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Provincial Message

Rev. Jeffrey T. Duaine, U.S. East Provincial

With the recent devastating hurricanes and chaotic evacuations, the past month has been a time of much disruption and, sometimes, despair for the people of the Gulf Coast. Our confreres have not been spared this trauma, though all are safe and accounted for at the present time. Just as the nation has pulled together to respond to these natural disasters, it is just as important that we come together as a community of confreres to support those affected by this devastating experience. The responses of our schools and parishes, as highlighted in this newsletter, in taking up collections and offering assistance to those in need is true to our Spiritan charism, but we are challenged to go beyond this initial charitable reaction to the immediate need and show a long-term commitment to reconstruction and renewal in the affected region. The people in Louisiana, Mississippi and Alabama will spend months, and even years, getting back on their feet, and it is imperative that we continue to assist them in their time of need.

The US West Province has been affected by this most directly as scores of confreres and their families have been displaced in one fashion or another. As the Western Province prepares for its annual retreat and provincial elections that will take place in Houston during the third week of October, we pray that this time of prayer and reflection will be an occasion for fellowship and renewal for the mission of the province. We have been working the past few years on strengthening the bonds between the two provinces in the United States and recognizing that we need to collaborate more in our works. We are confident that this retreat and the chapter that the Eastern Province is preparing for next summer will be important watersheds as we look to strengthening our commitments for the future.

As we celebrate the feast of Claude Poullart des Places this month, it is important to remember who we are (or rather who God calls us to be!) and where we have come from. With more than 300 years of service to the Church and the people we have been sent to, we have much to be proud of and to celebrate. What we have accomplished as a Congregation, though, is not because of what individual confreres have done or brought to their ministry, but it is because of the power of the Holy Spirit working through us as a community. If it was just our work that we were doing, there would not be much to toot our horn about. I heard a missiologist say recently that it is not correct to speak about our mission. Rather we should be focusing on God's mission and recognize that we have a share in it. It is that same God who has called each of us and gives us the strength and courage to work in the vineyard as we build the kingdom.

As we work towards rebuilding and being renewed in the spirit, let us open our minds and hearts to the power of God's Spirit working through us.

REACH EVERYONE

— Fr. J. Kelly

Rural electricity had not yet reached the Singa Chini Teachers Training College when I arrived there on a new assignment in 1956, but I saw that somehow they had light. I wondered, though, why all the lights at the Training College kept going up and down in some sort of a strange rhythm. Then I found out that Fr. Remo Bonifazi had managed to install a generator for light by attaching a long belt to a diesel engine. As the long belt buckled up and down, the lights went up and down with it.

The main light, though, that Fr. Remo, 87, was giving to the future teachers at the Training School was his guidance and his example in living the Christian way of life. Over the years, the Singa Chini Teachers Training College produced a large number of excellent Christian teachers who eventually manned schools from Lake Victoria to the Indian Ocean. It was one of the main contributions that the Holy Spirit Fathers made to what was then called Tanganyika.

It can happen, though, that someone is so close to something that he does not see the impact it is making; and this may have happened to Remo. He has always been searching for ways to project evangelization to the ends of the earth. Fr. Remo was born in Fitchburg, MA, on August 26, 1918. He attended local Primary and Secondary schools before studying at our missionary Junior Seminary in Cornwells Heights from 1937 to 1939. The following year he took his Religious Vows in Ridgefield, CT, and spent the next six years studying Philosophy and Theology in Ferndale where he was ordained a priest on March 8, 1945. He then finished his studies and left the following year for the Kilimanjaro District.

Kilimanjaro District

After completing some assignments in the District, Fr. Bonifazi was assigned to the place where he would be long remembered— Singa Chini Teachers Training College. One of the projects there that caught his eye was the water ram that utilized part of the volume of water falling downhill from a stream to ram a smaller part of the water without any motor through a pipe up the hill to where it was needed for domestic use. The other project to which he gave greatly and interested him was the ham radio. He dreamed of a Catholic radio station being opened. This dream is now being fulfilled with several such Catholic radio stations being opened in Eastern Africa to do what Fr. Remo wanted to do decades ago.

From 1971 to 1977, Fr. Remo helped train the candidates for the Apostles of Jesus at their seminary in Moroto in northern Uganda in the very difficult days of Idi Amin who came from a nearby tribe. Two years later Fr. Bonifazi was assigned to Reitzarea of South Africa where he had to learn and use the Sesotho language for ministry in two Mission Stations. Most of his time, especially now in his semi-retirement, is spent in ministering to the Sisters of St. Paul. Yet, he still thinks of all that remains to be done in Africa and even more so in Asia. It's not so very long ago that he told his Superior, "I am still prepared to go to the East." Even at 87, he still wants the Gospel message to "reach everyone."



Fr. Remo Bonifazi, C.S.Sp.



Fr. Francis X. Hanley, C.S.Sp.

Ladies ancient order of hibernians

Congratulations to Fr. Francis X. Hanley, C.S.Sp., who has accepted the invitation to be State Chaplain for the Ladies of the Ancient Order of Hibernians (LAOH). He has likewise been invited by the Allegheny Chapter of LAOH to be their Chaplain, and he has accepted that invitation as well.



The LAOH, officially recognized in Omaha, Nebraska in 1894, is a national sisterhood of Irish and Irish-American Catholic Women, whose intent and purpose is to promote Friendship, Unity and Christian Charity among its members. Included in their work is aiding the aged, sick, blind and infirm members. They also foster the ideals and perpetuate the history and traditions of the Irish people and promote Irish culture. Their patron saint is St. Brigid of Ireland.

New Spiritan Ministries

The U.S. East Province is happy to strengthen its presence in the Archdiocese of Baltimore with the addition of Father Evod Shao and Father Vedastus Babu. Both Spiritans are from the East African Province. They recently participated in the International Priest Internship at Oblate School of Theology in San Antonio, Texas.

IPI is a yearlong program of ministry supervision and continuing education for non-U.S. born priests seeking full time pastoral ministry in the United States. IPI addresses the issues of culture and adaptability in ministry within the U.S. context. Key elements are built into the internship to assist priests from other cultures to translate their already significant pastoral skills for ministry in the U.S. These elements include:

On-campus Instruction
Accent Reduction
Support of Pastor/Mentor
On-line Learning & Technology Training
Ministry within the U.S. Context
Ecumenism and Inter-faith Dialogue
Collaboration in Ministry

International priests from India, Tanzania, Russia, and Indonesia are currently enrolled in the 2005-2006 IPI. Given this great cultural diversity, IPI offers a process for ongoing formation that is culturally sensitive, affirming yet challenging, that addresses the principal areas mandated by *Pastores Davo Vobis*, and *The Basic Plan for Ongoing Formation of Priests*.

Father Evod Shao noted that as a child he went to school and was attracted to the mystery of the church especially during benediction, Gregorian Chants and Latin songs. After Ordination, he spent three years in Spiritan Minor Seminary, Usa-River Arusha, Tanzania teaching. Following that, he spent three years in Ireland studying and was awarded a Bachelors of Economics and Bachelors of Sociology Degree. Then he returned to Tanzania as Director of the same Spiritan Minor Seminary, with 50 seminarians. From 1996-1999 Father Evod served as a Bursar for the Spiritans East African Province in the Provincial Administration. In May of 1999-2005 Father Evod started a parish in Morogoro, Tanzania. Most recently Father Evod was called and appointed to serve at St. Edward's in Baltimore, Maryland. He was installed as pastor of St. Edward's Parish on September 11, 2005 by Bishop Dennis Madden, the episcopal vicar for the Urban Vicariate who himself was ordained a bishop two weeks prior. Fr. Shao said he is blessed to receive this call, and he will be very happy if he can contribute anything from his background to the Community.

