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PART I

GENERAL INTRODUCTION

1.1 SOME CONTEXTUAL ELEMENTS

In October 2009, SEDOS conducted a questionnaire among the General Councils of the Congregations who were its associated members. This questionnaire concerned the significant trends in today's world which were having an important impact on present missionary situations. The results of this vast questionnaire were published in the SEDOS review Vol.42, 1/2 (2010) pp. 45-47. This "General Introduction" is to a large extent inspired by these results and adapts them to our own situation. It is important, in fact, that while we are reflecting on our own Spiritan affairs, we always remain fully aware of the general context of the world and the Church.

1.1.1 GLOBAL TREND NO.1: A WORLD CONTROLLED BY ECONOMICS

The relentless desire of many nations to realise, at any price, "economic progress" of a capitalistic kind, has widened the gap between the rich and the poor, and also between "developed" countries and "developing" ones. Presently, it is to be noted, some emerging countries are rapidly joining those countries which up to now were considered rich. They have the same tendencies of only caring about their own interests and ignoring what needs to be done for the ecology and respect for creation. This has resulted in new forms of crime, violence and attacks on human rights (human trafficking, especially of women and children). One may also note the purchase of arable land in some African countries and Madagascar by other countries, to the detriment of the local farming population. There is as well the monopolising of land for the production of agro-fuels, which can also cause a rise in local food prices. Then there is the financial crisis which shook the markets in 2008 and which has been transformed into a solvency crisis of the public debt affecting numerous countries, particularly in Europe. The first victims of the various "austerity plans" are always the poorest individuals, groups or countries. This same uncontrolled economic exploitation of Nature has also resulted in the pollution of the environment and climate change which is threatening the whole planet. Moreover, in recent years, food production and its commercialisation are concentrated more and more in the hands of a few multi-national companies; according to some, this has also given rise to an increase in food prices. It is difficult to see at this stage what will become of the movement of the "Indignant", which rose up after the SEDOS questionnaire. This is a movement which denounces basic injustices in our world and could give encouragement to a multitude of small groups which for a long time have been making the same criticisms.

This first global tendency is a challenge for the mission of the Church as "diakonia" and it draws us to work for JPIC and to create a healthy world for the present and future generations. It directly inspired the theme for the Second Synod for Africa: "At the service of reconciliation, of justice and of peace" (October 2009).

At the Congregational level one can quote our renewed efforts in JPIC (see the report on this in the following pages) and our involvement in VIVAT. We need to mention our own growing difficulties to come to a greater equality between our circumscriptions, our communities and confreres in the same circumscription. Can a religious family put up for much longer with the serious differences in access to resources which are seen between circumscriptions? Since 2004 have we made any progress in realising solidarity between circum-

scriptions or between communities or confreres of the same circumscription? In this area particular to us Spiritans, as in the wider global context, we need to resist pointing to one single cause for all these ills, and look more deeply at the idea of “co-responsibility”.

1.1.2 GLOBAL TREND NO. 2: A MORE MULTICULTURAL WORLD

Migrations within countries and between countries have a double influence: in nearly all the developed countries, people are moving in greater or lesser degrees, from the rural areas to the cities, usually at a much faster rate than foreseen by governments; as well as this, people of different classes, cultures and religions are living together in urban areas without having been prepared to face up to the tensions arising from such multiculturalism. More and more, people are living in a multi-religious context, in the same social group and sometimes even within the same family. At the same time as this coming together of different cultures and religions, there is a growth in fundamentalism, that is, of sectarian attitudes of superiority, inflexibility and intolerance, accompanied by the total impossibility of dialogue (such fundamentalism is found among Muslims, Christians, Hindus and certain societies...). From this arises the wish to impose a “faith” on others.

This impels the Church to emphasise its service of “*koinonia*” in promoting intercultural and inter-religious dialogue. The latest Assisi Meeting (in October 2011) for Peace is a result of this. In countries affected by war, the ministry of reconciliation helps to overcome these difficulties.

In the Congregation we are more and more sensitive to the mission of reconciliation which must characterise our commitments. Numerous dioceses in the North call on us for specific ministries in the area of reconciliation (in mixed race parishes, in communities of migrants from different countries etc...). On the world level, the Durban meeting of 2007 allowed us to take stock of our work among refugees, migrants and displaced people. There are circumscriptions and international communities whose mission project is clearly defined by such work. We are very happy to see the creation of centres for dialogue, initiatives for a truly ecumenical mission and many other such initiatives. We Spiritans however, must continue to ask ourselves if we also respect those of other faiths, if we also are people of dialogue. How can we improve the formation of our young candidates in the spirit and practice of such dialogue? Attitudes of sticking together in national or tribal groups must also be deplored. While real efforts are being made to remain present and active in disadvantaged rural environments and among marginalised peoples, there is also a certain preference noted on the part of some confreres for missions in the cities rather than in the rural areas and a certain reluctance to adapt to the needs of the urban areas, in particular those of the youth.

1.1.3 GLOBAL TREND NO. 3: IN A WORLD AT THE SAME TIME “GLOBALISED” AND “DIFFERENTIATED” A NEW PLACE FOR THE “RELIGIOUS”

Nowadays, everywhere and at all times, you can have access to electronic and audiovisual “cyber-space” thanks to progress in the means of social communications. This cyber-space allows the expression of ideas and systems of differing values, as much as in the civil domain as in the religious. While secularisation is seen as being in progress, religious renewal, from militant fundamentalism to all-embracing syncretism (for example New Age), appears as a surprising counter-current. Thus religion is coming back as a powerful cultural or political force. In second place, cyber-space allows post modernity to challenge the cosmopolitan spirit of the western secular world. The style of life and the mentality of the urbanised youths around the world, with their values of the present moment (“the future is now”), pleasure and the uniqueness and liberty of each indi-

vidual, are opposed to the progress of knowledge and the nation. This “immediatism” makes a long-term eschatological vision very difficult and affects also the possibility of an enduring commitment in the kind of life proposed by the Congregation.

For the mission of the Church as “kerygma”, this trend impels us to go beyond ecumenism and inter-religious dialogue in order to get involved in inter-generational dialogue with post-modern youth who are estranged from institutional religions. This trend also impels us to undertake a “new evangelisation”, principally through evangelisers whose lives are fully consistent with the message they proclaim.

The Congregation is indisputably living through the effects of this third global trend: importance of the means of social communications (some efforts have been made to master and use these means and techniques better, but there is still a lot that can be done); our renewed commitments working with youth (formal and informal education); a new awareness of the riches of our Spiritan spirituality helping us to share more and by all means possible respond to the spiritual thirst of our times; conflicts within our communities between the older and the younger generations; our inappropriate use sometimes, of the new means of communications...

1.1.4 GOLBAL TREND NO. 4: A NEW DISTRIBUTION OF THE WORLD POPULATION AND RELIGIONS

While the Catholic population becomes concentrated more and more in the South (since 2000 65% of Catholics live here) Islam is spreading in Europe and North America. This last movement is due more to immigration and to natural demographic growth rather than militant proselytism.

For the Church, which is losing a large number of its youth for diverse reasons (consumerism, secularisation, scandals in the Church, lack of renewal and of catechesis etc..) the indications are that mission begins at home and in the family, the natural places for the transmission of the faith.

The Congregation is also being affected by this great movement in the sense that, demographically, the most numerous Spiritan groups are found more and more in the South, while the fruits of our recent implantations in the East are awaited. But have we realised what this change means for us? In the case of initial formation, are we ready to leave the old trodden paths in order to respond more effectively to the formation needs of young people coming from the “South” (in terms of finance, formators, programmes...)? At the same time, we still need to be present to the youth of the “North” who are looking for a meaning to their lives and often do have a certain experience of the faith. We are also faced more and more with questions arising from closeness to Islam, and this is not only in countries which have a Muslim majority.

1.1.5 GOLBAL TREND NO. 5: A BETTER AWARENESS OF THE DIGNITY AND ROLE OF WOMEN IN THE WORLD AND IN THE CHURCH

The present women's' liberation movement can be seen as resulting from several factors: urbanisation, mediatisation (the impact of the mass media), progress in access to education, women present in the working-place. All these have profoundly changed the place of women in our societies and given rise to greater aspirations for true “equality”.

For the Church, the ordination of women is still a very controversial issue. However, mission as “koinonia” calls us to find new ways of sharing, in co-responsibility, the service of leadership with women and also with the laity and members of other religious congregations.

Does this fourth trend have any impact on our Congregation? Yes, in many areas (parishes, schools, chaplaincies etc...) and in particular with regard to lay associates, many of whom are women. We feel the need also for a wider reflection on ministry in the Church as well as a new vision of authority and of leadership, as much in our circumscriptions and communities as in our parishes and the works confided to us. We are always looking for ways to promote collaborative ministry, as we were encouraged to do by the Maynooth General Chapter. The difficulty in promoting the vocation of brothers, which in the course of the last years we have not been able to overcome, is rooted perhaps in this abiding "inegalitarianism" which sees men as more important than women, clerics more important than laity, 'fathers' more important than 'brothers'.

1.1.6 OTHER TRENDS

As well as these five trends enumerated in the SEDOS study, others could be mentioned which have their repercussions and challenges for the Congregation:

- a) "The Arab spring": with aspirations to greater justice, democracy and well-being. It is a generalised movement, unforeseen, still going on, with no apparent link to religion...to which can be linked the "Indignant" movement, with different demonstrations in different capital cities against regimes already in place. There is here a desire for greater dignity, more democracy and more solidarity. Within our own Congregation as within the Church itself, we cannot remain aloof to such movements and aspirations. Can we detect similar aspirations within our Congregation and within the Church?
- b) Effects of the paedophile crisis: serious criticisms have come upon the Church because of paedophile priests and religious and failures in the way bishops have handled these matters in the past; have we not seen the Church, more than any other institution, lose its standing in civil society because of the vast movement this crisis has brought about? We are only just beginning to see the effects of this movement and draw from it some conclusions, not only with regard to integrity in sexual matters, but also in economic and financial ones. Numerous circumscription chapters have taken significant steps to ensure that confreres involved in serious misconduct, either in the sexual or financial sphere, do not go unpunished.

"The problem with the clergy in recent years is that they have remained stuck in the ideas of the past. The world has changed and our human enemies are busy repositioning their artillery in new places to suit today, while we cling on to what has gone before! We must catch up with them, whilst always holding on to the spirit of the Gospel. We must attack this artillery in its new positions and not go looking for it in places where it is no longer to be found.

Wanting to cling onto the old days and sticking to the customs and spirit of bygone times will make our efforts worthless and the enemy will reinforce itself in the new order. So let us welcome the new ways with openness and simplicity, bringing to them the spirit of the Gospel. In this way, we shall sanctify the world and the world will join itself to us".

From a letter of 20th March 1848 of Francis Libermann to Mr. Gamon, a Sulpician friend, after the Paris Revolution of 1848. The letter is quoted in the Spiritan Anthology (English translation) on pages 153-154.

PART II

THE ANIMATION OF THE CONGREGATION

2.1 SPIRITAN SPIRITUALITY AND PUBLICATIONS

With the preparatory document “Authentically living our Spiritan charism today” and the slogan “Faithful to the gift entrusted to us”, the 2004 General Chapter at Torre d’Aguilha became a spiritual process that eventually produced a text on the “Spiritual Renewal of the Congregation” along with other texts which were all strongly marked by the thirst for spiritual renewal. The 2004 General Chapter made concrete requests that were to help make the Spiritan charism alive and to be transmitted to future generations (1.3.2). It saw the need to prepare a new generation of specialists in Spiritan Spirituality (1.3.3), organize short courses for formators (1.3.4), provide confreres with elements of Spiritan formation (4.7), develop the proposed centre for Spiritan spirituality and history at Duquesne University (5.2), and ensure the availability of necessary resources in Spiritan spirituality and history to directors of novices (6.15; 6.19).

2.1.1 CENTRE FOR SPIRITAN STUDIES (CSS)

Amongst the first things the General Council did was to pursue the discussion that had already started with Duquesne University and the then USA East Province in 2003 to establish the **Centre for Spiritan Studies (CSS)** at Duquesne University. The General Council believed that the creation of this Centre responded to the need for spiritual renewal of the Congregation as articulated by the last General Chapter and so saw in it the machinery that could help respond to this need. John Fogarty was appointed the first Director and a Spiritan Advisory Board with members chosen from different geographical regions of the Congregation was established to work with him. The inaugural meeting was held at the Mother House (Paris) in 2006. This place was specifically chosen in order to create a spiritual link with the beginnings of our history as a Congregation.

CSS Library Resource

The Centre for Spiritan Studies’ library resource has been created at a designated place at the Duquesne University library. This library has in stock a collection of Spiritan works. In the hope of increasing access to Spiritan material, requests that an inventory be made of books of Spiritan interest were sent out to Spiritan circumscriptions worldwide. This has not worked out as well as it was intended.

The CSS website has also been inserted within the overall Duquesne template (<http://www.duq.edu/library>). The site contains a vast collection of digitized Spiritan works (including *Notes et Document*, *General Bulletin*, *Spiritan Papers*, *Spiritan Horizon*, etc.). It is needless to say that this is a mine of Spiritan materials that confreres are yet to exploit. A special publication of the CSS is the *Spiritan Horizons*. This is an internationally recognized annual journal in English combining scholarly articles with articles based on the lived reality today. The most recent issue (No. 5 Fall 2010) includes an article describing the efforts being made to create a Spiritan digital library.

2.1.2 SPIRITAN ANTHOLOGY

The General Chapter of Maynooth in 1998 already mentioned work on a Spiritan Anthology. It was not until June 2008 when it was first published in French. This work, largely under the responsibility of Fr. Christian de Mare, has its roots in many confreres who had contributed to making the writings and spirituality of our founders available. The CSS gave the final push to get the work done. The Anthology has since been translated into Portuguese and English. Work on a second volume is on course. It will include selected writings from other Spiritan ancestors notably Blessed Jacques Laval and Blessed Daniel Brottier. It is hoped that the anthology of Spiritan writings would be part of the basic reference books in the personal library of each Spiritan. Work of a similar kind and of multiple volumes has been done in Spanish. Between the Spiritan collection on the CSS Website of Duquesne University and the published Spiritan Anthology, every confrere and associate has at our disposal enough primary material for our spiritual edification.

2.1.3 INFORMATION DOCUMENTATION / ANIMA UNA

To respond to the thirst for Spiritan spirituality, the General Council published *Living Spiritan Spirituality* (I/D No. 60, February 2007) in the form of Information Documentation (I/D). It was eventually felt that as a tool for on-going formation and animation, the name "Information Documentation" did not reflect the content of the production. Most of the work included in this series was neither in the order of information nor documentation. The name I/D was therefore changed to *Anima Una* - to reinforce our sense of belonging to the one Spiritan Family and our personal responsibility as agents of evangelization for on-going formation.

We dedicated the first publication of *Anima Una* to a reflection on the evangelical counsel of poverty, *Living the Vow of Poverty Today* (No. 61, December 2008). The next publication in this series, *Building On Rock* (No. 62, March 2009), was a collection of the opinions and ideas expressed at the Enlarged General Council held in Ariccia in 2008. This was to make the fruits of Ariccia available to all confreres and associates. The publication on obedience completed the reflection on the evangelical counsels. *Love that is Genuine* devoted to the vow of chastity was the first in this series of reflection on the vows.

2.1.4 SPIRITAN LIFE

Spiritan Life is another instrument for our on-going formation and animation through the sharing of experiences of confreres in ministry, reflection on these experiences, and the demands of mission today. No. 15 of January 2006 brought together testimonies of lived experiences of confreres at the 2004 General Chapter. The purpose of this publication was to help confreres especially those who were not present at the Chapter appreciate the Chapter decisions.

This was followed by *Spiritans in Aids and Health Ministries* (No 16, September 2007). This publication uncovered the vast involvement of confreres in this ministry and helped us appreciate health ministry as part of our Spiritan ministry with the poor and abandoned.

Spiritan Ministry with Refugees, Displaced peoples and Asylum Seekers (No 17, April 2008) brought together reflections shared at the meeting of Spiritans involved in ministry with the displaced at the Glenmore Pastoral Centre in Durban, South Africa in April 2007).

The next issue of *Spiritan Life* was *Spiritan Brothers* (No 18, August 2009). It brought together the story of the Brothers and what it means to be a Brother in the Congregation. This publication particularly called attention to be aware that we can be “totally absorbed by a clerical function and lose the heart of what it means to be Spiritan” (see Introduction).

Spiritan Mission and the Integrity of Creation (No. 19, May 2010) was the next to be published in the series. The 2004 General Chapter stated the importance of working for the integrity of creation as part of our mission as Spiritans.

2.1.5 FORMATION MATTERS

The Centre for Spiritan Studies collaborates with the Formation Commission of the General Council on questions concerning Spiritan formation. After some initial organizational hurdles, the first programme for the formation of formators in Spiritan spirituality took place in Zimbabwe for confreres in the circumscriptions of South Central Africa. This course was offered in English. It is planned that the next course will be in two different places, one in French the other in Portuguese. A team has completed work on the programme of Spiritan formation in the Novitiate. This programme will be included in the revised *Guide for Spiritan Formation*. Another programme, “Spiritan Spirituality for Post-Novitiate”, is also under composition.

The 1992 General Chapter reflected on contemporary formation for mission and asked that “justice issues would also pervade all of theology as they are everywhere present in mission” (36.2.4). The 2004 General Chapter made similar reflection when it said that “particular attention will be given to the social sciences and to a model of theology that is mediated by the social analysis and cultural anthropology” (2.13). This no doubt requires an ability to read reality and discern what action to take. The reflection at the Enlarged General Council at Ariccia in 2008 led the General Council to decide that a distance learning programme in JPIC be provided to Spiritans in initial formation and beyond. This programme has been established at Duquesne University through the instrumentality of John Kilcrann.

2.1.6 CAUSES OF OUR FOUNDERS AND ANCESTORS

Fr. Jean-Jacques Bøeglin was named the General Postulator of all the causes of confreres introduced by the Congregation in 2002. He is assisted by Fr. Bede Ukwuije as vice-postulator for the cause of Libermann in Nigeria and Fr. Jean Savoie as vice-postulator of the causes of Poullart des Places and Francis Libermann in France. Fr. Jean Savoie was already the postulator for the diocesan inquiry of Poullart des Places in the Archdiocese of Paris. The Holy Rosary Sisters also named Fr. Jean-Jacques Bøeglin as the postulator for the cause of Bishop Shanahan.

The Congregation of the Holy Spirit is presently the author of four causes all presented to the Congregation for the Causes of Saints in Rome.

1. Claude Francois Poullart des Places: The diocesan inquiry has closed and dossier was presented to Rome on 16th November 2005. Further details required were submitted on 16th February 2008. The decree of validity of the diocesan inquiry was signed on 24th May 2008. On the feast of the Immaculate Heart of Mary (12th June 2010), the “positio” in view of the recognition of the virtues of Poullart de Places was established by the Congregation for the Causes of Saints. We are waiting that it be read and eventually completed and then presented to the experts and the Cardinals.

2. Venerable Francis Mary-Paul Libermann: Decree on the heroicity of virtues was established on 19th June 1910. We await the miracle for the beatification.
3. Blessed Jacques Desire Laval: Beatified on 29th April 1979 by Pope Jean-Paul II. We await a miracle for his canonization.
4. Blessed Daniel Brottier: Beatified on 25th November 1984 by Pope Jean-Paul II. We await the miracle for his canonization.
5. Bishop Joseph Shanahan: The Congregation of the Missionary Sisters of the Holy Rosary is the author of the cause of their founder, Bishop Shanahan. The diocesan inquiry is still on course in Dublin.

This is where we are at as on 24th June 2011. Prayers are needed to move these causes forward.

2.2 FORMATION

2.2.1 WORK METHOD

2.2.1.1 Work of the Formation Commission: With a view to greater effectiveness, the General Council has formed a “Formation Commission”, composed of four members – Philip Massawe, who is the Formation Coordinator, John Kwofie, John Kingston and Christian Berton.

This commission saw as its role the studying of the different files or the preparation of documents, before presenting them to the entire General Council for a decision to be taken or for final adoption.

It should be noted that the Co-ordinator's role was not limited simply to the preparation of the commission's work. In addition, he had to monitor the development of formation in the different circumscriptions – the number of students, of formators, of professors. Sometimes, the information statistics do not reach us. He also co-ordinated the preparation of the Formators' meeting in Nairobi and he also takes his part in the visitation of the formation communities.

2.2.1.2 Links between the Commissions (JPIC, Spirituality): Spiritan formation covers a vast area. It maintains close links with other areas of our Spiritan life, such as Spiritan spirituality and JPIC. Accordingly, many different questions were co-ordinated by the CSS (Centre for Spiritan Spirituality) at Duquesne University. Moreover, the introduction of distance learning in the whole area of JPIC at formation level has implications for both JPIC and for formation.

2.2.1.3 Visitation of Formation Communities: The General Council has undertaken a systematic visitation of the formation communities in the Congregation. Some communities have received several visits. A sufficiently long period of time is devoted to this so that all the students and all the formators can meet the visitors and the life of the community can be evaluated. A report, accompanied by recommendations, is drawn up after each visit and this is forwarded to the Superior of the Circumscription.

These visits have a two-fold importance:

- On one hand, the visits allow the members of the General Council to come to a better understanding of the lived realities of the various circumscriptions with regard to initial formation.
- On the other hand, the visits allow the confreres of the circumscription to take stock of the situation with an observer from outside the circumscription, and sometimes, to revisit, with the observer, specific documents concerning formation (SRL, General Chapters, documents published by the General Council and the Guide for Spiritan Formation).

The Circumscriptions have shown a very real interest in the report drawn up by the Visitors and have taken decisions to implement the recommendations contained in the report. However, from some circumscriptions there has been no reaction.

2.2.1.4 Meeting with Formators from the Unions of Circumscriptions: The Unions of Circumscriptions have drawn up written charts which help them to envisage the necessary follow-through of formation in common. The Formation Coordinator or the General Councillors have frequently participated in meetings of Formators, and have helped them to reflect on the implementation of the General Chapter.

2.2.2 STAGES OF THE WORK

2.2.2.1 From Torre d'Aguilha to Ariccia: One of the orientations of the Torre d'Aguilha Chapter had to do with the centralisation of Second Cycle studies. The General Council presented a feasibility study on this centralisation. The Enlarged General Council of 2008 expressed a desire that Second Cycle studies be regrouped according to the Union of Circumscriptions (cf. Building on the Rock, "Anima Una", No. 62, 3.3.2).

The Formation Commission also undertook another task – the presentation of the Guide for Spiritan Formation. In fact, since 1997, a certain number of both Chapters and Enlarged Councils had had come up with significant contributions which needed to be included in the Guide for Spiritan Formation. In addition, other facets of formation had been studied more closely, such as discernment, the role of formators, specialised formation, etc.

2.2.2.2 Nairobi Meeting (July 2010): In response to a wish expressed at Torre d'Aguilha 6,18, formators representing all the Unions of Circumscriptions of the Congregation came together for a meeting. This meeting concentrated principally on Initial Formation. This meeting included a session of reflection on certain themes concerning formation, the training of the formators who were present, and the revision of the draft of the new edition of GFS. The meeting resulted in the drawing-up of 13 documents which will both facilitate further reflection and which will draw attention to the needs of Initial Formation. These documents will be included in the dossier for the Bagamoyo Capitulants.

2.2.3 ASPECTS OF FORMATION

2.2.3.1 Initial Formation: We have more than 800 candidates for the Spiritan life in Initial Formation. This stage is a source of constant concern for the majority of the Circumscriptions. In an effort to help the Superiors and the Formators, the General Council (in 2011) published a Common Programme for Novitiates (cf. TA 6.12) and a JPIC Programme for the stage of formation which follows the Novitiate. The Council made dis-

tance-learning programme on JPIC available to confreres. A few remarks will help to fill out our discussions.

There are differences in the various formation courses. In some circumstances, the stage preceding the Novitiate includes a philosophy cycle of 4 years, in others 2 years. It seems that all the circumscriptions tend to place the Novitiate after Philosophy.

The Overseas Training Programme needs greater clarification in many circumscriptions.

We still lack formators who have been trained for accompaniment and discernment. The efforts already made in this area by circumscriptions deserve credit, but there remains a great deal yet to be done. Specialised studies do not of themselves make a good formulator. A document which was published on 2/10/2007 (CG/09/07) gives directives concerning the training of formators.

In general there is insufficient finance. The annual distribution of the *Cor Unum* fund is an impressive display of the solidarity of the entire Congregation. But this grant is not simply meant to meet the entire budget of the circumscriptions as regards formation.

It is up to each circumscription to adapt the number of candidates to the funds available for their upkeep.

2.2.3.2 Ongoing Formation: There is a lot to be done in this area and the General Council has opened the way to many initiatives. In particular, the General Council has made access to improved spiritual resourcing possible (Anthology, reflections on Spiritan spirituality and on the vows in “Anima Una”). There has not been a systematic series of courses on the Spiritan charism in the larger areas of the Congregation even though this was requested by TA 6.14. However, recent initiatives have indicated the road to follow, for example, the meeting in Harare in August 2011, which was directed at English-speaking formators and aimed at giving them a better formation in Spiritan spirituality. There will be opportunities to organise similar meetings in the three official languages of the Congregation. Other initiatives have been taken within the circumscriptions themselves in different areas. Finally, many superiors have set up meetings for confreres on mission appointment.

2.2.3.3 Specialised Formation: The General Council has sought to draw a distinction between “ongoing formation” and “specialised formation”, because two different approaches are required. In February 2010, the General Council published a document on specialised formation (CG10/01) in order to better clarify this area, so important for the service of mission. In fact, some confreres are undertaking lengthy specialised formation without having received the authorization of their superiors. The document is also intended to help superiors towards discernment in this area.

The publication of the Guide for Spiritan Formation takes these three aspects of Spiritan formation into account and integrates material from documents already published. It will be up to the Chapter to adopt it (cf. SRL 215.1),

2.2.4 TOWARDS THE FUTURE

2.2.4.1 Quality of Formation: It is recognised that the quality of our missionary undertakings depends, among other things, on the quality of formation in all its aspects – initial, ongoing and specialised. But we are constantly experiencing difficulty in trying to

strike a right balance between academic or professional requirements and the specificity of Spiritan formation that we wish to offer.

2.2.4.2 Quality of Discernment: Another area of reflection has to do with the quality of discernment. Despite the efforts undertaken by the various circumscriptions, an insufficient number of formators are in a position to accompany candidates in initial formation. Frequently, those involved in this task are holding down other jobs and this does not allow them to ensure them to see the process through to its completion and to exercise a good level of discernment. Too many confreres, in the first years of their missionary appointment, display signs of unease which has an impact on all that they do. This compels us to go further on the path of discernment.

2.2.4.3 Role of the General Council: The role of the General Council is frequently alluded to with relation to formation. It fulfils this particular aspect of its role in various ways:

- By giving its assent to orientations for formation which have been adopted by Circumscriptions (cf. SRL 105). This is seen especially in the adoption of Chapter texts or the plans drawn up by the Unions of Circumscriptions. However, in certain cases it is important that the General Council be consulted before important changes are put in place.
- By giving its views on those responsible in the formation communities (an orientation given by the Extended Council of 2008), Cf. Anima Una 62, 3.3.3). Should this be introduced into SRL?
- By organising the Cor Unum collection and by overseeing its distribution to circumscriptions who have requested help.

Should the General Council be given a broader role in the whole area of formation? If the answer to this is “yes”, what supplementary resources in both personnel and resources will be given to it?

2.3 BROTHERS IN THE CONGREGATION

Following on the 2004 General Chapter at Torre d’Aguilha, Portugal, the General Council, inspired by the impassioned appeal of Brother Joseph Mba and guided by numbers 6.15 and 6.16 of the chapter documents, started trying to bring new life to the vocation of brother within the general Spiritan vocation.

2.3.1 FIRST LETTER TO MEMBERS

To this end a letter was written to the whole Congregation on March 19th, 2006 (Compendium of GC Docs. GC/06/04). The point was made that among the long list of ministries undertaken by Spiritans, very few require that the Spiritan involved be an ordained priest. Some unenlightened members of the Congregation hold on to the opposite perception. Our purpose was to begin a dialogue with the membership of the Congregation in order to see where things were at in relation to the issue with a view to moving forward together on it. The main question was how it had come to pass that in a congregation with almost 3000 members there were only 187 brothers at that moment. Another concern at that time was the apparent absence of any promotion of the brother vocation in the vocation animation literature of the circumscriptions.

2.3.2 REPLIES AND SECOND LETTER

We received about 20 replies to this letter from people who were obviously intensely interested. Based on the responses we received we wrote a second letter to the whole membership on January 2nd 2007 (Compendium of GC docs. GC/07/01). It included a synthesis of 28 suggestions from the responses. We asked for reactions to these suggestions and many members replied.

2.3.3 ARICCIA 2008

The responses to the second letter were used to prepare the reflection on the Brother vocation at the enlarged General Council held at Ariccia in 2008. The results of the reflection on the Spiritan brother vocation were published in *Anima Una* number 62 called *Building on Rock* (3.2.1). A historical work on the vocation of brother by Brother Carmo Gomes was presented at the EGC in which it is demonstrated that the first time Libermann sent men on mission to Africa in collaboration with Bishop Edward Barron he discovered that mission required the presence of brothers in the team. The EGC made some suggestions about how to move forward and revive the vocation. The reflection groups insisted that the brother is like any other Spiritan at the heart of the Spiritan mission which is the mission of the Church. The EGC called not only for the vocation to be made known but also for a study of the brothers in the Congregation of a scientific nature and not just anecdotal material of which there is some. This could be a challenge for some of our historians as it has yet to be done. In general the EGC reaffirmed the commitment and the guidelines of TA 6.15 and 6.16 while also insisting on the equality of all members and the need to avoid anything that would give the impression of classes in the Congregation.

2.3.4 'SPIRITAN LIFE'

In August 2009 we published an issue of *Spiritan Life* (no. 18) dedicated to the Spiritan Brothers. It was composed of the work mentioned above by Br. Carmo and a series of articles written by brothers giving witness to their fascinating lives as Spiritans (some have since died after very long missionary lives). While the heroism of the past and present is in evidence the mistakes are also mentioned and the challenges still facing us as well as some recommendations distilled from long experience as from the Group in Pakistan.

2.3.5 PROGRESS

It is time to ask ourselves how much progress has been made in the revitalization of the brother vocation since the chapter of 2004. Some positive things have happened.

- The brother vocation has come to be mentioned in leaflets and Spiritan publications and is no longer a light hidden under a bushel.
- In circumscription chapters concern for and proposals to promote this vocation are very frequently present now and this appears in the documents of those chapters.
- In some circumscriptions some young Spiritans are opting to become brothers.

A revolution has not taken place but at least things seem to be moving in the right direction and the balance between the Spiritan priest and the Spiritan brother has begun to be restored even if there is a long way to go.

2.3.6 BARRIERS TO PROGRESS AND CHALLENGES AHEAD

In the booklet launching the second consultation in preparation for the General Chapter of 2012 (Towards the 20th General Chapter CSSp) in no. 1.1 of the section on *Spiritans identity and Vocation* concerns are raised again about how little has happened since the 2004 general chapter (vocation not well known, difficulty of living as a brother in some contexts, vocations to the brotherhood have not increased in our circumscriptions, priests are still holding on to works that can be done by brothers). Positive suggestions are also made (Brothers to be trained professionally for the mission of the congregation; responsibility at the highest level in their service of the congregation; brothers must be assigned works congruent with their professional training).

Elsewhere in the preparation for the chapter members highlight some phenomena which are appearing in the members of the congregation now and militate against Spiritans becoming brothers as well as causing other serious problems for the Congregation;

- **‘Diocesanisation’:** Some confreres identify more with the role of parish clergy and belonging to the diocese, than their identity as Spiritans, religious missionaries. Some circumscription superiors imbued with this mentality cannot even imagine what a brother could work at in ministry.
- **Individualism:** Individualism militates directly against our religious life and especially community life which according to the Rule of Life is essential to us.
- **Careerism:** Incidences of careerism are now common where a confrere works at his own personal development with little interest in the common project except insofar as it can serve his needs.
- The quest for power, money and prestige is quite evident in the behaviour of some Spiritans.

The above items suggest that we have a lot of work to do to put our house in order if we want to develop in the Congregation a climate that will favour the flourishing of the brother vocation once again.

2.4 LAY SPIRTANS/LAY ASSOCIATES

In SRL 21 and 24.2 appears the concept of “**Spiritans missionary family**”. This concept gives rise to associates and fellow-workers, people who take on fixed engagement in our apostolate and in our spirituality. These people are not to be confused with temporary or occasional fellow workers, nor with those who may work with us without any relationship with our “family”. This sort of initiative has become recognized and stable in several of our circumscriptions. General chapters from 1968 on have been in favour of it. SRL 24.3 when it deals with them doesn’t make clear either their status or the way in which they are attached to the Congregation. The Rule leaves things open for various experiments and for the experiments to mature. (Cf. A Handbook for the SRL, pg. 29). Is this the time for an evaluation?

