

One Heart, One Spirit

CONGREGATION OF THE HOLY SPIRIT

Newsletter for the Province of the United States



Volume No. XLII, No. 5
September-October 2014

10 Years of Spiritan Ministry in the Dominican Republic



This year marks the 10th anniversary of the arrival of the Spiritans in the Dominican Republic, the realization of a dream for the Circumscription of Puerto Rico and the Union of Circumscriptions of North America and the Caribbean. The primary work of this new Spiritan team has been evangelization, youth ministry, and work with immigrants. Spiritans have been ministering in Haiti for more than 150 years but this is the first Spiritan missionary presence in the neighboring country of the Dominican Republic.

The Spiritan mission in the Domini-

can Republic was founded as a collaborative effort by the Spiritan Provinces of North and Central America. The initial team of Spiritans working in the Diocese of San Juan included Fr. Jonas Rivera Martinez from Puerto Rico, Fr. Donald McEachin from the US, and Fr. Werby Mital from Haiti. A fourth Spiritan from Mexico, Fr. Baltazar Hernandez, arrived in February of 2011, and a few months later, a Spiritan seminarian, Robert DiNardo, arrived for his pastoral experience, from the Province of TransCanada. Both Fr. Baltazar and Mr. DiNardo have since returned to their circumscriptions of origin, and in September of 2013 we welcomed Fr. José Alamo, former Major Superior of what is now called the Puerto Rico-Dominican Republic Group. Fr. José replaces Fr. Jonas who has returned to Puerto Rico as director of Initial Formation, accompanying two Puerto Rican candidates in pre-novitiate.

Here in the Dominican Republic, we live together in community in a large 5-bedroom house, and serve three separate missions. Fr. José took over from Fr. Jonás and Fr. Baltazar in the parish of Nuestra Señora de la Altagracia, in Juan de Herrera, a sprawling rural mission



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10 Years of Spiritan Ministry in the Dominican Republic - (continued from page 1)

servicing more than 30 outlying communities in the mountains. The pastoral work has been to build up the local churches, evangelization and youth ministry, building chapels where there are none, and building larger chapels in the communities which are rapidly growing in size and number.

Fr. Donald McEachin serves as pastor of the parish of Nuestra Señora de la Esperanza, in a poor barrio called Villa Liberación, in the northern sector of the town of San Juan. Fr. Werby Mital serves the parish of San José, also in the northern sector of San Juan. We also had with us from 2011 to 2012 a Spiritan Lay Volunteer, Mary Hansen, who worked as a volunteer in the Diocesan Human Development Office (FUNDASEP) in the micro-credit program assisting women in poverty with loans to start a small business.

In all three Spiritan parishes, we have a lively and energetic youth ministry with hundreds of youth participating in youth groups, retreats, summer camps and social outreach activities. Likewise we have several hundred children enrolled in catechism classes and sacramental preparation classes.

Fr. Werby Mital, himself a Haitian Spiritan, is also in charge of the ministry to Haitian immigrants in the Diocese and serves on the national commission for Haitian immigrants. Fr. Werby (center in the picture) has been active in coordinating the earthquake relief and recovery efforts by the Spiritans and by the churches of the Dominican Republic in neighboring Haiti after the devastating earthquake that struck Port au Prince in January of 2010.

In Fr. Donald McEachin's parish of Nuestra Señora de la Esperanza, the challenge of evangelization is the same but the social reality is quite different from the rural parish where Fr. José is working. It is a poor urban barrio, with problems of high unemployment, adult illiteracy, lack of access to education beyond primary school, drug gangs and the accompanying violence and insecurity they create in the community.

Working with the youth has been our constant priority from the beginning, since youth in our community are both the problem, and the solution, to the problem. Some of the goals we have accomplished in our parish of Nuestra Señora de la Esperanza (Our Lady of Hope)

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10 Years of Spiritan Ministry in the Dominican Republic (cont. from p. 2)

in the last seven years include the creation of a job training center for adults, a children's day care center, catechetical formation annually of more than 300 children, the building of a basketball gymnasium, the opening of two computer centers with internet access free of charge for school children, a music school, and in 2010 the opening of a new parish technical high school, Saint Michael's Fe y Alegria Technical High School, which is currently undergoing a major expansion.



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Sept-Oct 2014 Provincial Message

Rev. Jeffrey T. Duaine, C.S.Sp.

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 311 years of service to the Church and the people to whom we have been sent, 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 about the work that we were doing, there would not be much to toot our horn about. Rather the success of who we are and what we do is revealed when we focus on God's mission and the Good News that we proclaim with our lives. 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.