St. Edward Parish is an inner-city parish, located in West Baltimore in an area that struggles with poverty, abandoned houses and properties, drug and alcohol addiction. This small African-American parish (registration of 351 persons, mostly women and children) has a strong sense of mission and commitment to the neighborhood and sees itself as a light of hope and presence of goodness and truth "on the corner". Many of the parishioners do not live within the parish boundaries but are faithful in their support of the parish life and ministry and are present for Sunday liturgy. The parish provides for men's social needs in the neighborhood. There is a food and clothing program for those in need, and Narcotics Anonymous meets regularly in the church. One of the challenges as the Spiritan community takes on this new commitment is to begin to analyze the causes for societal problems in its midst. As the new pastor, Fr. Evod Shao has already begun to serve the community and the parish well by beginning to ask the casual questions while continuing to support the strong direct service and outreach that is present. St. Edward's celebrates its 125th anniversary this year with a special celebration with Cardinal Keeler on October 9, 2005.

The parish has two weekend liturgies: one on Saturday afternoon which is quiet and small in attendance, and one on Sunday morning which is a spirited liturgy in the African-American tradition. There are two choirs at the church. The parish community, though small and facing many challenges, has a strong spirit and core of

dedicated and gifted parishioners who look forward to working with their new pastor as they set the direction for the future of the parish. The parish has a strong outreach to meet the social needs of the surrounding community. The community looks forward to discovering what God calls it to be in the future and working with their new Spiritan pastor to faithfully answer God's call.

Father Evod noted that the IPI program is a very good program. He feels that everybody coming here needs such a program; in fact, every person going to another country needs this type of orientation. The orientation covers the history, attitudes, and culture of people. One specific aspect of the orientation program that has been very helpful he said, "was information on navigating the immigration system, for example applying for visas and renewing visas." He also noted the importance of being oriented to Parish business in the U.S., meeting priests with different experiences, and practicing pronunciation. Overall the program is an eye opener and a time of acclimatization.

Father Vedastus Babu is also from East Africa, Tanzania. Father Vedastus noted that Tanzanians are mainly Christians, Moslems, or traditionalists and that they get along very well. As a student he was mostly drawn to Philosophy. He studied Philosophy and Theology with the Spiritans and was ordained a priest in 1999. He was a member of the East African Spiritans Provincial Council for three years (2002 – 2004). He noted that the Finance, Immigration, Canon Law, and Parish Administration were very good parts of the IPI program.

Fr. Babu has been appointed to be chaplain for two Archdiocesan high schools, Cardinal Gibbons High School for boys and The Seton Keough High School for girls. They are right next to each other in West Baltimore and are very happy to have a priest chaplain as part of the faculty. We will be reporting on this new ministry in an upcoming edition of the newsletter.

Welcome Fr. Shao and Fr. Babu, and may the Holy Spirit strengthen and guide you in your new ministries.

***We joyfully welcome these Spiritans who are new to the Province also.
May God bless them all in their endeavors.***

Fr. Barnabas Sebastian Kileu, C.S.Sp., arrived recently in Houston from Tanzania. Born May 28, 1973 at Mkuu-Rombo, Tanzania, he attended Ushiri Primary and Mkuu Secondary Schools in Rombo. He received his advanced level secondary education at Ilboru High School in Arusha Tanzania, and earned a B.A. Philosophy Degree from Urbaniana Pontifical University at Njiro Spiritan Missionary Seminary in Arusha, Tanzania. He did his novitiate at East African Spiritan Novitiate, Lushoto, Tanzania, and also earned a B.A. degree in theology at Universidad Pontificia de Comillas, Madrid, Spain. Fr. Barnabas was ordained in Arusha on April 30, 2005 by His Grace, Josaphat Lebulu, the Archbishop of the Diocese of Arusha. In this his first assignment, he will work with Fr. Benoit Mukamba at St. Benedict the Abbot Church in Houston. Beginning in 2006 he will go to Hemet CA to work with Fr. Phillip Howard at Our Lady of the Valley Parish and Holy Spirit Parish, where he will be working closely with the Hispanic communities in the area. In his spare time, Fr. Banabas likes sports like volleyball and jogging. He also enjoys singing and listening to Church music and learning about and living in other cultures.

The West Province now has two Fr. Joseph Nguyens - one is Fr. Joseph L. Nguyen and the other Fr. Joseph Q. Nguyen, and they both will be living in the same house in Chicago.

Fr. Paul Okoro Ashiegbu, C.S.Sp., of the Nigerian Province has arrived in Chicago. He will study Sacred Scripture at the CTU. Fr. Paul was ordained in 1996 and has done foreign missionary work in the Republic of Congo at the Lumbashi Region. There he was in charge of Vocations, served as a parish priest, and sometimes as the acting Spiritan Regional Superior. He has also worked in Nigeria in the Aba diocese.

Fr. Peter Osuji, C.S.Sp., is working part-time in campus ministry at Duquesne University and is also a part-time student there. He comes from Nigeria, and is completing studies for a masters degree which were interrupted in 2000.

African-American chaplain finds gaps to bridge

By Rev. Freddy Washington, CSSp



It was Tuesday morning, September 11, 2001. I arrived at Harlem Hospital Center in New York City thinking that it would be an ordinary day in the life of this African-American Catholic chaplain.

Little did I know that this would be one of the most formative days of my life. It was an experience of identifying with suffering on a level that I could only encounter in this place and time in my life. As a result, people grew in deeper appreciation of the work of chaplains, regardless of religion or race.

I arrived in New York City from Dayton, Ohio, just three weeks prior to September 11th. As a Catholic priest and a pastor, I knew very well what it meant to visit the sick. Even though I was not always comfortable in a hospital, I knew that I had to make this important step to walk with my parishioners.

When I was asked to go to New York as a hospital chaplain, I said yes. I saw accepting this min-

istry as a growth opportunity. Seeing the redemptive face of God in the suffering of people has always been my experience as an African-American. Being a hospital chaplain was an opportunity to experience another dimension of redemptive suffering and compassionate presence. The experience I gained from clinical pastoral education and other professional experiences taught me to always be open to new learning and feedback.

My first test came at the beginning of my journey as a chaplain. When I arrived at the hospital, many staff members were surprised that I was a Catholic priest and an African-American. But their curiosity energized me. As an African-American, I have encountered many people who wondered how I could be authentically black and truly Catholic. Most past encounters took place where black people were in the minority. But in Harlem, I found myself becoming irritated at times. I had seen it as a haven of black culture in all its diversity, but many people still found it odd that I was a black Catholic.

Harlem Hospital Center's patient population is predominantly African-American, with growing numbers of Hispanics, Africans and Caribbeans. Most of the Catholic chaplains who have worked at this institution since the 1920s have been Caucasians. I was a different experience for patients and staff alike. Many of the nurses as well as patients would ask, "Are you sure you are Catholic?" To further complicate this mat-

ter, I was working in a public hospital. Some of the staff would comment, "We have mostly Protestant patients here, therefore you will not have many patients to see." My response is always, "I will see whoever wishes to see me."

Being an African-American priest chaplain at a public hospital has been both rewarding and lonely. It is rewarding to see people at their deepest moments of need call upon the work of the chaplain to assist them in the spiritual struggles that frequently accompany illness. For the African-American patient, the opportunity to tell your story without having to explain every detail so others could understand is something that challenges our notion of cultural sensitivity. Images, foods, mannerisms, and folk tales all speak of a unique African-American culture that some have said is nonexistent.

Too many people have said, "African-Americans do not have a specific culture like the Africans or Caribbeans because they cannot identify a specific country from which they came." This is the same experience of many African-American Catholic chaplains. A network of support that addresses our specific needs has been difficult to find.

The struggle of African-American Catholics (even though we are one of the largest religious denominations of black people in the United States) is even greater for the African-American Catholic chaplain. The growing number of African and Caribbean Catholic chaplains has far outpaced indigenous African-Americans. A more concerted effort to re-

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African-American chaplain finds gaps to bridge - (continued from page 5)

cruit chaplains from this population could enhance our diversity as Catholics and our sensitivity in delivering more effective pastoral care.

On September 11, 2001, people of many languages, races and cultures saw grave human suffering. Chaplains were present on that day, and their work was greatly appreciated. At my hospital, the few survivors who were brought into our facility also experienced the compassionate care of chaplains. After that day, there was no longer the question of “how many Protestant or Catholic patients were in the hospital population”, but of how many people found chaplains willing and ready to walk with them through the valleys and shadows of illness and even death.

