

One Heart, One Spirit

CONGREGATION OF THE HOLY SPIRIT

Newsletter for the Province of the United States



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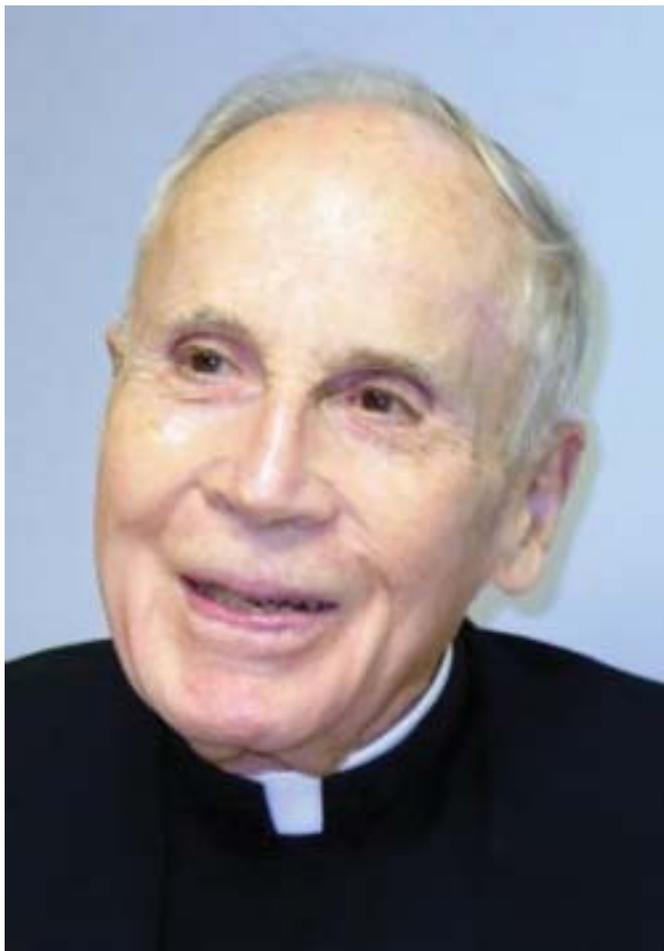
Born into Eternity . . .

Fr. Francis W. Wright, C.S.Sp.

July 24, 1922 - November 12, 2014

Fr. Francis Wright, 92, a member of the Congregation of the Holy Spirit, died on November 12, 2014. He was born in Floral Park, NY, on July 24, 1922, and professed his vows as a member of the Congregation on July 16, 1944, at Holy Ghost Novitiate in Ridgefield, CT. He was ordained to the priesthood on June 3, 1949, at St. Mary's Seminary, Ferndale, in Norwalk, CT.

During his 65 years of priestly ministry, Fr. Wright served the Congregation as Assistant Vocation Director (1950-1955), Director of the Holy Spirit Fathers Apostolic College, Bensalem, PA (1955-1960), Vocation Director (1960-1964) and Mission Procurator (1964-1973). In 1973 Fr. Wright was named National Director of Holy Childhood Association located in Pittsburgh, PA. He moved the headquarters to Washington, D.C. in 1981 and held the role of National Director for 28 years. Upon his departure from the Holy Childhood Association, Bishop Joseph A. Fiorenza, former president of the U.S. Conference of Catholic Bishops stated "Father Francis Wright has shown untiring service in his efforts of educating children of the importance of missions of the world. A key step toward



achieving world peace in the future is educating youngsters now about their peers in developing nations. Through the Holy Childhood, Father Wright has worked toward this noble goal. The Bishops of the United States are grateful to him and to his religious order for this dedicated service."

In 2001 in recognition of his outreach to youth, Fr. Wright received the Papal Award, *Cross Pro Ecclesia et Pontifice*, for his many years of dedicated service to the Association. From 2001 until he retired to Liberman Hall in Bethel Park in 2013, Fr. Wright helped with ministry in parishes of St. Matthew, Forestville, CT, St. Patrick, Bay Shore, NJ, Holy Family, Hicksville, NY, and

Our Lady of Guadalupe, Brooklyn, NY.

Fr. Wright is survived by nieces and nephews, extended family members and many friends. Visitation took place in the Chapel at the Spiritan Center in Bethel Park, and also at the Chapel of the Seven Gifts of the Holy Spirit at Holy Ghost Prep School in Bensalem, where his funeral Mass took place on November 22. Burial took place in the Holy Ghost Fathers and Brothers Cemetery in Bensalem, PA.



Spiritans Present Cor Unum Award to William Lyons

October 2, 2014

The Congregation of the Holy Spirit, founders and sponsors of Duquesne University, presented the Spiritan Cor Unum Award to William J. Lyons at a special Mass in the Chapel on Oct. 2, the feast day of Congregation founder Claude Poullart des Places.

Established in 1996, the Cor Unum Award is presented to an individual who exemplifies the charism of the Congregation of the Holy Spirit as well as Duquesne's mission and goals. It was last presented in 2006 to Duquesne President Charles J. Dougherty.

Lyons earned a bachelor's degree in business in 1970 and master's degree in accounting in 1978 from Duquesne University's Palumbo-Donahue School of Business. In 2013, he retired as chief financial officer at CONSOL Energy, where he first started working as an accountant in 1976 after serving as a commissioned officer in the United States Air Force.

In addition to his membership on boards of numerous firms, Lyons was elected to the Duquesne University Board of Directors in 2005, ultimately serving as vice chair of the board and chair of its Audit and Finance Committee before finishing his term this past June.

Recognized for his professional reputation and experience, Lyons received the 2002 Distinguished Alumni Achievement Award from the Palumbo-Donahue School of Business. In 2004, he was named an A.J. Palumbo School of Business Administration Distinguished Accounting Alumnus.

Lyons, a resident of Bridgeville, has also shared his expertise and time with the Spiritans, for whom he has served as chair of the USA Province's Audit Committee.