We are beginning the process of preparing for the first ever General Assembly of the new US Province in June 2015 which will be a time of reflection and renewal concerning our life and mission as Spiritans in the United States. 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.

New Assignments

Letter of Gratitude

I am writing to express my deepest gratitude for the honor to serve as a priest and religious in the province. I can't believe that it is nine years since I came to the USA. All the time I have received a lot of love and support in the ministry. For this I am most grateful.

My superiors are assigning me another ministry back in Tanzania. So I will be leaving September 30, 2014 for Tanzania. Fr. Honest Munishi, C.S.Sp, also from Tanzania and a Spiritan, is now pastor of St. Edward parish. Please support him with your prayers and any other possible means.

It was a great pleasure serving the people of God in the USA and in particular in the Archdiocese of Baltimore and I will truly miss everybody. Please let us keep each other in prayer.

Fr. Evod Shao C.S.Sp.

Welcome Back!

We welcome Fr. Brandon Nguyen, CSSp, back to the province after completion of two years of service as Novice master in Vietnam. He will be temporarily based at St. Benedict Parish in Houston while awaiting a full time assignment later in the fall.

Best Wishes

We pray for many blessings for Bro. Joe Cannon, CSSp, as he begins his OTP in Trinidad.

JOSEPHITE PASTORAL CENTER

The Place for African-American Ministry Resources

"Pastoring in Black Parishes" is a series of development and enrichment conferences for priests, deacons, seminarians and brothers who serve in the Black Apostolate. Presenters, including Fr. Freddy Washington, CSSp, Pastor of St. Mark the Evangelist Catholic Church, New York, NY, focus on the development of pastoral skills necessary to effectively serve the African American community.

The next conference takes place on Tuesday, Nov. 11 through Thursday, Nov. 13, 2014 at St. Joseph Seminary, 1200 Varnum Street, NE, Washington, DC 20017. Contact Adell Lee, (202) 526-9270, lee@josephite.com for further details.

Rich and Daneen Gosser make their permanent commitment as Lay Spiritan Associates

On October 2, 2014, as part of the Claude des Places celebration, Rich and Daneen Gosser made their permanent commitment as Lay Spiritan Associates during the Noon Mass at Duquesne University.

They have been very active with the Lay Spiritan Associate program for more than eight years attending on a regular basis the gatherings, formation meetings, and community events. Currently, Rich serves on the Spiritan JPIC committee.

In requesting to make their permanent commitment as Lay Spiritan Associates, Rich and Daneen state simply and eloquently, “Our association with the Congregation is a continuing blessing. We are very grateful to the province for receiving us warmly into the Spiritan family and for both the challenges and opportunities that association with the congregation brings.”

Rich has an earned doctorate in mathematics from Carnegie Mellon University and a (honorary) Doctor of Humane Letters degree from St. Vincent College for his work in the areas of human rights, social justice, and sustainable development. Rich taught mathematics for thirty years at St. Vincent College, Latrobe, PA with one year teaching in San Pedro Sula, Honduras.



Daneen is a registered nurse with certification in psychiatric nursing and has a long history of caring for mentally ill and aging populations and their families. She regularly visits sick and homebound members of Holy Trinity parish and Ligonier area communities to pray with and deliver “prayer shawls” as part of the Holy Trinity “shawl ministry”.

Rich and Daneen have coordinated more than 15 “reverse mission pilgrimages” to Haiti, which offered participants the opportunity for conversion through an encounter with Jesus in the materially poor people of Haiti. They intend to remain very active in continuing the reverse mission pilgrimages in their new ministry. Daneen and Rich are dedicated to “living below their means” and using their resources to live in a more sustainable and creation-friendly manner. They attempt to model a creation-friendly and resilient lifestyle through such things as organic gardening, permaculture, food preservation and sharing, and low energy impact living.

They are admired by lay and professed Spiritans alike for the way they handle the competing claims of married life, adventurous apostolic outreach and Spiritan community. In the recommendation that accompanied their request to the Provincial Council to make a permanent commitment as Lay Spiritan Associates, one professed Spiritan stated quite powerfully, “I draw strength from them and I feel the province benefits greatly from their energy and their faith.”

We thank them for their generous response to the movement of the Spirit in their lives and for the many positive contributions that they have made to the Spiritan community over the years. We look forward to continuing the Spiritan journey with them!

Vocation Promotion in Contemporary Culture

Reprinted from NRVC *Horizons* - Br. Sean Sammon, FMS

The following is an edited version of an article from the recent Horizons journal of the National Religious Vocation Conference. Br. Sean Sammon, FMS, is a Marist Brother who is currently a scholar in residence at Marist College. From 2001 to 2009, he served as Superior General of the Marists Brothers and has spoken and written widely on religious life.

