesne University were underway, the new province could continue to look for ways to expand its presence and complete the task of its founding mission mandate (see note four above) not already addressed. One of these mandates was to establish houses of formation for those seeking to join the Spiritan community.

Mother Saint Kathrine Drexel was influential in the Spiritans obtaining a tract of land just a mile from her Sisters of the Blessed Sacrament on which to build a seminary (1897). Holy Ghost Apostolic College (now Holy Ghost Prep) was established as a preparatory school and junior college seminary for young men studying to become members of the Congregation. In the 1950s, the school moved its college-level program to Duquesne University. Non-seminarians were admitted to the school in 1959, and in 1967 the seminary program was discontinued. Holy Ghost Preparatory School is now one of the premier preparatory schools in the USA.

In 1910, a senior seminary, known as Ferndale, was established at Norwalk, Connecticut. From 1922, there were different novitiates established at Ridgefield, Connecticut and Richmond, Virginia. In 1951, a junior seminary was established in Ann Arbor, Michigan. In 1960, Immaculate Heart of Mary Seminary was established in Bethel Park, PA and Glenwood Springs (1963–1976). Additional formation houses were also established in San Antonio, TX (1972–1985), New Braunfels, TX, Pittsburgh, PA, Chicago, IL, and Houston TX.¹¹

MINISTRY TO AFRICAN AMERICANS

Wherever they went the Spiritans devoted themselves to the care of immigrants in ethnic parishes and also tried to open parishes for descendants of African slaves. This was not an easy task, for prejudices against African Americans were very strong, so strong even in some areas that priests serving Blacks were not even allowed to serve also Whites or mingle with White clergy.¹²

11. Spiritan Archives, Bethel Park.

12. Koren, *Lest We Forget*, 13.

In 1870, Spiritans accepted to open a mission among African Americans located in Beaufort, South Carolina. The request was made by Bishop Patrick Lynch of Charleston. Because of the Franco-Prussian War, the opening of this mission was not possible. In 1872, the superior general wrote to his missionaries, “We desire above all to occupy ourselves with the Blacks and other abandoned classes in keeping with the main purpose of our Congregation.”¹³

Although the mission in South Carolina did not actualize, Fr. Patrick McDermott, CSSp, urged his superiors to start a mission among African Americans in Pittsburgh, Pennsylvania. Spiritans at Pittsburgh Catholic College (now Duquesne University) responded by establishing Saint Benedict the Moor parish in the Hill District of Pittsburgh, PA, the first African American parish entrusted to the Spiritans. This parish became the forerunner of many other Spiritan parishes in the African American community. On July 1, 1888, Fr. Patrick McDermott, CSSp, became the pastor. “The Spiritans continued to pastor this parish from 1888 to 1910. Three diocesan priests served this parish from 1910 until it was returned to the Spiritans in 1918–1962.”¹⁴ The last Spiritan pastors of this parish include Frs. Edward C. White, Henry Thessing, Charles Diehl, Timothy Murphy, William O’Neill, Jerome Stegman, John Muka, William Keown, and lastly, Joseph Taminey (1960–62).

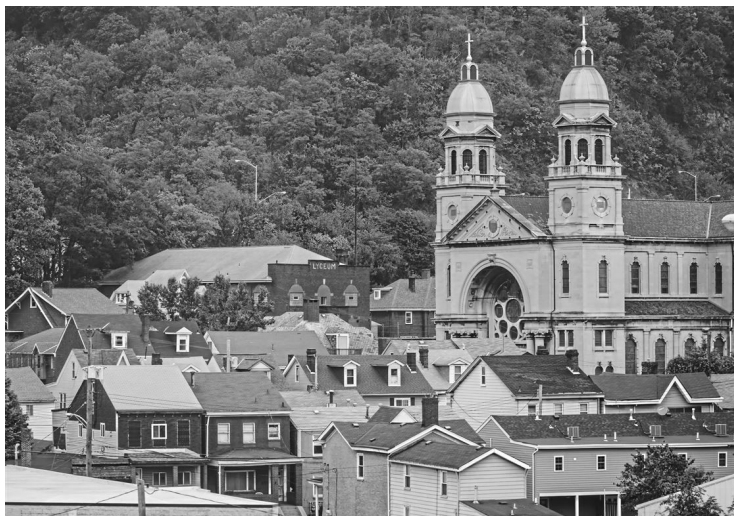
In 1889, Fr. Strub was offered a mission to African Americans in Philadelphia, PA at St. Peter Claver Parish. St. Katherine Drexel asked the Spiritans to open a school for African American boys taught by a Spiritan Brother. “The generalate was so interested in getting this mission started properly that the well-qualified and experienced teaching Brother Celsus McCabe, CSSp, was pried loose from Rockwell College in Ireland. Fr. Patrick McDermott, CSSp, eagerly accepted to take charge of the new venture.”¹⁵