See also the introduction of Instrumentum Laboris – Annex on Lay Spiritans/Lay Associates.

2.4.1 ALREADY ATTAINED: "SPIRITAN LAITY ARE A BRANCH OF THE SPIRITAN TREE" (T.A.11.2)

Lay Spiritans at Torre d'Aguilha, 2004, expressed themselves in this way: "*we are not at the end of a journey of reflection about our identity and our place in the heart of the Congregation*". The way in which we journey together, shows us that new forms of deeper relations will emerge, that will demand new structures to animate something new that the Spirit will offer. In our Congregation, particularly in the *mission ad extra*, there are communities of consecrated and lay that share life and a common project. The testimonies indicate that openness and acceptance of these communities is a witness and a "gift" for all. There are consecrated men that testify that sharing with lay people has revitalized their vocation and commitment to the religious life.

2.4.2 CURRENT SITUATION IN UNIONS

- **UCNAC - North America + Caribbean.** Long tradition in Canada and TransCanada. There are formation programmes and directories. Meetings are held yearly at Union level.
- **UCAL - Latin America.** Brazil has 7 groups. These groups had their first national congress. They have a formation programme and are preparing a guide. The other circumscriptions allow the principle but nothing concrete has been established. They speak only of Lay Spiritans; no talk re the question of a contract.
- **UCOI - Indian Ocean.** In Madagascar, there are Spiritan Fraternities and Lay Associates. In Mauritius, there are Lay Associates with a guide and a formation programme. In Reunion there are "Fraternités Spiritaines".
- **UCEAS - Asia.** Lay Associates in the form of Spiritan Friends; No formal contract but each circumscription develops groups that want to share our spirituality, charism and mission.
- **OCEANIA.** There are Lay Associates who have made a commitment and who share Spiritan life. Some have gone on mission in Papua New Guinea;
- **UCE - Europe.** Almost all the circumscriptions have a commitment with the laity, but the differences are great: Spiritan Fraternities, Spiritan Families, Young Spiritans, Lay Spiritans, Lay Associates...
- **UCSCA - South Central Africa.** They are about to take on what they call *Spiritan Friends*. The question is foreseen in the chapter documents, but only as a hope for the future.
- **UCN - Nigeria.** In Nigeria there is the *Vocation Movement* which is a group of people interested in the Spiritans and that supports their work and mission.
- **UCEAF - East Africa.** In Uganda they began with a group of *Spiritan Friends*, most of them exercising a profession; in Kenya there Spiritan Associates; 3 men who are employed at the same time.
- **UCWA - West Africa.** In Ghana there is *Spiritan Friends* – men and women interested in the Spiritan charism (*Spiritan Choral Group*).
- **UCSAC - Central Africa.** There are *Fraternités Spiritaines*.

2.4.3 ECG/ARICCIA-2008 (Cf. ANIMA UNA - 62, 3.4.).

2.4.3.1. A Questionnaire

A questionnaire about Lay Spiritans, dated November 15th 2007, was sent to Superiors along with a letter. Sixteen circumscriptions replied to the questionnaire.

2.4.3.1.1 From the debate during EGC 2008 it became clear, once more, that the presence and participation of the laity in Spiritan life is part of the patrimony of the Congregation. It is a richness marked by reciprocity in giving and receiving and by the diversity of its expressions. Lay Spiritans participated as invitees in the last three General Chapters. The acceptance on the part of confreres and of our communities of "*Lay Spiritans as a branch of the Spiritan tree*" does not seem to have met with significant disagreement.

2.4.3.1.2 There is a multiplicity of forms of association within the life of the Congregation, diversity with regard to formation programs and deepening of spirituality, relationship with the communities and participation in concrete missionary programs.

2.4.3.1.3 One evident discovery is that it is, primarily, the older circumscriptions that are involved in this partnership with lay people in various forms. However, the General Council, through its contacts, knows that new experiences are taking place in various younger circumscriptions but these did not respond to the questionnaire, apart from some exceptions.

2.4.3.1.4 Torre d'Aguilha (11.2.) recognizes, and the questionnaire confirms, that there are different levels of belonging to the "Spiritans Family", depending on the lay person's spiritual closeness and missionary commitment. If to this diversity we add the different terminology used we understand how difficult it is to classify the results or even to draw conclusions.

2.4.3.1.5 Names and numbers do not always point to the same reality except in the case of Lay Associates, that is, those who have a signed contract with the circumscriptions. But even then, there are lay people with a signed pledge (not a contract) and who do not consider themselves to be, and really are not, Lay Associates. There are circumscriptions which really have Lay Associates with a formation program and assignment to a mission but without a written contract. Others have all the requisites of Lay Associates but do not accept that term, preferring Lay Spiritans. Others think that to speak of Lay Spiritans is to usurp the status of Spiritan Brothers.

2.4.3.2 Echoes and Some Other Concerns Expressed

At present, concerning Laity in the Congregation, we have on the one hand a valuable inheritance, and on the other a diversity of understandings that somehow need to be brought together. In fact from the EGC we got more material for reflection rather than clear orientations.

2.4.3.2.1 Presently we have 105 Lay Associates registered at the General Secretariat who have a written contract with their circumscription. Many Spiritan Professed and Lay Spiritans do not feel comfortable with the fact that the great richness and diversity of lay people sharing in the life and mission of the Congregation, is reduced to this

number. On the other hand some would say that we should not be hindered by this diversity of forms of association, but only take into consideration what is foreseen in SRL 24.3, that is, a specific closer personal bond between individuals and the Congregation, through the local circumscription. But immediately a good number of people will object to this, saying that it is very unjust to alienate dozens of people, who have for many years experienced the Spiritan tradition and charism, and have spiritual links with its mission. Collaborators without such a relationship could ask whether their manner of collaboration is somehow less valued than those with «contract of association». Torre d'Aguilha/2004, (see Documents - No. 11), made a sort of compromise in order to take into account various forms of lay association with the Congregation and the reality of the Lay associated, linked with a formal written contract.

2.4.3.2.2 To present a Guide of Association to the Congregation, recognizing officially as authentically Spiritan, the multiple and varied ways in which so many lay people have been linked with the Congregation for so many years. This should be included in the Directory for the Organization of the Congregation and/or SRL. Others would say: it is still too early to come out with a General Directory as we are still not clear what we are talking about...; it is better to allow circumscriptions to develop their groups, otherwise we may be stifling the Spirit.

2.4.3.2.3 To look at the legal and canonical implications of having Associates. There have always been various groups linked to our Congregation and inspired by our spirituality. We need now clarity on a crucial point: can a lay person be a member of the Congregation without making profession? The Spiritan Rule of Life will need to be changed if Associates are to be considered as members of the Congregation. Only a General Chapter can do this

2.4.3.2.4 A 'Contract of Association' implies a spiritual link focused on mission with no canonical or legal implications; but what does 'definitive commitment' imply?

2.4.3.2.5 In some circumscriptions some lay Spiritans/Lay Associates are running important missionary projects and without them they would fail. Is the time coming when they will want to participate in decision-making and voting also?

2.4.3.2.6 It is urgent to clarify the different meanings of belonging, to insist on a formation programme (in the case of Lay Associates insisting also on a period of probation) and to aim at a more uniform terminology.

2.4.3.2.7 Some lay people regard themselves as 'Spiritans', others say this is not correct. There are some divisions among Lay Spiritans/Lay Associates themselves: some want their commitment to be more definitive, others want it to be left unclear.

2.4.4 LAY SPIRITANS / LAY ASSOCIATES: TOWARDS A MORE UNIFIED VISION

2.4.4.1 From the EGC/2008, it became clear that what the Congregation is called to do, concerning the association of lay people with our charism, is to appreciate the rich inheritance we have, and to manage its diversity in such a way as to arrive at a more unified vision.

2.4.4.2 To respond today to the pressing needs of our mission, many hands are needed. Collaboration in mission is the way we respond to this situation through complementarity of diverse calls and mutual responsibility for the mission of Christ.

This suggests that we invest in the creation of associations/groups inspired by Spiritan Spirituality. We note with joy the existence of many groups/associations (youth, adults, missionary volunteers, Spiritan alumni ...) with whom the Congregation shares a spiritual bond, the fruit of which is mutual spiritual enrichment and service to the mission.

Torre d'Aguilha stated: *"new circumscriptions will be attentive to the importance of lay associates and will support their development"* (4.12).

2.4.4.3 The EGC/2008 asked each circumscription and Union to work out a common letter for Lay Spiritans/Lay Associates in order to give a common vision of identity and service to groups/associations inspired by the Spiritan charism/spirituality.

We cannot silence the immense work that has been done for years at various circumscriptions and at the level of Unions (UCNAC, UCE, UCAL...) in response to what EGC/2008 asked for, concerning the preparation of *"Directories/ Guides for Lay Spiritans/Lay Associates"*, as well as *"Formation Programs for Lay Spiritans/Lay Associates"*. We have to recognize that many documents were produced including some very inspirational and practical aspects: the vision, the presence of associates in the Church, in the Congregation and in the circumscription, the identity of the lay associates (vocation, spirituality, communion and mission), mutual expectations, criteria for discernment to accept new members, training and formal commitment, membership, etc. These are very well done materials that express and show how the Lay Spiritans/lay Associates can work with the professed members, committed to mission. However there are still some clarifications to make on the use of terms such as contract, formal agreement, covenant, agreement...

These are issues that need to be seriously addressed during the next General Chapter, and clearly define what it means to be a Lay Spiritan Associate.

What we want is to discern together what God wants to ask us here and now. And the XX General Chapter - Bagamoyo/2012 is a moment of grace to do so.

2.5 MISSION APPOINTMENT

2.5.1 THE ROLE OF MISSION APPOINTMENT IN THE MISSION OF THE CONGREGATION

From its foundation, the Congregation has been a missionary Congregation sending confreres to mission in obedience to the spirit of our Founders (SRL 1, 2, 4). These missionaries have since the foundation of our Congregation laboured and given their lives for the good of the poor, oppressed and marginalized to whom they have been sent and thereby made and continue to make a difference in many countries of our mission all through the years to the present. It is therefore a very important process and necessary that it be done right for the good of the parties involved, the confrere going on mission appointment, the mission he is being sent to as well as the sending circumscription. It is for this reason that our Rule of Life entrusts this responsibility to the General Council (SRL 158, 249.2.3). All through the years the means and methods used in making these

appointments have been modified and clarified by various Chapters and Enlarged General Councils following the signs of the times (Maynooth 2.33.2.38; Torre D'Aguilha 2.4-2.9, 4.2; 4.3; 5.4.3; 6.10, Anima Una 62, PP 11-15). The General Council has also through various means like letters to superiors and formation communities, discussions during meeting of superiors, listening to confreres during visitation to formation communities and circumscriptions given directives to make this very important aspect of our Religious life more effective and useful to the success of our mission (Guide For Mission Appointment, 2nd Edition, October 2009, GC\05\01; GC\06\03; GC\05\04; GC\06\06;GC\07\02; GC\07\10; GC\08\02; GC\08\03; GC\08\04; GC\09\03; GC\09\04; GC\10\03; GC\10\04).

What other means or ways can the chapter suggest to make better and more successful the making of mission appointment?

2.5.2 SOME IMPORTANT CONSTITUTIVE ELEMENTS IN MAKING MISSION APPOINTMENTS

2.5.2.1 Dialogue and Discernment: It is a very heavy responsibility to give a mission appointment to a confrere who has just finished his initial formation, so it must always be taken very seriously. So all those involved in this process, the formators and superiors of sending circumscriptions, the superiors of receiving circumscriptions and the communities that receive confreres on mission appointment, and the General Council itself must ensure that the decision on mission appointment is taken in the best possible conditions so that the confrere will have a good experience in his mission appointment. To achieve this there must be proper **dialogue and discernment**. This involves the formators and the superiors who need to dialogue with the confrere without undue pressure or influence and the confrere himself who needs to discern in prayer and reflection what God wants him to do.

2.5.2.2 Harmonising the Choices of the Confrere and That of the Sending Superior and Council: A lot of times it is discovered that the recommendation of the superior does not correspond to any of the three choices of the confrere. It is therefore important that if the recommendation of the superior is different, there has to be proper dialogue with the confrere beforehand to avoid the usual statement made by some confreres when things are not going well for them in the mission "After all, I did not choose here".

2.5.2.3 Dialogue with the Superior of the Receiving Circumscription: Following the decision of the General Chapter of Torre D'Aguilha, (SRL 158.1), the General Council has to consult the superior of the receiving circumscription before making a definitive decision to appoint a confrere to the circumscription.

2.5.2.4 Respecting the Rules of Procedure: The General Council has set out some procedures to be followed to make the process of making mission appointments easier like the dates for dossiers to reach the General Council and requests for confreres for mission appointment for the particular year.

2.5.3 SOME ELEMENTS TO MAKE MISSION APPOINTMENT SUCCESSFUL

2.5.3.1 A Welcoming Community: First impressions they say matter a lot. It is therefore important to give a confrere coming for mission appointment a good welcome when he arrives for his mission appointment. Good community life is a “sine qua non” for Spiritan apostolate therefore a confrere on mission appointment must not live alone (SRL 27, 28; Maynooth 4.3; TA 1.1.2; Guide for Mission Appointment 2.4).

2.5.3.2 Acquiring the Necessary Tools for Work: The early months of a new mission appointment should be devoted essentially to acquiring fluency in the local language of the place and becoming acquainted with some degree of local realities (Maynooth 3.3; Torre D’Aguilha 2.8; Guide for Mission Appointment 3.3.J).

2.5.3.3 Proper Planning of Apostolate: It is important that there be a proper planning of the apostolate to enable confreres on mission appointment to know what is expected of them. Where possible, job descriptions will be provided and confreres on mission appointment will be given time to adapt to their new environment, and hasty judgements about their suitability about the work or the place will be avoided (Guide for Mission Appointment 3.3.k, n).

Are receiving and sending circumscriptions adhering to the requirements of the Guide for Mission Appointment as well as other recommendations of our chapters, if not what more can be done to make this a reality?

2.5.4 CHANGE OF MISSION APPOINTMENT

SRL 159.2 says...”any request to withdraw (the confrere appointed) for another work within the first six years requires the prior consent of the Superior General and his Council.” From our statistics on Change of Mission appointment from 2005 to 2010, **52** confreres out of the **355** Mission Appointments made within this period have had their mission appointment changed for different reasons ranging from ill-health, inability to obtain visa, not being suitable for the work, called back to circumscription of origin because of need, inappropriate behaviour, etc. It is to be noted that it is only for **serious reasons** that a confrere on mission appointment can be changed and on no account will the confrere leave his place of appointment by himself without authorization (Guide for Mission Appointment 4.2). Also important to note is the fact that mission appointment is supposed to last for a long time and not just for six years. A confrere when appointed to a mission will realize that he is an integral part of the group, identifying with its life and works and participating fully in the life of the circumscription (TA 2.4.). In order to impress these facts on confreres going on mission appointment the General Council following the recommendation of the EGC of Ariccia 2008 changed the name **First Appointment** to **Mission Appointment** (GC\08\04). Has this had any impact since the change?

Many complain that there are still many changes of mission appointments in the Congregation. What effective measures can the chapter adopt to stem the tide of frequent changes in mission appointment?

2.5.5 APPOINTMENT AS A PUNISHMENT

Some confreres have complained that their superiors recommend places of mission appointment for them as punishment. This may or may not be true but the attitude of some

superiors does not help matters in this regard. If a confrere perceives his appointment as a punishment he may not do well wherever he is appointed. It is therefore important that all concerned avoid giving any impression of that to confreres being appointed to places.

2.6 SPIRITAN COMMITMENT TO JUSTICE, PEACE AND INTEGRITY OF CREATION

JPIC services at the Generalate have been working to implement the directives of the 2004 General Chapter (T.A3:3.1-3.6) in the animation of the Congregation in the area of Justice, Peace and the Integrity of Creation (JPIC). We are members of the JPIC commission of the Unions of the Superior Generals and International Superior Generals (USG/UISG) and we work in collaboration with groups and individuals; this report therefore, highlights areas which are directly linked to the Congregation and those which we do in collaboration with our partners.

Appointing Various Coordinators and a Lobbyist:

- JPIC Coordinator at the Generalate: During the third mandate of John Kilcrann we identified and later appointed Gervase Taratara to be his successor.
- Paul Flamm was appointed in 2008 to succeed Stan Augustijns who had coordinated refugee ministry for two mandates. As from January 2011, the coordination of refugee ministry has been integrated in the JPIC services at the Generalate.
- In response to the growing need to give more attention to health ministry, we appointed Br. Marc Tyrant, as Coordinator for Health Ministry.
- In 2009, we became a full member of VIVAT. We identified Edward Flynn to be appointed by the Board of Directors as the VIVAT Lobbyist in Geneva.

Production of Animation Materials and On-Line Course: A disk (CD rom) with a little library of documents including the compendium of the Church's social teaching was produced and given to all members of the Congregation.

Issues of *Spiritan Life* related to JPIC together with a three year JPIC Strategic Plan were published and sent to all members of the congregation. Articles were published for our JPIC Newsletter, Spiritan magazines and website; and some articles were published in VIVAT Newsletter and on the website of JPIC commission of the USG/UISG.

A JPIC Distance Learning Programme, which has been undergoing tests, was prepared in collaboration with Duquesne University.

Visitations, Meetings, Workshops and Seminars: Talks, retreats and workshops have been given to groups, including new superiors during their meeting with the General administration here in Rome. A two weeks meeting on Refugee ministry was held in South Africa in 2007. JPIC meetings of the confreres in Eastern Africa, the Democratic Republic of Congo and in Northern America were organised around VIVAT workshops. We regularly participate in the JPIC meetings of the Spiritans in Europe. This summer we have a two week JPIC workshop in Angola; and a presentation at the UCAI meeting in Dakar. We have accompanied confreres at VIVAT workshops and JPIC formation sessions in Africa.

Supporting Confreres and Other Groups in Mission: Appropriate support was given to the concerns raised by confreres, especially those which have to do with the violation of human rights. The case that involves seafarers in Tanzania, the plight of refugees in Tanzania and in Central Africa, newly resettled refugee and migrants in the Western

countries received our attention. A moral support was extended to some priests in Eastern Congo who are involved in Peace-building and reconciliation.

Collaboration with Other Religious and Secular Organisations: We are actively involved in the mission and running of the following organisations of which we are members: AEFJN, VIVAT International, JPIC Formation for Religious in Africa and Anti Human Trafficking. We are in collaboration with Kimmage Development Studies Centre (KDSC), Catholic Peace-building Network (CPN) and Coalition of European Lobbyist for Pastoralists in Eastern Africa (CELEP). Through VIVAT, we attend Food and Agriculture Organisation (FAO) meetings. We took part in the *VI World Congress of the Pastoral Care of Migrants and Refugees* organised by the Pontifical Council for the Pastoral Care of Migrants and Itinerant Peoples.

Peace-building and Reconciliation Mission: We have been instrumental in the foundation of the Solidarity for Southern Sudan (SSS). Deliberations for eventual Spiritan presence there are underway. Along with our pastoral care for refugees from Burundi and Congo in Tanzania, we are working toward eventual Spiritan presence in Burundi as part of our Peace-building initiatives there.

Challenges and Areas to Which We Need To Pay Attention: Becoming proactive in JPIC issues is our goal. Training confreres in JPIC disciplines, establishing a functioning JPIC office and a timely response to the issues that affect humanity and threaten the created order are the new ways of being in mission and doing meaningful Evangelisation.

Collaboration and solidarity among Spiritans and with others who have a JPIC thrust need to be fostered in all our Unions of Circumscriptions.

Consolidating mechanisms for defending the victims of injustices, supporting and caring for the confreres involved in JPIC ministry; and creating a JPIC Committee at the level of the congregation are needed at this point in time.

Through our JPIC services we have been, and we will continue to be advocates, supporters, and defenders of the weak (SRL 14). We hope that the workshop in Angola and the UCAI Meeting in Senegal will give an orientation as to how the General chapter will respond to these and other similar challenges.

2.6.1 ECUMENISM AND INTER-RELIGIOUS DIALOGUE

Mission as dialogue is integral to Spiritan mission and missionary spirituality (see SRL 13.1; 16.3; 17; 17.1; Living Spiritan Spirituality, etc). The 1998 General Chapter at Maynooth spoke of openness to believers of other religions and respectful dialogue with them as essential attitudes for an authentic mission. We have confreres working in areas where the majority of the population is Moslem. In some of these countries, Christian presence is very much minimal and insignificant. Maintaining our presence in such countries has not always been easy. Nonetheless, a number of young confreres request mission appointment to places where they would have opportunity for inter-religious dialogue. The office of the coordinator for Spiritans working with Moslems was created to keep alive our interest and presence amongst Moslems and raise awareness in the Congregation to new questions and trends in our mission of dialogue. In these past years animation by this office has been more through the diffusion of letters and documents from the Coordinator. Unfortunately confreres rarely respond to this form of animation, and if they do, they are almost always the same confreres who show interest in the subject.

We think that in our world today where we often speak of religious pluralism and the “clash of civilizations”, Spiritan mission as dialogue whilst highlighting dialogue with Moslems, it must go beyond it to reach people of other faith expressions and even of cultures. As we become more conscious of our presence and work in the area of religions, we wish to enlarge our mission as dialogue to include other faith expressions. That is why the international meeting of confreres in interreligious dialogue was not only for those working with Moslems but also with Buddhists, Hindus, Sects, African Traditional Religions, etc. We are also aware of the challenges posed by traditional and modern Cultures and the need to dialogue with this growing reality. A meeting with such a broad perspective was not only to evaluate our performance and assess possibilities in Spiritan mission as dialogue but also to offer a true understanding of religions and cultures and rid ourselves of certain misconceptions and prejudices of certain religions (cf. 2004 General Chapter).

The Christian family is bigger than the Catholic Church in whose name we are sent on mission. In our mission as dialogue, we also relate with people who belong to other Christian denominations. Aware of the scandal of the division within Christianity and its negative impact on our witnessing value, we strive “to take an active role in all that may assist Christians of any confession to meet or join together as one” (SRL 17). This is particularly prominent in Spiritan presence in Ethiopia where our confreres collaborate in common apostolic works with the Ethiopian Orthodox Church.

We are still far from achieving the recommendations of the 2004 General Chapter that asked us to prepare confreres for dialogue especially with Moslems. We recognize, however, efforts made to prepare a few confreres in the dialogue with Islam. These confreres did specialized training in Egypt and at the Pontifical Institute of Arabic and Islamic Studies (PISAI) in Rome. Similar efforts need to be done in other religions (Buddhism, Hinduism, etc.) and also set new targets that will offer young confreres opportunities to have their pastoral placements or to study theology in settings that favour this type of preparation. Ecumenical studies also remain another area to consider.

2.6.2 SPIRITANS IN HEALTH MINISTRIES

“Go back and tell John what you have seen and heard: the blind see again, the lame walk, those suffering from virulent skin diseases are cleansed, and the deaf hear” (Luke 7, 22).

2.6.2.1 The Challenges

Many Church documents and statements of our own chapters state as a vision of mission that evangelization seeks to be integral or holistic. This means attending to the whole person and consequently the various needs experienced by human beings wherever they live. One of the most fundamental needs of the human person is good health. It is surely linked to the right to life. Although we Spiritans are not a congregation specialized in health care, nevertheless it is impossible to be involved in pastoral ministry without coming up against this all embracing reality of health.

2.6.2.2 United Nations

In recent years the United Nations has come to acknowledge that faith-based organizations including the Church make a massive contribution to the provision of health-care in the world. The United Nations Millennium goals to which 189 countries pledged themselves, seek to achieve certain precise goals by 2015. Goals number 4, 5 and 6 are about health. Number 4: *Reduce by two thirds the mortality rate among children under*

five; No. 5: Reduce by three quarters the maternity mortality ratio; No. 6: Halt and begin to reverse the spread of HIV/AIDS; Halt and begin to reverse the incidence of malaria and other major diseases.

2.6.2.3 Spiritans and Health

Spiritans involvement in health ministry goes back a long way.

In **Spiritans Life** # 16 in his article *Aids partnership with Africa* Spiritan Owen Lambert pointed out that: *Bagamoyo was where the Spiritans began the East Africa Mission. The place of the first mass on the sea front there is marked by a memorial cross. Slavery was challenged immediately, a village of freed slaves grew up and the first hospital in East Africa was opened by the Spiritans in the town.*

Some Spiritans are professionally trained in the medical field as doctors, nurses, and some have been directors of nursing schools or other health projects with wider impact. Without being specialists many other Spiritans are involved in all sorts of health services. Many have got involved in combating HIV/AIDS, Tuberculosis, and Malaria. Some are involved in various types of rehabilitation including from drug addiction. Some are involved in orphanages or centres for street children who suffer directly or indirectly from killer diseases. Many Spiritans are working in hospital chaplaincy, some in hospitals for the mentally ill. Many services are offered, counselling, trauma treatment, ministry around suicide and many others. Spiritans even have a flying medical service to attend to people in remote areas who would not otherwise get vaccinations or hospital treatment. Some associates work in medical ethics or tele-diagnosis. Like many church-based medical services what Spiritans are involved in is frequently an outreach to those whom the system does not reach or sometimes even contemplate or plan for.

2.6.2.4 Religious Institutes and Health Ministry

After the Congress on Religious Life in 2004, the Union of Superiors General of men (USG) and of Women Institutes (UISG) decided to set up study commissions in different areas. Among these, the Health Commission was established. It is composed of 10 - 12 members from the General Curia of various institutes. Inspired by this evolution among religious Institutes, we in the Generalate began to study the necessity of a particular coordination for Spiritans working in health ministry.

2.6.2.5 Why Have Coordination Or A Coordinator?

Some confreres profess that they do not understand why we want to have a coordination of Spiritans working in the area of health. So what is coordination for? The very word 'coordination' suggests that instead of individuals working alone with limited resources and often limited knowledge of what is being done elsewhere, the insights, discoveries, techniques, and other creative responses of people in other places to similar challenges could contribute to better and more effective practices.

It is true that the congregation has many heroic members fighting battles against diseases like AIDS or other pandemics such as malaria. It is literally a case of waging war against these diseases. As in any war a single battle may be a tactic but a coordinated series of battles constitutes a strategy and that is one of the main aims of coordination. In a strategic plan you organize your resources and personnel in function of the wider picture. In a congregation like ours where we are often making decisions about what kind

of training to give our young people, knowing what we will want them to be doing is surely essential in order to choose the appropriate training. Coordination also involves networking which nowadays is ever more facilitated by the evolution of the means of communication. The well known JPIC dictum applies: *Think globally and act locally*.

The Torre d'Aguilha General Chapter in 2004 called our attention to a very specific task in our missionary work: *"Spiritan ministry to AIDS victims is part of our mission today. The Chapter encourages and supports confreres working in this difficult ministry and asks the JPIC office in the Generalate to promote a process of networking, mutual support and sharing amongst confreres ministering in this area"*. (**Torre d'Aguilha 3.3**). Following the General Chapter, the publication of a directory with the names and contact details of confreres ministering full-time or part time in AIDS ministry helped to widen the reflection on Spiritan health ministry generally and brought especially into focus three "killer" diseases – AIDS, malaria and TB.

2.6.2.6 Coordinator

In late 2008, the General Council decided to appoint a confrere as part-time coordinator of Spiritan health ministry. The confrere is Marc Tyrant originally of the Province of France and appointed to Pakistan. He took up this appointment in September 2009. His job is to encourage and animate Spiritans to become engaged in health ministry. It involves multiple tasks and ranges from building an awareness of the importance of this ministry amongst Spiritans to encouraging and supporting confreres in health ministry and facilitating contact, information exchange, lobbying and advocacy as well as networking amongst Spiritans and between Spiritans and other relevant organizations involved in the health area. He would also be available to formation communities to ensure that this very important aspect of mission today is part of the formation program and also encourage more lay associates to engage in this area of mission. Unfortunately the confrere appointed as Coordinator for health Ministry in the Congregation had too many other hats to wear, formator, practising Doctor, responding to emergencies in Pakistan and has not been able to attend to the multiple tasks of coordinator.

2.6.2.7 The Future

A way forward needs to be found. A proposal is being presented by the present general Council to rethink the question of 'co-ordinations' for different areas. A suggestion is that perhaps a whole 'mission' department could be developed by the Generalate covering many of the areas now trying to operate separately.

2.7 SPIRITANS INVOLVED IN EDUCATIONAL WORKS

Though our Congregation was not founded specifically for educational works, a large number of its members are engaged in them and continue to be involved in them as a way of fulfilling their mission. To be committed to the poor means also raising them from this situation and helping them to take their proper place in society (SRL 14); this can be done through educational works, as Fr. Libermann well understood (ND VIII, p.248 and IX, p. 44).

2.7.1 MANY MEETINGS DEVOTED TO THE COMMITMENT OF THE CONGREGATION TO EDUCATIONAL WORKS

There was a time when many Spiritans questioned the validity of their confreres' involvement in education; it was thought by some to be far from the charism of the Congregation which was to work among the poor. Perhaps it was this which prompted the General Council of the time to convoke a Symposium on Education which took place at Duquesne University, Pittsburgh, from the 24th of May to the 28th of June 1991. The idea was to gather together members of the Congregation and others they worked with *"to start a reflection and to articulate a vision for the future of our ministry in education, which will be inspired by our Spiritan tradition and the Spiritan Rule of Life"*. Following this, there were many more such meetings organised, especially in Europe. This is surely what led the Maynooth chapter of 1998 to emphasise the importance of education as one of the three specific areas of our mission today: first evangelisation, education and Justice and Peace.

In our Congregation, commitment to educational works, as with all other commitments, depends on decisions made at the circumscription level. Normally, the General Council does not take any initiative in this area; it needs to be remembered though, that in some circumstances, a circumscription has to get the approval of the General Council before getting involved in new educational works. (SRL 249.3.4) During this mandate we wanted to organise the reflection so that we could better define our policy and clarify the philosophy or *ethos* of our Congregation regarding educational works, as has already been done in some Provinces. An initial meeting was announced in September 2007, to be held in Duquesne University in the summer of 2009. For various reasons it did not take place. Then we were able to organise a smaller meeting at the Generalate House, Rome, from the 3rd to the 9th July 2011; this included Spiritans and lay people representing the varied commitments of Spiritans in formal and alternative educational works. From this meeting the document *"Reflections on Educational Commitments of the Congregation of the Holy Spirit"* came out, intended to be a draft guide for all circumscriptions and Spiritans involved in education. You have already received this; it is submitted to this chapter for study, amendment and approval, if it is judged useful.

2.7.2 SOME FUNDAMENTAL ELEMENTS EMPHASISED DURING THE MEETING

We wish to underline certain fundamental elements which came out of the meeting on educational works:

- Our commitments in educational works will remain an important priority in our Congregation as long as they serve to liberate the poorest, to educate young people to create a more just and equitable society and to transmit a liberating vision of the faith and the Church;
- For this it is essential that for all our educational works we have a clear and precise vision of what we want to achieve through them and that we organise them in such a way that all those involved in them (management, staff, personnel, parents) share in this vision and commit themselves to its realisation. Each one of our works should have a well-defined *Mission Statement* or *Missionary Plan*, the results of which should be regularly evaluated;
- Our fundamental aim in our educational works must always be the well-being and integral development of the children and youth whom we serve, which itself will have a positively transforming effect on the whole of society. Also, everything must

be done to help the students become true and responsible citizens, with a faith and vision that inspires them;

- It is possible that some of our institutions no longer correspond to our charism, for example, if they are only concerned with the rich without conscientising them about their responsibility to create a more just and equitable society. In such cases we have to have the courage to disengage, or else they need to be transformed by offering new aims which correspond to SRL 4;
- Often the founding of an educational institution, which meets a pressing need of the people, is the initiative of a single confrere. The ideal would be that the circumscription gets involved and that the confrere concerned is open to the discernment of other confreres in order to ensure some continuity. Another important aspect of this continuity is that there are sufficient financial resources available.

2.7.3 A BIG VARIETY OF COMMITMENTS IN EDUCATIONAL WORKS

Before this education meeting, we wanted to know more about our commitments in this area. The General Councillor in charge of education sent out a questionnaire and enquiry on the 17th of March 2010, in a letter to all circumscription Superiors. From the replies received and from other means used when no reply was sent in, we were able to get some idea, incomplete but helpful, of the educational works in our Congregation.

What was immediately striking was the wide variety of such works in which confreres were involved, either as founders or participants. On the one hand there were those of long-standing such as Duquesne University, the Auteuil Foundation and numerous colleges. Most of these works have had to adapt many times over the years to respond to the real needs of society in order to remain instruments for the emancipation of the poor. Others would perhaps need to reflect once more on their aims and objects in order to be in closer conformity with the Spiritan charism.