My presence at Harlem Hospital Center has enabled patients and staff to experience the diversity of black religious expression. Black Muslims, black Protestants, black Jews, black Catholics and black Buddhists are all represented in the Greater Harlem community, and all find a place at the table in caring for the whole person, mind, body and soul. Losing this diversity would truly diminish the cultural richness of this facility and leave out an important voice as people struggle to make meaning of their illness and hospitalization. The struggle for me is to find my place at the table.

It is affirming for me to look into the faces of Catholic patients and see the smile and sometimes puzzled expression when I tell them I am a Catholic chaplain. This first-time experience for many Catholic patients expresses the diversity of

the church that makes us Catholic. But the change that has occurred is that patients and staff have observed by close working relationship with other clergy, lifting up the Catholic presence with sensitivity to other faiths represented at the hospital. Many African-American Catholic patients who come to our public hospital have commented to me how proud they felt that not only a Catholic priest but an African-American Catholic chaplain was at their bedside.

Being a chaplain is rooted in the premise that we are all created in the image and likeness of God. But the struggles of many people in the African-American community and the health issues that bring people into our healthcare facilities can make some feel abandoned or neglected. Hospitals and similar institutions often require African-Americans and others to leave their culture at the door and take on the culture of the institution from which they need help. Memories of incidents such as the mid-20th-century Tuskegee study, in which black men’s syphilis was deliberately left untreated, make healthcare facilities difficult places to navigate when ill. Chaplains of all races and cultures continually minister in these difficult settings, and people are very grateful.

The recruitment of chaplains from diverse cultures in general and from the African-American community in particular should be our goal. Placing brochures and making the NACC (National Association of Catholic Chaplains) known among parishes with black populations in the United States would be a start to letting people know we are

present for them. The fact that few African-Americans pursue chaplaincy, or that people are unaware of the number of black Catholics, should not deter us. The African-American community in general and the African-American Catholic community in particular has been known for its hospitality and welcome to people everywhere.

Sometimes it’s easy to think that black culture is all the same. But as someone once told me, “Just because we have black skin, it doesn’t mean we are all the same.”

Among the 1,600 predominantly African-American parishes in the U.S., fewer than 80 have a black pastor, and in almost half of those parishes, the pastor is non-American born. The growing number of international priests and non-African-Americans serving as pastors and chaplains in the black community offers new challenges not only to the recruitment of African-American Catholic chaplains but also for candidates to the priesthood.

The larger challenge is for the African-American Catholic community to see stronger recruitment efforts and a network of support for those who accept the call. Sometimes it is easy to feel a sense of abandonment when most of the people in positions of leadership and service do not reflect the diversity that makes us Catholic. Chaplains continue to be at the front line of affirming the diversity of the church. As we continue our movement towards God, we become nourishment for each other and strength for the journey ahead.

Rev. Freddy Washington, CSSp, is a staff chaplain at Harlem Hospital Center in New York.

Spiritan Response to Hurricane Tragedy

Amid the great sadness brought by the loss and devastation of the recent hurricanes, there is great hope for the future because of the goodness and generosity of those who are able to help with restoring quality to the lives of those who have suffered so much. We highlight here just some of the Spiritan-related efforts. Please remember all the victims and those assisting with the relief in your prayers.



At Holy Ghost Prep -

In response to the needs of the victims of Hurricane Katrina, the immediate efforts of the Holy Ghost Prep Community will be directed toward the two parishes in New Orleans directed by the Spiritan Fathers. The school will conduct several fund-raising efforts, coordinated by the school administration and the student government. A collection was taken at the Red Mass on Sunday, September 11, 2005, and a school-wide collection was held on Friday, September 16, 2005. Money raised by the faculty and student body will be matched, at least in part, by the school. A portion of the proceeds from the first school mixer held on Saturday, September 17, 2005, will be donated to the two Spiritan New Orleans parishes. One of the pastors from the Spiritan parishes in New Orleans will be invited to pray with and address the school community sometime this fall. HGP will investigate the possibility of a school work detail to assist in the recovery efforts at a later time.

Immaculate Heart of Mary - Central Falls RI

Fr. Arlindo Amaro, pastor of Immaculate Heart of Mary, reported that their collection for September 18, which yielded \$1,300, was sent directly to the Diocese of Providence to aid in immediate relief efforts. Many parishioners also sent personal donations in the days immediately following the hurricane.

Holy Ghost Church - New Orleans LA -

Fr. Michel Buotot, pastor at Holy Ghost Church in New Orleans for the past ten years, was able to evacuate before the hurricane; but he talked of the insane, crowded main roads, the lack of available fuel and the shortage of money. Communication is still a problem; and he reports that while most of his parishioners are okay, many of them lost everything. Many are homeless, have no money and no salary.

The Uptown section of the city where the Church is located, had 9 feet of water after the hurricane hit, but it sustained just a hole in the roof and broken stained glass windows.

Fr. Michel remains optimistic, and although he tries hard to make sense of the disaster, he realizes "It's not what we think about God or why this happened, but how we can learn from it", he recently told a classroom of kids. He says that on his journey since Katrina, he has depended on the kindness of others for a place to sleep, clothes and money, and that God has brought out the good nature and charity in people all over the country. He has been staying with friends in Dallas, Virginia and Bensalem, and giving talks to interested groups. He is making plans to go back to New Orleans soon and the problems that await him there.

Our Lady, Queen of Peace - Arlington VA

Rev. Leonard Tuozzolo, pastor, the collection of September 18th for the relief effort was over \$18,000, their largest single collection ever. The parish is also considering adopting a family temporarily until they can get on their feet. In addition, Fr. Michel Buotot, who evacuated from Holy Ghost Church in New Orleans LA, has been staying at Our Lady, Queen of Peace until Holy Ghost Parish becomes operable again. He is giving talks to interested groups in the area.

Sacred Heart Parish - Emsworth PA

A special collection was held on September 18, 2005. In addition, the parish has been in contact with local missions that are helping evacuees that have arrived in the area. Sacred Heart Parish is cooperating by providing assistance with food and clothing.

St. Mary Magdalene - Chicago

The Archdiocese of Galveston-Houston has asked CTU to take in seminarians from the New Orleans area that have been displaced because of the hurricane. CTU has agreed to take as many as they can. In addition, all parishes in the area are taking special collections.

Spiritans Response to Hurricane Tragedy - (continued)

St. Mark the Evangelist - New York NY

Rev. Thomas Tunney, pastor, reports that St. Mark's has had a very successful campaign, highlighted by the familiar face of their former seminarian, Fr. Michele Buotot, who is now pastor of Holy Ghost Parish in New Orleans. They have so far collected over \$3,100 with donations still coming!

Duquesne's Response

The nation remains shocked and saddened by the loss of life, suffering and damage caused by Hurricane Katrina along the Gulf Coast. In keeping with its mission of service, Duquesne University is working on several fronts to assist the victims and their families.

Duquesne is now accepting displaced students from institutions in the affected areas, allowing them to continue their education without interruption. At this writing, three undergraduate students from Loyola and Xavier (two Catholic universities in New Orleans), along with one law student, have taken advantage of this opportunity, which will remain available throughout the fall and spring semesters.

In addition, the Duquesne community has joined forces to provide financial assistance through Holy Ghost Church, a Spiritan church in the devastated Uptown section of New Orleans that has been serving people of all faiths since 1915. Efforts have included collections outside Heinz Field during a Pittsburgh Steelers game, a benefit concert, and a peanut butter and jelly sandwich lunch. Combined with donations from faculty and staff, the Duquesne community has raised nearly \$17,000 to date, 100 percent of which will aid Katrina victims in New Orleans through the Holy Ghost Church.

If you want to learn more about the University's relief efforts, or wish to contribute to Duquesne's hurricane relief initiatives, please visit www.hurricaneinfo.duq.edu. **Checks should be made payable to The Spiritans** and mailed to Reuben Essendoh, Internal Audit Office, 214 Administration Building, Duquesne University, 600 Forbes Avenue, Pittsburgh PA 15282. Please note "Hurricane Katrina relief" on the check.