We cannot help but admit that much of what we have been doing to promote vocations for almost a half century has not been as effective as we had hoped. We need, first of all, to understand some of the factors that have contributed to this disappointing outcome and, second, to imagine new lines of action that might lead to more promising results. A creative response to the challenge of vocation promotion today requires of each of us a fundamental re-thinking of the entire topic and a willingness to change personally.

Strengthen Community Life

The renewal of our way of life needs to be at the heart of any effort to transform the way in which we promote vocations. The time has come to begin rebuilding a religious life suitable for the 21st century. That means ensuring that within our province we have a number of healthy and vibrant communities with a clearly articulated spirituality and evident religious practice. The results of the 2009 NRVC-CARA study of new members indicated that young US Catholics who might be considering religious life have little interest in groups where most members live alone or those made up of communities whose lifestyle can best be described as “living alone together.” They are not looking for perfect communities but rather places where life together is interactive and faith is shared. Unfortunately, these two elements are not present in many of our communities in the strength and frequency that they should be.

The skills needed for community life differ from those necessary in a family. If we want to ensure the presence of healthy “good enough” communities in our province today, we must work at finding ways to make honest non-threatening, stop normalizing pathology, and cease tolerating ways of acting that are not only destructive of life together but, also, frankly unchristian.

Invigorate our Prayer Life

We need to renew our life of prayer and of mission. Our

founders were men in love with Jesus Christ. Can we say the same about ourselves? We need to demonstrate to young people in obvious ways how important faith is to our way of life. We must develop a vocabulary that allows us to share with them our experience of God, struggles with faith, hope for the church.

Seek Direct Contact with the Young

Many young people don't know us; they have had little, if any contact, with men and women religious during the course of their short lives. Therefore we need to be working with young people at a much earlier age than we currently do and to create experiences where they can come into close contact with our way of life and mission. This would include providing mission trips that give a taste of our mission.

Communities can invite young people over for dinner and continue the conversation after the meal has ended. We ask ourselves personally: are you and I willing to alter our schedules and plans so as to come to know better members of the emerging generation? If our answer is affirmative, then we need to get busy and act on our resolve.

From an early age we need to be in direct contact with young people, through parishes, youth groups, schools and college. We need contact on social media, during retreat experiences – in all those places where young people gather. We need to talk with them about who we are, what we mean to the church, and what service we can render in the name of the Gospel.

Give Membership Responsibility

Finally, we need to affect a reverse of roles so that the vocation promoter is seen as a resource person within the province and each member comes to see himself or herself as a vocation promoter. Each member needs to challenge himself or herself to be present among Catholic children, teenagers and young adults. It is only in this way that young people may come to know us as persons and begin to understand our way of life and mission. To do so we will have to change our ways of living and acting, open our communities and our hearts, learn new skills and ways of relating.



A two-way street of solidarity

Reprinted in part from National Catholic Reporter Ministry & Mission

by Vinnie Rotondaro

Working through her church, Our Lady Queen of Peace in Arlington, VA, Mary Sue Carlson has forged a dynamic working relationship with St. Joseph Parish in Medor, Haiti, some 1,400 miles away. The relationship she helps administer is part of a multinational movement called “twinning.” There are about 300 twinning programs in existence. Seen as a two-way street between the poor and the well-off, and imbued with a religious sense of solidarity, the movement matches churches in the US with those from more impoverished parts of the world. For the better part of twinning’s history, programs have tended to focus on meeting the immediate needs of parish communities suffering from extreme poverty. But a growing number of parish twinning programs are beginning to do something more.

“We want to help the people of Medor implement wholesale change in their lives” Carlson said. “It’s not just about sending money.” It is about putting money to long-term use. Volunteers of Our Lady Queen of Peace stage two fundraising drives a year. They also apply for grants. The funds have helped to build two schools in Medor, a primary school and a high school. The funds helped establish a medical clinic, build latrines and rain cisterns to bring clean water. They help farmers combat the effects of deforestation. They continue to pay for a student lunch program, and occasionally send medical delegations. Carlson, an ophthalmologist from the suburbs of Washington DC provides free eye exams and has devoted herself to the cause of assisting the poor. Last fiscal year, Our Lady Queen of Peace pulled in \$212,000. All the programs the money goes to are “asked for,” Carlson said. “They do the work, we send the money and suggestions. We try to keep things sustainable.” The effort to do more comes at a time when traditional approaches to charity have been challenged to expand or progress, with calls of “structural change” - not “alms for the poor” - coming from the Vatican and the mouths of certain activist politicians.