Passing of Bishop Leonard Olivier, SVD

We mark the passing of Bishop Leonard Olivier, SVD who died on Friday November 19, 2014 at the age of 91. Originally from Immaculate Heart of Mary Parish in Lake Charles, LA, Bishop Olivier often spoke about his Spiritan heritage and the many Spiritan pastors that nourished and nurtured his religious vocation as a young boy growing up in the south. He was ordained a priest for the Society of the Divine Word in 1951 and ordained to the episcopacy to serve as Auxiliary Bishop of the Archdiocese of Washington, D.C. in 1988. As auxiliary bishop in Washington, he often visited Our Lady, Queen of Peace parish in Arlington to administer the sacrament of confirmation and celebrate Black Catholic history events in the parish. Fr. Michael Grey, C.S.Sp. represented the provincial and the US Province at Bishop Olivier's funeral in Lake Charles on Saturday, November 29th. May his soul, and the souls of all the faithful departed, rest in peace.

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Former Cornwellians Reunite in Bethel Park

A reunion of former Cornwellians was celebrated at the Spiritan Center in Bethel Park PA, on Saturday, September 13, 2014. Former seminarians at Cornwells Heights, Bucks County, PA, who left the seminary and went on to other vocations, and ordained Spiritans met for a reunion dinner and social gathering to share their own life experiences and memories of Cornwells. Fr. Francis Wright, who was a resident at the Spiritan Center and a former director at Cornwells, was present and was recognized by many of the attendees in spoken and written reflections about his positive role in their formative lives. He offered his own reflections at the dinner about the meaning and importance of reunion and staying connected with one another. A strong sense of Spiritan bonding was present and acknowledged by the attendees. Fr. Dan Czelusniak, a former Cornwellian who left the Spiritans but returned to the priesthood, was present and celebrated Holy Mass on Sunday for the residents and out of town travelers who stayed at the Spiritan Center overnight. He also offered the homily.



Those in attendance were Spiritan Fathers Tom Byrne, William Headley, Girard Kohler, Louis Perreault, Vincent Stegman, Nobert Rosso, John Costello, Joseph Deniger, Joseph Kelly, Raymond Kulwicki, Joseph Seiter, Len Tuozolo, Ralph Poirier and Francis Wright. Others attending were Raymond Carlin, Joseph DeFay, Larry Flynn, John Hayes, Fr. Richard Keel, Fr. Michael Lupton, Fr. Dan Czelusniak, Michael Lynagh, Kenneth Montileone, Fr. William Skrowronski, and Joseph Tebben.



HGP Boys AA Soccer Team defends State Title



The Holy Ghost Prep soccer team defeated Lancaster Mennonite 3-1 in front of a massive HGP crowd at the Hershey Park Stadium on Saturday, November 15, 2014. The District 1 champion Firebirds' path to the title included victories over Saucon Valley and all three elite PIAA District 3 soccer qualifiers - Gettysburg High School, Fleetwood High School and Lancaster Mennonite. The team became the first boys AA soccer team to successfully defend a state title since 2006. Coach Ken Lawson '92 and associate head coach Davey Simpson become the first HGP coaches to win two state championships in consecutive years.

Welcome to the Province, Fr. Gilbert Tairo!

Fr. Gilbert Tairo, C.S.Sp., recently arrived from Tanzania to take up his new appointment to the U.S. Province. He was ordained in 2010 and will be spending a few months becoming acclimated to the province and the US Church by visiting the Spiritan ministries in Pittsburgh, Baltimore, New York and Arkansas before participating in the orientation program for recently arrived international priests at the Oblate School of Theology. We are pleased to welcome him to the life and ministry of the province and look forward to his youthful and energetic contribution to the Spiritan mission in the US.

Come and See Retreat

The US Province will be hosting a "Come and See Retreat" at Laval House on the campus of Duquesne University, Pittsburgh PA, from Friday, January 30 to Sunday, February 1, 2015. Please encourage any young men 18 years of age or older who are interested in joining us as Vowed Religious to attend this weekend. This is a good opportunity for young men to meet Spiritan priests, brothers, seminarians, and others discerning a call to religious life. Please feel free to contact Brother Michael suazocssp@aol.com for more information.

We encourage all Spiritan works in the United States to download a copy of this color flier from the website (link is under "Join Us" at www.spiritans.org) to post and distribute at their place of ministry and encourage interested men to attend. The flier is 8.5 x 11 and is suitable for insertion into parish bulletins. For more information or assistance with the flier, please contact Brother Michael.



Born into Eternity...

Fr. Raymond J. Kulwicki, C.S.Sp.

August 8, 1925 - October 18, 2014

Father Raymond Kulwicki of Bethel Park, a member of the Congregation of the Holy Spirit, died October 18 at the age of 89. He was born in Pittsburgh and professed his vows as a member of the Congregation of the Holy Spirit on August 22, 1951 at Holy Ghost Novitiate in Ridgefield, CT, and was ordained to the priesthood June 7, 1956 at St. Mary's Seminary, Ferndale, in Norwalk, CT. He served in the U.S. Navy during World War II and continued to serve as national chaplain for Seabee Veterans of America from 1956-63 and as an Air Force chaplain from 1963-87 until he retired as Chaplain Colonel.

His assignments over almost 60 years in the priesthood include Our Lady of the Valley in Hemet, CA, Holy Ghost parish, New Orleans, LA, St. Stanislaus and Immaculate Heart of Mary parishes in Pittsburgh, PA. He was pastor at Our Mother of Consolation in Mount Carmel, PA, 1989-1995. He established the Church of St. Andrew the Apostle in Reidsville, GA, and served as its pastor from 1978-1988 and was chaplain at nearby Georgia State Prison and Rogers Correctional Institute for eleven

years. He retired to the Congregation's retirement home in Sarasota, FL, in 1995 and returned to Pittsburgh in 1999 to assist with ministry at Immaculate Heart of Mary, Polish Hill. Father has been a resident of Libermann Hall since 2011. Survivors include many nieces and nephews. Visitation took place in the Chapel at the Spiritan Center in Bethel Park and also at Immaculate Heart of Mary Church in Polish Hill. His funeral Mass was held October 23 at Immaculate Heart of Mary Church. Burial was in St. Stanislaus Cemetery in Millvale.