Hurricane Response - Arkansas

The City of Conway, Arkansas, received 1500 persons at two shelters set up for evacuees from Hurricane Katrina. Representatives from the Red Cross, FEMA and other agencies are at these shelters to assist with the financial needs. Many others, who did not need the assistance, are residing in local hotels or with relatives and others who have opened their homes.

St. Joseph Church responded by serving as a place of reception, sorting and distribution of clothing, toiletries and other necessities. All parishes in the diocese took up a collection for Arkansas Catholic Charities to assist the victims in the Gulf Coast and those in the state. \$34,000 was collected (\$4,000 from the school and religious education children).

In order to make sure the young were not penalized academically for the weather emergency, 67 students were enrolled in public schools and 14 were enrolled in St. Joseph School. The children of St. Joseph School want to "twin" with the children of Holy Ghost School in New Orleans as a means of supporting a sister Spiritan school and to learn about each other.

As of September 30th, most evacuees have either been placed in suitable housing in the Conway area or have returned to the coast. There are no real numbers on evacuees from Hurricane Rita since it was not declared a disaster on the same level as Katrina. We did experience a tornado as the remnants of Rita passed through our area. As a result of the disaster, a Hurricane Coordinator has been designated in each parish of the diocese, and training for these folks will begin the weekend of October 24th.

St. Mary - Detroit MI

In a single collection for the hurricane relief, \$2,600 was collected, with an additional \$5,000 budgeted from parish funds for use in the future as needs arise. In addition, the parish is planning to work with specific churches, dioceses, or families that would benefit directly in the weeks ahead when the media attention might diminish.

US WEST Province -

Fr. Joseph Gaglione, Acting Provincial, reports that things are still chaotic in New Orleans, and people are still not able to get back into the city.

A pastoral review of the diocese will be held in a special meeting on October 14 in Baton Rouge, the temporary office for the New Orleans area. There they will begin to reassess the damage, explore options for future rebuilding and reorganization. Holy Ghost Church and rectory in New Orleans are still standing, but were badly flooded by Hurricane Katrina.

HURRICANE RELIEF EFFORTS (continued)

St. Mary Church - Hattieville AR

Fr. James Burnie from St. Mary's reports that they have collected 70 boxes of clothing and over \$3000 for Catholic Charities for the relief effort. The parish is presently collecting baby clothing and other items.

University of San Diego

Many in our community have friends and family in the Gulf shores area, and our thoughts and prayers are with all those affected by this disaster. We are coordinating a university-wide collection of cash donations which will be directed to aid the victims through Catholic Charities. A special fund has been created to assist members of the USD community whose families have been directly affected, and the San Diego Blood Bank has been at the University Center for critical blood donations. The University of San Diego has accepted a number of Loyola, Xavier and Tulane University students from either San Diego County or Imperial County, on a temporary basis. Students will pay their tuition to USD, but those monies will be returned to the home institution, and these students will later transfer back to their home university when the schools reopen. The School of Law has accepted a number of third-year law students to insure their graduation and bar examination schedules are not impacted. Latest update information: students enrolled, most from Tulane: 13 undergraduate students, 2 graduate students, 6 third-year law students. We have received \$4670 in donations for the USD community Katrina relief fund. These funds will be used to assist USD students and their families, and alumni, severely affected by Katrina. Additionally, members of the USD community have donated \$1050 to aid the general nationwide relief fund. Any USD community funds left unused will be forwarded to the national relief effort.

Religious Brothers Conference

Brother Michael Suazo, C.S.Sp., attended the 34th Religious Brothers Conference held in Denver from August 5-8, 2005. *"A Brother is a man committed to living the Consecrated life in response to a call from God. Brothers are engaged in a variety of ministries in keeping with the charism of their congregation and model the person of Jesus through the relational manner in which they serve."* (RBC Sep 2003)

The focus of the event was "Brothers as Spiritual Mentors". The keynote speaker was Bro. James R. Zullo, a member of the De La Salle Christian Brothers (Midwest Province). He is a licensed clinical psychologist, a national and international visiting professor and speaker, a published author, and co-creator of a TV series dealing with midyears and life transitions. Next year's conference will be held in Dallas.

The conference was both encouraging and challenging. It is the hope of RBC that, along with the input from the presentations and the findings of the CARA Study on Brothers in the US that was initiated at the Convention, the Brothers will more readily engage in the challenge to mentor the future development of the Vocational Call to Brotherhood.



Bro. Michael Suazo, CSSp, circled, at Religious Brothers Conference

Annual J.S. Paluch Vocation Seminar

National and regional vocation directors met in Rosemont, IL, August 15-17, 2005, for the 18th Annual Vocation Seminar. The Seminar is sponsored each year by the J.S. Paluch Company to promote vocations awareness and to assist diocesan and religious vocation directors in their ministry. It provides a forum for continued collaboration between the National Conference of Diocesan Vocation Directors (NCDVD) and the National Religious Vocation Conference (NRVC).

Rev. James J. Bacik conducted the seminar entitled *Reflections on Collegians, Priesthood, and*

Eucharist Today. He serves as Adjunct Professor of Humanities at the University of Toledo and as the pastor of Corpus Christi University Parish. He holds a doctorate in theology from Oxford University. This summer he taught at Notre Dame University and has previously taught at Mount Saint Mary Seminary in Cincinnati and was campus minister at Bowling Green State University. He is the author of several books and numerous articles and was the writer for the committee that produced "Empowered by the Spirit," the 1985 bishops' pastoral letter on campus ministry.

Haiti Report

Fr. Albert J. McKnight, C.S.Sp.

I arrived in Haiti on September 13. I was given the wrong document to fill out on the plane, so when I reached the passport agent in Haiti he sent me back to get the correct document. They were very helpful in completing the form, but I was the last one to clear the passport agent. While waiting in that line, the electricity in the airport went out, the machine circulating the bags stopped, and there was bedlam with people trying to locate their bags. I eventually found one of mine but had to pay a porter to find the other one. It didn't take long and made me suspicious that some bags identified as foreigner's were placed in a special area so that they could make some money. For me, these troubles were a good sign - a bad beginning frequently augurs good. And so it has been. I have had three enjoyable weeks in Haiti.

Immediately upon my arrival I was taken to a retreat house high in the mountains where the Spiritans of the Haitian Foundation were having their retreat. This gave me the opportunity to meet the other Spiritans in Haiti. The only other African-American Holy Ghost Father in the USA who happens to belong to a different Province from me was giving the retreat, and I benefited greatly from it. At the end, and on our way to where Fr. Philippe lives, we stopped to visit one of the pioneers of the Haitian Foundation, Fr. Max Dominique, in the hospital. He died an hour after we left. On Sunday, I attended the ordination of a young Haitian Spiritan confrere, where over thirty priests were present. I, and another priest, were the only two old ones. The Haitian clergy is very young. Because of the large number of men who want to become Spiritans, the Spiritans will not accept anyone over twenty-five as a candidate. On Monday, I attended Mass with Fr. Philippe and the Sisters of Charity (Mother Theresa's group) who run a hostel for AIDs patients next door to where Fr. Philippe lives. On Wednesday, we went to the beach to celebrate the birthday of Sr. Camille who founded a new religious order in Fondwa. Their first two novices were professed that Tuesday. I gave them a retreat in Port-au-Prince September 25-30. Then I left Port-au-Prince for Fondwa.

Of the many times I have gone to Fondwa, this was the worse. The overcrowded highway is a given. It took almost two hours to get out of Port-au-Prince. The main road to Fondwa was closed for repairs, and the secondary road had a bridge out and the vehicles had to go through several feet of water. The traffic was backed up. Fortunately, we were in a four-wheel drive and ventured across. We made it. Others did not. Then there was a downpour of rain which lasted until we got to Fondwa. Traveling in the mountains in that downpour was a bit scary. Haitians are exceptionally good drivers. I have not seen one auto accident yet, despite how crazy the traffic can be. There are no traffic lights and no stop signs.