The mission to African Americans at St. Benedict the Moor in Pittsburgh and the mission at St. Peter Claver in Philadelphia began with very little financial resources. St. Katherine Drexel was doing her novitiate in Pittsburgh and was well acquainted with the work of the Spiritans. Her financial support of the Spiritans enabled the Congregation to establish schools and parishes in the African American communities throughout the United States. A home for

13. Archives CSSp, Chevilly, 411-A-I: Bp Lynch to Fr. Schwindenhammer, 14 Feb 1873. Spiritans would later staff the parishes of St. Peter Claver, St. Patrick, and Our Lady of Mercy in Charleston, SC.

14. Spiritan Archives, Bethel Park.

15. Koren, *The Serpent and the Dove*, 165.



St. Mary, Sharpsburg, PA. First parish offered to Fr. Strub.
Staffed by the Spiritans from 1874–1997

homeless African American boys was established in the parish. The diocese was impressed by the Spiritans' work at St. Peter Claver. The Archbishop asked the Spiritans to take charge of St. Joseph House for White homeless industrious boys. Fr. David FitzGibbon, CSSp, was assigned as the director. Fr. McDermott wanted to use part of his premises to shelter girls under the care of a matron until he could find homes for them. However, he did not contemplate a true orphanage for girls. "Katherine Drexel and her Sisters of the Blessed Sacrament were called to help with a shelter for Black girls at St. Peter Claver mission."¹⁶

While St. Peter Claver mission was the "Mother Church" of Black Catholics in Philadelphia, the Spiritans worked to create unity among the Black and White citizens of Philadelphia who wanted to attend mass at St. Peter Claver. The size of the parish congregation grew rapidly. "A large and well-built Presbyterian church happened to be for sale in the very heart of the Black district and it could be bought for \$20,000. Other charitable persons contributed to buy the building. The building was transformed into a Catholic church. The shrine of Our Lady of Victories was erected in the building in 1898."¹⁷

16. Archives of Sisters of the Blessed Sacrament, Bensalem. McDermott to Sister Katherine, November 4, 1890.

17. Koren, *The Serpent and the Dove*, 166.

St. Peter Claver mission was a full-service parish. It offered a great contribution to the development of the African American community in Philadelphia. Staffed by Spiritans, like James Nolan, Christopher Plunkett, and William Healy, the parish flourished. The parish of Our Lady of the Blessed Sacrament would be established and staffed by the Spiritans. With limited resources, this parish offered services that met the needs of the surrounding neighborhood. “Katherine Drexel offered the hope of developing an Industrial School for African American boys.”¹⁸ Drexel-Morrells opened a branch of their St. Francis Industrial School of Eddington in South Philadelphia and Fr. William Power of St. Peter Claver became its chaplain.