A big number of these works are of recent foundation. Among them there is the foundation of primary and secondary schools and even two more universities. There is always the search, sometimes with great financial difficulties and with the help from agencies and community groups, to respond to the pressing needs of children and youth who would otherwise not have the possibility to learn how to read and write, or to obtain a salaried job. Many professional schools have been founded, among them schools for the education of young girls.

Among the more recent works, there are several of an 'alternative' nature responding to particular needs: training of young leaders, training for development, education for refugees, immigrants and victims of torture, education of street children, classes in tailoring for young girls, library services, boarding facilities for school children, education in information technology, help given to the poor to set up small businesses etc. Many of these initiatives, while making a valuable contribution to society, have great difficulty in surviving financially.

It is impossible to know the total of all the schools and educational institutions founded, directed or animated by Spiritans. We can state that in the majority of these works, which can have an important impact on society, there are, in each case, very few confreres working: one, two or three. This is because now we generally collaborate with the laity who are much more numerous than the Spiritans and who are often the ones in charge.

We can underline the fact that a great number of confreres collaborate in a huge number of primary and secondary schools. The majority are what we call *parish schools*; these do not depend on the Congregation but belong to a parish or a diocese. Spiritans in them have responsibilities at different levels: as administrators, accompaniers, chaplains, and teachers or simply because they are in charge of the parish. They are in a position to have a great influence on the quality of the education and the transmission of human and Gospel values. There are a great number of such schools, impossible to count, but it is worth the trouble for the confreres concerned to get involved and do all they can to promote education of high quality.

We would not like to forget the importance of the commitment of the Congregation in Catholic or Christian-inspired education movements. There are many confreres involved with the scout movement, the Young Peoples' Eucharistic Movement, different Catholic Action Groups (Holy Childhood Catholic Action, Young Christian Workers, Young Christian Students) as well as being chaplains to colleges, secondary schools and universities...

Faithful also to our origins we are also, in so far as possible, engaged in the education of the clergy, religious and laity, in junior and senior seminaries and in various pastoral centres.

This incomplete picture gives us some idea of the importance in the Congregation of educational works. We thus work for the coming of God's Kingdom by helping thousands of children, youths and adults to realise their dignity and dedicate their energies for a more just and equitable world, without discrimination based on religion, language or culture.

2.8 GENERAL SECRETARIAT

First of all a word of sincere thanks to my predecessor in this post, Mgr. Bobby Ellison, who gave me the opportunity for a smooth handover of responsibility when I took over the job of Secretary General on the 1st September 2006, and also to Fr. Alain Mbonzima, who stood in for Mgr. Bobby while he was preparing for his Episcopal ordination as bishop of Banjul, The Gambia.

SRL 210 defines the very basic role of the Secretary General: he "registers and preserves the administrative acts" and "communicates important information concerning the Congregation"; He is also "responsible for the minutes of the General Council" and "supervises the keeping of the Archives and the editing of the Bulletin of the Congregation".

Administrative Acts: The most important elements of this aspect are the recording, registering and dispatch of General Council decisions and the preserving of General Council minutes. Also preserved and archived are Visitation Reports, contracts with dioceses, and other important documents relating to the circumscriptions which are kept in each circumscription's file.

Important Information: During the course of my mandate it became evident that there were many points in the Spiritan Rule of Life and some other aspects of our operations that needed clarification. This gave rise to the creation of the "Compendium" in which, to help circumscription Superiors in their task, important interpretations of SRL are gathered together in one document; it is made in such a way that it can be added to as each new clarification is made by the General Council.

Archives: There have been some significant developments in the housing of the General Archives in Chevilly; the most significant of these has been the acquisition of much

more room in the building dedicated to the archives which was previously used by Auteuil International. A contract is now in place between the General Administration and the Province of France to ensure the proper maintenance of this building. The extra room also facilitated the move of the Photographic Archive from rue Lhomond to this building. Thanks must be expressed to Fr. Gerard Vieira who worked very dedicatedly in the General Archives for three mandates from 1998 to 2010 and to his assistant, Fr. Roger Tabard, who has now taken over and continues in charge of the General Archives at Chevilly. It is to be noted that these archives are the concern of the whole Congregation, and not just the Province of France. From time to time appeals may be made to all circumscriptions for financial help; much expenditure has been incurred recently, for example, with the instalment of a proper lift; the removal of a potentially dangerous water tank in the roof is next on the agenda and this will also entail much expenditure.

As regards the archives in the rest of the Congregation, reminders have been sent out in recent years to all Superiors on the importance of keeping well-organised and ordered archives, and of appointing someone in each circumscription to be responsible for this. In 2012 the "*Guide for Spiritan Archivists*" has been updated and a second edition printed in the three languages of the Congregation as a help to those responsible in the circumscriptions.

Translations and Proof-reading, Packaging and Posting: The General Secretariat is also responsible for the translation into the three languages of the Congregation, all the documents and material for spiritual animation produced by both the General Council and received from the confreres. This is a very crucial activity and without the generous collaboration of many confreres who are available for this translation work, the burden on the secretariat would be so much greater; thanks to all these confreres for their greatly appreciated support. When documents are returned, proof-reading is a next step which is also necessary and very time-consuming. The secretariat then ensures the printing, packaging and posting of the material in question. In recent years, postage costs have greatly increased, but with the help of the printers whom we have been using for many years, this packaging and posting is now done by them and the documents are sent out through a facility offered by the Biblicum here in Rome at much more reasonable prices.

Communications Committee: On 3rd March 2010, the General Council set up within the Generalate, a communications committee to plan for the various communications coming from the Generalate, all under the authority of the Secretary General, with a view to improving this aspect of the General Council's work, so that it is organised, co-ordinated and efficient. It is composed of the Secretary General (John McFadden) the Assistant Secretary General (Jean-Jacques Bøglin) the General Assistant responsible for communications (Roland Rivard), the Coordinator for Communications (Gaston Temgoua), and Fr. Firmino Cachada. This committee is in close contact with Fr. Paul McAuley of the Trans-Canada Province who is arranging for the new website of the Congregation to be set up in collaboration with a team at the University of Duquesne.

New Congregation Website: At the time of writing, the new Congregation website is still being constructed with all the elements requested for it to be operational and available for all Spiritans. As stated above, Fr. Paul McAuley agreed to put it together with the help of a team at Duquesne University which has been very helpful in this whole process. Since the main pages have to be translated into the languages of the Congregation, this has caused some delays. But with sections which are open to the public and sections which are only accessible to members of the Congregation, it is hoped the web-

site will in future play an important role in improving communications within the Congregation and with the rest of the world. Thanks to Fr. Paul McAuley for the time he has devoted to this work, and for the help received from the team at Duquesne University.

Difficulties:

- (i) With only a small number of confreres available to help with translations from one language of the Congregation to another, confreres who also have their own jobs to do in their various circumscriptions, there is a need to have a wider pool of confreres available for this task.
- (ii) It is often difficult to measure to what extent the various communications from the Generalate, whether they be by electronic means or traditional postal services, actually reach all the confreres; there is evidence to suggest that many confreres receive very little of what is sent out, so some kind of system informing the secretariat of reception of documents needs to be worked out. The role of circumscription Superiors and their secretaries in this is of crucial importance.

2.8.1 PUBLICATIONS, INFORMATION AND COMMUNICATION

Since the Torre d'Aguilha chapter, we have continued to send out the kind of publications which already existed, while trying to be precise about the precise aim of each one. They are classified in three categories:

2.8.1.1 Reference Documents

The General Bulletin: It is the responsibility of the Secretary General to publish this and it is a record of administrative decisions and statistical information. It used to appear every three years in recent times, but because of the increase in material, it comes out now, in principle, every two years.

Directory of Personnel: This document depends greatly on the information and collaboration of all the circumscription superiors and/or secretaries who send in the appropriate information concerning their personnel. Unfortunately many circumscriptions do not send in this information – nothing on changes of community, of first professions or of the steps taken towards priesthood.

2.8.1.2 Documents for Spiritual Animation

Superior General's Letters to all confreres which is sent out every year at Pentecost and Christmas to all the confreres.

'Anima Una' (from the General Council to the confreres): This was formerly known as I/D (Information/Documentation). It is a means used by the General Council for reflection on different themes of importance for our Spiritan life. Four issues have come out since 2004:

- No. 60 the last I/D: *Living Spiritan Spirituality* (Feb. 2007);
- No. 61 *Living the Vow of Poverty Today* (Dec. 2008);
- No. 62 *Building on Rock* (March 2009);
- No. 63 *Living the Vow of Obedience Today* (Oct. 2011).

'Spiritan Life' (from confreres to confreres): This publication is means of on-going formation and animation; it includes articles written by confreres on relevant topics. Since the last chapter six issues have appeared:

- No. 16 *Spiritans in Aids and Health Ministries* (Sept. 2007);
- No. 17 *Spiritan Ministry with Refugees, Displaced People and Asylum Seekers* (Apr. 2008);
- No.18 *Spiritan Brothers* (Aug. 2009);
- No.19 *Spiritan Mission and the Integrity of Creation* (May 2010);
- No.20 *Spiritan Formators' Meeting Nairobi* (Sept. 2011);
- No. 21 *Indices* (Dec. 2011).

Compendium of GC Documents from 2005: These documents are addressed principally to circumscription superiors and deal with many aspects of the life of the Congregation: mission appointments, mission priorities, administration, formation, clarifications on SRL, reflections on particular topics like *Fragile Circumscriptions* and *Defamation*, etc.

2.8.2 COMMUNICATIONS

This operates essentially by means of the following:

'Spiritan News'

This information bulletin replaces reports on the life of circumscriptions formerly carried in the *General Bulletin*. A huge increase in postage costs, which the General Administration could not cover in its budget, obliged us to suggest to circumscriptions which could print electronically sent issues, to do so, and to distribute them to the confreres accordingly.

'Spiritan Newflash'

This consists of brief but important or significant items of news of interest to the whole Congregation. These messages cost nothing, except in terms of the work needed to write, translate and send them. If you wish to receive this regularly, please keep information on your e-mail address up to date by sending it to csspinfo@tin.it.

Website: spiritanroma.org

We were aware that a new website adapted to present needs was necessary. After enquiries it was decided to ask the President of Duquesne University if it was possible for them to help us. The reply was very positive; at no charge, a team was put at our disposal for the time needed to construct the site. Since there was no-one at the Generalate who could be the webmaster and work closely with this team, we asked Fr. Paul McAuley of Trans-Canada to represent us at least during the time of the construction of the site. We are very grateful to all those who helped in this work.

The website is in the three official languages of the Congregation; no doubt there will be a chance to improve the site in the coming years and there will be opportunities to learn how to take advantage of the possibilities it offers. You have been able to see how it opens up both to Spiritans and to a wider public; this first page allows the choice of language and also permits each one to be inscribed in the part reserved exclusively for members of the Congregation.

For a website to attract interest, it needs to be updated continually. This will be the case for the reserved part where news will be posted as well as documents from the General Council and other publications from the General Administration. To keep the Directory of Personnel up to date will need the collaboration of all circumscription superiors and secretaries.

For the public site the collaboration of circumscriptions will also be needed for the dissemination of news and for reflections on relevant topics of concern.

WHY AND FOR WHOM?

During our mandate there was a reflection on how to make communications more effective. We are very aware of how important this is in today's world. The great difficulty we have had here (and this goes also for the other services at the Generalate House) was to find adequate and competent personnel. The reflection resulted in a more well-defined description of tasks and the creation of the *Communications Committee* in order to help us work better together as a team.

We were happy to welcome, less than a year ago, the new confrere in charge of communications, Fr. Gaston Temgoua from the Province of Cameroon; he has started his work accompanied by the Communications Committee. We count on him to continue to improve this service.

We need to make a lot more effort to use as best we can the modern means of communications available. Already many circumscriptions are doing this. In our decentralised Congregation direct contact with the people is the responsibility of each circumscription. At the level of the Generalate House, we hope first of all that there will be good communications between Spiritans. But, given the importance of the means of communications for the younger generation, the General Chapter could direct the next General Council to organise a meeting of confreres responsible for the media and websites, so that they can share their experiences and seek how to use the media and means of communications better in support of the mission which is confided to us.

Translators: We wish to take this opportunity to thank all those confreres on whom we depend for translations of our documents into the three official languages, English, French and Portuguese. The Generalate does not have the financial means to pay for translators. Thankfully, several confreres do this work voluntarily and quickly. We are very grateful to them.

We appeal to any other confreres who can help in this domain in any of the three languages and who may have the time to do it, to send in their names to the Secretary General. The more volunteers there are, the easier the tasks will be.

2.9 THE CAUSES OF SPIRITAN CONFRERES IN VIEW OF THEIR CANONISATION

Situation as of December 2011:

Venerable Francis Mary Paul Libermann: The decree recognising his heroic virtues was issued in 1910. We await a **miracle** for his beatification.

Blessed Daniel Brottier: Beatified on 25th November 1984 by Pope John-Paul II. We await a **miracle** for his canonisation.

Blessed Jacques Laval: Beatified on 29th April 1979, the first to be beatified by Pope John-Paul II. We await a **miracle** for his canonisation.

Claude Francois Poullart des Places: The diocesan enquiry has been completed, his file has been brought to Rome and registered on 16th November 2005; it was opened and

some gaps were discovered. The missing elements were later deposited in Rome on 16th February 2008; the decree validating the diocesan enquiry was signed on 24th May 2008. On the 12th June 2010, feast of the Immaculate Heart of Mary, the “positio” in view of recognition of the heroic virtues of Poullart des Places was given to Fr. Daniel Ols, appointed on 7th November 2009 Reporter for this file by the Congregation for the Causes of Saints. We are waiting for it to be re-examined, completed, and then presented to the judgement of the experts and cardinals.

Bishop Joseph Shanahan: The Missionary Sisters of the Holy Rosary are the ones dealing with the cause of their founder and our confrere; the diocesan enquiry is still going on in Dublin.

In 2002, the Superior General appointed Fr. Jean-Jacques Bøeglin Postulator General for all the causes of the confreres introduced by our Congregation. The Missionary Sisters of the Holy Rosary asked him if they could handle the cause of Bishop Shanahan whose cause is still being investigated in the diocese of Dublin. In Nigeria, Fr. Bede Ukwuije is the Vice-Postulator for Fr. Libermann's cause and in France Fr. Jean-Baptiste Savoie (formerly the postulator of Poullart des Places' cause in the archdiocese of Paris), is Vice-Postulator for the causes of Poullart des Places and Brottier.

It remains for us to pray and invite others to pray through the intercession of these our confreres. They were courageous religious and missionaries, each with his own charism, so the People of God has a lot to gain by knowing them better through their beatification or canonisation.

2.10 GENERAL PROCURATOR TO THE HOLY SEE (SRL 211)

Role of the Procurator in the General Administration

The procure to the Holy See serves as a channel of communication between the General Administration and the various authorities of the Holy See to deal with personal or administrative issues involving the Congregation. The Procurator has close links with the Superior General and his Council and with the General Secretariat.

The Procurator can do this work while exercising another function within the General Administration (Archivist of the General House), except that of General Secretary.

Activities of the Procurator

The Procurator receives documents given to the Congregation by the organisms of the Holy See.

He prepares and verifies documents to be given to the Holy See (Congregation for Religious, for the Clergy, Divine Worship and the Discipline of the Sacraments, Evangelization of Peoples, Secretariat of State, etc...).

He prepares the files for laicisation checking that they contain all the necessary documents indicated by the **Guide for Administrative Relations - GAR**.

He prepares the files for secularization and dispensation from perpetual vows and gives them to the Congregation for Religious.

He prepares the files for the sale of properties which exceeds the value stipulated by the Holy See, and gives them to the Congregation for Religious.

On the occasion of the General Chapter, he officially communicates the election of the Superior General to the Cardinal Prefect of the Congregation for Institutes of Consecrated Life and other Dicasteries (SRL 238.2).

He looks after the requests of the confreres (purchases, apostolic blessings, entry tickets for audiences and other visits, etc).

Still in the name of the General Council, he helps bishops, Spiritan or not, who are in transit in Rome or on visit “*ad limina*”.

He acquires or renews Vatican press subscription: *L'Osservatore Romano*.

He looks after and carries the daily correspondence through the Vatican Post.

2.11 SPIRITAN RULE OF LIFE AND ORGANISATION (2004-2012)

2.11.1 Immediately after the Torre d'Aguilha General Chapter of 2004, the changes agreed by the Chapter were submitted, where necessary, to the Congregation for Religious Institutes and Societies of Apostolic Life (TA 8). Following this, in 2005, a second edition of SRL was printed and sent out.

2.11.2 The year 2007 was the 20th anniversary of the publication of the first edition of SRL, the fruit of the renewal called for after Vatican II. A letter from the Superior General reminded the confreres of this anniversary. This coming Chapter year of 2012 coincides providentially with the 25th anniversary of SRL which first came out in 1987.

2.11.3 Throughout the mandate of the present General Council, many documents have been published concerning the organisation of the Congregation and certain points in SRL. All these documents have been put together in a “Compendium” which is easy to consult. The Compendium can be accessed on the new website of the General Administration.

2.11.4 The important points giving rise to specific documents are as follows:

2.11.4.1 Implementation of the 2004 General Chapter decisions or orientations of the Enlarged General Council of 2008:

- finding a different term than “region” to refer to a grouping together of several circumscriptions; the GC thus opted for the expression “Union of Circumscriptions” and published a reference document on the nature and organisation of a Union;
- putting an end to confreres in “irregular situations” especially those staying in another circumscription without permission of any kind (see the document giving clarifications on the application of the new SRL 184.1);
- following on from the Ariccia EGC of 2008, replacing the expression “first appointment” by “mission appointment”.

2.11.4.2 Some reflection and/or orientation documents were written to take account of new situations and requests for clarification on the part of some Major Superiors:

- a document on defamation;
- a note concerning the nature of an Enlarged Circumscription Council;
- organisation and preparation of circumscription visitations;
- the case of pluri-national circumscriptions;

- some clarifications concerning the election of a circumscription or regional Superior;
- some clarifications and recommendations regarding the “recall” of confreres.

2.11.5 At the level of organisation proper, a great effort has been made to set up, wherever possible or desirable, Unions of Circumscriptions. Some of them have replaced big Provinces or pluri-national Foundations. In fact, and more importantly, this is not just a question of a new type of organisation, but a completely new mentality. Instead of a mentality of “every man for himself” or attempts by one group to dominate another, we want to create a real and dynamic solidarity in mutual respect. This institutional change in the appearance of the Congregation is still only in its infancy. Many years will still be needed for them to be fully successful and for the organisation of the Congregation to find again solidity and serenity.

2.11.6 A constant concern of the General Council has been how to accompany better our circumscriptions and their Superiors. In some cases, circumscriptions no longer have the means to take things in charge themselves. In others, there is the danger they might implode on themselves because of internal divisions. Again, there are cases of circumscriptions on the verge of financial collapse. We have been looking for some symptoms allowing us to detect in good time these signs of fragility and of finding new ways in which to help these circumscriptions better (see the document on fragile circumscriptions). These efforts will need to be intensified in the coming years. Two questions in particular arise. Firstly, what must the role of the General Council be when it sees that appropriate measures have not been taken by Superiors and their Councils, especially when Superiors act completely independently from the General Council ? Secondly, is the electoral process for the selection of a circumscription Superior the most appropriate one?

2.11.7 Because of the greater mobility of confreres and therefore more frequent and closer relations between circumscriptions, we have also given particular attention to relationships between circumscription Superiors. Since there is greater interaction between them, the risks of conflict are greater too. Would it be, perhaps, a good idea to put together a “code of good conduct for relations between Major Superiors”?

2.11.8 It is becoming more and more difficult and complex for those in authority to exercise this ministry. We have tried our best to support circumscriptions Superiors in this through: the traditional meetings of newly-appointed Superiors (and including in these some training workshops), more frequent and varied visits, presence at important circumscription events, rapid and regular correspondence....On several occasions the idea of having a “Guide for Circumscriptions Superiors” has been mentioned. As well as this, given the importance of chapters in the lives of circumscriptions, would it not be a good idea also to have a document on the preparation, celebration and follow-up for chapters or elective assemblies?

2.11.9 Mention must also be made of those areas linked to organisation concerning particular subjects like initial and ongoing formation, mission appointments, etc...

2.11.10 In the “Instrumentum Laboris” the proposals for changes to SRL will be found.

PART III

THE MISSION OF THE CONGREGATION

CIRCUMSCRIPTIONS AND UNIONS OF CIRCUMSCRIPTIONS

3.1 AFRICA AND THE ISLANDS

3.1.0 UCAI: UNION OF CIRCUMSCRIPTIONS OF AFRICA AND THE ISLANDS

The “Union of Circumscriptions of Africa and the Islands” (UCAI) is a structure of collaboration, solidarity and communion among the Spiritan circumscriptions on the continent of Africa and the neighbouring islands (Cape Verde, Madagascar, Seychelles, Reunion and Mauritius). It was formerly called “Pan-African Conference of Spiritan Major Superiors and Formators”. It meets once every two years. Members of this meeting are all Superiors of circumscriptions in Africa and the Islands and a Councillor for Formation or representative of Formators from circumscriptions that have a structure for initial formation. It aims, among others, at doing common reflection on challenges facing us and our mission in Africa and the Islands, helping members articulate common position on issues as Spiritans in Africa and the Island, promoting greater understanding and solidarity among us, facilitating the exchange of students and staff among the circumscriptions and coordinating the functioning of the Centres for on-going formation. UCAI’s permanent secretariat is at Bagamoyo.

3.1.1 UCEAF: UNION OF CIRCUMSCRIPTIONS OF EASTERN AFRICA

The Union of Circumscriptions of Eastern Africa came into effect on 2nd October 2008. It is made up of the Province of Tanzania, the Foundation of Ethiopia, the Foundation of Kenya and the Foundation of Uganda. They have a common charter to assure collaboration, unity and growth and provide a framework within which general and specific objectives of the Union can be carried out in a practical and effective manner. This gives room for each circumscription to develop its own identity and to be creative, while maintaining a universal horizon that goes beyond ethnic and nationalistic boundaries. They have common formation programmes in the common houses of formation of the Union. It is the responsibility of the UCEAF Superiors in collaboration with the Formation Committee to promote and facilitate the spirit of internationality and cross-cultural experience for candidates in initial formation. The Superiors of these circumscriptions form the Council of the UCEAF with an elected Coordinator for a year’s mandate.

3.1.1.1 ETHIOPIA FOUNDATION

FEDERAL DEMOCRATIC REPUBLIC OF ETHIOPIA

Area: 1,127,127 sq km
Population: 88,013,491 (2010)
Birth rate: 43.3‰
Infant mortality rate: 78.9‰
Life expectancy: 55.8

Independence: 28 May 1991
Religions: Islam 45%–50%, Ethiopian Orthodox
35%–40%, animist 12%, other 3%–8%
Literacy rate: 43% (2003)
GDP \$900 (2009)

Spiritans Presence in Ethiopia

Four Spiritans from East Africa worked in Ethiopia from 1943 to 1947. More recently they came to Ethiopia in 1972 in two groups and established themselves on two fronts. In 2001 the two groups became the Ethiopia International Group (EIG) and on October 2nd 2008 the EIG became the Foundation of Ethiopia, one of the four members of UCEAF.

Statistics of the Foundation

Until 2010 an acute shortage of personnel threatened the existence of the Foundation but with the arrival of four new priests and two students on PEP the situation is less alarming. At present the Foundation has 11 priests, (2 more recently appointed but not yet here), 2 students on PEP (2010-2012) and 1 student who will enter the novitiate in 2011. It has one student entering 3rd theology in 2011, two priests on sabbatical, one in France (due back in 2012) and the other in Belgium. With one exception all of the priests are expatriates, of varying ages.

Missionary Engagements

The Gamo Gofa Mission

In 1977 the group in Gamo Gofa chose to work with the Ethiopian Orthodox Tewahedo Church and in 1983 began a joint Catholic/Orthodox evangelisation programme among the nomads in the Lower Omo Valley, north of Lake Turkana. To this day many Ethiopian Catholics, at all levels, are puzzled by this approach. Some are strongly opposed to it. Others see the sense in “not scattering the flock”. Today there are two Irish, one Ugandan (in Arba Minch) and one Kenyan confrere in Gamo Gofa mission.

Borana Mission

Spiritans work with the Borana in the south of the country in first evangelization. A school was built in Dhadiim, a point central to the Borana, Guji and Gabra peoples, to offer education to the three groups and so improve relations between them. The early group focussed on language learning and culture acquaintance for several years. Their knowledge of both is reflected in the publication by Fr. Ton Leus (RIP) in 2007 of a 700 page Borana Cultural Dictionary.

Dhoqqolle and Yabello are two other missions opened by Spiritans. Till now, the mission to the Borana is depending totally on the Spiritans, apart from two congregations of Sisters in Dhadiim. We have collaborated with the Sisters in the area of health and preventive medicine, and more recently in education.

Formation

There is one student completing 3rd theology in 2012 (and one in 2011-12 novitiate). For many years Spiritans in Ethiopia refrained from recruiting but more recently are open to accepting candidates.

Challenges

1. After 40 years in Borana large sections of it have been untouched and the confreres there feel the need to expand their coverage.
2. To get to Ethiopia as a missionary is very difficult. One condition for obtaining a work permit is by proving that you would contribute to the development of the

country by bringing in foreign currency and expertise or prove that you would be involved in development work and must have certificates to prove your respective qualifications. In Gamo Gofa, however, work permits are obtained through written contracts with government departments at various levels. The recent recession and the increase in bureaucracy in recent years have made this process more burdensome.

3. Ethiopia has got a new burst of life since becoming a Foundation. Further investment in personnel is needed for this to last and to produce discernible effects
4. Financial sustainability is also a problem especially as confreres from the more affluent countries decrease in number.

3.1.1.2 KENYA FOUNDATION

REPUBLIC OF KENYA

Area: 582,650 sq km
Population: 40,046,566 (2010)
Birth rate: 35.1‰
Infant mortality rate: 53.5‰
Life expectancy: 58.8

Religions: Protestant 45%, Roman Catholic 33%, indigenous beliefs 10%, Islam 10%, others 2%
Independence: 12 December 1921 (from the UK)
Literacy rate: 85% (2003)
GDP: per capita \$1,600 (2009)

Circumscription

Spiritans were the first Catholic missionaries to evangelize Kenya. They came to Mombasa in 1889. Kenya became a Foundation on 2nd October 2008. Presently there are 39 Kenyan ordained Spiritans. Some are on mission appointment in Ethiopia, Tanzania, Ghana, Seychelles, Spain, Germany, U.S.A and Amazonia.

Missionary Engagements

Spiritans are present in five of Kenya's twenty-six Dioceses, working mainly in the following:

- a) *1st Evangelization* among the nomadic peoples of East Pokot and Wenje. Spiritan presence in Pokot began over 30 years ago. The Foundation has five parishes in that area. The people are deprived, living mainly through the rearing of camels and goats. Vegetation is very poor with scanty rainfall. Drought is common necessitating supplies of relief food facilitated by our confreres.

In Wenje, Garissa Diocese, confreres work among the Orma and Pokomo peoples. The Orma are Muslims and the Pokomo mainly Christians with a small minority of Catholics. Our work here is mainly through development in small-scale subsistence farming and dialogue with Muslims.

- b) *Slum work in Parishes in Nairobi and Mombasa:* The last 20 years has seen an enormous rise of slum-life in Kenya's major cities. It is estimated that half of Nairobi's population (6 million) live in slums accounting for about 3 million people. The slum where Spiritans work in Nairobi has a population of over 300,000 people with hard living conditions. The parish has six different Mass Centres all with big numbers. Here one finds the poorest of the poor. The Spiritans have initiated small socio-economic projects to help them.
- c) *Education:* Inspired by our 1st Founder, Claude Poullart des Places and also by Francis Libermann education has been one of the chief tools of evangelization. The Spiritans have educated thousands of Kenyans over the years. Since the government took over our schools after the 1968 Education Act, Spiritans have since involved

themselves mainly in private schools. We operate one such school among the nomadic Pokot and also running informal educational institutions to train young men and women in life-skills.

- d) *Work in home-based Parishes*: The Foundation has six home-based parishes. They contribute to the income of the Foundation. It has received invitations to open parishes in other Dioceses.

Formation

Kenya Foundation shares in the formation programme of the UCEAF family. Presently it has 29 students in formation: 6 in Postulancy, 13 in Philosophy, 3 in Novitiate and 7 in Theology. Two confreres have done the programme for the training of formators at St. Anselm in England.

Some Challenges:

- Some confreres return home after a short stay in mission ad extra. Others too cannot be appointed to public ministry mainly because of personal problems.
- It is a big struggle to get sufficient finance for the education of our seminarians.
- The number of personnel available is inadequate.
- The Foundation is planning the building of another Secondary school close to the Maasai people who are a deprived tribe in Kenya.

3.1.1.3 TANZANIA PROVINCE

UNITED REPUBLIC OF TANZANIA

Population: 41,892,895 (2010)

Birth rate: 33.4‰

Infant mortality rate: 68.1‰

Life expectancy: 52.5

Religions: mainland: Christian 30%, Islam 35%, indigenous 35%; Zanzibar: more than 99% Islam

Literacy rate: 78% (2003)

GDP per capita: \$1,400 (2009)

Statistics of the Circumscription

The total number of Confreres in the Province is 125. Of these, 111 are members by origin and 14 by appointment. Confreres by origin who are ordained are 96 and 15 temporary professed scholastics. 39 members of the Province work in other Circumscriptions. The Province has forty-seven students: Theology **15**; On PEP **6**; Novitiate **4**; Philosophy Students **12** and Postulate **10**.

Missionary Engagements

Within Tanzania, the Province's areas of mission priority include first evangelization apostolate in Maasai Land (Arusha Archdiocese); Refugee ministry (Western Tanzania-Kigoma Diocese); Inter-religious Dialogue ministry (Tanzania Episcopal Conference, Bagamoyo and Zanzibar).

The Province is also strongly involved Education Apostolate (Basic, Secondary and Vocational training); Health Care and HIV/AIDS Services (Usa River Health Center, Magamba Dispensary and in Parish based health facilities); Urban and Rural Parish apostolate.

Formation and Vocation Animation

There are five communities of formation in Tanzania, namely; Usa River Junior Seminary (90 Students), Postulancy in Bagamoyo (which will open this year with 10 Postu-

lants); House of Philosophy at Njiro, Arusha (SMS) with 12 students for the Province; Magamba Novitiate with 4 Novices; and Bagamoyo Spiritan Center for on-going formation program. The Province has a Vocation Animation Committee made up of Vocations Director and zonal Vocation Animators.

Challenges

1. The suppression of the former EAP represented a defining moment in the history of the Spiritan presence in East Africa. The overall challenge for the Province is letting go of the former EAP and embracing the new reality with open and creative mind.
2. The Province struggles to meet the high costs of training candidates in initial formation.
3. The lack of adequate facility and finance to give good care to aging and sick confreres.

Plans for the Future

1. Identify Confreres and train them in key specialized professions to better our services and earn income (through salaries) for the needs of the Province.
2. Establish a facility/retirement home for older and sickly Confreres.
3. Start a formation program for the Spiritan Lay Associates.
4. Establish a few income-generating projects to help meet some of the pressing needs of this Province.

3.1.1.4 UGANDA FOUNDATION

REPUBLIC OF UGANDA

Area: 236,040 sq km
Population: 33,398,682 (2010)
Birth rate: 47.5‰
Infant mortality rate: 63.7‰
Life expectancy: 52.9

Religions: Roman Catholic 33%, Protestant 33%,
Islam 16%, indigenous beliefs 18%
Literacy rate: 70% (2003)
GDP per capita \$1,300

Spiritans arrived in Uganda in 1982. After 25 years of Spiritan Mission, Uganda was created a Foundation and became a member of UCEAF in 2008.

Statistics of the Circumscription

1. The circumscription has eighteen ordained confreres twelve of whom are on mission appointment in Uganda. Four are on mission ad extra in Kenya, USA and France; and two are doing further studies in USA and Canada. The circumscription has two confreres who are members by appointment. They are from Ghana and Nigeria.
2. The circumscription has thirteen confreres in formation: Theology: 2; PEP: 6; Novitiate: 1; Philosophy: 4; Postulants: 3.

Missionary Engagements of the Circumscription

Spiritans mission in Uganda is in THREE major categories:

- Health Care Ministry: Currently two confreres carry out pastoral care of the sick ministry at the Catholic Chaplaincy of Mulago National Hospital in the City of Kampala.
- Education Ministry: There are schools in all the three parishes run by Spiritans. A special mention is given to "Mulago School for the Deaf and Dumb" started by the Spiritans. The Spiritans carry out administration work of a Technical College among the Karamajong in Moroto Diocese.