Since I started my retirement, Fr. Philippe has been appointed Chaplain of Fondwa. I am working with the Sisters of Fondwa who have several other candidates beside the novices who also made their professions recently. I will be working with the students of the University of Fondwa who have been assigned internships at various non-government organizations because there was not enough money to open the new academic year. Teachers were paid in promisory notes at the end of the last academic year. That is why I need financial support to keep the only University dedicated to not only giving the students the necessary skills to work in the rural areas of Haiti but also to develop them to be loving people. Haiti is two countries, Port-au-Prince and the rural areas where most of Haitians live and receive no support from the central government.

I will also serve as Chaplain for the church here in Fondwa. I am expected to celebrate the Eucharist twice a month. So far I am Peace. I am joy. I am love. I am happiness. Sr. Camille is spoiling me and treating me like a king, and I am enjoying it.

A Book To Read

Vince Donovan used to say that one of the better qualities of our community is that we don't blow our own horn. On several occasions I heard Bishop Ackerman roundly criticize us for the same. Yet I think both would agree with me that it is always encouraging to hear what others have to say about us. Such an opportunity is Dr. Dorothy L. Hodgson's anthropological study, *The Church of Women: Gendered Encounters between Maasai and Missionaries* (Indiana University Press, 2005). She uses her anthropological lens to critique the method and progress of the Spiritan missionaries' evangelization among the Maasai people of Northern Tanzania in the Diocese of Arusha.

The writer knows us well. In the mid-1980's she first lived among us, called us by name, ministered with us as a teacher at Oldonyo Sambu Seminary, then as director of ADDO (Arusha Diocese Development Office), which she raised to a new level of efficiency and effectiveness. In the early 1990's she returned to Maasailand for her anthropological research and again met and related with the Spiritans there. This volume represents one result of her research study.

Her presentation of the history and charism of our Congregation is, aside from some factual mistakes, one of the best I've read by a non-Spiritan.

Dr. Hodgson's basic point is that the Spiritan evangelization of the Maasai has so far been paradoxical. An original promise of the evangelizing approach was that the culturally accepted role of men would be respected with teaching primarily directed to them. The foundation of the local Catholic community, therefore, would be male. This has not happened. Instead, the overwhelming and unexpected response to the missionary has come from the Maasai women. They faithfully attend instructions; joyously receive the sacraments; regularly attend Mass; enhance the liturgy by composing Christian hymns. Thus the title of the Book, *The Church of Women*.

Dr. Hodgson develops her findings by highlighting three Spiritans:

- Eugene Hillman: She speaks glowingly of him as the pioneer of Spiritan presence and activity among the Maasai and the reputation he achieved for the Catholic Mission in Maasailand - a foundation other Spiritans would build upon.
- Girard Kohler personifies for her the original approach (i.e. male oriented) which he learned from Vince Donovan when they were stationed in Loliondo, where the direct evangelizing of adult Maasai was first attempted. (I thought her overly critical of Gerry's relationship and leadership skills, even while she admired his dedication and theological soul searching.)
- Bill Christy represents the latest approach of Spiritans of accepting the present situation of Church, encouraging the Christian communities to grow internally and in outreach to others and to be more wholistically involved in the economic and social aspects of life.

I enjoyed her book. It is an easy read, as Dr. Hodgson is an articulate and skillful writer.

She evidently admires the Spiritans she has met. I am appreciative of her inciteful presentation of an aspect of a missionary venture that has been part of the life of our Province for these past 50 years.

Tom Tunney, C.S.Sp.



Inaugural Holy Spirit Forum Kicks off at Duquesne

As a Catholic university in the Spiritan tradition, Duquesne is guided by the Holy Spirit in its mission, history and vision. In embracing this Spiritan legacy, DU President Charles Dougherty states "as the University continues to focus more completely on our mission, we've been looking for ways to live out the Congregation's history. We decided that we wanted to move out front and become the place for the best scholarly thinking about the Holy Spirit on an annual basis." So the University recently created and hosted The Spirit in the New Millennium: The Duquesne University First Annual Holy Spirit Lecture and Colloquium on July 7. Designed as an academic event, it brought to-

gether scholars who are renowned for their work and writings on the Holy Spirit. Dr. Geoffrey Wainwright, the Robert Earl Cushman Professor of Christian Theology at Duke University's Divinity School, was the featured lecturer. He addressed more than 100 invited guests and nine other academic colloquists with his theme "The Holy Spirit, Witness and Martyrdom". Widely published in this area, he is involved in ecumenical relations, is an ordained minister of the British Methodist Church, and has co-chaired the dialogue between the World Methodist Council and the Roman Catholic Church since 1986.

Other colloquists who attended were scholars from Duquesne, Xavier

and Marquette universities, the Pittsburgh Theological Seminary, the University of Notre Dame, St. Vincent de Paul Seminary and Christ the Savior Russian Orthodox Cathedral.

"I'm hoping that within three to five years that no matter where you are in a theology department in this country, if someone says 'Holy Spirit,' your first thought is Duquesne University," adds Dougherty after an overwhelming response from those in attendance.

His eminence Cardinal Walter Kasper, head of the Pontifical Council for Promoting Christian Unity, is the scheduled speaker for the second annual DU Holy Spirit Lecture and Colloquium in 2006.

We ask God's Blessings on these Spiritans who are celebrating special anniversaries in September, October, and November

SEPTEMBER

Rev. Edward G. Marley	Professed September 27, 1940	65 Years
Rev. H. Eugene Hillman	Ordained September 15, 1950	55 Years
Rev. Joseph L. Kelly	Ordained September 15, 1950	55 Years
Rev. Josephat Msongore	Professed September 8, 1960	45 Years
Rev. Thomas P. Tunney	Ordained September 21, 1960	45 Years
Rev. Raymond French	Professed September 13, 1985	20 Years
Rev. James P. McCloskey	Professed September 2, 1975	30 Years
Rev. Christopher H. McDermott	Professed September 2, 1975	30 Years
Rev. Joshua Otusafo	Professed September 8, 1995	10 Years
Rev. Binh T. Quach	Professed September 9, 1995	10 Years

OCTOBER

Rev. Francis X. Malinowski	Ordained October 1, 1950	55 Years
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NOVEMBER

Rev. Huy Q. Dinh	Ordained November 11, 2000	5 Years
Rev. Hien V. Do	Ordained November 11, 2000	5 Years
Rev. Brandon B. Nguyen	Ordained November 11, 2000	5 Years

New Addresses for US West Members

(Please incorporate these into your *Membership Directories*. Thank you.)

Fr. Francis J. Kichak, C.S.Sp.
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Fr. Donald S. Nesti, C.S.Sp.
Center for Faith and Culture
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Fr. Michael T. Grey, C.S.Sp.
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Fr. Clement F. Lachowsky, C.S.Sp.
Casa Laval
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Hemet CA 92546-3509

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Fr. Huy Q. Dinh, C.S.Sp.
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Fr. Pierre L. Deglaire, C.S.Sp.
St. Joan of Arc Church
15512 Sixth St.
Victorville CA 92395-3209

The following Spiritans:
Mr. Joseph L. Nguyen, C.S.Sp.,
Mr. Trinh Le, C.S.Sp.,
Mr. Francis Cao, C.S.Sp.,
Fr. George F. Healy, C.S.Sp.,
Mr. Joseph Q. Nguyen, C.S.Sp.,
and Mr. Quoc P. Le, C.S.Sp.
All reside at:
Spiritans Theological Residence
8426 S. Marquette Ave.
Chicago IL 60617-2096

Bishop's happy encounters with Gambians in America

(Reprinted from the *Diocese of Banjul Newsletter*)

Last March Catholic Relief Services (CRS) were 40 years in The Gambia, and to mark the occasion there was a celebration and the laying of the foundation stone of a new office block for CRS. A gala dinner was held in the Kairaba Hotel. The Regional Director, Mr. Bill Rastetter, graced the occasion.