The plan to open an industrial school for boys was delayed until 1895 when St. Emma Industrial and Agricultural Institute opened in Virginia. Spiritans were chaplains and missionaries in this area from 1895–1899 and from 1903–1929 until the Benedictines took over the school. The school became a military school and was a very prominent institute for African American boys. Spiritans would be asked to direct this school. “Provincial Collins had been able to obtain the unconditional release and immigration permits for nineteen German Spiritans (Priests and Religious Brothers) who had been interned as enemy aliens in Nigeria at the start of World War Two and then transported to an internment camp in Jamaica. The increase in personnel allowed the Spiritans to take over the school with its attached parish and chaplaincies.”¹⁹ Forty-four Fathers and twelve Brothers worked at St. Emma. Br. Remigius and Br. Baldomir Hermans were among the Brothers most frequently mentioned. Frs. Henry Thiefels, Anthony Lachowsky, William Holmes, Joseph Giffin, Egbert Figaro, and Fr. Francis Philben are all listed among the principals of this school. Katherine Drexel and her Sisters of the Blessed Sacrament operated St. Francis de Sales School for girls next door to St. Emma School.

The Province of the United States has been involved in ministry among African Americans since its early existence. A number of our parishes were the first to open their doors to people of African descent. Places, like St. Benedict the Moor, Pittsburgh, St. John the Baptist, Dayton, St. Peter Claver, Philadelphia, St. Mark, Harlem, St. Peter Claver/Sacred Heart, Detroit, St. Peter Claver/St. Patrick, Arkansas, Charleston, SC, and in Louisiana, St. James, Alexandria,

18. Archives of Sisters of the Blessed Sacrament, Bensalem. Nolan to Mother Katherine, February 18, 1891.

19. *Our Province*, internal magazine of the Spiritans in the USA, 1933-74, May 1947, 64.

Sacred Heart, Lake Charles, Holy Ghost Opelousas, etc., all claim to house the “Mother Church of Black Catholics” in those areas. These locations thrived and continue to hold a place in the hearts and minds of African Americans. At one point in the history of the Catholic Church in the United States, Spiritans staffed more than thirty-three parishes in the State of Louisiana alone, for example, Immaculate Heart of Mary (Lake Charles), St. Anthony (Natchitoches), Holy Ghost (New Orleans), St. Monica (New Orleans), St. Thomas, (Port a la Hache), St. Joseph (Plaisance), St. Christopher, (Bunkie), Our Lady of Prompt Succor (Mansura), Our Lady of Sorrow (Moreauville), St. Augustine (Natchez), St. Martin de Porres (Delcambre), Our Lady of Lourdes (Abbeville), St. Francis Cabrini (Kaplan), Holy Family (Alexandria), Our Lady of the Blessed Sacrament (Shreveport), St. Daniel (Shreveport), St. Peter Claver (Iowa), St. Martin de Porres (Prien Lake), St. Ann (Old River), St. Charles Borromeo (Bermuda), St. Paul (Lafayette). In Arkansas: Good Shepherd (Conway), St. Joseph (Center Ridge), St. Cyprian (Helena).²⁰



Novitiate, Ridgefield, Connecticut.
Novices in contemplation around pond

The Spiritan presence among African Americans is still significant at a time when few priests and religious communities were willing to work in this apostolate. Members of these communities still encountered difficulties within the larger Catholic community that almost made them feel invisible. Sometimes, the difficulty of finding diocesan priests to work in these communities was an obstacle. Some of the societal problems included anti-Catholic, as well as anti-Black, attitudes. Nevertheless, the people and the Spiritans working with them made these challenges less painful. The struggle for racial equality was seen by many as an uphill battle. “These parishes and parishioners continue

20. Spiritan Archives, Bethel Park.

to be a part of our memories and a meaningful part of our Spiritan history in the United States.”

Vocations of African American candidates to the Spiritan community were very few. Fr. Joseph Burgess, CSSp, was the first African American Spiritan. He was born on January 22, 1880 in Washington, DC of Haitian ancestry. He transferred from the Josephite’s minor seminary, entered the Spiritan Seminary in Bensalem, and professed his vows with the Spiritans on August 15, 1904. He studied in Chevilly, France, and was ordained on July 14, 1907 at a time when Black candidates could not be ordained in the United States. He taught at Cornwells for twelve years, then went to work in Haiti. He was later appointed to St. Joachim parish in Detroit. He died on November 4, 1923. Other African American candidates include Frs. Cunningham, Figaro, McKnight, Joyner, and Washington. Other Black candidates that did enter left the formation program immediately or shortly before or after ordination.