In Haiti, with the five-year mark of the deadly 2010 earthquake approaching, and with little to show for the \$9 billion in subsequent international aid, efforts like Our lady Queen

of Peace-St. Joseph are beginning to wrestle with the question of what it means to attack the roots of poverty itself. Kim Lamberty, a senior adviser at Catholic Relief Services, helped bring about one of parish twinning’s earliest sustainability success stories. It evolved out of a sister parish relationship between St. John the Baptist in Silver Spring, MD, and St. Pierre in Baraderes, Haiti. From 1996 to 2004, she was the Silver Spring director, and like most sister parishes they implemented ‘welfare projects’. In 2006 she had the idea to work with the community to develop their coffee. That idea turned into *Just Haiti*, a fair-trade coffee effort that currently brings over 10,000 pounds of coffee a year to market in the US “There’s nothing wrong with meeting immediate needs, especially in emergencies,” Lamberty said, “but you don’t stop there, because it’s not a long-term solution to poverty.”

In Haiti, where 80 percent of the population lives on less than \$2 a day, the causes of poverty run deep. “Haiti regularly appears on the list of failed states,” said Jasmine Huggins, a senior policy and advocacy officer at Church World Service. “It does not have a very good reputation for creditworthiness, so its ability to attract donors and maintain them long-term isn’t good. It’s one of the most corrupt countries in the world. It has a very poor tax base and receives very little international support. The U.S. government gives no budgetary support
(continued on page 10)



Ophthalmologist Dr. Mary Sue Carlson, parishioner of Our Lady Queen of Peace in Arlington VA, conducts an eye exam during a mission to Medor

A two-way street of solidarity (continued)

to the Haitian government at all, because of the political instability. The senate is often in disaccord with the executive.”

The list goes on - poor infrastructure, bad roads, inconsistent electricity supply, poor medical help. “It’s a great challenge and very difficult”, said Theresa Patterson, executive director of Parish Twinning Program of the Americas. The purpose initially was to support the Catholic Church, and in doing that they basically supported what the priest wanted in his community. “I try to encourage not just the emphasis on the relationship but on solidarity - the partnership as well as trying to get sustainable relationships going in the community,” she said. The church has been in the charity business for centuries, but in recent years, Popes Benedict XVI and Francis have tuned up its definition to fit modern circumstances. “If we love others with charity, then first of all we are just towards them,” wrote Pope Benedict XVI in his 2009 encyclical *Caritas in Veritate*. “Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity: justice is inseparable from charity, and intrinsic to it.”

Meghan Clark, a theologian at St. John’s University, said “When we give money to a particular cause or drop off food at a food pantry, this is the traditional Christian practice of almsgiving. Yet, for Catholics, the virtue of charity is much deeper - *it is ultimately love of God and neighbor*. This virtue and relationship cannot be limited to individual giving - it is relational. The theological virtue of charity cannot replace justice. Justice with neighbor is a prerequisite for right relationship with God. We cannot have love of neighbor if we do not have justice in the relationship, this is part of Pope Emeritus Benedict’s point in *Caritas in Veritate*. Justice is never just personal, it always has a structural component.”

In his 2013 apostolic exhortation, *Evangelii Gaudium*, Pope Francis hammered home the point. “As long as the problems of the poor are not radically resolved by rejecting the absolute autonomy of markets and financial speculation and by attacking the structural causes of inequality, no solution will be found for the world’s problems or, for that matter, to any problems. Inequality is the root of social ills. Each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for

enabling them to be fully part of society,” he wrote. Figuring out just how to do this is no small task, says Lamberty, who now coaches other twinning programs on what it takes to put frameworks based on these theological conceptions of charity into “concrete practice.” Given the stakes, some outside parish twinning have become frustrated with efforts that don’t effectively address root causes. “The development person in me cringes when I think about how some of these resources could be directed if [efforts] were more structured, more focused on the long term, more focused on capacity building, better networked,” said Haitian-born Mary-Rose Romain Murphy, director of the Economic Stimulus Projects for Work and Action, an initiative with the mission of helping “low-income Haitian individuals, families and communities to help themselves so that they can attain and maintain self-sufficiency.”

Haiti continues to suffer the effects of political fragmentation and globalization. “Politics happens behind closed doors,” said Jean Pierre-Louis, also from Haiti, and CEO of CapraCare, a New York City-based non-profit that works to develop sustainable community health programs in Fonfrede, Haiti. “Organizations like mine can’t implement that kind of change,” he said, “but UNICEF, USAID, Catholic Charities, the movers and shakers,” they’re another story. The big nongovernmental organizations have the funds and resources needed to shortcut Haiti’s shattered national infrastructure, where smaller groups like his don’t. “They are the ones who need to bring about that kind of change...”