Since I was shortly due to travel to the US, he asked me to visit CRS headquarters in Baltimore. This I was happy to do because of the close relationship of the Diocese of Banjul with CRS - which of course is sponsored and supported by the Catholic Bishops of the USA agency; and the Diocese of Banjul is its 'partner of preference'. The Gambia has greatly benefited from countless projects initiated and funded by CRS over forty years.

In Baltimore, I was the guest of Mrs. Janet Trucker, a former CRS Country Representative in The Gambia, during whose term of office the relationship between the Diocese and CRS reached its apex.

Janet was the perfect host. A program was arranged for the visit to the headquarters. This included Mass in the chapel for the staff. The chaplain incidentally was, like myself, a Holy Ghost Father, he of the American Province (Fr. Christopher Promis, C.S.Sp.). I was shown around the offices and met many of the staff, some very senior ones who had served many years. The focus was always on development. I noticed that many of the staff had already worked in developing countries, some beginning as Peace Corps volunteers.

For me, the visit was both interesting and instructive. I came away with a prayer on my lips that God's abundant blessings would always be with CRS, its dedicated staff and countless projects throughout the world.

After the visit to CRS, I spent a weekend with the Gambian community in Maryland. It was a most enjoyable get-together. We had Mass on a Saturday evening in St. Michael's Church, and I was amazed at the large number of Gambians

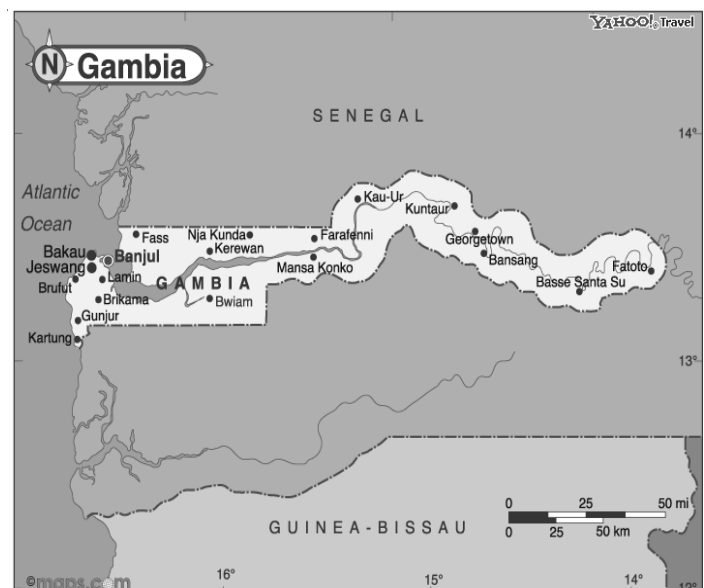
present. The Mass was a lovely experience; with the singing of familiar hymns and the active participation of all present. I felt as if I were back at Mass in the Cathedral or in St. Therese.

I had not realized that there were so many Gambians in Maryland, and it was great to hear that they came together on occasions as a large happy family. It was a long night but one I enjoyed. Next morning I said Mass in the house for the large expanded family. The welcome I received from the Maryland clan touched me deeply. I thank them for this and for their generosity.

Back in New York I was not neglected, and I had a very pleasant lunch and afternoon with a good past pupil, Emmanuel Goddard. Even that was not the end of my Gambian contacts. Mr. Crispin Grey-Johnson, Gambian Ambassador to the UN, insisted on collecting me and taking me out to a sumptuous dinner together with Sukai, my Maryland hostess.

For someone who has spent over fifty years in The Gambia and is now in the evening of life, this meeting with Gambians abroad was a heart-warming and gratifying experience. May the Good Lord reward and protect them all.

Michael Cleary, C.S.Sp.
Bishop of Banjul



Spiritan Priest's "ugly duckling" car has its day

In 1957, the Aurora was supposed to be the world's safest car. Instead, it became known as the ugliest and most unreliable. The nearly 20-foot chassis of black-and-silver fiberglass and foam was designed by eccentric innovator priest, Fr.

Alfred Juliano, C.S.Sp., who dreamt of making America's roads a safer place.

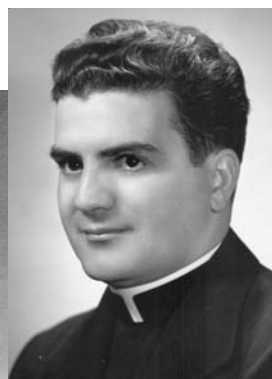
Juliano, born in 1919 in Philadelphia, displayed precocious talents in both the arts and sciences, and was especially fascinated by innovations. Yet, at 13, he entered the Holy Ghost Seminary in Cornwells Heights to study for the priesthood. His sketches and models for cars and airplanes somehow made their way to General Motors, then possibly the largest car manufacturer in the world, which offered him a place at a school for young designers. But Juliano was committed to his vocation and declined the offer. He was ordained into the Congregation of the Holy Ghost in 1946, and served as chaplain at St. Emma Military Academy in Virginia, where he continued work on his inventions in his spare time. His job enabled him to consult with various experts in different fields. His colleagues were divided over whether he was a "madman" or "genius". In 1954 he applied to



The Aurora with its inventor Fr. Alfred Juliano (inset)

Yale to work on a doctorate in either art or aerodynamics; the Congregation made him assistant pastor at St. Mary Church in Branford, CT, which left him with enough time to work on his grand plan, the Aurora.

None of its features will seem surprising to anyone who owns a car today, but in 1950 they were all but revolutionary. The Aurora had integrated body-colour bumpers (on hydraulic rams at front and back), a padded dashboard, telescopic steering wheel, seatbelts and roll bars, and even a small coffeetable where the gearshift would be. Windows and windscreen were shatterproof plexiglass. All lamps were housed in plexiglass pods. The seats could be rotated through 360 degrees, so the occupants might face backwards in case of an impending collision. Even the front scoop was supposed to minimize injury to pedestrians in the event of a collision. Its unveiling was one of the most



eagerly-awaited motoring events of the year. A huge party was planned to launch his invention, but the press and TV crews had to wait all day because the car broke down 15 times on the drive to the launch. Not surprising, no one wanted to buy one. Fr. Juliano went bankrupt and left the Congregation in 1958. He died in 1989.

The car passed through several hands in the decade following its ill-fated launch

and ended up in a field behind a body shop in CT. It sat there for almost 30 years, until Andy Saunders saw it featured in the "discovered" section of a classic car magazine in 1993. He admitted "I had never seen a car so ugly in all my life, but I knew I just had to have it." He paid \$1,500 for the car and \$2,000 to have it shipped from New York to England.

Now, almost 50 years after its first, ill-fated outing, the prototype, the only one built, is back on the road after 12 years of restoration. With no spares, restoration proved to be a lot more expensive than Saunders of Poole, England, expected; many times he wondered why he had bothered to rescue it. Saunders says he's "done a lot of ridiculous things with cars, but this has been by far the most difficult."

The restored Aurora will be on display as the star of the Weird Cars exhibition at Beaulieu National Motor Museum in the New Forest, England, where at least there, it is in good company.

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Last year Father James Chukwuma Okoye, C.S.Sp., went home to Nigeria for a visit. He had no sooner gone to church for Sunday Mass than he found himself witnessing a clash of cultures. The young African parish priest had evidently had a run-in with some members of the choir, who had departed with some of the parish instruments. Before Mass began, the priest sternly addressed the Congregation, threatening the absent choir members with police action if they did not return the instruments. "And the Eucharist was just before us!" said Okoye, aghast.

First, the priest was violating the traditions of African society. "If you have a problem," says Okoye, "you find somebody to mediate it, someone you respect and they respect, and before you know it, the instruments will be back in church, and no one will ask questions."

Okoye also knew that, had the young priest been in the U.S., things would have been very different. "From my own American experience, if he got up there and said those things, people would have walked out and gone to another parish." After nearly a decade "on mission" here in the U.S., Okoye has had an uncommon opportunity to compare Catholicism in its American and African contexts, as well as to explore the gifts each church can offer the other.