Remembering in Prayer...

Please join the Spiritans in praying for these intentions -

For the recently departed:

Mr. Peter Nguyen Ngoc Chau, younger brother of Fr. Simon Nguyen, CSSp, Oct. 13, San Dimas, CA
Mr. John Herzstein, 76, brother of Fr. Joe Herzstein, CSSp, Oct. 15, in Jenkintown, PA
Fr. Raymond J. Kulwicki, CSSp, 89, Oct. 18, Canonsburg, PA
Jean-Marie Deglaire, sister-in-law of Fr. Pierre Deglaire, CSSp, in France
Fr. Francis W. Wright, CSSp, 92, Nov. 12, Pittsburgh, PA

For those who are ill:

Mr. Joe Esposito, the brother-in-law of Fr. Jim McCloskey, recovering from open heart surgery

USCCB Chairman Announces Observance of “Days with Religious” for 2015 Year of Consecrated Life

*Observance of “Days with Religious” will focus on prayer, service, community
Pope Francis proclaimed the Year of Consecrated Life for renewal, remembrance, hope
National conferences of religious orders to actively participate*



October 1, 2014

WASHINGTON—As the Catholic Church prepares to celebrate the Year of Consecrated Life, the U.S. Conference of Catholic Bishops’ (USCCB) Committee on Clergy, Consecrated Life and Vocations is promoting “Days with Religious” initiatives and resources to help families learn about the consecrated life of religious men and women. Activities will focus on sharing experiences of prayer, service and community life with those living a consecrated life.

“Our brothers and sisters in Christ living consecrated lives make great contributions to our society through a vast number of ministries,” said Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of USCCB. “They teach in our schools, take care of the poor and the sick and bring compassion and the love of Christ to those shunned by society; others lead lives of prayer in contemplation for the world.”

Pope Francis proclaimed 2015 a Year of Consecrated Life, starting on the First Sunday of Advent, the weekend of November 29, 2014, and ending on February 2, 2016, the World Day of Consecrated Life. The year also marks the 50th anniversary of Perfectae Caritatis, a decree on religious life, and Lumen Gentium, the Second Vatican Council’s constitution on the Church. Its purpose, as stated by the Vatican is to “make a grateful remembrance of the recent past” while embracing “the future with hope.”

“The ‘Days with Religious’ activities will represent great opportunities for families and adults to look at the many ways men and women serve Christ and the Church while answering the call to live in consecrated life,” said Bishop Michael F. Burbidge of Raleigh, North Carolina, chairman of the USCCB Committee on Clergy, Consecrated Life and Vocations.

Catholics are invited to join activities that will be promoted in collaboration with the Council of Major Superiors of Women Religious, (CMSWR), the Leadership Conference of Women Religious (LCWR) and the Conference of Major Superiors of Men (CMSM).

The events planned are as follows:

- February 8, 2015: Religious Open House. Events will be coordinated to also celebrate the World Meeting of Families to take place in Philadelphia and will include tours, open houses, receptions, family activities, and presentations on the history of religious communities at convents, abbeys, monasteries and religious houses.
- Summer 2015: Day of Mission and Service with Religious. Events will include joining religious in their apostolates or special service projects, such as assisting the elderly, ministering to the poor and homeless, and caring for the less fortunate.
- September 13, 2015: Day of Prayer with Religious. Events will include vespers, rosary or holy hours in convents, monasteries, religious houses, parishes and churches.

Prayers intentions, prayer cards, a video on consecrated life and other resources are available at: www.usccb.org/beliefs-and-teachings/vocations/consecrated-life/year-of-consecrated-life/index.cfm.

Eyewitness report: Ebola burial ground in Kenema

by Sarah Mac Donald - 25 November 2014

Fr Brian Starcken C.S.Sp. recounts how an inter-religious ceremony was held at an 'Ebola cemetery' in Sierra Leone to honor the virus' victims.

By Fr Brian Starcken C.S.Sp.

Andrew, a quietly-spoken New Zealander, is one of the International Red Cross/Red Crescent team stationed here at the pastoral center in Kenema in Sierra Leone where Paddy Ryan C.S.Sp. and I are based.

There are two very different sides to Andrew's role as the Discharge Officer at the Field Hospital for Ebola patients.



Ebola burial. Picture courtesy of www.bbc.com

As he puts it himself, “there is only one entrance to the field hospital but there are two exits”.

One exit is to the main road, to continuing life, and return to family and community. Patients who no longer test positive for Ebola are moved to the recovery ward and after three weeks, if they are still clear, they are discharged from the hospital. This is an occasion of much celebration, happiness and well wishing – it is a victory for the staff and a ray of hope for the other patients in the hospital.

The other exit, sadly, leads to the cemetery. For Andrew, who is assisted by a very well-trained burial team, the most difficult and dangerous aspect of work is the preparation for burial of those who have died from Ebola.

The virus does not die with the victim. In fact, it becomes more virulent in the dead body.

The Red Cross has prepared an area of ground a couple of hundred meters from the field hospital to be used as the cemetery. To date 120 victims of Ebola – male and female, Christian and Muslim – ranging in age from 50 years old to a mere 3 months are buried there. Each burial is an occasion of sadness. The Red Cross makes a great effort to contact the families of those who have died. If the deceased is from Kenema District or its surroundings, some family may attend the burial. But the majority of those who have died here are from as far away as Freetown, Pujehun or Makeni and are buried with no family or friends present.