- Parish Ministry: Spiritans work in three parishes:
Mulago parish with one confrere in Kampala Archdiocese;
Kigaaya parish with three Confreres in Hoima Diocese;
Kambuga parish with two Confreres in Kabale Diocese.

Major Challenges

1. More personnel needed to strengthen Spiritan presence in the missions we have already acquired. The foundational Chapter of 2008 asked that there be Spiritan presence in all four ecclesiastical zones;
2. Lack of finance affects programme of formation and specialized training;
3. The exorbitant high tuition fees for the communities of formation impede other developments in the Foundation. For example, the USD 5000 paid at Spiritan House Nairobi per student can train three students at other Catholic Institutions in Uganda;
4. Problem of team work and community life; confreres do not want to work and live with others;
5. Confreres, old and young, undermine the authority of the Superior;
6. Individualism and lack of transparency and accountability.

Future Plans of the Circumscription

1. Respond to invitations received from Bishops to take up missions in their Dioceses;
2. Specialised studies in theology and philosophy and in Spiritan Studies and the formation of formators. Need to train confreres in Education, Accountancy, Communication and Agriculture;
3. Renovation of some buildings at the Spiritan Postulancy Centre;
4. Strengthen Spiritan presence in the parishes already acquired;
5. Build the central Spiritan House for administration and animation;
6. Feasibility study of an income generating project for the Foundation.

3.1.2 UCOI: THE UNION OF CIRCUMSCRIPTIONS OF THE INDIAN OCEAN

The Indian Ocean Foundation was started by the three Districts of the Indian Ocean: Madagascar, Mauritius and Reunion. Later, when the Spiritans began to work in the Seychelles, the personnel were appointed to the FOI. From the start, the main responsibility of the FOI was the formation of Spiritan candidates from the region. Most of the vocations were coming from Madagascar and Mauritius and the young confreres made a considerable contribution to the apostolate in Pakistan and Papua New Guinea, as well as in their own region of the Indian Ocean.

In the years prior to 2007, there was an assumption that the Foundation was moving towards becoming one Province. The preparatory work was led by the Council of the FOI, aimed at the creation of one province comprising the four islands of the Indian Ocean. In the lead up to the Chapter which would deal with the transition towards the new structure, it seemed that it would go ahead, despite some misgivings being expressed in different quarters.

During the first days of the Chapter, held at Antananarivo, many difficulties were raised by confreres regarding the creation of the new entity. Eventually, the capitulants voted that the Spiritans in each country should have their own circumscription, all belonging to what would be known as *The Union of Circumscriptions of the Indian Ocean*

(UCOI). It was the first 'region' in the Congregation that opted for the new structure known as a 'Union'. A Charter was drawn up by the Chapter giving the parameters for the functioning of this Union. The shared areas of responsibility, like formation, its financing and organisation, would be regulated by precise 'Statutes'. This was new ground for the Congregation but the guidelines developed at the chapter have proved to be helpful since that time.

Recently, all the circumscriptions have held their own Chapters and an assembly of UCOI took place in January, 2011. These Chapters and the Assembly provide an opportunity to review the working of the UCOI as a union. The general feeling that emerged was that the transition from the old to new structures had not gone far enough. As a result, everybody decided to improve their knowledge and their understanding of what it means to belong to the UCOI.

3.1.2.1 INDIA CIRCUMSCRIPTION

A Part of Our Missionary Vision!

REPUBLIC OF INDIA

Area: 3,287,590 sq km

Population: 1,173,108,018 (2010)

Birth rate: 21.3‰

Infant mortality rate: 49.1‰

Life expectancy: 66.4

Religions: Hindu 81%, Islam 13%, Christian 2%, Sikh 2% (2001)

Literacy rate: 61% (2005)

GDP per capita: \$3,10

On October 22nd 2010 the Superior General and Council decided to formalize the return of the Spiritans to India where Congregation members had previously worked from 1862 to 1888. The Congregation withdrew from India in 1888 in order to devote most of its personnel and energy to mission in Africa. Now, given the spectacular growth of the Church in Africa and the flourishing of the Congregation there it seemed like the right time to start in India again.

The decision taken to set up the Spiritan Circumscription in India starting on February 2nd 2011 was the end of a process that has been going on for the previous couple of years. The first recent contact with India was made by the outgoing Provincial of France Gabriel Myotte Duquet on the occasion of a visit to the Presentation Sisters of Coimbatore who collaborate with the Spiritans in France. At the request of the General Council he visited about 10 dioceses in Southern India, accompanied by Andre Sunassee of Mauritius.

After the report on that visit by the confreres a decision was made to ask Gabriel Myotte Duquet to go on a longer 'feasibility study' in southern India (April – September 2010) after which he reported back to the General Council. His report in October was extremely positive. He was helped and made welcome by many Church people in the State of Tamil Nadu. Some young people wanted to join the Congregation immediately.

We now have to look for more confreres to work there as well as getting help from some local clergy / religious. For now foreigners can only obtain a six month tourist visa for India and then have to leave and get another one later.

As in the case of Vietnam the objective is to put the Spiritan charism at the service of the Church in India. We hope that vocations will come so that we can have a more long term and legitimate presence in India and perhaps eventually do mission in parts of that country where the church is scarcely present now as well as elsewhere in the world. In India the Catholics are only 1.8% of the total population of 1.2 Billion.

From March 29th to April 16th 2011 a member of the General Council visited India. At that time a second confrere Serge Ballanger was staying with Gabriel Myotte Duquet in Dindigul. That visit confirmed the strength of the support of Bishops and priests for our project in India.

On the basis of the report from that visit the General Council elaborated Guidelines. Spiritan India will have close links with UCOI all the circumscriptions of which consider India a priority for them. A good collaboration in the formation of candidates is already going on with the circumscriptions of UCEAF. Since we are starting with formation a programme for this will have to be worked out taking into consideration the particular circumstances in the country.

3.1.2.2 MADAGASCAR CIRCUMSCRIPTION

REPUBLIC OF MADAGASCAR

Area: 587,040 sq km
Population: 21,281,844 (2010)
Birth rate: 37.9‰
Infant mortality rate: 52.8‰
Life expectancy: 63.2

Religions: indigenous beliefs 52%, Christian 41%,
Islam 7%
Independence: 26 June 1960 (from France)
Literacy rate: 69% (2003)
GDP: per capita \$1,000 (2009)

The Spiritan Circumscription

The circumscription of Madagascar belongs to the Union of Circumscriptions of the Indian Ocean (UCOI). For a long time it was a District dependent on France and received missionaries mostly from France and Switzerland; Malagasy confreres were accepted from the time when the Indian Ocean Districts came together to form the Indian Ocean Foundation. (FOI)

Today the Congregation in Madagascar rejoices in having a good number of indigenous vocations and experienced confreres. With the diminution in the number of French and Swiss confreres due to lack of vocations in Europe, the indigenous confreres are now taking charge of animation, administration and formation in the circumscription, with the collaboration of a few French confreres and two Polish confreres.

At the end of 2011 there were 31 perpetually professed indigenous confreres (22 priests and 9 brothers) and 36 students, of which 11 were in temporary vows. There were also 22 appointed confreres, 9 of which were from other circumscriptions.

The circumscription is part of a Church, whose dynamism is manifested in many forms, including the sending out, to other islands of the Indian Ocean, of Malagasy religious of apostolic and contemplative life.

Since 2004

There are two important stages in the life of the circumscription: from the chapter of 2004 to the 31st of December 2007 and from the 1st of January 2008 to the chapter of 2012.

At the beginning, the District of Madagascar reflected with the other Indian Ocean circumscriptions and was prepared to become a Region of the Indian Ocean Province. But during the celebration of the chapter of 2007, it was decided not to create one single entity, but four circumscriptions forming together one Union of Circumscriptions (UCOI).

The Spiritan Circumscription of Madagascar (CSPM) was created on the 1st of January 2008, when the FOI and the District were at the same time dissolved. CSPM was to be in charge of the pre-novitiate. From the 24th to the 31st of August 2010 it held its first

chapter. Four important elements were emphasised: formation, mission and religious life, organisation and finances.

Our Joys

To be part of a vibrant Church where young people are still interested in religious life; however, it is noticeable that in the last two years, vocations have gone down a bit.

Some lay people are getting interested in the Spiritan life (associations and fraternities).

Challenges

- finding formators, planning for formation and for future formators;
- having the necessary equipment in formation communities;
- raising the level of education of the candidates, especially in French;
- finding sources of finance (to be financially self-supporting);
- having at least three confreres in each community;
- clarify ownership of our properties;
- finding places for students' pastoral placement to give them a wider experience;
- planning or organising training for bursars;
- helping confreres understand the importance of UCOI.

Some Problems

- difficulties in implementing important decisions (like those of chapters, councils and others). Some confreres make no effort to play a part in the new organisation;
- personal problems of some confreres (drink, for example);
- many are only interested in their own mission, and not in the life of the circumscription.

Project: Construction of a house which will be the central house and a house of welcome.

3.1.2.3 MAURITIUS CIRCUMSCRIPTION

REPUBLIC OF MAURITIUS

Area: 2,040 sq km
Population: 1,284,264 (2009)
Birth rate: 14.4‰
Infant mortality rate: 12.2‰
Life expectancy: 74.0

Religions: Hindu 48%, Roman Catholic 24%,
other Christian 8%, Islam 17% (2000)
Independence: 12 March 1968
Literacy rate: 86% (2003 est.)
GDP per capita: \$ \$11,200 (2007)

Since the previous General Chapter the circumscription of Mauritius has passed through a series of events which have shaped it. Departures of confreres have followed each other – some returning to their country of origin, four have died, others have been sent on mission, and several have left for personal reasons. In these few years there has also been, due to various circumstances, a quick turnover of Superiors. The gaps have fortunately been filled, at least partially, by the arrival of new confreres. It must be admitted though, that such a movement of personnel has had some consequences for the circumscription which is made up only of around fifteen confreres of all ages.

For all that, this situation has not diminished our enthusiasm or our missionary efforts! Our presence in parishes is certainly one of the most important for our place in the diocese; this allows us to remain in daily contact with the different ethnic groups making up the population, including our brothers and sisters of other faiths. Inter-religious dia-

logue is always for us a missionary undertaking of the utmost importance; even though such activities are carried out mainly at the Pont-Praslin Centre, where every Sunday there are meetings for promoting mutual understanding between different faiths, each confrere is involved in this as he carries out his ministry.

A Spiritan Spirituality Centre was set up a few years ago. Many lay people are interested in knowing the spirituality of Fr. Libermann; they are also curious to know how such a spirituality inspires our ministry. It is encouraging for us as we continue to discover the marvellous inheritance we have received from our founders; we are making more and more effort in finding ways to inculturate this spirituality and adapt it according to the needs and aspirations of Mauritians. The aim of this centre is to help participants to become missionaries themselves: the example of Fr. Laval – a confrere to whom we turn regularly – is eloquent: he knew how to mobilise the baptised people of the time and get them to radiate their faith all around them! The Spirituality Centre is also an effort to give a new impulse and a greater visibility to the Sainte Croix Centre, beside the tomb of Fr. Laval. One of our hopes is, precisely, to create a space for silence and prayer for the great number of pilgrims who come to visit his last resting place.

A significant event in the circumscription was the change of course taken together with the other islands making up the Union of Circumscriptions of the Indian Ocean. The initial idea was to create one Province with the confreres from the other islands. The idea was certainly ambitious; during a chapter however, and reflecting on the different aspects of it, we decided with them to create another structure for the collaboration between circumscriptions in the region. This was not to free us from seeking vocations to the Spiritan life in our circumscription. On the contrary, the formation of young candidates (of which there are a few at the moment) and their accompaniment is given serious attention.

A great joy for the confreres in Mauritius is the development of the Spiritan Associates. These are valuable collaborators, both in inter-religious dialogue and in work among the more disadvantaged. Some of them take part in sessions on Spiritan spirituality. They deepen their understanding of our spiritual inheritance with a view to a better missionary commitment.

So, there are plenty of hopeful signs, even though we ourselves feel unworthy. But do we not live in community in order to put our few resources together to witness to the Good News which inspires all of us? This is also what leads us to set up real communities of prayer, of sharing and of friendship; also, our monthly meetings are important moments which each one tries to attend to strengthen our links, to share our concerns and to respond to the new needs of Mission.

In spite of our small number, we are happy to send confreres from the circumscription, still too small from our point of view, to the countries of the South; it is a clear proof that we do not want to become closed in on ourselves, but remain open to the Mission of the whole Congregation!

3.1.2.4 REUNION CIRCUMSCRIPTION

ISLAND OF REUNION

Total area: 2,507 sq km
Population: 787,584 (2010)
Birth rate: 18.9 ‰
Infant mortality rate: 7.6 ‰

Life expectancy: 74.2
Religions: Roman Catholic 86%, Hindu, Muslim, Buddhist
Literacy rate: 89 % (2003)
GDP per capita: 6,200 (2005)

Statistics

There are 21 confreres of which 20 are priests, a number which has remained more or less stable since 2004 (when there were just two more), because the death of one European confrere and the return to their Provinces of origin of 7 European confreres (for retirement or a new appointment) and 1 Malgache has been compensated for by the arrival of 1 Congolese, 3 Tanzanians, 1 Malgache and 2 French; the last two were already present in the Indian Ocean in 2004. As can be seen, the number of confreres from Europe has gone down and the new arrivals originate in the South. This evolution has caused a small reduction of the average age.

Pastoral Commitments and Religious Life

During the previous two chapters, of which the last was in January 2011, some research was done to diversify our pastoral commitments by orienting them more towards ministries in line with the Spiritan charisms. However this has not really changed the ministries we are engaged in. The majority of us are involved in parish work. This is due to the requests from the diocese but also perhaps due to the fact that for most of us this is the ministry which most closely corresponds to our abilities. Many confreres are engaged partially in formation or in chaplaincies. Despite a certain geographical dispersion of confreres, community life has more importance now than in the past, especially among the younger ones.

New Organisation

What has been most noticeable in recent times however, is the nature of the Spiritan presence in the Indian Ocean. It was thought that a Province of the Indian Ocean would be created; however, at the assembly called to make the final step towards this in July 2007 at Tananarive, something different emerged in the form of the Union of Circumscriptions of the Indian Ocean – the present UCOI. Reunion thus ceased to be a District and became one of the circumscriptions of UCOI (cf. the Report on UCOI). Relationships with our neighbours have thus been modified. The solidarity among the Indian Ocean circumscriptions agreed on in 2007 was put in place and is already producing interesting results which were recognised in the UCOI assembly held in March 2011. But some new difficulties appeared, among them being formation, the formation of formators and finances. (Reunion, which usually had a surplus at the end of each financial year, must now face up to going into arrears because of the important role it must play in UCOI).

Challenges for the Future

At our recent chapter we worked out a charter and according to this, it is urgent for us to get together in larger communities, to re-organise and to renew ourselves. This supposes that we agree to be available. This also goes for the value of our witness, so that our mission becomes rooted where we are. We will only be able to rise to these challenges in sacrificing ourselves.

3.1.2.5 SEYCHELLES CIRCUMSCRIPTION

REPUBLIC OF SEYCHELLES

Total area: 456 sq km

Population: 89,188 (2011)

Birth rate: 15.3‰

Infant mortality rate: 11.7‰

Life expectancy: 73.5

Religions: Roman Catholic 82.3%, Anglican 6%,
Seventh-Day Adventist 1%, other Christian 3%,
Hindu 2%, Muslim 1%, none 1%

Literacy rate: 91.8% (2002 census)

GDP per capita: \$23,200 (2010)

Circumscription

The Spiritans arrived in the Seychelles archipelago in September 2000. Up until 2007, the Group of Seychelles belonged to the Indian Ocean Foundation. Following the restructuration of this foundation, it became a member circumscription of the Union of Circumscriptions of the Indian Ocean. We celebrated our first Chapter from 25th to 28th January 2011, on the island of Mahe, and signed a contract with the diocese of Port Victoria.

Statistics

The Circumscription is made up of ten members: six priests, one finally professed brother and three confreres on Pastoral Experience Programme. Confreres come from five different countries: Madagascar (3), Kenya (2), Congo (2), Ghana (2), D. R. Congo (1).

Missionary Engagements

- Parish animation: situation of new evangelization on the islands of Mahe (Plaisance and Glacis), Praslin (Baie Sainte Anne and Grand Anse), and La Digue.
- Pastoral care for English speaking and Malagasy migrants.
- Pastoral care of the sick: care of the dying; training course for a confrere in this area in France.
- Formation of the laity: formation of Religion teachers in secondary schools.
- Communication: animation of the website of the diocese of Port Victoria.

Formation

The Circumscription has not got its own candidate in formation. Nevertheless, there are three confreres from other circumscriptions on Pastoral Experience Programme: from Kenya (for two years), from Madagascar (for one year; pre-novitiate), and from Ghana (for two years).

Plans (Ongoing or For the Future)

- Creation and animation of a Catholic cultural centre made up of a library (ongoing), a formation centre, and a multi-purpose hall.
- Building of a Spiritan house on the same site with the Catholic Cultural Centre.
- Involvement of confreres in education in public schools.
- Legal recognition of the Circumscription by civil authorities (ongoing)
- Launching of a Spiritan magazine: "Mission Seychelles".

Major Challenges

- To make the Congregation and its charism known to the local Church and society
- All the confreres are expatriates: risk of not investing in the long term.
- Insufficient financial resources due to lack of self-reliance projects.
- No financial means to achieve our projects.
- For so long confreres lived alone in their parish.
- Lack of personnel: we need at least two priests.

3.1.3 UCSAC: UNION OF CIRCUMSCRIPTIONS OF CENTRAL AFRICA

It was in 1999 that the four Districts of Central Africa (Cameroon, Congo-Brazzaville, Gabon and Central African Republic) and the Central African Foundation (FAC), came

together to form the Central African Province (PAC). Each of the former Districts became Regions in the new Province. The founding chapter shared competences and responsibilities between the central administration and the Regions.

The situation evolved over the course of time.

- It was noted that the number of confreres originating from each Region continued to grow, while the number of confreres from other circumscriptions rapidly diminished.
- Difficulties in the day to day exercise of authority began to appear, the authority of the Provincial being sometimes undermined by the Regional Superiors who made decisions without reference to him.
- It soon emerged that finances became a more and more difficult burden to bear, notably in the spheres of initial, on-going and specialised formation.
- Great distances between confreres rendered solidarity within such a geographically extended circumscription almost impossible.

After some intense reflection, the General Council suppressed the Central African Province on the 2nd October 2010 and set up four circumscriptions: the Province of Cameroon, The Province of Congo-Brazzaville, the Foundation of Gabon/Equatorial-Guinea and the Foundation of Central African Republic. These four circumscriptions make up the Union of Spiritan Circumscriptions of Central Africa (UCSAC).

At their meeting in Yaoundé in July 2010, the confreres put together the UCSAC charter. In the short term, the four new Superiors need to face up to two major challenges:

- (i) taking charge of the common initial formation programme (pre-novitiate at Libreville, novitiate at Mbalmayo in Cameroon and post-novitiate at Ngoya also in Cameroon). For this they need to plan ahead, train formators and ensure proper financial arrangements for each community.
- (ii) regularising their finances and settle once and for all the debts left by the former administration of PAC.

In 2013 the four Superiors will evaluate the functioning of the Union and see what it is possible for them to achieve in the long term.

3.1.3.1 CAMEROON PROVINCE

REPUBLIC OF CAMEROON

Population: 19,294,149 (2010)

Birth rate: 33.5‰

Infant mortality rate: 62.1‰

Life expectancy: 54.0

Religions: indigenous beliefs 40%, Christian 40%, Islam 20%

Literacy rate: 67.2% (2006 est.)

GDP per capita: \$2,300 (2009)

Independence: 1 January 1960

Some Statistics

Area: 475,442 km²; there is a great difference in climate, and vegetation between the different regions; population (2010 census): 19,406,100 with an annual growth rate of 2.6%; 47% of the population is under 15 years of age; 52% live in urban centres; the unemployment rate in rural areas is 30.5% and 48% in urban areas; in the working population 65% are farmers, cattle breeders, hunters or fishermen and 18% are manual workers. People live mainly by farming, cattle breeding, fishing, hunting and gathering, trade, work in mines and other industries.

The Province

At present the Province numbers 58 perpetually professed, 13 temporarily professed, one brother and one bishop emeritus. The pastoral commitments of the Province are carried out for the greater part by indigenous confreres, but also by confreres from other circumscriptions appointed to the Province. We are present in urban and rural zones of twelve dioceses: Bafia, Bertoua, Buea, Douala, Doume, Kribi, Maroua, Mbalmayo, Obala, Sangmélina, Yagoua and Yaoundé.

Confreres are engaged in parish animation, first evangelisation (among the Baka Pygmies) and in one largely Islamic area (the north). There are two formation communities of the Union of Spiritan Circumscriptions of Central Africa (UCSAC): the novitiate at Balmayo and the theologate at Ngoya.

Since 2004

The Cameroon Province was created on the 2nd of October 2010. The Spiritan confreres thus changed status from that of a District (there were formerly two Districts in the country), to that of a Region within PAC (Central Africa Province) in 1999. The region was at that time divided into five large pastoral zones: the Centre, the East, the Coast, the Mbam and the North. The life of the confreres was punctuated by assemblies, recollections, and annual reflections of all kinds. It is thus with a view to reviving the Spiritan identity on Cameroonian soil that the new Province of Cameroon is taking shape, with certain pressing matters to be dealt with. These priorities were defined at the founding chapter of January 2011 held at the Provincial house in Yaoundé.

The Future

Our future efforts will concentrate on vocations ministry, initial formation and specialised training. We will also strengthen our existing presence, in particular in the North, the East and the South West. To start up pastoral involvement in the schools was also taken as an important priority.

It is understood that we will not be able to follow up on these without sorting out our financial situation which was badly managed by the previous administration, and getting the real support of all confreres, as was decided at the January 2011 chapter. It is in cultivating this common feeling of belonging to the institute of which we are members that we can proudly carry on the inheritance of the Spiritan presence in Cameroon.

3.1.3.2 CENTRAL AFRICA FOUNDATION

CENTRAL AFRICAN REPUBLIC

Population: 4,844,927 (2010)
Birth rate: 36.8‰
Infant mortality rate: 101.6‰
Life expectancy: 49.7
Independence : 13 August 1960

Religions: indigenous beliefs 35%, Protestant and Roman Catholic (both with animist influence) 25% each, Islam 15%
Literacy rate: 48.6% (2006)
GDP: per capita \$700 (2009)

The Country

Area: 622,984km²; population: 4,500,000. Former French colony up to 1958; independence proclaimed 13th August 1960. Capital: Bangui. Two official languages: Sango (the national language) and French; 26,281 functionaries.

The Foundation

There are at present 20 confreres on mission in the Foundation, among them one bishop and one apostolic administrator. There are six communities:

- *Diocese of Bangui*: St Charles (central house); parishes of St Paul, St Bernard, Our Lady of Africa;
- *Diocese of Mbaïki*: parish of Pissa;
- *Diocese of Bangassou*: community of Bangassou-Niakari.

Works:

- Primary school at Niakari with dispensary under construction;
- Groupe Espoir (work with HIV positive people).

Since the Chapter of 2004

The Central Africa Foundation used to be one of the regions of the Central African Province (PAC). It became a Foundation in October 2010.

In December 2004 Fr Peter Marzinkowski, at the time Provincial in Germany and a former missionary in the Central African Republic, was appointed as bishop of the new diocese of Alindao.

In 2009, after the resignation of the archbishop of Bangui, Fr. Dieudonné Nzapalainga, at the time Regional Superior, was appointed apostolic administrator of Bangui.

Difficulties

- The major problem is the lack of personnel, which caused us to give up the parish of Séko in the diocese of Bambari and to put the parish of Mobaye in Alindao diocese on the back burner; these are important places of first evangelisation;
- The management of personnel is complicated when some confreres refuse to do what they are asked by the council and carry on their personal projects;
- Financial difficulties have caused us to suspend recruitment and to pay, at great cost to us, the fees of our young confreres already in formation;
- There is a lack of sources of revenue to pay for the Foundation's needs. The present socio-economic and political situation in the country does not encourage any fund-raising initiatives.

Challenges for the Future

- To find confreres for remote missions and stabilise our presence where there is a lack of personnel;
- To improve the financial situation and seek financial resources;
- Accompany vocations which arise and give financial support to formation.

3.1.3.3 CONGO-BRAZZAVILLE PROVINCE

REPUBLIC OF CONGO

Area: 342,000 sq km
 Population: 4,125,916 (2010)
 Birth rate: 41.0‰
 Infant mortality rate: 77.9‰
 Life expectancy: 54.5

Independence: 15 August 1960 (from France)
 Religions: Christian 50%, animist 48%, Islam 2%
 Literacy rate: 84% (2003 est.)
 GDP: per capita \$4,100 (2009)

The Country

Area: 342,000km²; population 3,800,610 (2007 estimate). The country is made up of four large ethnic groups. The official language is French while Lingala and Kikongo are widely spoken. Independent on 15th August 1960, Congo chose democracy in 1990. From 1993 to 1998 there was a lot of violence which resulted in a civil war. Main religions: Christianity (majority of Catholics) 50%; African traditional religion 48%, Islam 2%.

The Province

At the moment the Province has 86 indigenous confreres - 66 are in ministry with 22 students in various houses distributed as follows: novitiate 2; philosophy 5; pastoral placement 5; theology 8.

Spiritans work in 7 places in the country: Brazzaville, Pointe-Noire, Dolisie, Madingou, Lékana, Impfondo, Epéna and Bétou. The principal missions are:

- Education of children and youth; after the fratricidal wars which deeply affected the country, many children and youths were thrown onto the streets maltreated and unemployed;
- Promotion of health projects;
- Conscientisation of socially marginalised groups, commitment for Justice and Peace and the Integrity of Creation;
- Support for the missions, parishes and educational works (Espace JARROT, professional centre SALANGOLO) in order to face up to the challenges of post-conflict Congolese society;
- Investment problems because of lack of finances.

Life of the Circumscription since the 2004 Chapter

- Congo was a District for a long time, then became a region of PAC and has been a Province since October the 2nd 2010;
- A new project has taken off in the north – the presence of Spiritans with a strong emphasis on education among indigenous groups;
- Two confreres have been appointed bishops: Yves Monot in Ouessou and Jean Gardin in Impfondo.

Challenges for the Future

- Pay back debts and restructure the Spiritan procure; reduce local expenditure since membership of PAC has not led to a healthy financial situation;
- Adapt the mission to the needs of the people;
- Strengthen Spiritan identity; work at unity in the Province;
- Reorganisation of lay people who are close to us;
- Consolidate communities to better respond to the mission;
- Create sources of revenue to support the Province;
- Undertake repair works to existing buildings or construct new ones for a better animation of the Province.

3.1.3.4 GABON/EQUATORIAL GUINEA FOUNDATION

GABONESE REPUBLIC

Area: 267,667 sq km
Population: 1,545,255 (2010)
Birth rate: 35.4‰
Infant mortality rate: 50.8‰
Life expectancy: 52.75

Religions: Christian 55%–75%, animist, Islam less than 1%
Independence: 17 August 1960
Literacy rate: 63% (1995)
GDP: per capita \$13,900

REPUBLIC OF EQUATORIAL GUINEA

Area: 28,050 sq km
Population: 650,702 (2010)
Birth rate: 36.0‰
Infant mortality rate: 79.4‰
Life expectancy: 61.9

Religions: nominally Christian and predominantly Roman Catholic, pagan practices
Independence: 12 October 1968
Literacy rate: 86% (2003)
GDP: per capita \$36,600 (2009)

The Countries

The two countries are adjacent to one another. Gabon: area: 267,667km²; population 1,527,000. Equatorial Guinea: area: 28,051km²; population: 404,400. The two countries have important natural resources, notably petrol and other minerals; but the people see little financial benefit from these.

The Circumscription

The Foundation has 13 perpetually professed members and four temporarily professed; 6 of these are appointed to other circumscriptions and 4 are students. One confrere is bishop of Mouila and another prefect apostolic of Makokou.

There are 34 confreres appointed to the Foundation from different African circumscriptions.

The Foundation hosts the Spiritan philosophy cycle of UCSAC at Brottier Seminary in Libreville.

The missionary priorities were defined during the 2010 chapter: parish animation, formation, priority to youth, work among the poorest and the marginalised, JPIC. There is a presence in the prisons and in education.

In all the Foundation has 20 communities but, because of lack of confreres, some of these consist of only one confrere, as is the situation in Equatorial Guinea.

Since 2004

Gabon was a District for many years. On the 2nd of October 2010 the region, which was a part of PAC, was created as the Gabon/Equatorial Guinea Foundation (FGG). The founding chapter was celebrated at Libreville in October 2010.

Since 2004 personnel has been stable, but the diminution of European confreres and the increase in those originating from African circumscriptions is to be noted.

Challenges for the Future

- The Foundation must face up to a catastrophic financial situation. Expenditure needs to be kept under control and confreres need to commit themselves to helping each other in solidarity, especially those in the interior who have little income.
- Accompaniment of young people who wish to join us; there is a need for better organisation and discernment.

- Community life: there is a need to re-think our presence, together with the bishops, and strengthen the communities in the rural areas. There is a need to renew and strengthen our presence in Equatorial Guinea.
- There is a possibility of getting involved again in some educational situations – chaplaincies, boarding schools, street children.

3.1.4 UCSCA: UNION OF CIRCUMSCRIPTIONS OF SOUTH CENTRAL AFRICA

A Brief History

The South Central African Region is made up of five countries: Malawi, Mozambique, South Africa, Zambia and Zimbabwe. All but Mozambique are former British colonies while Mozambique is a former Portuguese colony. All the countries except South Africa have very serious economic problems which have been exacerbated by the drought that has ravaged the whole region. It is also plagued by the scourge of AIDS that has contributed to the worsening climate of death and despair in the region. In some of the countries, especially Malawi, Zambia and Zimbabwe, countless numbers of children have been left orphans and this has posed a great challenge to the Spiritans working in the region. People have no food, no medicine, no shelter and no work. They flock to the missions and the confreres who are struggling to maintain themselves have to find ways and means of taking care of the teeming number of poor, sick, and jobless people that come to their doors on a daily basis. The ongoing political crisis in Zimbabwe has turned a country that was once the pride of Africa and the region to hell on earth. Not only is there poverty, hunger and no jobs, there is insecurity of life and property. This is the atmosphere in which the confreres in the region live and work. The majority of them are from the younger circumscriptions that do not have easy access to funding agencies nor do they get support from their home circumscriptions that are looking for ways and means to keep their houses of formation going. But the confreres are doing very well by devising ways and means of being with and assisting the people they live and work with. Spiritans have a very good name in the region because of the way and manner they live and work.

Formation Programme

All the circumscriptions of the region have their own postulancy for the reception and accompaniment of candidates who want to become Spiritans. The postulancy is followed by the first cycle in a consortium in Balaka, Malawi. The Spiritans have built a number of houses for the accommodation of their students outside but near the compound of the consortium. The first cycle formation is followed by the novitiate which is presently located in Vrede, South Africa. The novitiate is followed by the second cycle formation in a consortium in Zimbabwe and after two years of theological studies, the pastoral experience programme outside one's home country follows for a year or two. The students of the second cycle in Zimbabwe moved into their own house called Poul-lart des Places house in 2010 and from there attend lectures in the consortium which is a few kilometres away in the city of Harare. Thus all the cycles of formation except the postulancy are done in common for all the candidates from the region.

3.1.4.1 MALAWI INTERNATIONAL GROUP

REPUBLIC OF MALAWI

Area: 118,480 sq km
Population: 15,447,500 (2010)
Life expectancy: 50.3 yrs
Infant mortality rate: 105.15%

Religion: Christians 79.9%, Muslims 12.8%,
traditional religion 3%, others 4.3%
Independence: 6 July 1964
GDP per capita: \$925 (2010)

Malawi is located in the southern part of Africa. It is a relatively small country with the population of about 13 million. It is bounded by Tanzania to the north, Zambia to the west and Mozambique to the east and south. It is a land locked country with a big lake as its most prominent physical feature.

It was established in 1891 as a British protectorate of Nyasaland and gained its independence in 1964, on July 6th. After three decades of one-party rule under President Hastings Kamuzu BANDA the country held multiparty elections in 1994. The current President Bingu wa MUTHARIKA was elected in May 2004 after a failed attempt by the previous president to amend the constitution to permit another term.

Economy

Landlocked Malawi ranks among the world's least developed countries. The economy is predominately agricultural, with about 90% of the population living in rural areas. The performance of the tobacco sector is the key to short-term growth as tobacco accounts for over 60% of exports. The economy depends on substantial inflows of economic assistance from the IMF, the World Bank, individual donor nations and taxes.

Religion

Malawi is quite unique in terms of religious practices. Christianity accounts for about 79.9%, Muslim 12.8%, traditionalist 3%, atheist 4.3% (1998 census). Among the Christians, Catholics are the largest group, followed closely by the CCAPs (Church of Central African Presbytery). There are a handful of other denominations. The Catholic Church in Malawi has seven dioceses.