Which leaves most charitable efforts stuck trying to affect change at the local level only - more than enough for Fr. Luckson Chery, pastor of St. Joseph in Medor, to bite off. Chery continues to live with a daunting mix of long-term and short-term problems. When asked to comment on the limits of charity, he responded “Charity in terms of brotherly love has no limit... By contrast, charity in terms of helping someone is not eternal and always has a limit. I can’t imagine that St. Joseph of Medor would be on the back of Our Lady of Peace forever.” Chery continues to hope the investments made in education will pay off in the long run, by leading to jobs and reducing the need for outside money, and helping the people of his parish and its surrounding communities lift themselves out of poverty on their own terms. “I pray,” he wrote, “that this dream becomes a reality.”

Anniversaries of Ordination and Profession

Our heartfelt congratulations and best wishes are extended to these Spiritans who are celebrating Profession and Ordination anniversaries in September and October

Profession

55 Years Fr. Sean M. Hogan 9/8/1959

Ordinations

50 Years Fr. Thomas J. Byrne 10/8/1964

50 Years Fr. Joseph B. Gaglione 10/8/1964

May God sustain you in celebrating the Sacraments, in proclaiming the Gospel, and in consecrating your life to God for the good of the people entrusted to your care.

Membership Directory - Updates/Changes

- **Page C-8:** new address for Bro. Joseph F. CANNON, C.S.Sp., - Trisserant House of Formation, R.C. Presbytery, East Main Road, Arouca, Republic of Trinidad and Tobago
- **Page C-10:** Deglaire, Pierre L., - Residence: 16970 Marygold Ave., **Apt. 53**, Fontana CA 92335.
- Page C-15 & Page D-5 - At his request, please change Fr. Jean Pierre Kapumet's name to read: Jean-Pierre Kapumet TAMBWE.
- **Page E-1:** ENEMALI, Mark - change email address to read menemali@alumni.nd.edu
- **Page H-1:** ADIBE, Anthony - new mailing address: 1164 2nd Avenue, Apt. 38; Des Moines, Iowa 50314, fraadm@yahoo.com
- Page I-2: new provincial in TransCanada - Fr. Francis Folleh
- **Page I-6:** new superior for Ethiopia - Fr. Dennis Bukenya, mobile phone +251-920-751-879

Prayer for Vocations

Father, we are your people, the work of your hands.
So precious are we in your sight that you sent your Son, Jesus.
Jesus calls us to heal the broken-hearted,
to dry the tears of those who mourn, to give hope to
those who despair,
and to rejoice in your steadfast love.
We, the baptized, realize our call to serve.
Help us to know how.
Call forth from among us priests, sisters, brothers and lay ministers.
With our hearts you continue to love your people.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
One God forever and ever.



Profession Day in Vietnam:

August 30, 2014 was a day of special celebration for the Province of Taiwan/Vietnam. Seven young men made their first profession of vows in the Congregation of the Holy Spirit in the parish church of Ben Hai in Ho Chi Minh City, Vietnam. The church was filled with over 300 people - family and friends of the professed, benefactors of the community, and parishioners. Thirty priests concelebrated. The main celebrant was Fr. Brandon Bay CSSp from the US Province who has been novicemaster in Vietnam for the last two years. He was flanked on the altar by Fr. Trinh Le CSSp and Fr. Joseph Quoc CSSp both members of the US Province working in Vietnam. Also present were Fr. Simon Thach CSSp who represented the Spiritan Mission in Taiwan, Fr. Leo Illah CSSp, superior of the Spiritan group in the Philippines, and Fr. Jean-Pascal Lombart CSSp former superior of the circumscription of Taiwan/Vietnam.

The homily was preached by Fr. Frederic Rossignol CSSp and the vows of the newly professed were received by the superior, Fr. Patrick Palmer CSSp. The names of the newly professed are: Joseph Dinh Van Nguyen, Joseph K'Suoi, Samson Mann, Joseph Phu Hao Nguyen, Ignatius Quan Quy Nguyen, Jerome Thanh Viet Nguyen and Joseph Tho Van Nguyen. Six of the new members come from Vietnam and one, Samson Mann, from Hong Kong.

The day after the professions, seven other young men entered the formation program bringing the total number of students to thirty-two. The Spiritan presence in Vietnam is thus growing slowly but surely. One of the tasks of the formators here is to develop the missionary consciousness of our students. They are joining a missionary congregation whose members are called to reach out to people who have not heard or have scarcely heard the Good News of Jesus Christ. Our students will be called to leave their own country and be missionaries wherever the congregation sends them. Already some have been sent overseas for their Pastoral Experience Program, one to England, one to Uganda and, shortly, one to Taiwan.