In some parts of the country mass graves have been used to bury victims of Ebola but here the cemetery is very well laid out. Each body is buried in an individual grave which is marked with the deceased's name, age, place of origin and date of death. A photograph is taken of each grave and sent to the family. Earlier this week Andrew informed me that his 'tour of duty' was soon coming to an end and he would dearly love to have the 'Ebola cemetery' consecrated before his departure. As the Red Cross does not always know the religion of a victim, Andrew recites the Our Father and one of the Muslim workers recites a passage from the Koran at each burial. We discussed the idea of a blessing for the cemetery with Andrew's team-leader; he was very supportive of the idea saying that 'it is our duty to treat all our patients with dignity and respect. If a patient dies, we must offer the same dignity and respect to the deceased'.

Having consulted with our local bishop, it was immediately decided to have an inter-religious service. The local authorities, the District Ebola Task Force, the City Council, the Imams of the different Muslim communities as

(continued on page 8)

Eyewitness report: Ebola burial ground in Kenema *(continued)*

well as the Anglican and Methodist churches all agreed that they wished to be present and to take an active part in the ceremony. I informed Andrew that he had to provide a small bottle of gin, a bottle of water and two glasses for the ceremony. He was a little bemused by this but it was explained that 'pouring libation' is integral to all cultural ceremonies in Sierra Leone. Usually performed by a respected community elder, the purpose is to appease the ancestors who have not been forgotten and whose sharing in the ceremony is sought. The person designated to pour the libation addresses the ancestors and then pours a little gin and a little water on the ground, and also takes a little himself.

The ceremony itself, on the morning of Friday, November 21, was a very simple one with Christian and Muslim prayers, readings from Scripture and from the Koran, short statements from the various religions and organizations present, interspersed with appropriate hymns and songs sung by an ad hoc choir. There was a very poignant moment during the ceremony when the two latest victims of Ebola were brought for burial by the burial team, all of whom were dressed in their protective clothing. The bodies, placed in 'extra-secure' body bags, were quietly and respectfully laid to rest under Andrew's watchful eye.



Fr. Brian Starkin CSSp. Pic courtesy Diocese of Kerry

Bishop Patrick Koroma gave the final Prayer of Blessing and, after a few wreaths were laid in the cemetery, we departed in silence to the sound of the workers as they filled in the two latest graves.

In 2013, Brian Starken C.S.Sp. took up an appointment in Sierra Leone where he had first served in the mid-1970s. He is currently one of two Irish Spiritan priests ministering with the province of Sierra Leone. The first Spiritans, including Dubliner Fr Tom Bracken, arrived in the West African country in 1864.

My First Three Years at Olbalbal Mission

(Dec. 1st 2011 – Dec. 1st 2014)

(A Report Presented to the Ngorongoro Deanery)

Our Team: We are two missionaries at Olbalbal, Fr. Arkadiusz Nowak and myself. Arkadiusz is an SMA missionary working at Olbalbal for a couple of years to become familiar with the Maasai culture and language. We work with four full time catechists: Matayo OleTajeuo, Yohana Wandai, Yohana Namanjari and Simon Ngeli.

The centers that people gather for services and Teaching - Sunday Masses: Meshili, the home mission (Every Sunday); Ngoile, eight kilometers to the West (Every Sunday); Maasai-park near the crater (One Sunday per month)

Prayer services with teaching each week by the missionary and Catechist: Enkipori (Monday), Lengoku (Tuesday), Nkoponi (Wednesday), Oltepesi (Thursday), Ngolola (Friday), Endemua (Saturday). Another place is Lormunyi, high on the mountain behind us, which

has a substantial Christian community. We go there less often because the road is mostly impassable. From time to time Fr. Arkado makes the trip there on foot. It is a six-hour round trip hike and when he goes he stays overnight.

"Jumia" communities visited each week by a catechist. Mtakatifu Stefano at Ngoinini (Wednesday), Mtakatifu Petro at Olkung'u and Mtakatifu Paulo at Madukani (both on Thursday), Mtakatifu Maria at Entepesi (Saturday)

Our Approach to the Work: We shape our teaching and liturgy so that the Maasai may experience the church as an outgrowth and completion of their own beliefs and religious practices. This involves incorporating their religious myths into our teaching. Examples would be their stories of Creation and the fall. We also welcome

(continued on page 9)

My First Three Years at Olbalbal Mission *(continued)*

their language, music and religious symbolism into the liturgy. Our aim is for the Maasai to feel at home in the church, fulfilling, and at times correcting, their traditional religious beliefs and practices.

In a new area we meet with the elders and explain who we are and where we come from. We explain that the Maasai know God from time immemorial. We come to talk to them of this One God, EnkAi, that they know. We ask them if they would agree that we come regularly to speak to them of EnkAi. If they agree and most do, we go to the place each week for a meeting of prayer and teaching/discussion.

Format of our meetings. Hymn; Prayer led by the missionary in the Maasai form; Hymn; Teaching by the catechist and/or missionary; The Apostles Creed; "Sadaka" that remains in the community for their needs; Hymn; Blessing of the sick with prayer and imposition of hands; Prayer of the Faithful as at Mass; The "Our Father"; Closing Prayer led by the missionary and a closing hymn.

First Meetings. We emphasize that we do not bring a new or foreign God. We speak of EnkAi, whom the Maasai know and worship. We remind them of the Maasai legend about the beginning of the world that speaks of the origin of both the good and bad things that they experience. Also, we tell the bible story of creation and our first parents. We emphasize that the explanation of origin of sin and evil found in the bible and that of the Maasai legend have the same meaning. Humans, not God, are responsible for the present situation. This initial teaching is key because the Maasai traditionally believe that God directly causes drought, sickness, death etc.

Next 20 or 25 Meetings. We teach the Circle Bible of Fr. Ralph Poirier which includes: Birth of Jesus (the light that He brought); Raising of Lazarus (the life that Jesus brings); Good Samaritan (Our response: mercy and love); Prodigal Son (Our response: forgiveness); Eucharist (We become one with Jesus); Cross (Our response: we bear our cross); Resurrection of Jesus (Promise of eternal life); Prayer (Praise God, Thanks, Petition, All in Jesus name; Ascension of Jesus (Sending, we take Good News to world); Mystical Body (We are His body in the world).