Spiritan Presence and Mission

Historically the first Spiritans to enter Malawi were some Irish confreres who left Nigeria during the civil war there in the late 1960s. Though they went to Malawi with a view to help out for some time, the Spiritan presence has taken root in that country. As at the time of writing this report, there are 4 Spiritan priests of Malawian origin, and many scholastics.

Currently the Spiritans are in 2 out of the 7 dioceses: The Archdiocese of Blantyre and the diocese of Dedza. They are engaged in parish pastoral and social ministries. Much as they minister to the spiritual life of the people in their care, they also attend to their material welfare, especially the very disadvantaged ones like orphans, the aged and the like.

Formation

They have a postulancy and a 1st cycle institute where they accompany aspirants who feel called to the Spiritan family.

Their Challenges

To begin with, the Spiritan Group in Malawi is a very small one with only 6 priests as at the time of compiling this report. Confreres appointed to work in this group easily quit for various reasons, thereby leaving the remaining few ones over-stretched.

The Malawi mission is also an economically challenging one because of the poverty rate among the people they minister to. Their major source of support is Cor Unum. Now that that has started dwindling, it is a serious struggle for the Group.

Their Plans for the Future

They are working towards economic self-sustenance. To achieve this, they still need the support of the wider Spiritan family.

3.1.4.2 MOZAMBIQUE INTERNATIONAL GROUP

REPUBLIC OF MOZAMBIQUE

Area: 801,590 km²

Population: 22,061,451 (2010)

Birth rate: 37.8‰

Infant mortality: 103.8 ‰

Life Expectancy: 41.3 years

Religion: Catholic 23.8%, Muslim 17.8%, Zionist
Christian 17.5%, other 17.8%, none 23.1%

Independence: 25 June 1965 (from Portugal)

GDP per capita: \$458 (2010)

The Spiritan presence in Mozambique goes back to the 28th of November 1996. The positive response of the General Council to a request from two bishops in the country was the opportunity for one community each to be set up in the dioceses of Nacala and Chimoio. Later in 2004 a new community was set up in Nampula. At the moment we are trying to set up a fourth community in Beira, so as to help the confreres in Inyazonia mission receive and train candidates (postulants) and to have some pastoral work in the archdiocese of Beira.

The first chapter of the Group held in June 2010 was a milestone in the life of the Group. We took some important decisions, such as the opening of a fourth community, after we were assured of having three confreres for each community, something now being realised. In reference to SRL 4, the re-adjustment of our identity, the mission of evangelisation and our commitment to the poorest, as well as a greater communion between all the Group members, are characteristics of our missionary presence in Mozambique.

We are a small Group with its own limits, with great distances between communities, frequent changes in personnel and the lack of continuity which this brings with it. There is a certain lack of missionary experience due to the fact that we have several confreres on mission appointment. Difficulties achieving financial autonomy are made worse by the big increase in paying for residence visas to stay in the country. All these factors, and others as well, undermine the life and mission of the Group.

We number at the moment ten Spiritans in the Group, from eight different circumscriptions. Only three of these came here before 2004, all the others have come during the mandate of Jean-Paul Hoch as Superior General. So, from 2004 up to today, nine confreres have come and four have left. Also, the presence among us of young Spiritans on mission placement (*stage*) has always been an enrichment for the Group.

The religious profession of a young Mozambican in July 2011 marked a new stage in the life of the Group which is now putting more effort into initial formation. There is an urgent need for formators. It is to be noted that the linguistic problem is one which all

our young confreres are faced with and this is the same for the Group as a whole, because the Union of Circumscriptions of South-Central Africa (UCSCA) does not accept Portuguese as a language for communication, and this marginalises us.

The five year strategic plan of development contributes to the stability of the Group and has created a greater communion in the mission and development projects in which we are involved. The important aspects of our missionary presence in Mozambique are the Christian communities and evangelisation, youth and education, the disadvantaged and missionary solidarity.

The friendly and supportive accompaniment of the Superior General and his Council have been a stimulant for the consolidation of our communities and for the process leading to the creation of a fourth community. While thanking them for this support received, we also want to express our desire and also the great need we have for some new confreres who have already had some missionary experience.

3.1.4.3 SOUTH AFRICAN DISTRICT

SOUTH AFRICA

Population: 49,991,300 (2010)

Birth rate: 19.6‰

Infant mortality: 60.84‰

Life Expectancy: Male/female 46.56

Religion: Christians 79.7%; Muslims 1.5%, Hindus 1.3%, no religious affiliation 15.1%, 2.3% other, 1.4% unspecified, Judaism 0.2%

Independence: 31st May 1910

GDP per capita: \$10,243 (2009)

South Africa is a country of great diversity and rich in heritage. With 11 different official languages, a multiplicity of traditions and skin tones ranging from ebony to sun burnt pink, we are, as Archbishop Desmond Tutu once put it, the rainbow nation of Africa, Kofi Annan, the former UN Secretary General once described South Africa as a “country in which to expect the unexpected, an inspiration to all. What made it possible was the determination of the people of South Africa to work together... to transform bitter experiences into the binding glue of a rainbow nation”.

However, South Africa like other developing countries is faced with the quest to be authentically African mindful of her European and Asian heritage. Some of the challenges of our present day society are the following:

Crisis in family life:

- Migration labour practices;
- Teenage pregnancy / child support grants;
- Alcohol and substance abuse;
- Hunger;
- Suicide;
- Street children;
- The pandemic of AIDS;
- Indifference to marriage;
- Same sex marriage.

Crisis in Education:

- Literacy and numeracy issues;
- High School drop out;
- Inadequate preparation for tertiary education.

Religion:

- Increasing Pentecostal churches;

- Absence of religious education in schools;
- The challenge of Islam;
- Human trafficking.

These challenges notwithstanding, South Africa is a stable but developing country. She is the pride of Africa and a point of reference in terms of infrastructure development, economic stability and political tolerance. In some instances, it provides a contrast to the view of Africa as a dark continent.

Presently there are about 23 Confreres, from 11 circumscriptions. Some of them are involved in parish pastoral ministries, others in specialised ministries.

Mission of the District

The General chapter held in Maynooth in 1998 urged us “to launch out into the deep”, and following this directive, we accepted the call by the local churches of Johannesburg, Durban, Dundee and Bethlehem Dioceses. They continue to receive invitations to work in dioceses within the country as many of those with whom they collaborate appreciate their willingness and readiness to work in those areas where the local church finds it difficult to find workers.

3.1.4.4 ZAMBIA INTERNATIONAL GROUP

REPUBLIC OF ZAMBIA

Population: 12,935,000 (2009)

Birth rate: 40.2‰

Infant mortality rate: 102 %

Life Expectancy Male\Female: 35.25

Religion: Christians 85%, Muslims 5%,
Bahai 1.5%, others 8.5%

Independence: 24 October 1964

GDP per capita: \$1,541 (2009)

Zambia, a Republic in South Central Africa, is bounded on the north by the Democratic Republic of the Congo and Tanzania, on the east by Malawi, on the southeast by Mozambique, on the south by Zimbabwe, Botswana and the Caprivi Strip of Namibia, and on the west by Angola. The area is 752,614 sq. km.

Population

Zambia's population, predominantly rural, is made up of more than 70 Bantu speaking ethnic groups. Most groups are small; the largest are the Bemba, Nyanga, and Tonga peoples. The population of Zambia is estimated at 12.9 million people. And it is still being decimated by the Aids epidemic which is still rampant in the country.

Religion and Language

About 85% of the population is Christian; many of them adhere to independent churches which combine elements of Christianity and African religions. No wonder a former president of Zambia, Fredrick Chiluba declared Zambia a Christian nation during his mandate as President of the country. The Moslems account for about 5% of the population while the rest of the population are adherents of traditional African religions. Among the Christian denomination, the Catholic Church is predominant with about 28.22% of the population. There are 10 Catholic dioceses in Zambia with 265 parishes. There are a number of Religious Congregations in Zambia but the most prominent are the Jesuits who have a very big centre in the diocese of Monze. It is important to note that the Catholic Church has a very strong voice in the socio-political life of the people. She has played and continues to play a pivotal role in shaping the democratic and social policies of successive gov-

ernments of the country. This has of course attracted the wrath of the government on many occasions when they are not happy with the intervention of the church.

Economy

The wealth of Zambia is based on mining in the rich copper belt, but downturns in copper process have severely damaged the economic prospects of the country. Some processing and manufacturing were started and attempts were made to diversify into agriculture to make the country self-sufficient in food. But that has yet to yield dividends. Some 75% of Zambia's population is engaged in agriculture, largely subsistence farming. Principal crops produced are maize, which is the main staple food, cassava, sugarcane, sunflower seeds, peanuts, sweet potatoes and tobacco. In 2008, the country's GDP was \$17.39 billion and per capita GDP was \$1,500. In spite of these, there is hunger in Zambia and a lot of times the people depend on food donation from outside to survive because their crops fail due to lack of rain. It is estimated that about two-third of Zambians live in poverty and Zambia is considered as one of the poorest countries in the world. There is frequent increase in prices of commodities and this make planning and budgeting difficult. Unemployment is a major problem in the country.

HIV/Aids Pandemic

Worth noting about life in Zambia is the high rate of HIV/AIDS. It is said that approximately 14.3% of Zambians are infected by HIV. Over 800,000 Zambian children have lost one or both of their parents due to HIV/AIDS. Life expectancy is 38.63 years.

Zambia is a republic with a president elected to a maximum of two five-year terms by direct universal suffrage. The country gained independence from Britain in October 1964. It is divided into 9 provinces with 72 districts for administrative purposes.

Spiritans Presence in Zambia

The first group of Spiritans came to Zambia on February 3 1971. They were six of them, all members of the Irish province who had worked in Nigeria and were asked to leave the country by the government of the day after the civil war. When they arrived in Lusaka, they were welcomed by the Bishop of Monze, James Corboy an Irish Jesuit. They went on to establish in the diocese of Monze which is run by the Jesuits.

In 1972 another batch of four Irish confreres joined the group, and started in Kabwe in Lusaka diocese. The group however felt that the place was not suitable and left for Livingstone diocese where the Capuchins had requested for missionaries. Over the years nine more Irish Spiritans joined the group in the two dioceses. They worked mainly in parishes, diocesan seminaries and schools.

The first member of the then East African Foundation to join the group came in 1976. He was followed in 1978 by two others. From 1980, the number of Irish Spiritans began to decrease while that of Spiritans from East Africa was increasing.

In 1982, the then Superior General Frans Timmermans visited Zambia and following his visit, the group was raised to the status of an International Group dependent on the Generalate on April 26 1982. At that time they had a membership of 7 Irish and 8 EAP confreres.

The Nigerian Province sent two confreres to Zambia in the diocese of Solwezi in 1980. Another two were appointed the following year. They worked in two parishes and one was teaching in a school. They were not part of the Zambia International Group but

worked in this diocese on their own at the invitation of the bishop. They found working with the bishop of the diocese difficult and had to pull out of the diocese in 1992.

The State of Spiritan Presence Today

Today there are 13 confreres from eight different nationalities working in three dioceses in the country. 4 from Nigeria, 4 from Tanzania, 1 from Ireland, 1 from Ghana, 1 from Congo Brazzaville, 1 from Central African Republic and 1 from Zambia who belongs to SCAF.

Presently the Spiritans work in 3 dioceses of Monze, Livingston and Lusaka.

Formation

There is a postulancy in Pemba with 4 postulants. In the Novitiate in South Africa there are 2, in the first cycle in Malawi 3, in the second cycle in Zimbabwe 2 while 3 are on pastoral experience programme.

Challenges

The major challenge is finance followed by personnel. All the confreres but one are young and there is no stability of personnel.

3.1.4.5 ZIMBABWE DISTRICT

REPUBLIC OF ZIMBABWE

Population: 12,521,000, 2009 estimate

Birth rate: 31.5‰

Infant Mortality: 12.3

Life Expectancy: Male 44, female 43

Literacy rate: 90%

Religion: Anglicans 36%, Traditional beliefs 28%, Catholics 15%, Others 21%

Independence: 18 April 1980

GDP per capita: \$355 2009 estimate

The Country

Zimbabwe was a former British colony whose independence in 1980 was gained after a long struggle with the minority white settlers. Since the 1980 independence, the country has been ruled by President Robert Mugabe until recently when because of socio-economic crisis that ravaged the country he was forced to accept a coalition government with opposition parties made up of the MDC-T led by Morgan Tsvangirai and MDC-M led by Prof Arthur Mutambara who are prime minister and deputy prime minister respectively.

Economy

Agro-based economy, however, this major base of the economy has since collapsed due in part to the government sponsored and forceful acquisition of the white settlers' farms that commenced in 2000. The country has now turned from the bread basket of Africa to a begging nation. This is also compounded by the various sanctions imposed on the country. Today, the country has no currency of its own but uses any globally recognized currency especially the United States Dollar.

Land ownership is still a sensitive issue in the country. The campaign or propaganda is still rife. The ruling party has continued to use the issue of land ownership to mount campaign against white commercial farmers and Western nations that imposed sanctions on them. However, majority of the acquired farms are in the hands of elite members of the ruling party with only little portions going to the other members of the party

and few other black Africans. Again those who were given these farms and other portions of the land have not been able to utilize these lands to full capacity. The properties in these farms were looted and left to be overgrown by weeds and grasses.

Religion

Zimbabwe is a secular society with multi-religious groups including African Traditional Religion, Islam and Christianity.

African Traditional Religion is mainly practiced by many people especially in the rural areas while urban dwellers still pay allegiance to it. Islam has made serious incursion into Zimbabwe especially after the Government turned to the "East." They are building Islamic centres, schools and mosques nearly in every city. They are also using food aid, employment, monetary aid, cooperative clubs and other social amenities to bring people to Islamic religion.

Roman Catholic Church in Zimbabwe

Roman Catholicism was introduced into Zimbabwe by the Portuguese Jesuits in 1561. Many other Religious Congregations followed many years later. Many rural villages in Zimbabwe are still areas of primary evangelization. The Catholic Church is divided into eight dioceses: Harare and Bulawayo (Archdioceses), Hwange, Masvingo, Chinhoyi, Gweru, Gokwe and Mutare.

Spiritan Presence

Spiritan presence was introduced into Zimbabwe by the then Nigerian-East province in 1984 on the invitation of the late Bishop of Mutare diocese, Donal Lamont who was a member of the Carmelite order. Since then, Spiritans have worked in three dioceses of Mutare, Harare and Gokwe. At present there is no Spiritan presence in Gokwe diocese.

In these dioceses, we have worked in areas of primary evangelization, schools, self-reliance, and encouraging local vocation for the dioceses as well as for the Congregation. Last year (2011) we celebrated the first Spiritan Ordination in the country.

Presently, we are manning 3 missions, 3 parishes and 3 chaplaincies. The district has three landed properties including a secondary school. The total number of confreres serving here is 15, 4 on sabbatical leave and 22 scholastics.

Major Problems of the District

Lack of enough personnel; finding places for confreres who are due for sabbatical leave; immigration policies and work permits; present socio-economic and political situation in the country; maintenance of confreres; houses and workers.

3.1.5 UCAWA: UNION OF CIRCUMSCRIPTIONS OF ANGLOPHONE WEST AFRICA

The Union of Circumscriptions of Anglophone West Africa (UCAWA) existed as the Anglophone Major Superiors of West Africa before the Unions came in vogue in the Congregation. It is presently made up of the four circumscriptions in USCN (Province of Nigeria North East, Province of Nigeria South East, Foundation of Nigeria North West and the Foundation of Nigeria South West) and the three circumscriptions of UCWA (Foundation of The Gambia, Foundation of Sierra Leone and the Province of Ghana). The Superiors of UCAWA constitute a conference. They exercise a corporate responsibility for the functioning of the Spiritan International School of Theology

(SIST) which is their main common project. They establish its Statutes and approve future changes thereof. The government of SIST is vested in a Governing Council appointed by the superiors of UCAWA. They also appoint the President of the Governing Council. The Rector of SIST is appointed by the President upon the decision of the UCAWA Superiors. The UCAWA Superiors meet once a year to take care of the ordinary business of the Union especially formation matters. UCAWA faces some common challenges such as the exchange of confreres within the circumscriptions of the Union in order to give a more international face to our missionary presence in these circumscriptions, exploring other areas for more cooperation of the member-circumscriptions, organizing regional sessions for Spiritan Brothers to reflect on and promote vocation to the Brotherhood and for confreres in their early years of missionary appointment to reflect on and evaluate their experiences. Collaboration has been good.

3.1.6 UCWA: UNION OF CIRCUMSCRIPTIONS OF WEST AFRICA

The Union of Circumscriptions of West Africa replaced the West African Province on Pentecost 2009. It is made up of the Foundations of The Gambia and Sierra Leone and the Province of Ghana. Philosophy is done together at the Spiritan University College at Ejisu in Ghana. UCWA and the circumscriptions in Nigeria (USCN) form the UCAWA with a common theological centre at SIST in Nigeria. At the time of the reorganization of the West African Province, a decision was taken to transfer the Novitiate of UCWA from Ghana to Sierra Leone. This new Novitiate will open in 2013 at Blama in the Diocese of Kenema, Sierra Leone. The Union has a common charter that guarantees formation and common projects of the Union. It has a common policy on sexual misconduct and financial impropriety. A coordinator for the Union is appointed for two years non-renewable on rotational basis. The Community of Benin is confided to the Province of Ghana and that of Liberia to the Foundation of Sierra Leone. The idea is that Benin and Liberia will grow into becoming independent circumscriptions in the future.

3.1.6.1 GAMBIA FOUNDATION, THE

REPUBLIC OF THE GAMBIA

Area: 11,300 sq km
Population: 1,824,158 (2010)
Birth rate: 37.3‰
Infant mortality rate: 67.5‰
Life expectancy: 54.0

Religions: Islam 90%, Christian 9%, indigenous 1%
Independence: 18 February 1965
Literacy rate: 40% (2003)
GDP: per capita \$1,400 (2009)

Circumscription

The history of the Holy Ghost Fathers (Spiritans) in The Gambia dates back to the arrival of the French Spiritans in 1849 followed by the Irish by the end of the 19th Century. From that time to the present, the Spiritan presence in The Gambia has experienced changes in its structure. It was a District until 2002 when it became a Region of the West African Province.

The Foundation of The Gambia was created on 30th May 2009 and celebrated its first Chapter in November 2009. It is a member of the Union of Circumscriptions of West Africa.

Statistics

The Foundation has four ordained confreres by origin, three of whom are on mission appointment in the Foundation. There are twelve confreres on mission appointment to the Foundation and two Bishops. The confreres are of three different nationalities.

Missionary Engagements

There is a strong collaboration between the Foundation and the Diocese of Banjul as all our ministries are parish based.

Challenges:

- Vocations animation is a slow process in The Gambia.
- The Foundation is fragile and needs special attention from the General Council especially in the area of finance and personnel.

Future Plans

- To encourage vocations to the Congregation and build a strong home base for our presence in The Gambia.
- The Spiritan House in Kunkujang will be used for aspirants and postulants from next year.
- To appoint a Vocations Director to intensify vocation animation. He will be teaching at Fatima Senior Secondary School while helping in the Parish.

3.1.6.2 GHANA PROVINCE

REPUBLIC OF GHANA

Area: 239,460 sq km
Population: 24,339,838 (2010)
Birth rate: 28.0‰
Infant mortality rate: 49.9‰
Life expectancy: 60.5

Religions: Christian 63%, indigenous beliefs 21%,
Islam 16%
Independence: 6 March 1957
Literacy rate: 75% (2003)
GDP: per capita \$1,500 (2009)

The Circumscription

Ghana became a Province after the reorganization of the West African Province in 2009. Spiritans, however, arrived in Ghana in 1971. Spiritan presence in Benin was entrusted to the Province of Ghana. Benin has five confreres in two communities; Tanguieta in the Diocese of Natitingou and Semi Podji in the Diocese of Porto Novo.

Statistics

NO	GROUP	NON PROFESSED	TEMPORARY PROFESSED	FINALLY PROFESSED
1	Brothers	2	1	4
2	Theologians (Scholastics)		23	4
3	Pastoral Experience Programme		10	
4	Philosophers (Scholastics)	14	24	
5	Priests			75
6	Non-Ghanaian Confreres by appointment			5
7	Totals	16	58	88

Missionary Engagements

Thirty five (35) confreres are on mission *ad extra* in fifteen different countries. In Ghana, Spiritans are in twelve parishes in nine of the eighteen dioceses.

- Many of the parishes are a situation of primary evangelization in rural and deprived areas. Youth ministry and laity formation are key emphases in our pastoral ministry.
- The Province gives attention to basic and primary education in all of its twelve parishes and is also committed to higher education. The Spiritan Technical Vocational School at Adankwame and the Computer School in Kumasi are functioning well. A third school, Libermann Senior High School, is under construction in Elubo.
- The Province has a JPIC office and a Director who coordinates the activities of the confreres in the area of JPIC.
- In addition to evangelization and education, the Province has embarked on series of projects to improve the standard of living of the people particularly women and children.

Formation

- a) Philosophy is done at the Spiritan University College, a project of the UCWA. It offers BA in Philosophy & Social Sciences, Diploma in Philosophy & Religious Studies, BA in Economics & Sociology, B.Sc. in Finance & Management and in Administration.
- b) Novitiate, a common project of UCWA, will be done in Sierra Leone as from 2013. It will take place after philosophy.
- c) As a member of the UCAWA, their students do their theological studies at SIST in Nigeria.

Major Challenges

- a) Insufficient personnel for formation, pastoral and other works.
- b) Confreres in deprived areas struggle between financial constraints and limited material resources in their pastoral engagements.
- c) The Province is not able to meet its financial obligations particularly for formation.
- d) Working towards a deeper understanding of Spiritan life and spirituality.

Future Plans

- a) The Province of Ghana has designed a five (5) year strategic plan to guarantee continuity, stability and sustainability of our development and educational projects.
- b) Work towards self-development of confreres and self-reliance of our projects and also to pursue vigorous local fund-raising drive and investments.
- c) Establish strategies and structures to support confreres in poor and deprived parishes.
- d) Identify and give professional training to confreres in various areas and train formators for the communities of formation. It is envisaged that in the next five years fifteen confreres will have received different specialized training.

3.1.6.3 SIERRA LEONE FOUNDATION

REPUBLIC OF SIERRA LEONE

Area: 71,740 sq km
 Population: 5,245,695 (2010 est.)
 Birth rate: 38.8‰
 Infant mortality rate: 80.1‰

Life expectancy: 55.7
 Religions: Islam 60%, indigenous 30%, Christian 10%
 Literacy rate: 35.1% (2004)
 GDP per capita \$900 (2009)

Circumscription

Spiritans arrived in Sierra Leone on 12th February 1864 from the then Senegambia. The group was led by a French confrere Fr Edward Blanchet. Later, the Irish confreres (and few English confreres) took over the mission from the French and German confreres. Spiritans were responsible for the evangelization of the entire country until 1950.

The *Spiritan Foundation of Sierra Leone* was created on Pentecost Sunday 31st May 2009. Spiritan presence in Liberia is entrusted to the Foundation of Sierra Leone.

Statistics

The Foundation of Sierra Leone has 22 ordained confreres (including 2 priests from the Irish Province) and 22 students in formation.

Mission

Sierra Leone is a poor country and as such our mission in Sierra Leone has to be one of service to our poor people. Although the Church has done a lot to promote self-reliance, many parishes in Sierra Leone (especially those in the rural areas) cannot support themselves. Confreres are engaged in parishes (Gerihun, Jaïama Sewafe, Holy Trinity Kenema and St. Martin's Freetown), education (MMCET), catechetical; and partly justice, peace and development ministries. Two confreres from the Foundation took up mission in Banjor in the Archdiocese of Monrovia in Liberia in 2010.

Challenges:

- a) Seriously follow through the progress of our students in formation for the good of the Congregation and the Church.
- b) Share the Spiritan charism with the group of Spiritan Friends and to get them to be involved in our ministries.
- c) Build up the Foundation's financial reserve and raise funds locally and externally to support formation. Formation continues to be the dominant expenditure (tuition and boarding fees, air tickets, etc.)
- d) Uphold and build on the good image of Spiritans in Sierra Leone and Liberia.
- e) Develop Liberia to a Foundation.
- f) Complete Spiritan Shrine in Bo by June 2012
- g) Provide post-graduate training in education and development for confreres in ministry and further studies to others to help in our formation houses.

Plans for the Future

- a) To lay the Foundation for a future 'Province of Sierra Leone' with its administrative headquarters in Pawama, Hamilton, Freetown Peninsula.
- b) To invest in infrastructure with the view of getting steady income for formation.

3.1.7 USCN: UNION OF SPIRITAN CIRCUMSCRIPTIONS OF NIGERA

NIGERIA

Population: 152,217,342

Independence: 1 October 1960

Life expectancy: Male 50.9 female 51.1

Infant mortality rate 71%

GDP per capita: \$2,459; 2010 estimate

Literacy rate: male 75%, female 60%

Religion: Muslims: 50.4%; Christians 48.2%

Indigenous belief 1.4%

The population of Nigeria is taken to be over 150 million and regarded as the highest in black Africa. Presently divided into 36 states and Federal Capital Territory, reference is still made to geographical zones: north, south, east and west for political arrangements in the country. The currently leading economic base are mineral oil and gas resources presently being exploited in the south-east of the country, with insufficient respect for the local ecological effects of their oil exploration. This has given rise to movements of violent protests of resistance in the area in defence of human rights. Not much headway has been made in agricultural development with the abundant lands of the north of the country, nor with the steel resources required for effective industrial growth of the country. The new capital city is Abuja. The previous old capital, Lagos remains a commercial nerve centre for the economic life of the nation. The two cities (besides others) continue to attract migrants for whom there is never enough housing or enough employment. The result in urban life is the densely populated slum settlements in the outskirts of cities hosting a volatile urban youth that have to find self employment in small scale manufacturing, construction and urban transportation, petty trading as well as menial service jobs.

Nigeria is located in a culture that is highly religious, sometimes risking the over-religiosity which St Paul discovered in Athens. There is a strong competing religious environment involving the Moslems, Traditional Religionists and Christians. Among the Christians there is a growing wave of Pentecostal groups. Winds of secularism are however blowing in rapidly since Nigeria is part of the global trend sharing in the global links and contacts of the information communications technology: the mass media for communication, the world of the GSM and the internet.

Educational institutions and access to education through to the third levels is highly valued though it is not closely matched with the availability of related job opportunities. This is most observed in the south and the middle belts which are more Christian than the far north which is strongly Moslem and pastoral in agricultural occupation.

Today there is clearly a vocations boom in the Catholic Church in terms of young people presenting themselves seriously with a keen desire for a religious and missionary life. The Catholic Church of Nigeria has several diocesan major seminaries teeming with candidates; likewise the other religious orders and congregations, both male and female. There are 51 ecclesiastical jurisdictions (arch/dioceses and vicariates) in the country constituted into 9 Ecclesiastical provinces, The Catholic population is about 30 million and the majority of that is in the south of the country.

The Spiritans in Nigeria

The history of the Province of Nigeria has been published with the title: *In the Footsteps of the Founders – A History of the Spiritan Province of Nigeria (1953 – 2002)*. The Spiritan mission to Nigeria developed in modern time from the tremendous sacrifice of Spiritan missionaries that came from Europe, first from the area of Alsace in **France** in 1885 led by Fr. Joseph Lutz, and then moved over to **the Irish** from the early 1900's under the dominating image of Fr. (later Bishop) Joseph Shanahan. The base of their mission was Onitsha.

German Spiritans joined the Nigerian mission in 1930 for the area of the middle belt i.e. Makurdi and Otukpo, but with the political turmoil of World War II, their mission was handed over to the **English province** as the mission of Makurdi. The last wave of the foreign Spiritan missionaries came from Canada-Quebec in 1947 after the 2nd world war (to Otukpo), and they eventually settled on the middle belt of the Niger–Benue conflu-

ence as the district of Kwara-Benue in Kabba and Lokoja area, until their base finally rested at Okura in Idah diocese (the Kogi District).

The Nigerian Spiritans of the **Province of Nigeria East** in 1983 opened new missions in western part of Nigeria where there was no Spiritan presence before and so Spiritans covered all parts of the country.

The structures of the foundation of the original stem of the Province of Nigeria which began with the houses of formation from the Juniorate Ihiala in 1953, the Novitiate Awo-Omamma in 1958, Houses of Philosophy and Theology at Awo-Omamma (1959) were all built up by foreign Spiritans and left for Nigeria as a heritage. They were all basically the fruit of the missionary labour of the European Spiritan provinces, especially the Irish with base at Onitsha. Adjustments made later were with locating philosophy at Isienu in 1977 and theology, now international, at Attakwu Enugu in 1987.

Union of Spiritan Circumscriptions of Nigeria

In October 2010 the Nigerian Province was reorganised into a Union of Circumscription made up of two Provinces and two Foundations. The Provinces are Nigeria South East which covers the former Nigeria East and Nigeria North East which covers the former District of Makurdi while the two Foundations are Nigeria North West which covers the former district of Kogi and Nigeria South West which covers all of Western Nigeria. It is pertinent to note that Nigeria is the only country in the Congregation with “a one country union of circumscriptions”. All the four circumscriptions have their Novitiate, first cycle and second cycle formation together and other common projects are planned. Each circumscription runs its own postulancy.

3.1.7.1 NIGERIA NORTH EAST PROVINCE

This new Province comprises what used to be the former district of Makurdi and the other parts of North East Nigeria close to the boarder with Cameroun, Niger and Chad. All together there are 12 dioceses in this area. The area is marked by a lot of clashes between Moslems and Christians which has left many dead and displaced on both sides and confreres are caught in-between a lot of times. The province has 123 professed confreres, with 33 working within the province and 15 working outside and 85 in formation.

Apostolate

They work in 6 out of the 10 dioceses in the province mostly in pastoral work in remote and difficult areas and in areas of primary evangelisation and dialogue with Islam. They are equally engaged in primary, secondary and post secondary education and have built their own schools though there is still need to update and build more structures in these Spiritan schools. Some confreres of the province work in areas of JPIC and alleviation of the needs of the most abandoned. They also have programs for orphans and people with HIV/AIDS. Some confreres of the province are doing formation work in the formation community co-owned with the other 3 circumscriptions of the Union.

Formation

They have 85 in formation made up of 12 postulants 10 novices, 31 in 1st cycle 9 on pastoral experience programme 23 in the 2nd cycle. They share common formation programme with the other 3 circumscriptions of the Union. Formation of formators and ongoing formation is urgent in the Province but finance is a big deterrent.

Challenges

There is vocation boom in this part of Nigeria and candidates come to join the Spiritans but they have adopted a stringent measure in admission due to lack of funds which is affecting their formation as there is not enough to look after even those already in formation. Community spirit is another problem which all are striving to improve on so that there will be a good community life and atmosphere where all live in community and contribute to the common fund for the good of the province. There is an on-going effort to diversify the apostolate and go into other areas where also there is a great need.

3.1.7.2 NIGERIA NORTH WEST FOUNDATION

The Foundation covers what used to be the Kogi district with the addition of the areas of Nigeria that covers from Abuja, the new capital of Nigeria up to Sokoto in the upper north of Nigeria. It is an area that has Christians and Moslems with more in Moslem population. In all the Foundation covers 10 dioceses. They have 57 professed confreres with 16 working outside the Foundation on mission.

Apostolate

They work in 4 out of the 10 dioceses in the Foundation mostly in pastoral work, some in areas of primary evangelisation and others in urban and semi-urban parishes. They also work in chaplaincy and teaching in tertiary institutions. Some confreres are engaged in areas of JPIC with a Humanitarian Centre in Okura in the dioceses of Idah.

Formation

They have 6 postulants, 3 novices 7 in 1st cycle 2 in pastoral experience programme and 10 in 2nd cycle. They have just started their own postulancy in Okura having sent their postulants to other circumscriptions in the past. They share same formation programme for other stages of formation with the other 3 circumscriptions of Nigeria.

Challenges

Finance and personnel are two major challenges the Foundation faces. As a new Foundation, it is still struggling to find its feet in terms of finance to finance its formation programme and develop its personnel. They have few personnel and that hampers any development in areas of the apostolate and sending confreres to be trained as formators. There is also the problem of unity in the Foundation and they are struggling to be united as one Spiritan family.

3.1.7.3 NIGERIA SOUTH EAST PROVINCE

The Province comprises all of Eastern Nigeria which is where the first Spiritans landed in Nigeria in 1885. The Provincialate is in Onitsha. There are a total of 18 dioceses in this area and the Spiritans work in 12 of them. They have a total number of 417 professed confreres with 149 in mission ad extra and 132 in formation.