Ordained in 1970 in Nigeria, Okoye is assistant professor of biblical studies at Catholic Theological Union in Chicago. He studied at Oxford University and the Pontifical Biblical Institute in Rome and helped prepare the Synod for Africa in 1994.

We hear that the church is growing fast in Africa. What's behind that growth?

In parts of Africa it is not growing. But where it is, I think we have to consider the grace of God. Because God's grace is mediated through culture, many also think it is because traditional African religion is close to Catholicism. The traditional religion is sacramental, with sacred words, places, and events.

The Catholicism that the missionaries introduced was so close to what the people already had that people are now rejecting some of the newer approaches as not being Catholic.

How do traditional African values interact with Christian ones? Is there ever a conflict?

Some traditional African values are very Christian; others are not, and some are neutral. Let me give you an example.

A few years back, a relative of mine was dating a woman and wanted to get married in the church and came to me. I said to him, "I have never seen this person, and you're telling me you want to get married?"

Here was a young person who felt that marriage was his responsibility alone; the rest of the family felt that while, yes, it was his responsibility, it was also *our* responsibility because if there ever was trouble in the marriage, we would be the people who would come and help. When a woman comes into the family, she must be accepted, and there are processes that help accomplish that.

For example, normally in Africa if a man wants to get married, he tells his sisters and aunts and nieces, and they'll look around. When they find someone appropriate, there will be a formal introduction of the woman to the family. When everyone has agreed, then it's a marriage between families.

The whole marriage process requires the participation of both the individual and the family, and everyone knows that finally this communal approach to making such decisions benefits the welfare of all concerned.

What if the family says no?

That does happen sometimes, but usually the search continues until there is general satisfaction. The young

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man is always free to decide, but he knows he will need family support. Some younger people do not understand this today. But if the couple runs into problems, the family is the first port of call for financial and emotional support.

There are many things that the family does for a couple. There is no old-age pension or health insurance in Africa, so if someone has an accident and can't work, it's the family who takes care of the children and pays the hospital bills.

So that's why this is important. We could say this is an example of a neutral value. It's not against the faith, but it's not part of the faith, although it does contain values of communal and family unity.

What would be a tradition that is "against" the faith?

I know a family that lives in a compound with a huge tree in the center of it. At one time the tree was the shrine of the village, and the belief was there was a spirit in it. The priest from the family would go home, look at the tree, and think, "Any day it's going to fall on the house. We must cut it down."

He told his older brother three times to cut down the tree and eventually learned that, despite the fact the family was Christian, they believed that if the tree were cut down, somebody would die. The priest said, "OK, give me permission to cut it down." The next time he came over, he had it cut down. But had anyone died immediately afterward, they would have said, "It's because the tree was cut down!"

Nobody there thinks this is against the faith because it's just the context in which they live. But it's important to look at the values beneath a belief. Often they can be remade in ways that complement the gospel. In this case belief in the sacredness of objects and in God's presence can be important values in African Christianity.

It sounds like you're describing what the church calls inculturation. How is the faith inculturated in Africa?

Religion in the African context looks not just at the soul but also at the body and at society. Pastoral care must be holistic. If not done with care, inculturation can degenerate into superstition, but it doesn't have to reach that point.

Any priest or pastoral worker must know that in Africa you are dealing with the whole human being, and the church and the sacraments must respond to the whole human being. There must be new thinking about the sacraments because they began as divine transformation for the life cycles. Now they are somewhat removed from that cycle and have become only spiritual.

Does that mean sacraments should look different from place to place?

They already do. Even here in the U.S., if you go to Mass in a Mexican community, it is very different from the liturgy in a white suburban parish. They both use the same ritual, but one celebration lasts two hours and the other lasts 40 minutes. In the Mexican parish people greet others like family, and the children cry and play, and it's all part of the liturgy.

How would an African Mass differ from one in the U.S.?

The Zaire rite, which was used at the African Synod in 1994 in St. Peter's in Rome, begins with a sacred dance in which everyone participates, moving this way and that way, very gently, with their hands raised in prayer.

The dancers move up the aisle and behind the altar and stay there while the bishop or priest comes up and dances around the altar. After that, instead of kissing the altar, which is not an African gesture, he would put his hands in a V-shape and prostrate himself before the altar.

This whole entrance rite takes about 30 minutes, but remember that Africans like expressing themselves in song, with their bodies, with their minds and hearts. The song allows everybody to really participate and gets people to realize, "This is ours."

There is another, different dance to present the gifts. The person who carries up the gifts who is approved by and represents the community, is conscious of carrying the whole community with the bread and the wine, and that person will give it to the priest, saying "This is the offering of the community, and we are asking you to present it to God."

But sacred dance is only one element among many in African inculturation of the Eucharist.

Is the Zaire rite common in Africa?

No, it was approved by Rome only for the dioceses of Zaire, though it is spreading beyond that country. Other rites were developed for Zambia, Cameroon, and Ashanti land in Ghana. Rome has been rather wary of these developments.

When I was assisting on the commission preparing the liturgy for the African Synod, the African bishops informed the master of ceremonies at St. Peter's what they wanted to do, but he said, "You cannot have drums and dancing at St. Peter's!" He told them to use a Latin musical setting because every African could sing in Latin, while the rest of the Mass would use the colonial languages of English, French, and Portuguese.

Shortly after this the commission had lunch with Pope John Paul II, and the pope asked, "How is the commission going?" One of the members said, "Your Holiness, there's a minor issue," and proceeded to explain the divided opinions about showcasing something African in the liturgy. Before he even finished, the pope

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said, "The more African, the better." Well, that ended the whole discussion. It was fantastic. The cardinals were dancing in the Mass.

Why is there still fear over adapting the Mass more widely in Africa and the rest of the world?

The fear is that if you don't control people's expressions of faith, they might go overboard. Fortunately, however, inculturation is not imposed from on high. It begins from below, from the people's appropriation of the faith. Perhaps inculturation is forcing us to actually see how the people are really living the faith.

How would you describe an African approach to the Bible?

The culture of the biblical text is close to that of Africa. What people in the time of Christ believed about life is 75 percent of what Africans believe. So I think we should start looking at a biblical story by asking what the people believed and what Christ thought he was doing.

In the West the attitude toward miracles, for example, is scientific. Nature is governed by the laws of physics; nothing can go against them. Christ walks on the water? Well, a Western scholar might say, Jesus was really walking alongside the shore. The loaves and fishes? Scholars will say that the real miracle was that people shared the food they had brought. This interpretation has value, but was this what the text intended?

An African view says God can always make things happen. We don't know how it works, but God does not just create the world and leave it to run according to the laws of physics. God created the world and is actively sustaining it. In this worldview a miracle is not extraordinary but part of God's providence.

The basic principle of intercultural criticism is that we are all wearing colored spectacles, and we see things through those spectacles. We never see a 100 percent of reality. I won't say knowledge is subjective, but all knowledge is from different perspectives.

Would Catholics in Africa see Jesus differently than U.S. Catholics?

Americans tend to see Jesus as God so much that they tend to forget the human in us. Pastors in Africa have a duty to remind people about Jesus's humanity.

The person who fills in for Jesus's humanity is Mary. When you have problems, you go to Mary, not to Jesus. You go to Jesus to pray and to worship.

Africans see Jesus as a messenger from God, which corresponds to the expectation in our culture of message from above. It was easy for people to accept the missionaries as people bringing messages from God.

In many African American Churches you find images of Jesus as an African. Do you find those in American as well?

The scholars in Africa would like to have images of Christ and Mary as African, but many of the people would prefer the traditional European Jesus.

Why?

Because this has been the tradition. Personally I think we should have a black Christ, as we do in the chapel of my order's seminary in Nigeria. We have the risen African Christ on one side and on the other a cross. Both are carved out of wood from the land. They're beautiful. While people's first impressions weren't positive, now they love it.

It's important that when something new is done, it is done well. Then it will catch on by the force of its beauty. Change in Africa is very delicate, very organic. You cannot just come in and make a change. It's not that Africans don't accept the idea of a black Christ, but they at first cling to what's been done before. Once they've seen the new approach is good, they accept it.