May the Holy Spirit continue to be with our group and with all our benefactors as we all strive to build up the Reign of God in our world.





Profession Day in Vietnam



Off to a good Start

To open the 2014-2015 academic year at the University of Houston, Daniel Cardinal DiNardo celebrated Mass at the University of Houston A.D. Bruce Religion Center, September 7, 2014. Pictured with Fr. Joseph Nguyen, C.S.Sp., director of the UH Catholic Newman Center are officers of the university's new Catholic Student organization.



Meet our new neighbors!

Horses With Hope has new indoor facility

Founder spotted unused farmland and arena

Reprinted in part from the Pittsburgh Post-Gazette, Sept. 25, 2014, By Shannon M. Nass

Horses With Hope, a therapeutic riding nonprofit, has a new home on 95 acres of farmland on Brush Run Road in Peters that at some point will include an indoor riding facility. The group is in the process of meeting code requirements for the indoor arena, but no date has been set for it to open. However, outdoor riding has been underway for children and adults with disabilities.

Anne Davis, founder and executive director of the organization, was attending a retreat at the nearby Spiritan Center in Bethel Park when she noticed the sprawling farmland and indoor arena. The farm hadn't been used in decades, so the owner agreed to lease the property to the organization.

Much work was needed, including \$60,000 in excavating work, fencing and the installation of a water tank. Water and electricity lines needed to be run to the existing 185-foot building, which has seven stalls to house their four program horses and a miniature horse. The outdoor riding area was created as well.

The organization's outdoor facility cannot be used from November through mid-March because of cold weather. Ms. Davis said this interruption in routine can be hard on the riders socially and physically, as they lose a lot of the physical soundness that comes from riding on a weekly basis.

"When they stop, they regress. It takes a couple weeks for every rider to get back in the groove," Ms. Davis said. When the arena is ready, "...we'll be able to

see a full year of success with these kids and see how far they can go, which is really exciting."

Founded in 2007, this faith-based organization provides therapeutic riding services and other equine-related activities to enhance the physical, mental, social and emotional needs of individuals. Ms. Davis said clients' work in the arena goes well beyond learning how to ride a horse and into their daily life skills.

She has 50 students and serves clients from The Pathfinder School in Bethel Park, Mon Valley School in Jefferson Hills, Pittsburgh Conroy in Manchester and Southwood Psychiatric Hospital in Upper St. Clair.

Joanne Slappo of South Park has owned horses and started volunteering with the organization five years ago as a horse leader and now serves as president of the board of directors. "It gives me the opportunity to spend time with the horses and help out with the students and the riders," she said. "It takes care of a couple different areas of interest for me."

She also works with the organization's internship program, which draws students from the University of Pittsburgh, California University of Pennsylvania, Duquesne University and Slippery Rock University, who receive college credit for working as side walkers and horse leaders and for developing curriculum.

Ms. Davis said future plans include expanding the program by offering these universities use of their new facility to conduct research on the benefits of equine therapy in physical and speech therapy.

The projected cost for the new facility, which opened in mid-August, was around \$75,000, but donations, grants and fundraisers have made expenses under \$50,000.

The organization is holding a bowling fundraiser in November at Meadow Lanes, part of The Meadows Race-track and Casino in North Strabane.

**Birthday Greetings to these Spiritans who
celebrate birthdays during the months of
October / November / December**

October

- 1 Fr. Peter Osuji
- 4 Fr. Christopher P. Promis
- 12 Fr. Christopher H. McDermott
- 21 Fr. Duc G. Luong
- 27 Fr. William F. Christy
- 27 Fr. Norbert T. Rosso

November

- 16 Fr. Brandon B. Nguyen
- 17 Fr. Gregory Olikenyi
- 18 Fr. Binh T. Quach

- 20 Fr. Silvio A. D'Ostilio
- 23 Fr. James H. Burnie
- 25 Fr. Michael Begley
- 27 Bro. Michael E. Suazo

December

- 5 Fr. Simon T. Nguyen
- 12 Fr. Simon Lobon
- 12 Fr. Thomas P. Tunney
- 14 Fr. Joshua Otusafo
- 18 Fr. Jeffrey T. Duaiame
- 21 Fr. David T. Cottingham



**Go Green! Receive *One Heart,
One Spirit* via Email!**



In an effort to conserve paper and cut costs of printing, we are offering the option to receive *One Heart, One Spirit* via email. If you would like this option, please email me at usnewsletter@spiritans.org or call 412-831-0302 to let us know. We appreciate your help in saving our environment.