Apostolate

They have their apostolate in 12 dioceses in mostly developing rural parish situations, as well as in rural parishes in the conflict areas of the Niger Delta and in 3 urban parishes. They also do retreat work and help in the formation of members of new Religious Con-

gregations springing up in that part of the world. They have members teaching in the Centre for Religious Formation run and owned by the major superiors of Nigeria men and women. They are involved in the education apostolate, teaching in secondary and third level institutions and building and running their own secondary schools. A number work as chaplains in hospitals and in offering herbal medical services and the healing apostolate. Some numbers of the Province have founded Religious Congregations of men and women some of which have become missionary. JPIC is taken seriously in the Province and this is integrated into their apostolate in the Province.

Formation

This is the biggest apostolate of the Province as many of its members are involved in formation because they staff all the formation communities from Novitiate to second cycle which is co-owned with the 3 circumscriptions of UCWA. The Province has 587 in the minor seminary, 15 in the Novitiate, 47 in first cycle, 15 on pastoral experience programme and 55 in the second cycle.

Challenges

There are a number of challenges faced by the new circumscription. The big number in formation takes up the biggest chunk of their budget and there is need to train more formators and teachers. The members of the province are aging and there is need to provide for their retirement and this takes a huge amount of finance. They are also building some new schools which are capital intensive. The question of community life is a problem as there are squabbles in a number of communities and some confreres live alone.

3.1.7.4 NIGERIA SOUTH WEST FOUNDATION

The Foundation covers all of Western Nigeria with 11 dioceses. Even though this is the area where both Christianity and Western education first came to in Nigeria, the Spiritans never got into this part of the country till 1983 when Nigerians of the then Province of Nigeria East opened a new mission in Ijebu-Ode diocese and from there spread to 8 out of the 11 dioceses in the Foundation. The area is divided between Christians and Moslems but there is peaceful co-habitation between the two religions in this part of Nigeria. But some areas of the Foundation fall under the restive Niger-Delta region where there is a lot of fighting and upheaval with the oil companies exploiting oil in the area. The Foundation has 50 professed members and 3 work outside while 34 work in the Foundation.

Apostolate

They work in very tense and difficult situations in parishes in the Niger-Delta areas where people are fighting for their rights and to protect their environment where there is oil spill that has devastated the entire forest and waters of the entire region. The church finds it difficult to find workers here and some of these areas are still areas of primary evangelisation. They also work in slum areas of urban and semi-urban parishes. They do chaplaincy work in schools, JPIC work, and formation.

Formation

They have 4 in the postulancy, 14 in 1st cycle 2 in pastoral experience programme 2 in 2nd cycle. They have their own postulancy in the riverine town of Koko and join the other 3 circumscriptions in the other stages of formation in the common formation communities of the Union.

Challenges

The big challenge here is getting confreres ready to work in the very difficult and demanding apostolate in the Niger-Delta where life is precarious. There is the problem of structures for the new Foundation. It is the only one of the 4 circumscriptions in the union without a place of its own for administration and as such all efforts are on to build one in Benin. There is also the problem of a good financial base to help with all the expenditures for formation. Therefore they are working hard in areas of self-reliance but until that goal is achieved, there is hardship and need for support. Personnel is another challenge for the Foundation. It has little of its own and very dependent on what comes from outside.

3.1.8 ALGERIA INTERNATIONAL GROUP

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA

Total area: 2,381,741 sq km

Population: 34,586,184 (2010)

Birth rate: 16.7‰

Infant mortality rate: 26.7‰

Life expectancy: 74.2

Religion: Islam (Sunni) 99% (state religion),
Christian and Jewish 1%

Literacy rate: 69.9%

Independence: 5 July 1962

GDP per capita: \$7,000 (2009)

Circumscription

Our group lives in two places: Sidi Bel Abbès and Mascara in the diocese of Oran. Six confreres are appointed there. Three are already there: René You and Chrislain Loubelo at Sidi Bel Abbès and Raymond Gonnet at Mascara. Three others are awaiting visas: Dominic Asare from Ghana, who has just finished three years studying Arabic and Islam, Djakba Raison from Cameroon and Juan Antonio Ayanz from Spain, formerly in Cameroon.

Mission

Our mission is the same as the small local Church with which we are in solidarity. It is strongly influenced by the spirit of Fr. Charles de Foucauld, that is to live in friendship with people of a different culture and religion in mutual esteem and respect, while living simply among them and being of service to them in a way which will bring us close to them and help them grow. Solidarity and collaboration with the local Church is evident from the fact that René agreed to be the Vicar General.

Missionary Methods

In the small structures we have, we offer help at a cultural level through academic courses, access to our library and the training of women in collaboration with the Sisters or Algerian helpers.

We also share in the daily lives of our neighbours by taking part in family events like births, wakes, marriages, and religious feasts like Ramadan.

We contribute to the parish and liturgical life of the Christians around us who are mainly from sub-Saharan countries who have scholarships to study in Algeria and stay up to seven years in the country. It is important for us to help them to be witnesses to their faith in Christ in the Universities they attend.

Challenges

The problem for all the Congregations (given that they are essential for our Church) is that of finding replacements. Most of them have no personnel available. For us, it is not that we lack personnel ready to come, but we cannot get visas for them, and if some do get into the country it is sometimes impossible to get a residence visa. The Church finds itself a victim of restrictive measures which affect all foreigners, but it is also strictly controlled so as to prevent any conversions or the creation of an indigenous Church as the Evangelicals are doing. For this reason we cannot receive confreres on stage, as previously; we regret this because they brought the vitality of their youth and they themselves had a very enriching experience.

We remain however, firm in the faith “joyful in hope” and convinced of the relevance of our presence in this milieu where the Lord has placed us. The youth of our countries are on a human and spiritual search and are confronted with social problems and difficult solutions. We are living on these fissures which rip humanity apart and we are there where we ought to be, as our dear assassinated bishop Pierre Claverie used to say. Will we be able to remain faithful to this mission of universal brotherhood?

3.1.9 ANGOLA PROVINCE

REPUBLIC OF ANGOLA

Total area: 2,381,741 sq km
Population: 34,586,184 (2010)
Birth rate: 16.7‰
Infant mortality rate: 26.7‰
Life expectancy: 74.2

Religions: Indigenous 47%, Roman Catholic 38%,
Protestant 15% (1998 est.)
Literacy rate: 67.4% (2001)
GDP per capita: \$8,900 (2007)

Works

The Province of Angola of the Congregation of the Holy Spirit is present in nearly all the dioceses of the country. Taking account of the shortage in personnel, the Province has withdrawn from some missionary commitments while at the same time has studied how to remain in some others by means of permanent communities: this is the case of the Monte Belo mission, that of Chicomba, that of Cuando and that of the Queve valley, looked after for the moment by the personnel of the Senior Seminary of Huambo. The Province disengaged from the mission of Sendi in 2005, giving it to the Archdiocese of Lubango, it withdrew from the parish of Bailundo (in the town of the same name) only to remain in the mission of Bailundo; it will soon give up the mission of Sambo. We continue in dialogue with certain bishops in order to give up some works whose proper functioning we can no longer guarantee.

Activities

Since 2003 and 2004, confreres are engaged in different activities over and above those of a purely pastoral character, such as in the Catholic University, professional training of young people and adults (because of the ending of the war), Justice and Peace, Secours Catholique (Caritas), Human Rights, education in general and the armed forces (reconciliation work in the barracks), etc.

Assets of the Province

With the end of the war in 2002, the Province made efforts to recover the properties it owned beforehand – huge expanses of land for agriculture and pasture and some build-

ings. Many of these properties were partially or completely destroyed during the war. By 2004 we had managed to get all our former works going again, some of them only provisionally because of the poor state they were in. However, we are continuing our efforts at restoring and returning to profitability some of the works of the Province.

Formation

The biggest bill the Province has to pay is that of formation. This area is organised as follows: propedeutic at Malanje, philosophy and theology at Huambo and novitiate at Munhino (near Lubango). At the moment we have at least one formator and often more for each stage of our formation programme.

Statistics for Formation in 2004-2005:

YEAR	STAGE				TOTAL
	Propedeutic	Philosophy	Noviciate	Theology	
2004/2005	62	20	03	15	100
2006	64	26	00	09	99
2007	67	32	01	04	104
2008	00	42	00	03	45
2009	00	00	04	00	04
2010	50	37	04	02	93
2011	45	32	03	05	85

Vocations

The ending of the war has not affected too much the number of those asking for entry into our formation houses. It is mostly at the end of studies that the difference is noticeable, as one can see from the table below.

Confreres - General Statistics

YEARS	ANGOLAN MEMBERS RESIDENT IN ANGOLA	ANGOLAN MEMBERS LIVING OVERSEAS	TOTAL MEMBERSHIP OF THE PROVINCE OF ANGOLA
2011	56	18	74
31 December 2010	57	16	73
31 December 2009	51	18	69
31 December 2008	52	18	70
31 December 2007	53	18	71
31 December 2006	53	16	69
31 December 2005	65	16	81
31 December 2004	-----	-----	-----
31 December 2003	57	28	85

Remark

I took charge of the secretariat of the Province in December 2004 and I was not able to find any information about the number of confreres living overseas or the number of confreres present in the Province of Angola.

3.1.10 CAPE VERDE DISTRICT

REPUBLIC OF CAPE VERDE

Area: 4,030 sq km

Population: 508,659 (2010)

Birth rate: 21.7‰

Infant mortality rate: 27.9‰

Life expectancy: 70.4

Independence: 5 July 1975 (from Portugal)

Religion: Roman Catholic (infused with indigenous beliefs), Protestant (mostly Church of the Nazarene)

Literacy rate: 77% (2003)

GDP : per capita \$3,400 (2009)

Membership of the District

At present 14 professed confreres are appointed to the District of Cape Verde, of whom 02 are native born (one is the Bishop Emeritus) and 03 are on OTP (02 with temporal vows and 1 unprofessed). The confreres are of 6 nationalities: Cape-Verde-02; Portugal-09; Nigeria-02, Senegal-01; Angola-01, Congo Kinshasa-01. The group (16) has 7 in their late sixties and the average age is 55 years. Linked to the Spiritan Group is a group of consecrated lay-women called “Mission Animators - Animadoras Missionárias”, who have their home base in the Parish of St. Lourenço dos Orgãos. There is also one lay-woman volunteer missionary living in one of the Spiritan communities.

The native born Cape Verde confreres belong to the Province of Portugal: 9 have perpetual vows (2 of them are bishops); and 2 have temporal vows. There are 10 seminarians in initial formation: Portugal/Theology 2; OTP 2; Novitiate 2; Aspirants in Cape Verde 4.

The Mission Project

The District work is to collaborate directly with the local church through parish commitments; of the 14 confreres, 12 are working directly in parishes as Parish priests or associates. Two others are working directly in formation with the 4 young seminarians. Apart from formation and parish work, the District has invested in the Vocational apostolate. A clear proof of this is that, over the last 10 years, there had been an average of 2/3 Seminarians that have gone to the Province of Portugal to continue their formation. Also not forgotten is Mission Animation, done directly in the Spiritan Parishes, through the formation of groups with a Spiritan Missionary charism. In the field of education the great work with the Father Moniz secondary school, founded by a confrere and situated in the parish of St. Michael the Archangel, stands out. At the 2009 chapter, the District felt the challenge of other areas of pastoral work such as: supporting and accompanying Emigrants, commitments to Justice and Peace and the founding of “Spiritan Fraternities – Fraternidades Espiritanas”, but has had difficulties in putting them into practice.

Significant Events and Guidelines/Decisions

Since the last General Chapter of 2004, the District of Cape Verde has become strongly internationalized; at the moment it is a group with 6 nationalities. Another significant change was the fact that since 2008, and for the first time, the Group has a native born Superior, which permits a better dialogue and articulation with the local church.

That, over the last 10 years, the Cape Verde Group has received 6 mission appointments is a further important fact that must be remembered. And another important event, that

will take place in 2016, is the celebration of 75 years of Spiritans missionary presence in this local Church. In the last few years, the district has received young Spiritan missionaries on OTP, as well as laypersons on volunteer mission.

Challenges and Vision for the Future

A great challenge for the future of the District is a greater stability in the number of the confreres, so that they may be able to engage in new fields of pastoral work. This must be done in two ways: on the one hand investing in the appointment of more native born confreres to give a greater identity and consistency to the group and, in the other hand, handing over some parish commitments in order to permit the opening up of new missionary fields. Along with this challenge, the group wants to continue to engage seriously in vocational animation and in initial formation to enable the District to increase the number of its native born confreres.

There is also another challenge that might be called the “CapeVerdianization” of the district and that raises various questions. Taking into account the number of native born confreres and the young members in formation, is it not time to think of changing its juridical status? With this in mind, what can be done to reach financial self - reliance? What do the native born confreres of Cape Verde think about this matter? What can be done? With these questions in mind, the 2009 Chapter suggested that a District Assembly, to which all the native born confreres of the circumscription would also be invited, might be convoked.

3.1.11 CONGO-KINSHASA FOUNDATION

DEMOCRATIC REPUBLIC OF CONGO

Area: 2,345,410 sq km

Population: 70,916,439 (2010)

Birth rate: 42.2‰

Infant mortality rate: 79.3‰

Life expectancy: 54.7

Independence: 30 June 1960 (from Belgium)

Religions: Roman Catholic 50%, Protestant 20%,
Kimbanguist 10%, Islam 10%; other syncretic and
indigenous 10%

Literacy rate: 67.2% (2006)

GDP: per capita \$300 (2009)

The Country

Vast area of 2,345,409km²; population: about 60 million spread out in 12 provinces. A new constitution is envisaged which will bring in some decentralisation of government. The country has known many political scenarios which have all tried to stabilise its structures. But even today changes long-awaited have not yet come. Democracy is far from being realised. Though the country is rich in natural resources, the economic situation is always critical because of the effects of widespread corruption and wars.

The Circumscription

There are 52 indigenous Spiritans, 44 in perpetual vows and 8 in temporary vows; 12 confreres are on mission in other circumscriptions and 2 confreres from other circumscriptions are appointed to the Foundation. Confreres are spread out in 12 communities, of which 4 are formation communities. The central house is in Lubumbashi.

They have the full programme of formation: 6 in the pre-postulancy, 14 in philosophy, 4 in the novitiate, 10 in theology (with three from other circumscriptions), 4 on pastoral placement. Given the vast size of the country, the communities are spread out in three regions: the west (Kinshasa), the south (Lubumbashi and Kolwezi) and the east (Kindu,

Kongolo, Manono). Difficulties and costs of transport impact negatively on the animation and unity of the Foundation. Confreres are principally engaged in pastoral ministry (town parishes, rural missionary sectors) and some involvement in education.

Since 2004

The Foundation celebrated a chapter in 2005, an enlarged council in 2008 and a new chapter in July 2011. In 2007, the Superior, Fr. Oscar Ngoy, was appointed bishop of Kongolo.

Movements in personnel are important. Only one confrere from Belgium remains. Other confreres from African circumscriptions have left recently. This obliges the Foundation to fall back on its own resources. For some time there exists a group of lay Spiritans in the country.

The Foundation must face up to its financial obligations. The end of direct aid from Belgium has been deeply felt. On the other hand they have acquired land for various works.

Challenges

- a) Need to consolidate present commitments and complete the communities, especially in the rural zones.
- b) Spiritan formation in the Foundation; how to give a good quality initial formation? Need for formators and finances. Investment in confreres doing specialised studies to continue in order for the circumscription to have competent confreres indispensable for its development.
- c) Internationality and inter-culturality: two indispensable aspects for a missionary witness; the Foundation needs confreres from other circumscriptions to realise these aspects of missionary life.
- d) Organisational and administrative structures; there is a need to prepare confreres in advance so that they have the necessary skills to be at the service of their confreres.
- e) Finances: the Foundation was not sufficiently prepared to take full charge of finances. Financial problems could continue for several more years. No solution is possible except a very tight control over finances. Working together is also a continual challenge.
- f) The network of lay Spiritans in the different regions includes some committed people who wish to know more about Spiritan spirituality. There are also benefactors who give support. Good relationships with such people will bring benefits for the Congregation.

3.1.12 FANO: NORTH-WEST AFRICAN FOUNDATION

(Guinea-Conakry, Guinea-Bissau, Mauritania, Senegal)

REPUBLIC OF GUINEA-BISSAU

Area: 13,946 sq mi (36,120 sq km)
Population: 1,565,126 (2010 est.)
Birth rate: 35.5‰
Infant mortality rate: 98.0‰
Life expectancy: 48.3

Religions: indigenous beliefs 50%, Islam 45%,
Christian 5%
Independence: 24 September 1973 (from Portugal)
Literacy rate: 42.4% (2003)
GDP per capita: \$600

REPUBLIC OF GUINEA

Area: 245,861 sq km
Population: 10,324,025 (2010)
Birth rate: 37.2‰
Infant mortality rate: 63.0‰
Life expectancy: 57.6

Religions: Islam 85%, Christian 8%, indigenous
7%
Independence: 2 October 1958 (from France)
Literacy rate: 29.5% (2003)
GDP per capita: \$1,100

ISLAMIC REPUBLIC OF MAURITANIA

Area: 1,030,700 sq km
 Population: 3,205,060 (2010)
 Birth rate: 33.6‰
 Infant mortality rate: 61.9‰
 Life expectancy: 60.7

Religion: Islam 100%
 Independence: 28 November 1960
 Literacy rate: 42% (2003)
 GDP per capita: \$2,100 (2009)

REPUBLIC OF SENEGAL

Area: 196,190 sq km
 Population: 14,086,103 (2010)
 Birth rate: 36.3‰
 Infant mortality rate: 57.7‰
 Life expectancy: 59.4

Religions: Islam 94%, Christian 5% (mostly Roman Catholic), indigenous 1%
 Literacy rate: 40% (2003)
 GDP per capita: \$1,600 (2009)

FANO Is Young and Vast

FANO is a young circumscription set up as a Foundation on Pentecost 1999. It consists of four countries: Mauritania, Senegal, Guinea-Bissau and Guinea-Conakry. These countries are very different racially, culturally, historically, economically, ecclesiastically and from the point of view of Muslim presence.

What is common in the four countries:

- a) Ethnic groups like the Bassari and the Coniagui are found in Guinea and Senegal, Manjacks and Mancagnes are found in both Guinea-Bissau and Senegal; Wolofs and Toucouleurs are found in both Mauritania and Senegal.
- b) Refugees and migrants: Guineans and Manjacks are in Senegal and all ethnic groups are found in Mauritania.

Statistics:

- a) Out of a total of 68 members of FANO (by origin or appointment) 53 are from African countries and 15 from Europe;
- b) There are 29 young confreres in formation of which 20 are from FANO and 9 from other circumscriptions; 26 are in FANO and 3 are elsewhere;
- c) The number of Senegalese on mission has gone from 5 to 21, the number of Nigerians has gone from 3 to 7, the number of Ghanaians has gone from 2 to 3.

Our Missionary Priorities

Our April 2009 chapter reaffirmed our priorities for our insertion “ad intra”:

- a) primary evangelisation;
- b) solidarity with the world of the poor, work among immigrants, commitment to work for justice, peace and reconciliation;
- c) dialogue with members of other religions (Islam, traditional religions...);
- d) education as a place of evangelisation.

The FANO presence overseas is a bit scattered: Gabon, Central African Republic, Cape Verde, Reunion, France...

FANO Is Full Of Hope

- a) Autonomy for formation communities: Postulancy at Ziguinchor and of the philosophy house at Ouakam, novitiate at Boffa in 2002 and theologate at Dakar. The young theologians follow courses at CSA (Centre Saint Augustin);

- b) Reception of young confreres from other circumscriptions: 3 Anglophones on stage, 2 Anglophone theologians and one francophone;
- c) Towards financial autonomy: investment in property (shops) on land belonging to SPEM and a building of high standing;
- d) We have just finished FANO's 2nd chapter, in April 2009, and had the visit of the General Council from 22nd March to 12th April 2010.

For The Future, Many Challenges

- a) Rebuild unity among ourselves in the spirit of *Cor Unum et Anima Una*. FANO is very big; distances are huge when it comes to travel and visiting; internationality is a real challenge but also an opportunity. The variety of missionary situations offers authentic missionary experiences for young confreres on stage.
- b) Return to the demands of our Spiritan religious and missionary charism;
- c) Strengthen personnel in FANO and the communities;
- d) Formation and appointment of a full-time bursar to assure better management (property, community accounts, maintenance of vehicles...);
- e) Vocations animation and encouragement of vocations to the brotherhood;
- f) Planning for the formation of formators;
- g) Reflection on the formation programme, in particular the place of the novitiate in it and, in the short term, creation of a formation charter for FANO;
- h) Completing agreements and contracts with bishops and dioceses;
- i) There is a serious lack of personnel. We have 22 communities spread out in four countries, of which 4 are formation communities in four different countries, and for 22 communities we have only 36 active confreres (3 brothers and 33 fathers);
- j) FANO is going through a moment of deepening its religious missionary life. Each confrere and each community is being invited to make an assessment of its spiritual and religious well-being.

3.2 ASIA

3.2.1 UCEAS: UNION OF CIRCUMSCRIPTIONS OF EAST ASIA

The Spiritan mission in East Asia began in 1997 in Taiwan and the Philippines with the appointment of 4 confreres to each country and they operated as a circumscription with each having a local superior and one of them being responsible for the two groups in turns under the responsibility of the General Council. In 2002, the project of Vietnam was added to the existing structure. This arrangement allowed the Congregation to take root in each country. After ten years, with the number of confreres appointed growing in each country and the Spiritan mission developing well, the group at its meeting in the Philippines in January 2007 agreed to ask the General Council to split the group into two separate circumscriptions each with its own major superior and unite them into a Union of Circumscription of East Asia Spiritans. This will enable the Spiritan mission in each country to develop even more, and enhance the Spiritan identity in each country with its cultural values. It will also enable them to plan and execute projects in the various countries in collaboration with the other circumscription as well as help them in the acceptance and formation of candidates that are already coming to join them from the different countries.

Thus on November 9 2007, the General Council suppressed the Philippines-Taiwan Group and created two new circumscriptions of The Philippines and Taiwan-Vietnam. The Union of Circumscriptions of East Asia Spiritans was also created. All these took effect on 3rd December 2007.

The aim and objective of the Union were:

- a) To have a forum for regular exchanges of experiences and opinions and for common reflection on all questions connected with the Spiritan mission in East Asia.
- b) To be a structure for discernment, decision, implementation and evaluation in order to organize the collaboration of its member circumscriptions in common projects.
- c) To give the circumscriptions the possibility of working together in a certain number of areas such as formation, finance, animation, collaboration in ministry and communication.

Presently, the Union has a common second cycle formation community in Manila. They go for lectures at the Jesuit-run Loyola School of Theology on the Ateneo de Manila University campus but live in their own house. A common Novitiate is still under discussion.

3.2.1.1 PHILIPPINES CIRCUMSCRIPTION

REPUBLIC OF THE PHILIPPINES

Area: 300,000 sq km

Population: 92.2 million (2009 estimate)

Independence: 1946

Birth rate: 25.7‰

Infant Mortality rate: 25‰

Life expectancy: 67.8 yrs male; 72.5 yrs female Religion: Catholic 80.9%; Muslim 5%, Evangelical 2.8%; Iglesia ni Kristo 2.3%; Aglipayan 2%; other Christians 4.5%; others 1.8%; unspecified 0.6%.

GDP per capita: \$2,000 (2010 estimate)

History

It is presently politically stable after years of martial law under Marcos. The economy supported by the Overseas Workers remittances is growing though it has been affected by the world recession. Agriculturally, arable land comprises more than 40% of the total land. Wealthy families control the majority of the developed land in the country. The Philippines is one of the world's most highly mineralized countries, with untapped mineral wealth estimated at more than \$840 billion.

The Catholic Church

The position of the church in the Philippines is one of great influence and power. But this is being challenged right now and the church is losing a lot of its influence. It is a very sacramental and devotional church and a lot of times these popular pieties do not adhere to the teachings of the church. Moreover, there is a great influx of Pentecostal churches and the faithful are flocking to them. There are 80 ecclesiastical territories in the Philippines with 3 cardinals, 16 archdioceses, 56 dioceses, 7 Vicariates, 5 Prelatures and one Military Ordinariate.

Spiritans Presence and Mission in the Philippines

The Spiritans came to the diocese of Iligan in Mindanao, the Muslim part of the Philippines in 1997. Presently there are 12 confreres from five different countries working in the Philippines, namely: Nigeria 7, Cameroun 2, USA 1, France 1, and Tanzania 1. They work in five dioceses. In the Mindanao area they are involved in parish work, hospital chaplaincy, school chaplaincy, prison ministry, work with Youths and promot-

ing education for poor children through sponsorships and other forms of work to help the poor and marginalized in society including advocacy for the right to land as done in Pagadian. In Cebu, they are running a centre to provide training for young people, helping the poor through providing computer education, helping local and poor women to begin livelihood projects, as well as running hospital chaplaincy. In Padre Burgos they run a parish in a situation where there are two Catholic churches, one a national catholic church without links with the Pope and the other one with links to the Pope.

Formation

They started formation in 2006 by opening a Novitiate in Pindugangan in Iligan diocese. Presently they have one novice and three in theology in Manila. Unfortunately at the beginning of 2010, they stopped accepting candidates into their formation programme due to what they termed “lack of finance”. However, they agreed at their last elective general assembly in October 2010 to continue with formation but that is yet to be put into practice as at the time of writing this report.

Challenges

The biggest challenge of the group is finance. Lack of finance has affected the mission of the group especially the question of formation. The big challenge is that they have to work out how to support their mission by all in the mission not just from outside. There is also need for more personnel and the training of formators if formation is to continue and the stability of the group is to be assured.

3.2.1.2 TAIWAN–VIETNAM CIRCUMSCRIPTION

REPUBLIC OF CHINA

Area: 35,980 sq km
Population: 23,071,779 (2011)
Birth rate: 8.9‰
Infant mortality rate: 5.18‰
Life expectancy: 78.32

Religions: mixture of Buddhist, Confucian, and
Taoist 93%, Christian 4.5%, other 2.5%
Literacy rate: 96.1% (2003)
GDP per capita: \$35,700

VIETNAM

Area: 329,560 sq km
Population: 89,571,130 (2010)
Birth rate: 17.3‰
Infant mortality rate: 21.5‰
Life expectancy: 71.9

Religions: Buddhist 9%, Catholic 7%, Hoa Hao
2%, Cao Dai 1%, Protestant, Islam, none 81%
Literacy rate: 94% (2003)
GDP per capita: \$2,900 (2009)

Spiritan Beginning

The ‘Group Philippines-Taiwan’ was founded in 1997 with 4 confreres appointed to each country. In 2007 Taiwan-Vietnam became an independent Circumscription, and formed a Union with Philippines. There are currently 10 confreres in Taiwan from Portugal, USA, Nigeria South East, Ghana, the Republic of Congo and France and 4 in Vietnam from Ireland, USA and Belgium. All but 3 came in mission appointment after ordination.

Data on Taiwan

The island of Taiwan, with 23 million inhabitants and a GDP per habitant over 17,000 USD/year functions as an independent state, but is not recognized as such due to Chinese interference. The population is made of 3 groups of Chinese and 13 aboriginal groups, the latter numbering about 500,000. After 40 years of martial law, since 1987

Taiwan is enjoying the freedom of democracy, and has a vibrant economy. The majority of people practice popular Taoism and Mahayana Buddhism, Islam is marginal, while Christian religions make about 3%, including 300,000 Catholics. *'For most Chinese people, religious affiliation does not mean choosing between Confucianism, Buddhism or Taoism, but belonging to a community of practice, either 'de facto' (territorial, lineage, corporation) or by choice (lots of pious associations, sects, etc). Having multiple religious affiliations is considered positively as it supports piety and morality.'*

Church and Spiritans

Cohabitation between Christian denominations and between religions is peaceful, but collaboration still limited, while religious freedom is respected. Evangelization attempts started in 1642, but continuous presence only began in 1859 with the Dominicans. There are 7 catholic dioceses; the clergy is half diocesan and half religious, while foreigners make the larger numbers. The Church is known for its social works for health, education, and handicapped or marginalized people. The largest increase in numbers came with the conversion of Aboriginal tribes in the 1950 and 1960, but it has not grown in numbers after the industrialization of 1970, and local vocations are few. There is an effort at formation of laity. The Spiritans run 3 parishes, and are involved with Migrants (Filipinos and Vietnamese), Prisoners, University Students, also training lay catechists, family and marriage counsellors. The study of Chinese languages takes many years to bear fruits, but brings rewards in collaborations with laity. Charity and development projects have created links with Vietnam and with Tanzania. The group is working towards a greater collaboration with the Church in Mainland China and receiving Spiritan vocations from there. The priority is formation of Spiritan Candidates in Vietnam.

Challenges

In Taiwan, the challenges include: Long efforts for acquiring the language skills and cultural understanding of the Chinese; Support of each other's commitments through community life and collaboration in international communities; Evangelization in society beyond the small catholic community; Collaboration with other ecclesial bodies: diocese, congregations; Collaboration within UCEAS; High cost of legal registration of our Congregation in the country.

China

Taiwan-Vietnam with UCEAS has been mandated to develop our Congregation in **China**. This is a natural development as Taiwan and China are neighbours and share the same language. However, the culture, political systems and Churches have evolved separately for many generations. Since the end of the Cultural Revolution (1966-76), China's policy is evolving towards government controlled liberalism and nationalism, and greater religious freedom. With 1,3 billion population, 31 provinces of 5 to 100 million habitants, average GNP/habitant has grown to about USD 1,500 – 8,000 per year (average 3,500), but great disparities exist between cities + coastal regions and rural inland. Rural population in 900 millions, but half of them will move to the cities within 30 years. After 20 years of strictly enforced 1 child per family policy, and a traditional preference for male heirs, the population is dangerously unbalanced and could lead to major problems of care for the elders in decades to come. In China, religious activities are controlled by the government, which created the Patriotic association of Chinese Catholics in 1950. There are currently about 100 dioceses, 3300 priests for 6000 churches, 5500 religious sisters and 350 male religious for 5,7 (officially) - or up to 12 million - Catholics. A large number of bishops did not ac-

cept the government control and went 'underground'. Since a 2007 letter of Pope Benedict to the Catholics of China, the 2 Communities are called to greater integration, but recent government heavy handed interventions in the organization of the Church (end 2010) have caused disappointment. Our contacts taught us that there is a great desire for religious life, spiritual formation, and a need for missionaries in some provinces where the local Church would like to revive communities and reach out to non-Catholics. Given the impossibility for non-Chinese to reside inside China for missionary work, we are developing alternative ways to share our charism with the Church of China, through contacts inside and outside, hoping and preparing to receive candidates to Spiritan missionary life from the Church of China. Recent years have seen huge development of economic relationships between China and most countries of the world, including in Africa. As we are doing in Taiwan, we could also see our Spiritan charism and history as a call to contribute to greater mutual respect, understanding and collaboration between those two continents.

VIETNAM

History

The Spiritan Community in Vietnam started in September 2007 with the arrival of 3 confreres in Ho Chi Minh City (Saigon). The 3 confreres came from the provinces of Ireland, Belgium and the United States. The confrere from the US was born and raised in Vietnam and moved to the US as a young man. In September 2010 a 4th confrere arrived on mission appointment, a Vietnamese confrere who belongs to the US province.

Prior to the arrival of the 3 confreres in 2007, a confrere from the then English Province, now the British Province was based in Ho Chi Minh City for 4 years. He died there in 2006.

As of March 2011 there are 16 young men in formation; 7 are in first cycle studying philosophy and 9 aspirants studying English.

Mission

The mission in Vietnam was mandated by the General Council to: 1) engage in missionary work 2) continue the dialogue with the Sacred Heart Brothers who had expressed interest in a fusion with the Spiritans 3) establish a foundation of the Congregation in Vietnam. Regarding 1) as the Congregation is not officially recognised by Church or State, it cannot engage directly in missionary, evangelising work. It has no parishes and no prospect of getting any. However the confreres help out in the parishes where they live, work with various lay religious groups and are also involved in the pastoral for English and French speaking people. They are also involved in charity work particularly with orphanages and sponsoring children to attend school. Regarding 2) The Sacred Heart Brothers are no longer interested in fusion mainly because their numbers are increasing and they feel more secure. However relations between the 2 groups remain cordial. Regarding 3) formation is the main work of the group. Two of the confreres live with the students; all four are involved in teaching and direction. The novitiate and theology will be done in the Philippines in conjunction with the Philippines group.

Challenges

Because of the political situation, the confreres have to exercise prudence in their presence and ministry. Foreign clergy are not allowed to work here. But there is freedom of religion in the country. Dioceses, parishes and seminaries operate openly. While there is great interest in the priesthood among young people, there is a lack of consciousness of

the missionary work of the Church. The Vietnamese Church is a minority, 8% of a population of 85 million, but it is strong and energetic. Part of the challenge for the Spiritans is to try to develop a missionary consciousness here.