Next Meetings. Our further meetings up to the time of the baptism of the community and beyond are based on the Sunday readings.

Baptism and beyond. We usually baptize after weekly teachings that last for about two years. After baptism we continue with our weekly meetings based on the Sunday readings. Some Notes on The Sacraments - Baptism (we have had 280 baptisms during our first three years at Olbalbal)

New fire. The hearth fire is extinguished in all the houses of the villagers to be baptized. During the baptism ceremony a new fire is made with traditional fire sticks and carried to all the houses, a sign of the light of Christ entering the community. Green branches are heaped on the flames and the priest and elders then bless the fire. They bless with "engare-pus", a gourd of water with a drop of milk and with green grass in the mouth of the gourd. Stones of the hearth fire are blessed with "engare-pus." We ask the ancestors of the family to bless us as we make this new beginning as followers of Jesus.

The village is blessed. The priest and elders walk around the village blessing the singing people, the animals and the houses, sprinkling all with "engare-pus".

Sign of the cross on the forehead with chalk. The Maasai use the symbol of marking a person with "endoroto", chalk, to signal protection from curses and other evils. A Christian is protected from curses by his or her faith in Jesus. Also, as a man's herd is branded with a unique brand, so also Jesus marks his followers with his unique sign or brand, the cross. An unblemished cow skin is placed in the center of the cattle enclosure. Each person to be baptized sits on the stool to receive baptism. After all have been baptized, the priest gives each woman a burning ember from the new fire with a sprig of green leaves to light the new fire in her house.

Eucharist. Black vestments sign the black rain clouds that bring all good things to Maasai country. Black is also the color of the clothing worn by Maasai on their pilgrimages of prayer. Liturgical music and prayer is the Maasai language and form. The Prayer of the faithful is in the Maasai prayer form. We bless the sick in each liturgy. When the first Maasai priests were ordained in mid 70s, they took the decision that following baptism

(continued on page 10)

My First Three Years at Olbalbal Mission *(continued)*

people should not go to the “Laibon.” Certain ailments and conditions seem not to respond to interventions by modern medicine or Maasai healers. Thus people are left without recourse in certain situations. In an effort to fill this lacuna, we have a blessing of the sick at most liturgies that includes anointing, laying on of hands, and the blessing with “engare-pus.” At the offertory we bless the offertory procession and gifts with “ngare-pus.”

Penance. We have communal penance services prior the major feasts. During our penance service all hold a tuft of green grass. Holding a tuft of green grass is a traditional way of asking for forgiveness.

Marriage. In addition to the traditional exchange of rings, the groom places the “monorrit” chain around the neck of the bride. The bride places the necklace of blue beads called “onongoi” around the neck of the groom. The clasped hands of the bride and groom are smeared with sheep fat and blessed by the priest.

Priesthood. The celibate Catholic priesthood presents tremendous challenges to young men who might aspire to the ordained priesthood. Celibacy, far from seen as a gift of oneself to God and his people, is rather seen as a curse and is totally unintelligible to the Maasai. A man who dies without children has no respect and his name is never mentioned again.

Challenges. Most Maasai missionaries have no additional sources of income to support their work in Maasai country. For example, our Sunday collection here at Olbalbal averages 12,000/=. The Maasai missionary must find funds to enable him to do his work. This presents a huge challenge for the missionary that has no outside sources of income. Given the difficulty of supporting himself and his work, it is not surprising that many priests find Maasai ministry unattractive and leave it as soon as they are able. Recurring expenses include the following: salary for a cook, various personal expenses and needs, salaries for one or more full time catechists, upkeep and fuel for the mission vehicle, the monthly cost of food and other household expenses.

Recent history indicates that appointments to Maasai missions are relatively brief. This is evidenced by

the very short time people are stationed in our Maasai missions. One would almost get the impression that Maasai missions are seen as stopping off places on the way to more attractive posts and the much sought after assignments to study overseas. There is little continuity. There is clearly no possibility of getting to know the people and their problems and becoming familiar with Maasai language and culture during a two or three year stay in a place.

In the case of the Spiritans, this situation may be changing with the initiative of our provincial, Fr. Amandus Kapele. He has decided to send all new appointments to Maasai country to a Maasai language course before taking up residence at a Maasai mission.

The physical challenges become more limiting, as I grow older. I can no longer walk to places for teaching and meetings with the people. I used to be able to go to two or three places each day. Now my energy level enables me to go to only one place each day. Fr. Arkado is able to walk and goes to our places that can't be reached by car. Relating the teaching to the life experience of the Maasai continues to be a tremendous challenge. Fortunately in the last 20 or 30 years they have come to know cultivation and many parables have this theme.

Most Maasai are not fluent in Kiswahili. Both Arkado and I find expressing ourselves in the Maasai language to be an ever-present challenge that doesn't seem to become easier with time.



Report on the United States Catholic Mission Association Conference

Fr. Vince Stegman

From October 24-26 the United States Catholic Mission Association held its annual conference in Alexandria, Virginia. The theme of the conference this year was “**Gospel Justice**” A Living Challenge for the Church in Mission. Three speakers gave keynote addresses on different aspects of justice as a Church responsibility. Fathers Tom Tunney and Vince Stegman attended the conference as representatives of the Spiritan U.S. Province. Their report follows.

Father Donald Senior, former president of Catholic Theological Union in Chicago and a Scripture scholar spoke from the basis of justice as a theme running through the entire Bible. Amos, Isaiah, and Zachariah in the Old Testament spoke constantly of justice as an obligation for the Hebrew people. In the New Testament Luke especially emphasized justice. And the theme was developed much more by Paul in his letters.

Ms. Maria Denis, Executive Director of Pax Christi gave many examples of situations around the world that cry out for justice. People are damaged and destroyed by the injustices of political or social norms that are in place only for the benefit of a few in any particular country. Justice is not an option for the Church, it is an obligation. All Christians share that obligation to speak out for justice. The word “justice” is mentioned 500 times in the Old Testament and is scattered throughout the New Testament by the words and actions of Jesus Christ.