Being Remembered in Prayer

Please join us in praying for our dearly departed:

- Laine Herzstein, 85, sister of Fr. Joe Herzstein, CSSp, September 10 in Warminster PA
- Clarisa Langbiir, 72, mother of Fr. Lazarus Langbiir, CSSp, September 11 in Nandom, Ghana.
- Regina Ann Promis, 94, mother of Fr. Chris Promis, CSSp, September 16, Stamford CT
- Mr. Ifeanyi Okoye, nephew of Fr. James Okoye, CSSp, Lagos, early in September

and for those who are ill:

- Fr. Huy Dinh, CSSp, pastor of St. Benedict Parish in Houston, recovering from an illness
- Fr. Frank Wright
- Fr. Raymond Kulwicki, Golden Living Center, following a serious stroke
- Fr. Len Tuozzolo, recuperating from a fall

***Prayer Intentions from the Holy Father, Pope Francis
October***

- **Peace.** That the Lord may grant peace to those parts of the world most battered by war and violence.
- **World Mission Day.** That World Mission Day may rekindle in every believer zeal for carrying the Gospel into all the world.

November

- **Lonely people.** That all who suffer loneliness may experience the closeness of God and the support of others.
- **Mentors of seminarians and religious.** That young seminarians and religious may have wise and well-formed mentors.

December

- **Christmas, hope for humanity.** That the birth of the Redeemer may bring peace and hope to all people of good will.
- **Parents.** That parents may be true evangelizers, passing on to their children the precious gift of faith.

Prayer

“Call unto me, and I will answer thee,

Changes

and show thee great and mighty things,

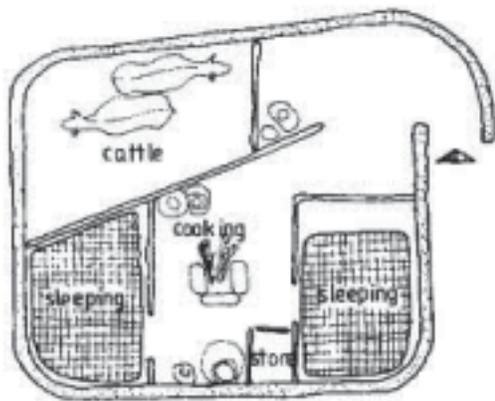
Things

which thou knowest not”

Jer.33:3

Outside Inside

“This morning I came to see you but you were sleeping.” Maasai people often tell me this. For years I never figured out why people would, on finding my door closed, presume that I was sleeping at ten o’clock in the morning. Why wouldn’t they think that I was working at my desk, preparing a homily or studying their impossible language? No, they always presume that if I’m inside the house during the day I must be sleeping. Thinking that I’m taking a nap or not feeling well prevents most people from knocking at the door. But then, Maasai don’t knock at your door; they make a polite cough and push right in. Their own houses don’t have doors to knock on. On entering a house, the men make the polite cough and the women say something equivalent to “hello” and walk right in. Their presumption that I take frequent and long naps during the day has bothered me for a long time. They must think that I am the laziest person around, taking all these long snoozes during the day. Why doesn’t this guy get up and do something like other people? The fact is that, at least some of the time that I’m alone in my room, I am doing something that I, at least,



A floor plan for a Maasai house

feel to be important. It turns out that their presumption of consummate laziness on my part is based on the Maasai way of doing things. Put simply, the realm of the Maasai woman is the house and the realm of the Maasai man is the great outdoors. Men don’t spend time inside their houses except at night when they have their evening meal, sit around the fire for a while and then go to sleep. Early in the morning, they are up and outside, seeing what is happening with their herd of cattle and goats. A man might go back inside to drink a gourd of milk, but even this often takes place outside. A man who spends time inside the house of his wife during the day is presumed to be sleeping and is designated a lazy lout. If he is sick of course, he can rest comfortably inside without fear of being talked about, otherwise he stays outside in the man’s realm. Women

don’t want their husbands hanging around inside the house. This is the place for women to hang out. Men need to stay outside where they belong.



This then explains why people think that I am sick or asleep when I spend time inside my house. The idea of a person alone quietly working at his desk is not in their tradition. A man can, from time to time, go off by himself to sit and sort things out, but it is not something that happens frequently and is normally done outside the house.

After writing this on my computer at my desk alone in my room, I went outside for a break. On opening my front door, a man sitting on the front porch said: “Oh, I have been waiting here to talk to you. I saw that you were sleeping and have been waiting for you to get up from your nap.”