The Future

The group has received great support from the clergy and laity. It hopes to build on this goodwill for the future. It needs to buy a house in Ho Chi Minh City which will be the base for a future foundation. At the moment they rent property. It will need more personnel for formation work and also if it succeeds in getting a parish. The country is rich in vocations but the group has to address this work more systematically.

3.2.2 PAKISTAN INTERNATIONAL GROUP

ISLAMIC REPUBLIC OF PAKISTAN

Population: 185 million

Life Expectancy: 61.3

Infant mortality rate: 62‰

Maternal mortality rate: 320‰

Literacy rate: 57% Religions: Muslim 97%; Christians, Hindus, Others 3%

Independence from Britain: Aug. 1947

Per capita income: 60.3% live on less than \$2 per day (2010)

Political and Social Atmosphere

Pakistan is a multicultural and multi-ethnic society with 48% of its population under 16 years of age and one of the largest refugee populations in the world. Pakistan has been heavily affected by and involved in the war in Afghanistan over the past three decades. Due to this conflict and world politics there has been an alarming increase in militant activity within Pakistan. Regular bomb attacks by fundamentalist Islamic extremist groups plus recent assassinations of government ministers who questioned the blasphemy laws have traumatised the nation. There are also ethnic conflicts between the provinces and especially between ethnic groups in Karachi. For the vast majority daily life presents huge challenges with rising inflation, poverty, unemployment and grossly inadequately health and educational services. Many display heroic endurance but such injustices prove to be fertile recruiting grounds for the extremist parties. The country suffered a major earthquake in 2005 and enormous flood damage in 2010.

The Christian community traces its origins many centuries back, however it was in the early 1900's that local people joined the Church in big numbers, prior to that missionaries were army chaplains and serving the Goan Catholic community. There are 7 dioceses and the Church is involved in education and health for all sectors, Muslims, Christians, Hindu.

Spiritans Presence and Mission

The International Spiritan Group at present consists of six confreres; one confrere each from Madagascar, Mauritius and Nigeria plus three Irish confreres. We have three communities - Mirpur Khas in Hyderabad diocese; Rahim yar Khan and Sadiqabad in Multan diocese. For the past three years no confrere lives continually in Sadiqabad due to lack of personnel. We meet regularly and have an annual retreat as well as a study session together. The Group is financially independent for some years due to personnel allowances allocated for our development activities.

We continue the mission entrusted to us by the Congregation which is evangelization of the Marwari Bheels, a Hindu tribal group. We serve the Punjabi Christian community in the areas where the Bheels live when it corresponds to the Congregation's option for the

poor, in order to build bridges between the Punjabi and Bheel communities as well as being sensitive to the needs of the local Church.

Our ministry consists of accompanying these two marginalised groups in the areas of catechesis, celebrating the sacraments, primary and adult education, primary and curative health plus pastoral care of the sick, youth animation, inter religious dialogue, cultural and theological studies etc. Assisting us in our mission are our collaborators with whom we have regular spiritual and mission animation especially in Mirpur Khas. We have been unable to attract local Spiritan vocations to our stated mission.

Challenges for the Future

Lack of interest and commitment of the Pakistani church in mission outside their own ethnic groups to others such as low caste Hindu tribal groups.

Unwillingness among Spiritans awaiting mission appointments to come to Pakistan.

The increasing political insecurity, religious fundamentalism and ethnic tension which is daily sinking Pakistan into a sea of violence, intolerance and extremism.

We then are challenged to see how we can continue our commitments to the Marwari and Punjabi communities with decreasing Spiritan personnel, how we can strengthen our own unity through prayer, mutual respect and cooperation. We are challenged to continue being witnesses to the crossing of boundaries of ethnicity, caste, religion. Finally we are challenged to hope in the future of the people of this country, to trust in the goodness of God and in the power of the Holy Spirit.

3.3 EUROPE

3.3.1 UCE: UNION OF CIRCUMSCRIPTIONS OF EUROPE

It is twenty five years now since the European circumscriptions began to reflect and work together. During this time the Superiors set up different commissions reflecting the different activities¹, they themselves forming the Superiors' Commission which met every year. Together they carried forward various projects: setting up and support of an apostolic community in Rostock, Germany, the inter-provincial novitiate, the creation of a Centre for Co-operation and Development (CSECD)² and a Centre for Spiritan Solidarity (CESS) in Brussels, and also the joint organisation of the month of preparation for young confreres before taking perpetual vows.

During this time the Superiors reflected on the future of the Spiritan presence in Europe and realised that there are also missionary situations in Europe. As well as this the circumscriptions needed support in order to face the challenges confronting them. In this spirit, they asked the General Council in 2005 to create Circumscription Europe. At the beginning, this structure was one of animation and co-operation at the service of the ten circumscriptions of Europe. There were only three communities under its responsibility: Brussels, Rostock and the inter-provincial novitiate of Chevilly-Larue. With the integration of the German Province (in 2009) and the Belgian Province (in 2010), it has become a circumscription completely apart, with one hundred members. It is called by the Union to assure the permanence of Spiritan mission in Europe, especially in the promo-

¹ The commissions are: Call to Mission, Archivists, Communications, Mission Appointments, Bursars and Procurators, Education, JPIC, Lay Associates.

² This centre is known as 'Kibanda'.

tion and animation of missionary projects. As a structure of animation and co-operation, the Circumscription is at the service of the other circumscriptions of the Union (UCE).

Today, the Union of Circumscriptions of Europe is composed of ten circumscriptions³. The annual meeting of the Superiors constitutes the Council of the Union, but to assure better co-ordination, it also has a limited Council which meets several times each year. The future tasks of the Union of Circumscriptions are many:

- Define roles and responsibilities within the UCE. This will be done with the adoption of the charter of the Union which at this time (December 2011) is still being put together;
- Evaluate the work done by the commissions and perhaps help them to sort out any difficulties they may have;
- Clarify the link with the General Council, in particular concerning financial solidarity through 'Kibanda';
- Reflect with the General Council and the confreres concerned, on the possible integration into UCE, of the two apostolic communities in Italy.

3.3.1.1 BRITISH PROVINCE

UNITED KINGDOM

Area: 244,820 sq km
Population: 61,284,806 (2010)
Birth rate: 10.6‰
Infant mortality rate: 4.7‰
Life expectancy: 79.1

Religions: Christian (Anglican, Roman Catholic, Presbyterian, Methodist) 71.6%, Muslim 2.7%, Hindu 1%, other 1.6%, unspecified or none 23.1% (2001)
Literacy rate: 99% (2003)
GDP per capita: \$35,200

2004 figures in (brackets). New realities underlined.

Total membership = 54 (54)

There are in total 48 (45) professed members of the Province, 31 (43) by origin, 17 (2) by appointment, and 6 (9) Lay Spiritans, 1 appointed to the Province from the Philippines.

Since our 2004 General Chapter there have been 12 deaths and 15 appointments from African Circumscriptions.

Age range (professed members only):	2011	2004
Over 80	7	(9)
65 – 80	17	(17)
50 – 65	10	(14)
Under 50	14	(5)
TOTAL	48	45

Community Houses 5 (5): Bickley, Carfin, Salford, Lower Kersal, Whitefield (Northwood).

Parishes 7 (3): New Barnet, Hassop, Leicester, Smethwick, South Norwood, West Bromwich, Manchester.

Projects 3 (3): Administration: Burnt Oak, Revive, Just Youth.

Overseas mission 9 (11): Australia 1 (2), South Africa 1, Kenya 1, Nigeria 1, (3) Ghana 1, USA 2, Tanzania 1, Rome 1.

³ Circumscription Europe, Croatia Group, British Province, Provinces of Spain, France, Ireland, Netherlands, Poland, Portugal and Switzerland.

The welcome of **overseas Spiritans** to the Province has enabled it to expand its mission work and maintain numbers while decreasing the age profile. It also gives the Province an international, intercultural identity. It is now in a period of adaptation and adjustment to this reality.

The number of **parishes** has increased from 3 to 7. The two **mission projects** of *Revive* and *Just Youth* have been restructured to comply with professional standards. *Kairos* has been handed over to a charity and a business enterprise, *Languages Express* has been closed down. School, prison and hospital **chaplaincy posts** have been developed.

Property portfolio: The Provincial house at Northwood has been sold and the provincial administration has been restructured with an office base in London and a provincial residence in Manchester. To enable this, a house has been purchased in Whitefield, Manchester. The Province has, with the other founding institutes, closed and sold the **Missionary Institute London**.

In 2011, the construction of an 11 bedroom Spiritan house in Lower Kersal, Salford has been completed with facilities for disabled access including a lift. For now, this will be loaned to the *Just Youth* ministry team.

Lay Spiritans continue to have an active role in the life of the Province.

3.3.1.2 CIRCUMSCRIPTION EUROPE

KINGDOM OF BELGIUM

Area: 30,528 sq km
Population: 10,431,477 (July 2011)
Birth rate: 10.06‰
Infant mortality rate: 4.33‰

Life expectancy: 79.51
Religion: Roman Catholic 75%, Protestant or other 25%
GDP per capita: \$37,800 (2010)

FEDERAL REPUBLIC OF GERMANY

Area: 357,021 sq km
Population: 82,282,988 (2010)
Birth rate: 8.2‰
Infant mortality rate: 3.9‰
Life expectancy: 79.4

Religions: Protestant 34%, Roman Catholic 34%, Islam 4%, Unaffiliated or other 28%
Literacy rate: 99% (2003)
GDP per capita: \$34,100

Composition

Circumscription Europe has 77 confreres by origin or appointment:

Germany Region: 44 (36 by origin and 8 by appointment)

Belgium Region: 26 (1 by appointment)

7 other confreres are appointed to the circumscription.

Germany has 24 confreres working outside and Belgium 5. There is one student who began his formation in 2011. In Belgium there are 4 communities, among them the administrative centre in Brussels and two for elderly confreres. There are 5 communities in Germany, two of which are retirement houses. The confreres in the Aranda community (Spain) and the European novitiate (Paris) also form part of the circumscription.

As an administrative structure, Circumscription Europe assures the running of the two former provinces of Belgium and Germany. The Circumscription also runs the services set up by the Union of Circumscriptions of Europe, like solidarity and the permanent secretariat of the Union.

Since 2004

The Circumscription was created on the 2nd February 2006. The Founding Chapter was held in Switzerland from the 18th to the 22nd of January 2010. The chapter texts emphasised its missionary commitments and set up the structures necessary for its day to day functioning. In the course of 2010 the Provinces of Germany and Belgium became Regions of Circumscription Europe. This constituted a major evolution of our presence in Europe. In its chapter of 2011, the Province of Switzerland began to consider joining Circumscription Europe.

Challenges

Aging and the diminution of confreres of origin in the regions are major challenges, as well as the traditional big houses we have, often in remote places, where small communities of confreres live without sufficient means of support; there is a need to reduce the organisational structures so as to improve our effectiveness; differences in languages and cultures makes communication between us difficult as well, and requires a long preparation for anyone taking up any missionary commitment; also there is the wide dispersion of confreres (of origin or appointment) who are in retirement, or engaged in work or studies; animation in order to create a community more in conformity with our Rule of Life is also a challenge. Despite these problems, there is good will and commitment on the part of most of the confreres, either by origin or appointment, to the shared project of the circumscription.

Our presence and mission in Europe in the future will be in the form of missionary projects facing up to the challenges of secularisation, lack of belief and injustice, manifested as an evangelical presence among immigrants and young people and the poorest members of society. These projects will be undertaken by international and intercultural Spiritan communities in close collaboration with the laity. Thus our mission in Europe is being re-oriented by means of apostolic communities engaged in parish situations where there is a high level of immigrants or loss of belief, and in chaplaincies to youth and to prisoners and in the accompaniment of drug addicts.

3.3.1.3 CROATIA INTERNATIONAL GROUP

REPUBLIC OF CROATIA

Area: 56,542 sq km
Population: 4,486,881 (2010)
Birth rate: 9.6‰
Infant mortality rate: 6.3‰
Life expectancy: 75.5
Independence: 8 October 1991 (from Yugoslavia)

Religions: Roman Catholic 88%, Orthodox 4%,
Muslim 1%, other Christian less than 1%, none
5% (2001)
Literacy rate: 99% (2003)
GDP per capita: \$15,628 (2009)

The Spiritan presence in Croatia dates back to October 1981. It was in answer to the desire of some Croatian bishops for more mission animation.

The population of Croatia is 76% Catholics, 11% Orthodox, 1% Muslims and 12% others. From 2003-2005, there were 4 confreres in Croatia, all in Podvinje: Albert Thielemeier, Andrzej Owęca, Tomislav Mesić and Arkadiusz Krasicki. During this period, they renovated the parish church and house in Podvinje and built a new parish hall and a parking lot. They worked with youth and did some mission animation. Fr. Albert Thielemeier was hospital chaplain in Slavonski Brod. Marek SZREJNA from Poland and Jean-Michel JOLIBOIS from France joined the group in 2006. In April 2007, Fr. Josaphat N.

MOSHA from Tanzania also joined the group. The same year Fr. Andrzej Owęa left the group. In August 2008 Paul A. KARIM from Sierra Leone joined the group.

On 2nd June 2006, the second community was opened in Osijek 90 km from Podvinje. With the support of the Congregation a house was bought in Osijek. Fr. Tomislav Mesić and Fr. Arkadiusz Krasicki moved from Podvinje to Osijek to the new community. A few months later, Fr. Marek Szrejna and Pawel Taise a seminarian from Poland joined them.

From December 1st to 4th 2008, the Group celebrated a chapter at which they renewed and planned their work and presence in Croatia and decided to put more emphasis on Vocation and Mission animation.

In October 2009, Fr. Tomislav Mesić left the group for Tanzania and Fr. Ante Šiško, who was working in France at the time, was appointed to Croatia and became parish priest in Podvinje.

Since 2009, they have been putting a lot of emphasis on Mission and Vocation animation. They are talking about the charism and their mission experience in schools and parishes. Different materials about the Congregation have been printed. The Group's website (www.cssp-croatia.org) has been launched presenting the congregation and news about the Group's activities. They have joined Face book (www.facebook.com) and use it every evening to chat to young people.

The Future

There is a plan is to sell the house in Osijek and move to a small parish there, and buy or build another house more suitable for community life. They are also planning to open a third community on the Dalmatian coast. In this third community, they want to build a pastoral centre in which to hold seminars and workshops with youth. They are going to print more materials for vocation and mission animation and improve their electronic communication because they have already experienced that they get more response from the youth that way. They are going to visit more schools and parishes all over Croatia for animation. They have composed a prayer for vocations, which every community prays daily. They are also going to send some volunteers to Spiritan communities in Africa so that they can experience our missionary life. For all of these and new responsibilities which they are going to take on, they are asking the Generalate for new appointments to the Group.

3.3.1.4 FRANCE PROVINCE

FRENCH REPUBLIC

Area: 551,602 km²

Population: 64 million (25% under 20, 21% over 60) (2006)

Birth rate: 12.4‰

Infant mortality rate: 3.3‰

Life expectancy: 81.1

Religions: Roman Catholic 83%–88%, Protestant 2%,

Islam 5%–10%, Jewish 1%, unaffiliated 4%

Literacy rate: 99% (2003)

GDP per capita: \$32,800 (2009)

Registered Immigrants: 4.9 million (8.1% of the population)

Dioceses: 102 in France, of which 8 are overseas.

The Circumscription

Communities of the Province of France

24 communities in 2011: 3 types of community:

- Communities of older confreres, often very large (5);

- Apostolic communities (15): parishes in the suburbs of large towns (5), Auteuil (4), Missions of welcome (3), 1 ministering to migrants, 1 working in a school, + St. Pierre et Miquelon;
- Formation and education communities: (4) for each of the 3 cycles + one Foyer;
- European Novitiate at Chevilly, which is closely associated with the Province.

Statistics for December, 2010

Confreres with French Province of origin: 318 priests, 48 brothers, 1 deacon, 2 temporary vows, 14 Associates and Agrégés, 7 depending on the Provincial Council;
 Confreres from other circumscriptions appointed to the Province: 27 from 15 circumscriptions;

French confreres appointed to the Province: 298;

French confreres appointed outside the Province: 92;

Deceased in 2010: 17.

Important Events Since 2004

- Enlarged Provincial Council in 2006 on “the mission of today”.
- Provincial Chapter of 2009 with the election of a new Provincial and a new organisation based on domains rather than geography.
- Commitment of Spiritan Associates to the work of the Province.
- Development of the collection, “Spiritan spirituality”.
- Monthly publication of a document “Justice and Peace”.
- A common dossier for the 3 missionary reviews published by the Province.
- The creation of small “foyers” for Christian students in several communities (3 were added to those already existing).
- Year of Poullart des Places in 2009, with conferences, concerts etc.
- Missionary forum, Pentecost 2011, on the theme, “With those who cross frontiers”.
- Signing of a tripartite agreement between Auteuil, the Diocese of Paris and the Province (2009).
- Selling of the Mortain property and the closing and selling of Piré.
- Opening of Fameck and a 2nd community at Rennes (Spiritan Spirituality) and, coming shortly, the opening of the community of Nogent in September, 2011.
- Transfer of the scholasticate at Clamart to the Mother House in September, 2011.

Future Challenges

- Taking care that our limitations do not quench our “passion for mission”.
- Mission will continue to mean “going elsewhere”, with both geographical and internal implications. An invitation to remain mobile throughout our lives, so that we can accompany others who are on the move (immigrants, refugees etc.).
- With the advancing age of confreres, how can we carry out our commitments?
- Strengthen our presence in Auteuil.
- Support and energise vocations work (4 entries to the postulancy since 2004).
- Renew our missionary presence in the Church of France.
- Relate our communities more profoundly to the poor.
- To move towards communities which are smaller, more temporary and less established.
- To accompany confreres on missionary appointments.

3.3.1.5 IRELAND PROVINCE

IRELAND

Area: 70,280 sq km
 Population: 4,250,163 (2010)
 Birth rate: 14.2‰
 Infant mortality rate: 5.0‰
 Life expectancy: 78.4

Religions: Roman Catholic 88%, Church of Ireland 3%,
 other Christian 2%, none 4%
 Literacy rate: 99% (2003)
 GDP per capita: \$42,200 (2009)

150 Year Anniversary

In 2009 the Province celebrated 150 years of Spiritan presence in Ireland. The celebrations began with a special Mass in Kimmage on the Feast of Pentecost 2009 and concluded with a liturgy on Libermann Day, February 2nd, 2010.

The Province organised a number of celebratory events to mark the occasion. On the eve of Pentecost an inter-faith and inter-cultural event was held in Kimmage organised jointly by Kimmage Development Studies Centre and Spirasi – two of the Province's Justice works in Ireland. In July a Mission Forum was organized to which representatives of all the other Missionary Congregations were invited and which was addressed by the Superior General. This was followed by the annual Missionary Reunion. On the 8th of September a celebration of Religious Life was held in Kimmage. On the 25th October Mass was televised to the nation from the Holy Spirit church Kimmage. The 28th October, the actual anniversary date, was the main Provincial Celebration which was addressed by Her Excellency, President Mary McAleese and concluded with a Mass celebrated by the Archbishop of Dublin, Diarmuid Martin.

In 2011 the centenary of Kimmage Manor which is the spiritual home of the Irish Province is being celebrated.

Closures

Since the last General Chapter the Irish Province sadly acknowledges the decline in vocations and this is reflected in the closure of the House of Studies in 2007. The Province still welcomes vocations and has put an alternative structure in place for students. The closure of the mission magazine, Outlook, recognises the decline in readership of religious magazines in general. (+ Outlook was running at a loss of over €100,000 a year for the last five years). A Newsletter publication is now used to keep in touch with promoters and with those interested in and engaged in mission. Two communities were closed since 2004 – the community at Willow Park was amalgamated with the Blackrock College community. Willow Park now accommodates the religious Formation programme of the Irish Missionary Union. St. Michael's community was closed in June 2011 and from 2012 will be used by Duquesne University as they set up a base in Dublin.

New Offices of the Province

The **Des Places Educational Company** was set up to run our educational institutions. This office has been strengthened by employing an Education Officer and a Faith Development Officer to work with the schools. They work closely with the new office of **Spiritán Life** to ensure that Pastoral care and the Spiritan ethos is maintained, not only in the schools, but in all works in the Province in Ireland. This includes the work of animation within the Province around the role and spirituality of our founders as well as promoting devotion to the Holy Spirit. The **Mission Desk** encourages participation in Spiritan Mission both at home and overseas and works with the schools on Immersion

Programmes whereby students spend short periods on Spiritan mission overseas. **The Development Desk** works closely with the Mission Desk and concentrates on resourcing our missionaries, their co-workers and development projects in mission territories. All of these new initiatives seek opportunities to continue the work of renewal around Spiritan Mission to and from Ireland.

New Spiritan Community

Last year a new community was opened in Elphin Diocese in the West of Ireland. At present there are two confreres there and it is hoped very soon to have a third confrere join them. This is a pilot project exploring new ways of being Spiritan in the Ireland of today.

Statistics for the Irish Province of the Congregation of the Holy Spirit 1st January 2004 to 31st December 2010

YEAR ENDED	IRISH PROVINCE MEMBERS RESIDENT IN IRELAND	IRISH PROVINCE MEMBERS RESIDENT OUTSIDE IRELAND	TOTAL IRISH PROVINCE MEMBERS
31 December 2010	199	97	296
31 December 2009	205	103	308
31 December 2008	228	106	334
31 December 2007	228	117	345
31 December 2006	239	122	361
31 December 2005	239	134	373
31 December 2004	236	149	385

3.3.1.6 NETHERLANDS PROVINCE

KINGDOM OF THE NETHERLANDS

Area: 33,939 sq km

Population: 16,783,092 (2010)

Birth rate: 10.3‰

Infant mortality rate: 4.7‰

Life expectancy: 79.4

Religions: Roman Catholic 31%, Dutch Reformed 13%, Calvinist 7%, Islam 6%, none 41% (2002)

Literacy rate: 99% (2003)

GDP per capita: \$39,200 (2009)

At present, there are still 88 members who originate from the Province. Five African confreres have been appointed to the circumscription and they are working in the missionary projects of Rotterdam and Eindhoven. This year, eight confreres have died and one has left the Congregation. The average age of the confreres belonging to the Province is over 80. Forty five are still active (which includes the confreres appointed to the circumscription) and eight of these are working “overseas. Five are still in Africa and eleven in Brazil (of whom eight are no longer active).

Despite the advanced age of the confreres, we are still committed to two “pilot-projects”: a multiethnic and multicultural parish in Rotterdam and a “Missionary Team” at Eindhoven.

At Rotterdam, the accent is put on the integration of different ethnic and national groups into a fraternal Christian community, as well as those who are marginalised for one reason or another; this is our missionary approach. At Eindhoven, the activities are more di-

verse. There is a pastoral outreach to foreigners from more than 30 nationalities, chaplaincy work for those attached to the universities and various involvements with the marginalised. One important commitment is with young people who show an interest in Africa and Latin America. In collaboration with other organisations, we arrange short insertions of groups for about one month. We prepare them with a period of sessions and meetings and we travel and stay with them during their overseas experience. The Eindhoven team also accompany a dozen lay associates whom we refer to as 'Medestanders'.

Much of our work involves looking after our old and sick confreres. At Gennepe, we have a nursing home and since we closed our house at Gemert, a new building has been put up equipped with everything that might be needed for the confreres. The new building was planned and built in such a way that later on, it could be easily integrated into the existing nursing home. This home is now run by an independent health organisation in conformity with the laws and prescriptions of the State. The name of this organisation, with which we have very good relations, is "*Proteion*".

In May 2010, we finally had to leave the beautiful chateau of Gemert, the cradle of the Congregation in Holland and a Spiritan residence for nearly 100 years. For most of this time, it was a formation community and later, the Provincialate and a meeting house for Spiritans. The property market being almost at a standstill, the chateau has still not been sold, despite many efforts, assisted by qualified advisers. We now hope that a contract can be signed towards the end of the year.

Neither have we found a buyer for the house at Weert. The state of health of the eight confreres who were living there was such that they had to be moved to the new residence at Gennepe. We also had to leave the house at Berg en Dal, the site of the African Museum set up by our confreres nearly sixty years ago. It is now a famous museum, officially recognised by the State and run very professionally thanks to the state subsidies we receive. But the current austerity policy of the government has put a question mark around the continuation of these subsidies and the future of the property (i.e. most of the museum buildings, a large part of the collection and our former residence). A final worry is the future of our property at Gennepe; this includes the old and the new buildings and the adjoining land, which is so closely tied into the nursing home. Later, the nursing home will integrate all the buildings and the land into their plan for looking after old and sick people. It is already caring for a dozen lay people.

All these material problems lay a heavy burden on the provincial team. Fortunately, we have excellent advisers, specialists in finance and social legislation, who work in close cooperation with our team and also help our relations with the organisation which runs the nursing home. We want to tie up all these matters concerning property and have a clear cut financial situation before we ask to be integrated into Circumscription Europe.

The move from Gemert and Weert was hard for the confreres involved, but in general, they have made a good transition. A fine film, lasting 85 minutes, has been made by a couple of friends: "*Het Slot van de Spiritijnen*". The word "Slot" means both "end" and "chateau". It has been well received by a large audience. It shows the latter years of the chateau and the departure, but it also gives a portrait of the contribution that has been made to the town of Gemert by the Spiritans; it includes several interviews where confreres explain what the religious and missionary vocation has meant for them.

A final point concerns the sexual abuse of minors. Unfortunately, it has also happened here but the cases are few. Three confreres were found guilty and they are now all deceased. Frans Wijnen has contact with seven victims. He has met them several times and continues to do so. He is showing them that as a community we take seriously the impact

that such experiences can have on their lives, that we take responsibility for them and want to help them in every way we can. This has been greatly appreciated. The Bishops' Conference, in collaboration with the Conference of Religious, has set up an independent commission led by a former Member of Parliament, Mr. Deetman. It is drawing up a list of all the cases and is preparing rules and procedures to follow so as to avoid any repetition in future and will also give guidelines for possible financial compensation.

3.3.1.7 POLAND PROVINCE

REPUBLIC OF POLAND

Area: 312,685 sq km
Population: 38,463,689 (2010)
Birth rate: 10.0‰
Infant mortality rate: 6.6‰
Life expectancy: 75.8

Religions: Roman Catholic 90% (about 75% practicing),
Eastern Orthodox 1%, Protestant and other (2002)
Literacy rate: 100% (2003)
GDP per capita: \$17,900 (2009)

Statistics

The Republic of Poland has a surface area of 312,000 sq. Km. and a population of nearly 40 million. At present, 95% of the population declare themselves Catholic. The rest are principally either Protestant or Orthodox with a small minority of Jews and Muslims. Since May 1ST 2004, Poland has been a member of the European Union and since 21st December 2007, Poland is one of the countries in the Schengen area.

The Circumscription

The Province of the Congregation of the Holy Spirit was established in 1921 in Bydgoszcz by Polish Spiritans of the American Province who were chaplains in the army. Up until 1976, Poland was only a Vice-Province. In 1976, Poland became a Province with the opening of the Major Spiritan Seminary.

At present, the Polish Province comprises 54 priests, 1 deacon and 2 brothers (60 professed members in all). In formation there is one brother (in temporary vows), four clerics, two novices, 1 postulant and 3 philosophy students – 11 in all.

Of the professed members, 29 are working outside Poland – 7 in Africa, 5 in Latin America, 3 in North America and the remainder in other European countries.

In Poland itself, there are seven Spiritan Communities; the formation communities are also housed in the Provincial house.

Since 2004

Since 2004 there have taken place in Bydgoszcz the 2005 Provincial Chapter, the 2008 Enlarged Provincial Council (elective) and the Provincial Chapter of 2011. During this period no significant event has taken place in the running of the Province. Our Province co-operates with other circumscriptions, especially in works of the Commissions set up by the European Provinces.

It is important too to remember that during the years 2004-2007, we hosted the Diocesan Seminary of Bydgoszcz which became a Diocese in 2004. That was an interesting and enriching experience for everyone involved. As a religious Congregation, we have become closely linked with the Diocese and we work in close co-operation with it.

It is very significant too that in recent years we have introduced our Founder, Claude Poullart des Places at a very deep level as much to our fellow-Spiritans as to the faith-

ful. The same is true of the history of our Congregation. Never before was it given so much coverage in the media. We are promoting the idea of Mission very actively in order to awaken new vocations. These are the principal concerns of our Province to which must be added the necessity of collecting the necessary resources in order to survive.

Future Challenges

The first challenge is vocations animation. For some years now there has been a fall in the number of Spiritan vocations in Poland; this phenomenon is not unusual given the political and economic changes in the country. This presents us with the question of our adaptation to the movement of new ideas sweeping the country. We also need personnel for vocational accompaniment of candidates and trained formators.

In this new situation, we will need to re-consider the situation of the house in Bydgoszcz which is now too small in relation to the number of Spiritan students.

In the near future, an important task for us will be the welcoming and formation of young African confreres and this will give an international character to our community. Nor do we forget that it is our duty to help our confreres in mission countries.

3.3.1.8 PORTUGAL PROVINCE

PORTUGUESE REPUBLIC

Area: 92,391 sq km
Population: 10,760,305 (2011)
Birth rate: 9.9‰
Infant mortality rate: 4.66‰
Life expectancy: 78.5

Religions: Roman Catholic 84.5%, other Christian 2.2%,
other 0.3%, unknown 9%, none 3.9% (2001 census)
Literacy rate: 93% (2003).
GDP per capita: \$23,000 (2010)

Membership of the Circumscription

The Province has a total number of 145 confreres by origin in perpetual vows (with 19 brothers and 3 bishops) with an average age of 65. The confreres appointed to the Province are 102 out of which 98 are from the Circumscription and 4 are from other nationalities: Angola-1, Nigeria-2, and Central African Republic-1. It is also necessary to mention that 9 confreres, originally from Cape Verde, have Portugal as their Province of origin.

Out of the original members of the province, 47 of them are in mission *ad extra*: Angola-7; Cape Verde-11; FANO/Guinea Bissau-1; Mozambique-2; Amazonia-3; Brazil-7; Bolivia-1; Paraguay-3; USA-1; Trans-Canada-1; Mexico-2; Taiwan-1; Spain-3; EC/France-1; Generalate -3. The average age of these confreres in mission *ad extra* is 60.

There are 15 young men in initial formation (Portuguese-7 and Cape Verdians-8): I Cycle-4; PEP-5; Novitiate-2; II Cycle-4. Young confreres from other circumscriptions include: 3 in the II Cycle while the other 2 (from Zambia and Ghana) are doing their specialized studies.

Mission Project

The Province has a long history (since 1937) of Church Missionary Animation in Portugal for children and youths, specifically, through lay movements such as LIAM, JSF, MOMIP, and ASES.

Vocation animation and *Initial Formation* are a priority. There are the Spiritan Vocation Centre and the Secretariat of Vocations. The vocation of Brothers is presented. There are practical difficulties in returning to the previous system of separating Cycles I and II.

The area of *Spirituality* is alive and well: CESM (Holy Spirit Centre and Mission) with the dynamism of 7 Fraternities and 9 Lay Associates, just to mention a few.

A *Renewed involvement* with (6) *Spiritan Parishes* from North to South of the country with the most recent in the region which is deemed “less Christian” (Alentejo).

The *JPIC program* was approved by the Chapter/2006. There was an evident growth at CEPAC (Centro P. Alves Correia), such as social & charity work, keeping the work of hospitality, integration and help for immigrants specifically/above all, Africans. And this demands more help from the Province, more departments and more volunteers. The manual (booklet) on JPIC, which came from the Generalate, was studied in conjunction with the coordinator of the JPIC of the Congregation who was invited to preach the Provincial retreats.

The *African Immigrants Chaplaincy* (Lisbon), given to the Congregation by the diocese of Lisbon a long time ago, is in a phase of restructuring.

Ongoing Formation: This consists of the usual sessions of renewal (2), retreats (2), and PROANIMA which is the annual animation program for all communities and confreres not forgetting specific formation of one or two confreres. The *Plan for the Preparation of Formators* was implemented and the circumscription is proud to say that 6 confreres received this specialized formation.

In relation to “*mission ad extra*” and corresponding to the orientation of the General Chapter of 2004, support in the form of personnel was given to the Spiritan presence in Latin America and an effort was made to ensure that no member of the Province was living alone in an overseas situation.