Father John Greenfield, SFS spoke on Catholic Social Teaching. His lecture concentrated more on the present state of the Church and its need for an application of Gospel principles related to justice. The Holy Spirit works in us, disturbs us and leads us to care for the poor and oppressed, the widows and orphans mentioned throughout the Bible and the many others who cry out for justice. He mentioned that Baptism is our certificate that gives us the authority to act for justice. He also went through the ceremony for the sacrament of Baptism and pointed out the many references to how justice is emphasized in the liturgical ceremony.

Duquesne African Studies Awards

Duquesne University’s Center for African Studies has named four winning projects for its 2014-2015 *Reverend Alphons Loogman* Faculty Research Grant competition. This year’s winning projects are:

Managing the Mental Health Impact of Migration: Emphasis on Ethiopian Migrants in the Middle East: Waganesh Zeleke, assistant professor, Department of Counseling, Psychology and Special Education, School of Education;

The Roots of Song in Jazz: Folk Songs of the Ga and Ewe Explored through Composition and Transcription: Joseph Sheehan, assistant professor, Mary Pappert School of Music;

General and Special Education Teachers’ Professional Development Needs in Selected Southern African Countries: Morgan Chitiyo, associate professor and program director, and Elizabeth Hughes, assistant professor, both in the Department of Counseling, Psychology and Special Education in the School of Education; and

Assessment of Library Collections and Services at the Spiritan University College, Ghana: Terra Merkey, music librarian, Gumberg Library.

The grant was named for the Rev. Alphons Loogman, C.S.Sp., a professor of Swahili at Duquesne in the early 1960s who helped to establish Duquesne as a noted center of African studies during his tenure. The grants of \$4,500 support scholarly research that reflects the University’s strategic commitment to a closer relationship with the nations and people of Africa, said Dr. Gerald Boodoo, director of the Center for African Studies.

Meeting with Lay Spiritan Associates - Ghana

Approximately 20 LSA gathered Sunday afternoon, June 29, 2014 to talk with USA Lay Spiritan Associate, Dr. Anne Marie Hansen. Fr. Peter Laast, Provincial, Fr. Patrick Agyei Nemash, CSSp, LSA Chaplin and Fr. Joseph Agyemang, CSSp, assistant Chaplin gave a few opening remarks. The group introduced themselves sharing a bit about their background. Dr. Hansen shared with the group the background and ministries of Lay Spiritan Associates in North America, as well as the evolution of Lay Spiritan Associates in Tanzania, Uganda and Zimbabwe.



Lay Spiritan Associates (LSA) are yearning for deepening their involvement with the Spiritans and learning about the Spiritan Charism, Spiritan ministries in Ghana and how they can support them and work with them in their ministries. They are looking forward to connecting with the Lay Spiritan Associates from around the world. From the meeting, the LSA made several recommendations for Dr. Hansen to take to Rome and to the LSA at large.

At this gathering, Lay Spiritan Associates of Ghana made the following recommendations for Fr. John Fogarty, General Superior: Create one body governing all Lay Spiritan Associates; Assign one person at the Generalate responsible for all the Lay Spiritan Associates - In order for LSA to be more connected to each other, they recommend that Fr. John Fogarty consider this request; This group of Ghanaians wants to find their identity first, then they looking forward to coming together with others; Spiritans in Ghana expressed that they need LSA. They are looking to the lay people to play a more important role; Ghanaian Spiritans and Lay Spiritans wish to communicate with other Lay Spiritan Associations via email and Facebook.

“Since you have been a Lay Spiritan for so long, we need your support spiritually, physically, emotionally. Thank you for coming to spend time with us. We appreciate your commitment and taking time out of your schedule to be with us!” Philomena

Lay Spiritan Associates in Tanzania

By Anne Marie Witchger Hansen

Dr. Anne Marie Hansen met with Lay Spiritan Associates on July 20, 2014 in Arusha, Tanzania including Mr. Coleman Ngalo, Mr. Modest Akida, and Dr. & Mrs. Mardi. After an opening prayer, Anne Marie offered an update on Lay Spiritan Associates in Zimbabwe, Ghana, Uganda, Canada, Trans-Canada, Canada and the USA. As a group, the Tanzania LSA were curious if there are Lay Spiritan Associates in other provinces/countries in Africa such as Zambia, South Africa, Nigeria, Sierre Leone, Sudan and Congo.

Mr. Modest Akida presented an overview of the Lay Spiritan Associate activities in Tanzania that includes a core group of five working together to find ways to include more members. Bishop Augustine Shao gave a presentation to the Usa River Seminary alumni asking them what are they doing with their formation at Usa Seminary. He suggested these alumni need to think creatively beyond donating money to the school. He suggested they consider ways to use their gifts, talents and love of the Spiritan Charism. Usa River Seminary graduates who did not go on to the seminary expressed an interest in becoming Lay Spiritan Associates (LSA) They are looking forward to the possibility of formation and ministry in the Spiritan way.

(continued on page 13)

Lay Spiritan Associates in Tanzania *(continued)*

Key points discussed as a group included enhancing and improving communication with the province and with Lay Spiritan Associates in other circumscriptions. In particular, the Lay Spiritan Associates of Tanzania asked this question: How can we, Lay Spiritan Associates from around the world communicate with one another throughout the year? Their suggestions included:

Provincial Newsletter – Communicate your activities with Fr. Paul Chuwa each month or when he requests for every newsletter, so you can highlight your activities and keep connected.

US Province – They will submit a short narrative 3-4 times/year to publish together in a special section on Lay Spiritan Associations. A request will be sent to each LSA representative responsible for communication.

Facebook- The US Province LSA created a Facebook page for all LSA to join. LSA of Tanzania will send an update to Anne Marie to include on the LSA Facebook page.