A bed in the house

Dust Dust Dust

Here at Olbalbal on the edge of the Serengeti we are in the midst of the deep dry season. Most of the cattle have moved into the hills and mountains of the Ngorongoro highlands where there is still no grass to be found. Even the herds of sheep and goats that normally thrive on the particularly dry conditions of Olbalbal have been moved to places



where there is more fodder to be found. Here on the plains it is harder and harder to reach the widely scattered Maasai encampments for meetings and services. Getting there frequently requires four wheel drive to force one's way through the often two feet thick layer of dust. Visibility is limited and one needs to stop and wait for the great clouds of dust kicked up by the car to settle before moving on.

The Maasai keep one eye on the sky anxiously awaiting signs of the coming rains.

Sonjo Parish

Almost 50 years ago Fr. Gerry Kohler began the evangelization of the Sonjo people. He met with the men, women and their children all-together. This new initiative was directed to Fr. Gerry Kohler (left) and Fr. Vince Donovan (right) celebrate Mass for the people of the Maasai/Sonjo area of Loliondo. "Sonjo communities" as a whole, preparing them to be "Christian Sonjo Communities." I accompanied Gerry a couple of times and I remember Gerry walking out from his small house carrying the distinctive forked stick of a Sonjo elder and greeting the people in their own language. Gerry was working in Sonjo valley at the same time that Fr. Vince Donovan was making similar efforts in Maasai country. This new initiative of going directly to Maasai and Sonjo communities was the result of Vince Donovan's insights. His new way of doing mission signaled a dramatic departure from the old ways. Before Vince came along, much mission effort was directed at school children, often with little reference to their families at home.

Now after much time priests are taking up residence in Sonjo. Aside from a visit now and then by the priests of Loliondo, the nearest Maasai mission, little attention has been paid to the people of the Sonjo valley for over forty years. This lack of attention is hard to explain because in contrast, quite a lot of effort and focus has been directed at the Maasai people. Now three African priests of the Augustinian order have arrived to live in Sonjo. This development is long overdue and most welcome. Although Fr. Gerry has had to leave the missions because of health issues, I am sure that he is gratified that the work in Sonjo is now being stabilized and given new impetus, a work that he began so many years ago.

Last week also saw the celebration of 50 years of medical service of Wasso Hospital, located in the area of Loliondo on the Kenya border. Fr. Herbert Watschinger, a diocesan priest and medical doctor from Austria opened the hospital 50 years ago in cooperation with Fr. Tom Tunney and Fr. Dennis During. Fr. Durning later served for thirty years as our first Bishop of Arusha Diocese. Since many years, Fr. Pat Patton and his Flying Medical Service have provided clinics to the outlying areas of Loliondo every two weeks.



Map showing location of the Sonjo Valley



Fr. Gerry Kohler (left) and Fr. Vince Donovan (right) celebrate Mass for the people of the Maasai/Sonjo area of Loliondo.

Looking Back...

August 14th marked the celebration of Anniversaries here in the Province of Tanzania. Nine celebrated 25 years of Spiritan life, Renatus Assenga 25 years of priesthood, and 50 years of priesthood for me. Many Spiritans, relatives and friends gathered for the celebration at our Spiritan Center near Arusha. I traveled with Maasai from Olbalbal for the feast.



Fr. Ned offer some words of thanks



Olbalbal choir attended the celebration

VISION's - Year of Consecrated Life - survey of Catholics

In honor of the Catholic Church's Year of Consecrated Life (November 2014-February 2016), the recently published 2015 VISION Vocation Guide features a survey of Catholics' views on consecrated life.

With 2,030 respondents, the VISION 2015 survey captures the mood of Catholics of all ages and walks of life, including those discerning a religious vocation, members of religious communities, parish ministers, and Catholic parishioners. With 94 percent of all respondents reporting a positive view of consecrated life, they found the most attractive aspects of religious life to be "shared prayer and spirituality" and "service to others." Ninety-six percent reported they were optimistic about the future of consecrated life.

Among the things that respondents would change about consecrated life, the overwhelming majority thought that men and women in religious life should make themselves more visible to the public.

They also noted that the church should do more to promote religious life. One young woman said "The only way vocations are mentioned is if a parishioner brings it up. There seems to be a lack overall in knowledge on how to help men and women who are curious about their vocation." Most encouraging, says Br. Paul Bednarczyk, C.S.C., Executive Director of the National Religious Vocation Conference, "is that more than 70 percent of survey participants have invited someone to consider religious life. Ideally the promotion of vocations is the responsibility of the entire church, not only the clergy or religious themselves."