The recruitment of Black candidates was very difficult. Societal prejudice and the actions of some responsible for recruitment made this effort more complex. The Society of the Divine Word (SVD) opened a seminary in Mississippi in 1921 and welcomed these vocations. Many of the early African American bishops came from Spiritan parishes but were not encouraged to enter the Spiritan seminary.

Mission ad extra

The United States Province welcomed Portuguese Spiritans who were expelled after the revolution in Portugal in 1910. With the large number of Portuguese immigrants living in Rhode Island, the province was grateful that the people could have their spiritual needs met in their language. The Portuguese ministered in Little Compton, Portsmouth, and the surrounding areas. This ministry continues to the present day.

Spiritans of the USA Province have worked in a variety of ministries both at home and abroad. These missionaries worked in Tanzania, Ethiopia, South Africa, Sierra Leone, Mexico, and Puerto Rico. On October 3, 1900, Br. Philippus Lafferty was the first USA-born Spiritan to sail to Sierra Leone, West Africa.

The first group of US Spiritans to travel to Tanzania, East Africa on October 25, 1923 were, Frs. Thomas Harris (Philadelphia, PA,) John Todorowski (Mt. Carmel, PA,) Patrick McCarthy (Philadelphia.) On March 19, 1932, Bishop Joseph Byrne was named the Vicar Apostolic of Kilimanjaro. This

Vicariate was entrusted to the USA Province of the Spiritans. Between 1923 and 1945, forty USA Spiritan priests traveled and served in Tanzania. A few USA Spiritans who worked in Tanzania, like Fr. Vincent Stegman, Ed Kelly, Bill Jackson, Eugene Hillman (who researched the possibility for the Ethiopia mission) and a Dutch confrere began our mission in Ethiopia. They set the stage for this mission that continues to the present day. Some USA Spiritans worked at missions in South Africa and accomplished much by their presence and work.

“At the urgings of the Holy See, the USA-West Province²¹ accepted a mission to Peru in 1966. Three Spiritans went to work among the native people around the city of Arequipa, 700 miles south of Lima. Complications with the authorities led to their withdrawal.”²² On February 22, 1971, the first USA Spiritans arrived in Tanlajas, Mexico (San Juan Potosi). The Mexico missions flourished and continue to this day.

On January 12, 1931, the first Spiritan arrived in Puerto Rico and began work in the city of Arecibo. According to Koren, over twenty-eight Spiritans served in nine parishes on this Island. F. Tosello Giangiacomo became President of the Catholic University of Puerto Rico. The parish in Arecibo gave birth to twelve parishes entrusted to the Spiritans working in Puerto Rico.

FAR WEST OF THE USA

Spiritans in the West staffed many parishes and schools, nearly all for African Americans and Hispanics. From Arkansas, Texas, Colorado, Oklahoma, Arizona, and the surrounding states, Spiritans have made a great impact in the United States. Fr. James Hyland who was one of the founders of the church in Charleston, SC and in Opelousas, Louisiana, went to California interested in setting up a Spiritan mission in the Far West. A parish in Hemet, in Del Mer, and Riverside became available. Fr. Hyland and the other Spiritans with him began to expand the ministry of the Spiritans to African Americans, Native Americans, and the Spanish-speaking immigrants throughout the area. There were also Dutch, Scandinavians, as well as Portuguese who were living in this area of Southern California.

21. We mentioned above that the US Province divided in 1964 into Eastern and Western Provinces, though reunified in 2009.

22. Koren, *The Serpent and the Dove*, 383.

Lest We Forget

Over these past 150 years, we have followed the Spirit's direction. The richness, complexity, and diversity of our ministries, the people we serve, and the Spiritans themselves are testimony of the great gift God is inviting us to share. I hope the reader continues learning about Spiritans and their ministries. Spiritans are led by the Spirit to where the need is the greatest.

*Freddy Washington, CSSp
Libermann Hall, Bethel Park*

The evangelization of the "poor" is our purpose

Spiritan Rule of Life, no. 4