Global Communication – All present at the meeting agreed that communication between groups across countries is important. Anne Marie is going to ask Fr. John Fogarty if someone on the general council will provide a list of the contact people for each LSA group.



Membership drive and Recruitment. Mr. Akidi and all - Discussed in detail how the Tanzanian LSA group is recruiting new members. The group is most proud of their idea for new membership with graduates of the Usa River Seminary who have been trained so well in the Spiritan Charism. They already met with several leaders of this group who are thrilled to join them.

Guidelines on Ministry. Discussed the need for common guidelines, but these should not be prescriptive.

Support of the Province. The group discussed ways they could share their gifts and talents to support the leadership and members of the Province such as an “adopt a Seminarian” program

Commitment to reach out to all four Regions of Tanzania.

The Lay Spiritan Associates as a group made a commitment to reach out to other laity at Spiritan parishes and ministries throughout the four regions of the country as the province has such as wide geographic spread.

International gathering – Anne Marie introduced the idea of an international gathering of Lay Spiritans for some time in the future. Everyone present was excited about the possibility. The group discussed ideas for what needs to be done before this meeting takes place including: Communicate on a regular basis with other laity within Tanzania with a focus on recruitment of LSA; Communicate by email, newsletter and Facebook with other Lay Spiritan Associates worldwide on a regular basis; Prepare formation, ministry and other documents; Find a location such as Bagamoyo for the gathering; Ask the General Superior and his council if they would support such a gathering; Find a Lay leader to facilitate the growth and development



of Lay Spiritan Associates worldwide and to facilitate the planning of such a gathering. The meeting ended with a prayer and much enthusiasm and hope for the future, a promise to continue to communicate with one another and to continue long-distance and in-person conversation.

Uganda - Dr. Anne Marie Hansen presented a morning of reflection to the Ugandan Lay Spiritan Associates titled Living the Spiritan Charism as Lay Spiritan Associates. After a morning session which began with the rosary, Dr. Hansen talked about union with God, personal and communal prayer, life in community, mission spirituality, options for the poor, service and ministry, which was followed by discussion, Mass and lunch.

Lay Spiritan Associate Receives Honorary Doctorate from Marywood University



Dr. Richard A. Gosser, Lay Spiritan Associate and member of the provincial Justice, Peace and Integrity of Creation Committee, received the degree Doctor of Humane Letters, Honoris Causa, during the Fall convocation at Marywood University, Scranton, PA, in recognition of “his considerable and continuing contributions to the cause of human enlightenment, human enrichment, and human progress toward a society of peace and justice”. Dr. Gosser delivered the convocation address titled “God Save Us from a Normal Life” on the university’s core value of “service”.

Sister Anne Munley, IHM, Ph.D., presented Dr. Gosser with the honorary degree which was accompanied by a lengthy citation which read in part: “A distinguished scholar who has received doctorate and master’s degrees from Carnegie Mellon University, a diploma from the Institute of European Studies, University of Durham, England, and a baccalaureate degree, earned summa cum laude, from St. Vincent College, Dr. Gosser continues his service as an educator through his position as Emeritus Professor at St. Vincent College. The list of his publications and presentations, his service to church and community, awards he has received – including an honorary degree of Doctor of Humane Letters, bestowed by his alma mater – is nearly endless. After more than thirteen years as Executive Director of Partners in Progress, Dr. Gosser will step aside to assume the title of “President Emeritus” - not to retire, but, as he describes it, “to rewire.” He will continue overseeing the work of Rich in Mercy, seeking new opportunities, discovering new means to aid the people of Haiti [and possibly elsewhere], faithfully and selflessly answering God’s call: “Here am I. Send me.”

Lay Spiritans, Rich and Daneen Gosser, Launch Rich in Mercy Mission Institute

Richard and Daneen Gosser, Lay Spiritan Associates, have launched the Rich in Mercy Mission Institute (RIM), a nonprofit corporation with the mission “to promote a global culture of solidarity by linking people and communities of faith in the “first” world with Catholic or other faith communities and activities in the “third” (or “fourth”) world with a view to achieving a more just and sustainable world”.

The new organization is inspired by the Christian gospel and the words of St. John Paul II from Ecclesia in America (52): “Taking the Gospel as its starting point, a culture of solidarity needs to be promoted capable of inspiring timely initiatives in support of the poor and outcast.”

Throughout the 1980s and 1990s Rich and Daneen experienced repeated and sometimes extended exposure to conditions of extreme poverty and social injustice by traveling, studying, and working in Haiti, Honduras, Bolivia, and the Dominican Republic. These experiences had a profound and permanent impact on their lives. A brief but pivotal friendship with Ivan Telemaque, a young Haitian man who died at the age of 29 from AIDS-related tuberculosis, solidified their resolve to respond to the needs of their global neighbors and to invite others to enter into life-changing solidarity with the poor, especially in Haiti.

Rich Gosser, who is a member of the provincial Justice, Peace and Integrity of Creation committee, served for 13 years as Executive Director of Partners in Progress (PIP), during which time he established Rich in Mercy as a separate, “faith based” division of PIP with its own board of directors. Beginning January 1, 2015 the new Rich in Mercy Mission Institute (RIM) will become an autonomous, faith-based, nonprofit organization. The former faith-based division of Partners in Progress will no longer exist.

(continued on page 15)

Lay Spiritans, Rich and Daneen Gosser, Launch Rich in Mercy Mission Institute *(continued)*

The former programs of Rich in Mercy will continue. These include the Education for Change fund overseen by Haitian Spiritan Fr. Patrick Eugene, and the Skip a Lunch, Save a Child fund overseen by Sr. Eileen Davey in the St. Louis de Montfort parish in the Delmas section of Port au Prince, Haiti.

In addition Rich in Mercy will continue to provide occasional support for various diocesan and religious order parishes in Haiti. Last year RIM provided financial assistance to the Spiritan parish of Our Lady of Perpetual Help (in the Kot Plaj section of Carrefour / Kafou) for the completion of the roof of a new worship space construction of which had begun in 2008. As a result parishioners were again able to worship in their church after nearly 6 years of worshipping under a temporary, tent-like structure! Rich in Mercy also provided general support for a new diocesan parish in the town of St. Marc (diocese of Gonaives) and to the Spiritan parish of St. Paul in Furcy.