What issues are high on the American agenda that don't figure in the African church?

Many issues in the U.S. church are not really issues in Africa. We do not have a crisis concerning abuse of minors by clergy, for example.

I say that with some reservation because I began my priestly life as a secretary to a bishop and have learned that things are not always as they appear. In 1970 and 1971 the bishops were asked to write to Pope Paul VI in support of the church's teaching against artificial birth control. Publicly everyone in Africa was behind the pope, but when I talked to some educated men and women, I found out that for a few the public stance was not their personal one.

In Africa people will defer to what they consider is the norm, willingly or unwillingly. Norms have both moral and social value. When people do not agree with the norms of the community, they do not speak out but follow the processes for effecting change in the community.

Isn't one of the flash points for the church in Africa the issue of using condoms to prevent the transmission of HIV?

The HIV issue is a temporary crisis that is not all over Africa; the persistent crisis is poverty. The HIV crisis, of course, has raised the moral issue of condom use, but this is not just an African issue.

One bishop in Africa has publicly suggested condom use in cases of HIV/AIDS. The African church is

very obedient and respectful to the Holy See, partly because Africans value authority as the cement of community and also because finances are involved. Some churches depend very much on Propaganda Fide - the Vatican Congregation for the Evangelization of Peoples - which controls funding for missions and so forth.

It is part of African mores that as often as possible in public we agree. If we don't agree, then African manners dictate that we don't say anything to weaken authority. We don't bring it up in public, but there are African processes for handling dissent and conflict.

I would imagine that regarding the issue of condoms and HIV, a lot of people are making the best decisions they can. People are dealing with matters of life and death, and we should not be too quick to judge particular decisions.

The church says that in a particular situation an individual is bound to follow his or her conscience. People are doing what they feel they have to do under the circumstances.

Is church authority exercised differently in Africa?

Authority is a stronger value in Africa not only in the church but in society, so the effect is doubled. In traditional African thinking authority is a symbol of the community and therefore represents the common good.

The traditional authority figure was supposed to defend the community even to death. That person was not autonomous; he or she was bound to counselors. When the counselors met, they would meet the whole day and have different points of view, but they didn't make a decision until they reached a consensus.

The authority figure is supposed to be able to say, "We have talked and now we must act. So hearing all of you, my sense is that this is what we would like to do." The authority figure will not say "I" but "we."

Why do people favor this approach?

Because in Africa when we quarrel, we remember that we will have to live together tomorrow. So we must not deal with conflicts in a way that prevents us from living together tomorrow.

GIFT EXCHANGE

Why does the church in Africa have so many vocations to priesthood and religious life?

I think half the reason for the rise in vocations is that Africa is a young church, and there are so many things young people can do. The sky is the limit.

Many U.S. parishes now have African clergy ministering to them. What challenges does this pose?

Because African culture and particularly clerical culture is very different from that in the U.S., I think anyone interested in ministering here should study theology here and take the time to acculturate themselves, to "become American" in thought and feeling in a sense.

What are some issues on which an African seminarian would need special attention?

He would need help on relating to women in an egalitarian manner in a parish setting and on working as part of a team. In Africa the priest hands down sacraments and decrees. Obviously that's not the case here.

The other thing is that the community should be prepared to receive the priest as well, and this may mean a significant change of attitudes.

What would a parish receive from an African priest?

Some people say that the U.S. needs nothing, and thus there is no basis for mission. But mission is based on an exchange of gifts. I think you could ask what each side can bring to the other.

Africans generally have an active sense of the sacred and a real sense of joy in the faith. Also Africans tend to be very communal: The church is truly a family, interdependent, supporting each other.

Most of all, an African priest can further the connections between the U.S. and African churches. An African priest could lead parishioners to an awareness of the effect of U.S. policies on Africa, policies of the International Monetary Fund, for example.

What gifts might an African priest find in the U.S.?

He might learn that, although the U.S. tends toward individualism, the good thing is that faith here is very personal. In Africa some people are simply carried along by the community, and they can't really articulate their own faith. An African priest might also appreciate the superb management and wide lay participation in the church.

PLEASE REMEMBER IN PRAYER

The following who have died recently:

- Leo Greff (81), bro. of Fr. Francis Greff, May 23;
- Joseph Greff (88), bro. of Fr. Francis Greff, July 13;
- Eva Greff, (78), wife of Leo and sister-in-law of Fr. Francis Greff, Aug. 17,
- Fr. Max Dominique, C.S.Sp., of Haiti, Sep. 17,
- Mrs. Anna Glatz, sister of the late Fr. Martin Conroy, Emsworth, buried Sep 30.

and these who are ill:

- Fr. Louis Dolan, at McMurray Hills Nursing Home, 249 W. McMurray Rd., McMurray PA 15317,
- Fr. Adrian Van Kaam, who is recuperating at the Little Sisters of the Poor, 1028 Benton Ave, Pgh PA 15212,

We wish these Spiritans a very Happy and Blessed Birthday!

September

- | | |
|----|------------------------|
| 01 | Fr. Louis G. Perreault |
| 05 | Fr. Girard J. Kohler |
| 07 | Fr. Francis J. Kichak |
| 16 | Fr. Joseph L. Kelly |

October

- | | |
|----|------------------------------|
| 04 | Fr. Christopher P. Promis |
| 12 | Fr. Christopher H. McDermott |
| 21 | Fr. Duc G. Luong |
| 24 | Fr. David L. Smith |
| 25 | Fr. Edward J. Bernacki |
| 27 | Fr. William H. Christy |
| 27 | Fr. Norbert T. Rosso |

November

- | | |
|----|---------------------------|
| 02 | Fr. H. Eugene Hillman |
| 03 | Fr. Tosello Giangiacomo |
| 04 | Fr. John J. Walsh |
| 09 | Fr. John R. Weber |
| 16 | Fr. Dominic Gathurithu |
| 16 | Fr. Brandon B. Nguyen |
| 18 | Fr. Binh T. Quach |
| 20 | Fr. Silvio A. D'Ostilio |
| 23 | Fr. James H. Burnie |
| 26 | Fr. Francis X. Malinowski |
| 27 | Bro. Michael E. Suazo |

DIRECTORY CHANGES/REVISIONS

- pg **D-2**: The Spiritan Community of Baltimore:
Fr. Christopher Promis (pg. **C-20 & D-2**), email: cpromis@crs.org;
Fr. Evod Shao (insert on pgs. **C-21 & D-2**), email: shao1356@yahoo.com;
Fr. Vedastus Babu, (insert on pgs. **C-7 & D-2**), email:
lvmsilanga@yahoo.co.uk;

They can all be contacted at:

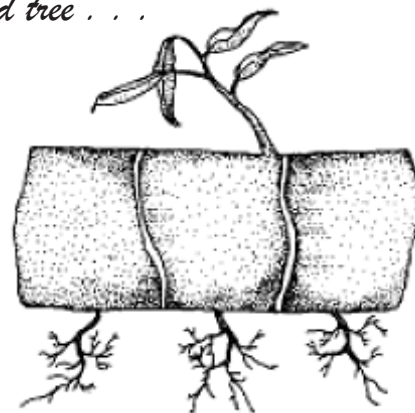
7410 Chadwell Circle #203
Baltimore, MD 21244
(410) 298-0948

- pg. **C-13 & D-3**: **Fr. H. Eugene Hillman** - Libermann Hall, Rm. 106, 412-835-5622, ext.106, as of Oct. 8,
- pg. **C-23**: **Fr. Robert Spangenberg** - Vincentian Home, 111 Perrymont Road, Pittsburgh PA 15237, 412-366-4150,
- pg. **C-18 & D-3**: **Fr. Frank Meenan**, Libermann Hall, Rm. 204, 412-835-5622, ext. 204.

Please note additional email address for Provincial Newsletters and Archives:

- pg. **D-1**:
csspnews-archive@choiceonemail.com

A young tree thrives on the disintegrating roots of a beloved old tree . . .



. . . A reminder of new life and hope