New U.S. Citizen

Congratulations to Fr. John Fogarty, C.S.Sp., who officially became a citizen of the United States of America on October 17th in a very moving swearing in ceremony in Pittsburgh, PA. Fr. Fogarty now holds dual Irish and United States citizenships.

The U.S. is honored and blessed to have him as a citizen, and we know he will continue to serve well wherever he is! There is hope for the U.S.!



Happy Birthday wishes to these Spiritans who celebrate birthdays during the months of December, January and February

December 2014		January 2015		February 2015	
5	Fr. Simon T. Nugyen	3	Fr. Donald S. Nesti	3	Fr. Philip D. Evanstock
12	Fr. Simon Lobon	4	Fr. Matthew Amoako-Attah	6	Fr. Benoit K. Mukamba
12	Fr. Thomas P. Tunney	4	Fr. Wayne T. Epperley	8	Fr. Martin T. Vu
14	Fr. Joshua Otusafo	17	Fr. Arlindo Amaro	12	Fr. Timothy J. Hickey
18	Fr. Jeffrey T. Duaime	19	Fr. Clement Uchendu	15	Fr. Michael Onwuemelie
21	Fr. David T. Cottingham	20	Fr. John P. Skaj	16	Fr. Anthony J. Gittins
		27	Fr. Trinh Q. Le	22	Fr. George J. Spangenberg
		31	Fr. Pierre L. Deglaire	25	Fr. Joseph A. Seiter
				26	Fr. James P. McCloskey

Changes and Updates to Membership Directories -

Pg. C-7: AMOAKO-ATTAH, Matthew - new email maatjato1@yahoo.com

Pg. C-12: FLAMM, Paul - new address - Congregation du Saint Esprit, Maison Saint-Charles, B.P. 780 Bangui, Centrafrique - phone: +236 72 457 649

Pg. C-20: MUKAMBA, Benoit K. - new email kishben61@gmail.com

Pg. I-1: CANADA - new address for Congregation du Saint-Esprit - 5055, rue Saint-Dominique, Montreal (Quebec) H2T 1V1, Phone: Spiritan community (514) 384-5238; Fax (514) 384-5239, new email for Provincial Superior Michel BOUTOT: provcsspca@outlook.com

Nov.-Dec. 2014 Provincial Message

Fr. Jeffrey T. Duaine

“The joy of the Gospel fills the heart and lives of all who encounter Jesus. With Jesus Christ joy is constantly born anew.”
(Evangelii Gaudium, no. 1, 24 November 2013)

As we begin the season of Advent, it is good to recall the opening words of Pope Francis’ apostolic exhortation which challenges us to be people radiating the “joy of the Gospel.” It is in this context that we begin the Year of Consecrated Life which is a graced opportunity for women and men religious to revisit our vocation within the Church and the world and to be renewed in responding to the needs of the Church by giving witness to the power of the Spirit to make all things new. The Congregation for Institutes of Consecrated Life and Societies of Apostolic Life (CICLSAL) invites us to reflect on the graced time we have been given to live, at the special invitation that the Pope addresses to those in consecrated life.

“We are invited to promote a generative, not simply administrative, dynamic to embrace the spiritual events present in our communities and in the world, movements and grace that the Spirit works in each individual person, viewed as a person. We are invited to commit ourselves to dismantling lifeless models, to describing the human person as marked by Christ, who is never revealed absolutely in speech or actions.” (Rejoice! A letter to religious men and women from CICLSAL for the Year of Consecrated Life, 2014)

Accepting to respond to the call to religious life means to renew our existence in accordance with the Gospel, not in a radical way understood as a model of perfection and often of separation, but by adhering wholeheartedly to the saving encounter that transforms our life. “It is a question of leaving everything to follow the Lord. No, I do not want to say ‘radical’. Evangelical radicalness is not only for religious: it is demanded of all. But religious follow the Lord in a special way, in a prophetic way. It is this witness that I expect of you. Religious should be men and women able to wake the world up.” (Antonio Spadaro, “Wake up the World!”. Conversation with Pope Francis About the Religious Life.

I cannot help but reflect on this call to celebrate and renew our religious life in the context of the recent events that have been taking place in Ferguson, MO the past few months. Since the tragic event in August followed by the decision of the grand jury just before Thanksgiving not to indict the police officer who shot and killed Michael Brown, Jr., there has been a lot of discussion and debate about the racial tension that continues to exist in our society. We need to be attentive to those crying out for justice and listen carefully to each other as we seek to build a community which is rooted in respect and dignity for all people. According to an analysis of fatal police shootings, conducted by public interest investigators at ProPublica, African American teens and young men were at a far greater risk of being shot dead by police than their white counterparts—in fact at 21 times a greater risk. ProPublica reports: “The 1,217 deadly police shootings from 2010 to 2012 captured in the federal data show that blacks, age 15 to 19, were killed at a rate of 31.17 per million, while just 1.47 per million white males in that age range died at the hands of police.”

Certainly there has been much progress over the past five decades since the passing of the Civil Rights bill; but just as certainly, there is still much work to be done to bridge the racial divide that is still very prevalent in our country. The Spiritans have an important legacy of walking with the people who have suffered the most from the inequalities in society, and we have much to be proud of in terms of serving communities that local clergy were not interested in serving. I think of the many African-American and ethnic parishes that we have served in the US because no one else wanted or was able to meet the needs of these communities. Our work is obviously not finished, and in considering the response to Pope Francis’ challenge to “wake up the world”, we should be asking ourselves what are we doing to take a prophetic stance that is required of our commitment to “evangelical radicalness”? How are we proclaiming the Gospel of Joy not only in word but also in deed?

Happy and Joyful Advent!!