Significant Events and Guidelines/Decisions

- *Spiritual Renewal of the Congregation*. Implementation of some practices: Monthly vigils for vocations; time for adoration and *lectio divina*/or *lectio spiritana*. The celebration and living of the Year of Poullart des Places, according to the defined program which included the realization of III Spiritan Spirituality Days/Jornadas.
- *International Community Life*. The circumscription is open to accept young confreres into the II Cycle and some young confreres from other circumscriptions in their mission appointments and also in the area of specialized studies.
- *Pilgrimage for the Aged of the Congregation* (CSSp) of Europe. Visits to important Spiritan places and historic sites were repeated twice.
- *Finances*. Revision of the Agreement with the Holy See, in Portugal, brought with it more demands, rigour, and expenses to the organization of the accounts. The collaboration of the Province in the financial solidarity of the Congregation through *Cor Unum*, *CESS-Brussels*, and her contribution to the reform of the General House must be emphasised. The Province assumed a significant percentage of the costs of Torre d'Aguilha/2004 General Chapter.
- *Spiritan Rule of Life*. The reception of the new edition of the SRL was welcomed and a copy was given to each individual confrere, personally, during the Provincial visit.
- *A Big Family*. Meetings with relatives of confreres according to zones were implemented. There were various celebrations with groups of Spiritan Families in Portugal.
- *Care for Aged Confreres*. In continuous partnership with an Association which used to give a helping hand in caring for the confreres who are confined to bed gave way for the creation of an association and its respective nursing home called ANIMA

UNA, in line with the Statutes of the Social Security, to provide the services needed for our aged and sick confreres.

- *Lay Spiritans*. 9 Lay associates made the renewal of their contracts. The *Directory of Lay Associates* and the *Guide for Spiritan Fraternities* have gone through their final elaborations and were approved by the Provincial Council. It was agreed to have the presence of lay associates at Chapters and provincial assemblies with the status of "invited guests."

Challenges and Vision for the Future

- a) Ageing and the consequent needs for good and adequate care to be given to each confrere, in the community where each of them could live or in ANIMA UNA (house for the sick and aged).
- b) Necessity/Need for continuous increase in Vocational Pastoral (vocational animation and recruitment) in spite of the poor results.
- c) Communion/sharing with the Laity; with a view to opening new forms of collaboration in mission.
- d) Constant investment in spiritual renewal from our Spiritan sources and progress in the area of continuous formation.
- e) The need for and the courage to restructure (cf. *Enlarged Provincial Council -2009*), taking into account the needs/demands of the Church's mission and the Portuguese society, the ageing members of the Province and the complexities in the administration by separating religious activities from commercial activities.
- f) JPIC. This is assumed as a transversal dynamic which affects Spiritan life as a whole and which continues to have concrete expression in, among other projects, the works of CEPAC and the *Chaplaincy for Africans*.

3.3.1.9 SPAIN PROVINCE

KINGDOM OF SPAIN

Area: 504,782 sq km
Population: 40,548,753 (2010)
Birth rate: 9.5‰
Infant mortality rate: 4.1‰

Life expectancy: 80.2
Religions: Roman Catholic 94%, other 6%
Literacy rate: 98% (2003)
GDP per capita: \$33,700

Membership of the Circumscription

There 17 confreres appointed to the Province, among them 1 is a brother. They are from different nationalities: Spain 12, Portugal 2, Cape Verde 1, Angola 1 and Kenya 1.

17 members, including 2 brothers, have Spain as their Circumscription of origin, of whom 06 are in mission "ad extra": Paraguay-02, Cameroon-02, one being an associate diocesan priest; Angola-01, Tanzania-01. Three confreres have been authorized to stay outside the community for different reasons.

The average age of the 17 native confreres is 58 years and of the confrere appointed in the province is 59 years.

From 2004 the province received 05 mission appointments, of which 02 of them went back to the circumscription of origin.

At present the province has 4 communities: 02 in Madrid (Provincial and Formation houses), 01 in Cordoba and 01 in Pedrezuela.

The community of *Aranda del Duero*, at present has 02 confreres (France and Cameroon). It was opened on 2nd December 2008, and it is integrated in Circumscription of Europe.

Mission Project

Following the guidelines of Torre d'Aguilha/2004, the circumscription has much interest in the spiritual renewal in depth.

Mission Animation and Vocation is a priority in all provincial projects and activities and in commitments with the Spanish Church. This work is done together in SCAM (working together for the mission animation). This work is carried on with other religious institutes which have missionary charism. It was created through the wish of the Spanish Episcopal Conference and was approved by the same, with the commitment of doing concrete initiatives, to create missionary awareness in the parishes.

Concerning Initial Formation, there is a young profess in the II Cycle, and another young man is in a process of accompaniment, being the province is open to welcome candidates for the Postulancy.

The province continues with same interest in Mission "*ad extra*" having of late send 2 confreres in mission appointment and after dialogue, agreed that a confrere who was working in Cameroon could join the Group of Algeria.

Significant Events and Guidelines/Decisions

Events which have taken place in the province in those past year: Provincial Chapter celebrated in 2006; perpetual vows and Priestly ordinations of two young confreres; definitive commitment, as associates, of two lay women and renewal, for three years, of one diocesan priest; celebration of 300 anniversary of the death of Claudio Poullart de Places of whom we came to know better, paying more attention to his spirit of poverty.

Celebration of two provincial assemblies, to reflect better the future of the province, in the perspective of "the model of integration in one circumscription or in one of the various communities in the European circumscription (CE)" or in the province of Portugal.

Annual provincial assembly focused on, ongoing formation. Likewise annual Spiritan retreats, which are programmed for all the associates and professed Spiritan living in Spain.

The opening of the community of Aranda del Duero where we have the project ADROGA which is at the service of rehabilitation of drug addicts. This community is intergraded in the Circumscription of Europe.

Helping in formation of students from other circumscriptions.

Publication of the *Spiritan Anthology* (7 volumes), by Fr. Joaquim Ramos Seixas, in Spanish, which allows to have access to the documents of the Congregation to study them and to know much better the history and the Spiritan charism.

Challenges and Vision for the Future

Mission "*ad gentes*" continues to be a fundamental concern in the Province. Mission Animation likewise is a priority for the survival for the Province.

There is an urgent need to have a stronger presence in the community of Aranda del Duero and, when possible, a more significant commitment with a project with immigrants and marginalized.

The Province helps, regularly, those confreres in mission “ad extra”.

There is a plan to reform the formation house to be able to welcome the old and sick confreres.

The youth ministry is improving but it demands a lot of perseverance, determination and creativity. In this last year, things have changed a bit even though slowly.

The work with the lay goes on but likewise in slow phase. Its promotion depends a lot on the accompaniment of those working in Mission Animation.

3.3.1.10 SWITZERLAND PROVINCE

SWISS CONFEDERATION

Area: 41,290 sq km

Population: 7,623,438 (2010)

Birth rate: 9.6‰

Infant mortality rate: 4.1‰

Life expectancy: 80.9

Religions: Roman Catholic 42%, Protestant 35%,
Orthodox 2%, Muslim 4%, none 11% (2000)

Literacy rate: 99% (1980)

GDP per capita: \$41,700

Statistics

- Confreres: On October 30th, 2011, the Swiss Province had 36 members, of whom 2 come from other circumscriptions (Ireland and Nigeria). There have been 19 deaths in the Province since the Chapter of 2005. The average age of the confreres who originate in the Province is 74.4 and of those from other circumscriptions 53.5.
- Communities: The confreres appointed to the Province live in the communities of Fribourg, Bouveret, Geneva and Montana. The work of the Villa Notre Dame came to an end on October 30th, 2011.
- Six confreres live outside Spiritan communities: Of the retired confreres, 2 are in care homes and 2 live privately. Of those engaged in pastoral activity, one is a parish priest and the other lives privately in his own village.

Main Changes Since 2004

The Provincial Chapter of 2004 elected a new provincial and his mandate was renewed in 2008 and 2011.

The administration and editing of *Pentecôte sur le Monde* was reorganised and transferred from Bouveret to Fribourg.

In 2007, a community was set up in Geneva to place the work for Justice and Peace in the context of VIVAT. This community is currently made up of two confreres working full time in the pastoral work of the Vicariate of Geneva and another, sent by the General Council, who does lobbying work from within VIVAT. The Chapter of 2011 asked the provincial Council to clarify the roles and the respective prerogatives of the General Council, Circumscription Europe and the Swiss province in conjunction with the diocese (contract), with a view to integrating this community into Circumscription Europe. The work of Bouveret was restructured into two parts (hospitality and the house of retirement) which will make up the community of Bouveret.

The former Mission Seminary at Fribourg was completely renovated into a day psychiatric clinic and flats and studios, while retaining living quarters for the Spiritan community.

The sale of the house and property of Villa Notre Dame was undertaken by the SIC, the proprietor of the Villa, in collaboration with the provincial administration.

The Missionary Priorities and Present Challenges

To ensure the continuity of the apostolic presence of Spiritans in Switzerland, we would like to strengthen the communities of Geneva, Tiberiade (hospitality centre at Bouveret) and Fribourg by new projects in conjunction with the local Church. One problem is that visas are very difficult to come by!

In the medium future, the province will have to initiate the inevitable process of integration into Circumscription Europe.

3.3.1.1 ITALY, SPIRITAN PRESENCE IN

REPUBLIC OF ITALY

Area: 301,230 sq km
Population: 58,090,681 (2010)
Birth rate: 8.0‰
Mortality rate: 5.4‰

Life expectancy: 80.3
Religions: Catholics 90 %, Protestants, Islam, Jewish.
Literacy rate: 99% (2003.)
PIB / habitant : per capita \$30,300 (2009)

In Italy there are four Spiritan communities but they do not make up a clearly identifiable group. The three communities other than that of the Generalate House are under the authority of the Superior General.

Generalate House Community

This community is made up of 18 members. It includes the Superior General and his Council (8 confreres). Eight other confreres ensure the different Generalate services: the general secretariat, Co-ordinators for Communications, Spiritan Formation, JPIC, the Procurator to the Holy See and Generalate archivist, the General Bursar's Office. The Superior is appointed by the Superior General and is responsible for the life of the community. Also, it includes the only Italian member of the Congregation who is now retired, but who, despite his advanced age, renders valuable service to the community. It is therefore a community characterised by service and it needs to adapt continually to the frequent absences of councillors because of their visits overseas for chapters and assemblies etc... The house can also cater for a certain number of visitors as well as groups of confreres who come for particular meetings.

The community had to adapt to the extensive works of renovation over a period of three years from 2007 to 2010. The renovation has not only made the house more pleasant, but also more suitable in function of the needs of the whole Congregation. In the garden is to be found the attic in which Fr. Libermann lived in 1840 while awaiting a reply from Propaganda Fide for his proposed work for the black race. This gives us a greater sense of being rooted in the traditions of the Congregation.

Palmarola (Rome) Community

This community, which takes its name from the suburb where it is to be found, was set up in 2000. The confreres there serve the parish of St. Bridget of Sweden in the diocese of Rome, a poor parish in the outskirts of the city. The three confreres there form an in-

ternational community. Their mission is to be at the service of the numerous immigrants in the area as well as the Italians who have left their villages to come to Rome. In their ministry, they work a lot with young people and are open to receiving possible candidates who show signs of a Spiritan vocation.

Since 2004 there have been many changes in the make-up of the community in order to ensure the continuity of the pastoral ministry. The community is now in contact with that of Turin, of which we will speak later on.

The challenges the community needs to face up to are of two kinds. On the one hand there is a need to adapt to changes in the contract with the Congregation required by the diocese of Rome. On the other there is the planned change to a new presbytery and a new church building. Up to now, the confreres live in an apartment and the church is only a room on the ground floor of a larger building.

French Seminary Community

The Spiritan community of the French Seminary is part of the larger community of the Seminary. It is made up of four members: one formator and three students doing specialised studies. Apart from a time of reflection and prayer and a meal together every Saturday, the four confreres follow the timetable of the Seminary.

Since 2004 there has been an important change at the French Seminary. Our Congregation founded and directed the French Seminary from 1853. Given the growing difficulties in finding a team of Spiritan animators, the General Council decided, in 2005, to hand over responsibility for the French Seminary to the Congregation for Education, which, in turn, confided the direction of the Seminary to the French Bishop's Conference in 2009. In September 2009 a non-Spiritan French priest took over as rector of the Seminary. This handover brought to an end 156 uninterrupted years of responsibility for the Seminary by Spiritan rectors and a community of Spiritan formators. For all that, the Spiritans are still present in the person of the bursar and the confreres mentioned above.

In the future, and in the expectation of there being no formators available, it will be necessary to see how we may continue to have some Spiritan students residing there.

Turin Community

For several years there have been some confreres working in ministry to immigrants in the archdiocese of Turin, as a result of an agreement between the bishop of Zanzibar and the archdiocese of Turin. Two years ago, the General Council decided to set up a community on a different basis by making a formal contact with the diocese and entering into a contract with them.

The community is made up of three confreres of different nationalities (Angolan, Cameroonian, and Tanzanian). The confreres are working essentially in ministry to immigrants in the archdiocese of Turin. Each confrere is involved with a specific community: Anglophone, Francophone or Lusophone.

The challenge for the community is for the confreres to find time to spend together in spite of their various commitments. They are waiting for better accommodation which would give more room for receiving possible candidates to the Spiritan life.

The Spiritan presence in Italy has increased in recent years. For the future it would be helpful to reflect on two questions:

- Confreres working in Rome and Turin are asked to reflect together to see if there is a better way of structuring this presence, for example, by creating a new Spiritan circumscription;
- There is need for some reflection on students coming to Italy, notably to Rome: where, how and under what conditions could they be received?

3.4 NORTH AMERICA AND THE CARIBBEAN

3.4.1 UCNAC: THE UNION OF THE CIRCUMSCRIPTIONS OF NORTH AMERICA AND THE CARIBBEAN

UCNAC includes the Spiritan circumscriptions of North America and the Caribbean. Each year the Superiors of the Provinces of Canada, TransCanada, United States and Trinidad, the Foundations of Haiti and Puerto Rico and the International Group in Mexico hold a meeting. The two Irish Regional United States communities also attend this meeting. An invitation is also extended to the Superiors of the French Departments of Guadeloupe, of Martinique and of French Guyana which do not belong to any union. English is mainly used, but use is also made of French and Spanish.

This Union of Circumscriptions came into existence after the General Chapter of 1968-1969 which had transferred to the major Provincial and District Superiors most of the administrative prerogatives of the General Council. To facilitate cohesion and collaboration, the General Council had encouraged groupings based on Regions. In North America, the first meeting was held in 1972 in Trinidad. Since there was a General Chapter in 1974, the second meeting of the Superiors did not take place until 1977. Since then, the meetings of the Superiors have taken place each year. Each Superior receives the other Superiors on a rotating basis and is responsible for the organisation of the meeting. Since 1998, a Secretary-Coordinator of the Union has been nominated to ensure a better preparation for the meeting and its aftermath.

Over the years, many initiatives have surfaced at these meetings – a common Novitiate, frequent meetings of students, annual meetings of lay Spiritans, a new Spiritan involvement in the Dominican Republic, a Spanish-speaking country etc.

Due to the lack of Spiritan vocations in the majority of the circumscriptions in the Union, it has been difficult to maintain regular structures for formation. At the moment, there is no common novitiate. The Foundation of Haiti is alone in organising all the stages of formation.

It must be noted that many Spiritan confreres still live in irregular situations in the United States and in Canada, i.e., they are present in these countries without having been appointed to one of the Provinces in these two countries and without any understanding with Superiors, as required by the Spiritan Rule of Life (SRL 194.1). Contacts have been made with the Superiors of the Provinces whence these confreres come and steps have been taken with regard to the confreres themselves so that this irregular situation might be eventually resolved.

The biggest challenge which the circumscriptions of UCNAC must face is the renewal of their forces with a view to attracting Spiritan vocations. With the ageing profile of confreres, we have had to abandon many significant works. We must count on the help of confreres from other circumscriptions, not only to maintain the works but especially to keep alive the flame of the Spiritan charism.

3.4.1.1 CANADA PROVINCE

CANADA

Population: more than 34 m of which 8.2 are
French-speaking
Area: 9 970 610 km²
Life expectancy: 81.29

Independence from the UK: 1 July 1867
Religions: Christians 77.1%: from which 43.6%
Catholic, Protestant 29.2%, None: 16.2%
GDP per capita: \$41,647 (2010)

The first Spiritans arrived in Canada in 1905 and founded what will become the Province of Canada in 1946 in a place near Hull near Ottawa. There they founded a Colonial Institute, which became in 1912 the present Collège Saint-Alexandre, institution from where many Spiritan vocations came out. Towards the end of 1960, vocations to Religious Life and the Priesthood nearly vanished. The last Spiritan ordination to the priesthood took place in 1993. The present situation is 35 members: 29 natives, 5 by appointment and 1 foreign student. Four of its members work abroad: Nigeria, Paraguay and Rome. The average age of the members is 71. There are also 6 lay Associates.

Main Events since the Last Chapter

Even if up to now the Province has succeeded in keeping alive all its usual activities, it is now a declining group fewer in numbers that will not be able to honour its commitments in spite of the help given by Spiritans from other circumscriptions. Thanks to this assistance, a new community was founded in 2007 to partake in the parochial pastoral work of the Diocese of Saint-Jean-Longueuil. In other respects the community prayer life is always active and promotes a real solidarity with all its members. Two internal communication bulletins are always published: *Informations Spiritaines* and *Dossiers Spiritains* for the confreres, and the magazine *Mission-Air* for relatives and friends. It is also to be remembered the financial help given to formation in various circumscriptions and the welcome given to students. Because the Province is getting older in years its financial situation has become precarious. Its possible income over expenditure is on negative side. It does not have the wherewithal to spend easily.

Missionary Priorities

For the time being the Province is keeping its main priorities alive. In Gatineau the work of Collège Saint-Alexandre and in partnership the work of the Maison Alonzo Wright caring for low income persons with psycho-spiritual problems. In Montreal the work of In'Afu Centre for young people and the psychiatric Hospital Louis-Hippolyte-Lafontaine. Another undertaking is to provide some personnel to two parishes in two dioceses. For many years the concern for our elders and the sick has required much in personnel and finance.

Planning For the Future

It is obvious that the Province will have to drop some of its activities because the confreres in charge of them will not be available to carry them out. The Paschal Mystery has become a reality, because it cannot see clearly what its future will be. Future that it tries however to prepare by seeking earnestly the help of confreres of other circumscriptions. Thinking seriously, with the Provinces of TransCanada and the United States about possible collaborations. At the same time seeking the signs of the Spirit for a new start of the Spiritan presence in the French part of Canada.

3.4.1.2 HAITI FOUNDATION

REPUBLIC OF HAITI

Population: 10,072,492 (2010)

Area: 27,748 km²

Birth rate: 28.7‰

Infant mortality rate: 58.0‰

Life expectancy: 61.38

Independence: 1st January 1804 (from France)

Religions: Catholic: 80%, Protestant 16% (Baptist 10%, Pentecostal 4%, Adventist 1%, other 1%), other 3%, none 1%

PNB per inhabitant: 790 US\$ (2008)

The Haitian foundation was badly hit by the devastating earthquake of January 12th, 2010. One student confrere lost his life. The Maison Senghor needed to be almost completely rebuilt and the large College of Saint-Martial was virtually destroyed. But the confreres soon go back to work. After a few weeks, the students were able to resume their studies in other places. Saint-Martial re-opened its doors on April 19th, 2010 in temporary buildings. The rebuilding, which could take several years and will need a great deal of help, has already begun. The reality of poverty moved our confreres to be closer to the refugees and homeless.

At present, there are 39 members of the Foundation of Haiti – 38 locals and one by appointment. 10 are on mission in Haiti itself, 15 abroad in the Caribbean and United States and 14 in formation: theology 3, stage 3, novitiate 3, and philosophy 5. Because of the earthquake, we had to suspend recruitment provisionally, but it began again in February of this year.

For the first time since 1984, the Foundation held a Chapter in June, 2007. It gave directives on formation, community life, the role of the Superior and the Bursar of the Foundation, but did not treat of the missionary project of the group.

Missionary Priorities

The main priority of the Foundation is formation and two confreres and an associate priest are involved in that ministry. Because of the history of the Spiritans in Haiti, the College of Saint-Martial is of great importance; two Spiritans are working there at the level of the direction of the whole work and the primary school. The rest are working in 3 parishes: Pont-Sondé in Artibonite where they are responsible for some schools; Furcy, a parish in the mountains where it is difficult to reach the communities and which was badly hit by the earthquake; Côte-Plage in Port-au-Prince where there are well established communities and some slum areas.

Future Outlook

The great task for the Spiritans of Haiti is to consolidate the Foundation: to unite the members in a community life which is supportive and gives them the energy needed to face the challenges of the mission in the service of a very poor population; to strengthen the formation structures and the team of formators; to develop local sources of revenue for the works and be open to exchanges with other circumscriptions. Help from experienced confreres could be very useful.

3.4.1.3 MEXICO INTERNATIONAL GROUP

MEXICO

Population: 112,322,757 (2010)

Area: 1,972,550 km²

Life expectancy: 76.26 (2010)

Birth rate: 19.4‰

Infant mortality rate: 17.8‰

Independence: 16 September 1810 (from Spain)

Religions: Catholics 76.5%, Protestants 6.3%

PNB per inhabitant: 10,211 US\$ (2010)

The first Spiritans arrived in Tanlajas, (State of San Luis Potosi) Mexico on February 22nd, 1971 and were given parishes in the diocese of Ciudad Valles which ministered to the very poor Teenek and Nahuatl peoples who had their own cultures and languages. They have always retained this priority for the local peoples, even when working in other places. Like other international groups, they have suffered from instability of personnel. Nevertheless, they established themselves and started training Spiritan candidates in 1985. Despite the distances involved, the members come together each month for prayer, reflection and outings, which is so necessary in a very international group.

Since 2004, the Mexican group has gone through difficult times, with 4 Spiritans leaving and a drop in the number of candidates. At the same time, a big effort has been made to ensure community life for all its members. At the end of the visit of two General Councillors in 2006, a General Assembly decided to hold a first Chapter of the circumscription. Because of the many changes since the arrival of the first Spiritans, the need was felt to sharpen the focus of the missionary project and organise its financial self-sufficiency. This first Chapter, organised by several General Assemblies since 2004, finally took place in July 2009.

Present Priorities

The Chapter of 2009 retained as priorities the ministry in the 7 parishes run by Spiritans (2 in towns and 5 in the countryside), putting the accent on ministry to the local peoples, without forgetting the health ministry at Tampico. It also asked for more attention to be given to the Development Centre amongst the local people of Tanlajas and a greater commitment by all to vocational and formation work. It also asked for increased efforts to reach financial self-sufficiency.

Future Prospects

The 2009 Chapter helped members of the Group of Mexico to realise the possibility of further implanting the Spiritan charism into this country, relying more on the Spiritan Mexicans themselves. We must try harder to attract Mexican vocations and achieve financial self-sufficiency for the Group.

3.4.1.4 PUERTO RICO FOUNDATION

PUERTO RICO

Population: 3,977,5663 (2010)
Surface Area : 9,104 sq. Km.
Life expectancy: 78.57 years

Religions: Catholic 85%, Protestant 8%...
Average income: US\$15,535

DOMINICAN REPUBLIC

Area: 48,730 sq km
Population: 9,794,487 (2010)
Birth rate: 22.1‰
Infant mortality rate: 25.0‰
Life expectancy: 73.9

Religion: Roman Catholic 95%
Literacy rate: 85% (2003)
GDP per capita \$8,300 (2009)
Independence: 27 February 1844 (from Haiti)

Puerto Rico was a colony of Spain. On December 10th 1898, it was allied to the United States by the Treaty of Paris as an associate Commonwealth.

The first Spiritans arrived in Puerto Rico on January 12th 1931 from the Province of the United States. These confreres and those who later joined them established nine par-

ishes in many different parts of the island as well as many colleges and the Catholic Pontifical University of Arecibo. In 1970, the first young Puerto Rican candidates for the Congregation were accepted for formation.

At present, the Foundation of Puerto Rico is made up of 9 members, of whom 6 are Puerto Rican and three American. Two of them are missionaries in Brazil and in the Dominican Republic.

Changes since the Last General Chapter

There had been for many years the hope of many Spiritan vocations. However in the 1990's, a vocations crisis was experienced. We had to close the Formation house at Bayamon and to return many parishes to their respective bishops. At present, we are responsible only for the parish of Orocovis. The Centre for Missionary Animation and Sanctuary of Dorado continue to work at missionary animation among lay people and to organise gatherings and meetings. However, we have not been able to maintain the publication of the Foundation bulletin which was aimed at lay people. In 2005, we undertook the direction of the Pontifical Missionary Works for all the diocese of the island.

Present Priorities

The visit of a member of the General Council in 2006 was an opportunity to engage in some reflection on the missionary project of the Foundation. A Chapter was held in 2007. Missionary orientations were clarified – community life, missionary involvement in the Dominican Republic, renewal of vocation animation, the need for the injection of new energy into the missionary animation of the laity and the request for help from confreres from other circumscriptions. A general Assembly in 2010 confirmed these priorities and another Assembly in 2011 clarified the concrete steps to be taken to attain them. It also insisted on the organisation of a pastoral outreach for vocations.

The Foundation of Puerto Rico undertook to offer strong support to the Spiritan Community in the Dominican Republic founded in 2004 under the inspiration of the Superiors of UCNAC. Moreover, it bears immediate responsibility for this. In this community, there are at present four confreres of four different nationalities. They have responsibility for two poor parishes, a polytechnic school which is in course of construction as well as other responsibilities at diocesan level.

Future Perspectives

Despite the lack of Spiritan vocations, the hope is still strong in Puerto Rico of attracting young people for the religious and missionary life, given the Catholic faith of the population. It is hoped to obtain the help of confreres from other circumscriptions to facilitate the realisation of this hope.

3.4.1.5 TRANSCANADA PROVINCE

CANADA

Population: more than 34 m., 8.2 m. French Sp.

Area: 9 970 610 km²

Life expectancy: 81.29 (2010)

Independence: 1 July 1867 (from UK)

Religions: Christians: 77.1 %, from which

Catholics: 43.6 %, Protestants: 29.2,

no religions: 16.2 %

GDP per capita: 41,647 US\$ (2008)

The first English-speaking Spiritans arrived in Canada in 1954 at the request of the General Council. Today, there are 42 professed members, 29 by origin and 13 by ap-

pointment. There are also 12 Lay Spiritans, and 2 candidates in formation. From the Portuguese Group of Spiritans who worked a long time in Canada, only one is still working in a parish. Four members of the Province are appointed in other circumscriptions.

Since many years, the Province of TransCanada has the tradition of receiving, from other circumscriptions, students and confreres who have been integrated in his mission. However, the ageing, combined with the small number of Spiritan vocations led the circumscription to take the decision, in May 2008, of selling the compound of McNeil High School and of Laval House to the “*Catholic School Board*” of this school. The Spiritans are still using Laval House with its garden while they are searching for a new house which could replace it.

It is necessary to underline that the 12 Lay Spiritans, who made a convention with the Province, continue to collaborate closely in some of its commitments.

Priorities

Among the first priorities of the Province are: the *Volunteer International Christian Service* (VICS), founded by the Province continue to prepare, to send and accompany each year lays missionaries in various countries. It was decided that the direction of this service will be handed over to a lay direction in 2013. The Province is also helping the Immigrants and Refugees in the *Brottier House Refugee Service*.

Other Spiritans continues the traditional involvement in education through three educational chaplaincies and youth ministry works. Some confreres have the responsibility of 4 parishes, 3 of them are multinational, and 3 rural parishes are staffed by semi-retired priests. Moreover, the Province maintains a very good service of communication through the magazine *Spiritan News* and the WEB site *Spiritans.com*.

Vision for the Future

Even though it still welcomes some Spiritan vocations, the Province of TransCanada has to face the ageing of its members and the inability to find personnel to take on some of the leadership positions. They have to rely on the help of other circumscriptions and hope that the dialogue with the Provinces of Canada and of United States will help to find solutions and to continue the Spiritan presence in the English part of Canada.

3.4.1.6 TRINIDAD PROVINCE

REPUBLIC OF TRINIDAD AND TOBAGO

Area: 5.128 km²

Population: 1.317.714

Birth rate: 14.3‰

Infant mortality rate: 28.9‰

Life expectancy: 71.37

Independence: 31 August 1962 (from the UK)

Religions: Catholics 26%, Protestants 22.5%, Hindus 22.5%, Muslim 5.8%, Traditional religions 5.4%

GDP per capita: 15.581 \$US

The Spiritans arrived in Trinidad in 1863 in order to work in education. At that time, they were not allowed to work in parishes. They founded St. Mary's College, and later Fatima College and St. Anthony College. Thus they made a meaningful contribution for the development of the society and the Church. Later they began to work also in parishes. Now the Province of Trinidad is among the ageing ones, with an average age up to 70. There are 33 members, a few of them working in other circumscriptions. There are also two students.

At present, the confreres are involved in two colleges and seven parishes. Some are also working in diocesan services: tribunal, teaching theology, etc. Many old confreres are still working hard in many ministries: in parishes, formation of lay people, spiritual accompaniment, etc.

Main Changes since the Last General Chapter

In spite of well trained and very active Christian laity, the Island of Trinidad is experiencing, like in the North, a decrease of religious attendance in parishes and a diminution of vocations to priesthood and religious life. The Spiritan province is also suffering the lack of Spiritan vocations. Although The Spiritans held a significant presence in the schools for many years, this presence has greatly diminished; now one confrere fulfils the post of Principal in St. Mary's College and another one in Fatima College. But no confrere will be able to replace them, because of a lack of academic formation and the requirements of the State. However some confreres could still work in spiritual animation of the personnel and of the staff.

Priorities

The Provincial Chapter held in July 2009 concentrated on a few priorities: the communication among the members of the Province, the vocations ministry, a well coordinated approach to religious education in the three colleges, the development of a Spiritan Associate program and the development of a policy for retired confreres. Some confreres began to work for the fulfilment of these orientations.

Vision for the Future

The Province of Trinidad knows that in a near future, no more confreres will have the direction of the colleges. They already began to reflect on a new kind of presence among the staff and the teaching personnel and among the students. It could become more a presence of inspiration. Other confreres will be able to continue working in Diocesan services and in the parishes, where could mostly appear Spiritan vocations.

3.4.1.7 UNITED STATES PROVINCE

THE UNITED STATES OF AMERICA

Area: 9.629.047 Km²

Population: 308,745,538 (July 2010)

Birth rate: 13.8‰

Infant mortality rate: 6.1‰

Life expectancy: 78.24 (2010)

Religions: Protestant 51.3%, Roman Catholic 23.9%, unaffiliated 12.1%

Independence: 4 July 1776 (from England)

GDP per capita: \$47.483 (2010)

The Province of the United States currently has 101 members, 74 by origin and 27 by appointment. 19 US Spiritans work in other circumscriptions. There are 17 confreres from other circumscriptions in the US either on studies or on sabbatical. 5 lay people have made a commitment as Lay Spiritans and there are 4 others in the formation program. There are 4 students in the formation program: 1 in Theology, 2 in the Pre-novitiate and 1 Brother candidate. In addition, there are some 43 other Spiritans in the US, principally from Ireland and Nigeria, who have not received an appointment to the US Province and who are there without the agreement between the two Superiors required by SRL. There is a concerted effort at present to ensure that this situation is brought gradually to an end and that the stipulations of SRL 184.1 are followed.

Developments over the Past 8 Years

Since 2004, the most important development in the US has undoubtedly been the merger of the two former Provinces which existed until June 2009. The Province of the United States began in 1872 but was divided into two Provinces in 1968 with the creation of the US East and West Provinces. Due to the aging of the members and the small number of Spiritan vocations, and with a view to a more effective missionary project, a General Assembly of the members of both Provinces in 2006 decided to initiate the process of a merger. By way of preparation, common retreats were organized and various committees were formed. The Chapter at which the merger took place was held in June 2009 at Duquesne University and resulted in 10 Directional Statements centred on the following: the promotion of vocations, both professed and lay, to the Spiritan way of life; an emphasis on collaborative ministry; a continued focus on mission ad extra; a special attention to the ministries of education and to refugees and immigrants; the development of a spirituality to sustain personal and community life; an effort to reach out to all Spiritans living in the US and to create greater inclusiveness; the setting up of a new development office for the Province; and the production of a retirement policy for the Province.

Missionary Priorities

The new Province has maintained essentially the same missionary commitments:

- 19 confreres work in other circumscriptions;
- 24 are involved in education, including campus ministry, notably at: Duquesne University, where the Spiritan presence enables the Spiritan identity of the college to be maintained in a tangible way; Holy Ghost Preparatory School, Bensalem, Philadelphia; the University of San Diego and the Centre for Faith and Culture in Houston;
- 29 are engaged in parish ministry and chaplaincies; the Province has handed over two long-standing commitments to diocesan administration and has undertaken two new parishes that better reflect the Spiritan charism;
- 2 confreres are involved in JPIC ministry; 4 in formation and 4 in administration.

Future Perspectives

The new Province has succeeded in letting go of the past in a spirit of gratitude for the legacy it has inherited and is looking to the future with energy and enthusiasm, with special attention to its new priorities. The US Province has also begun a reflection process with the Provinces of TransCanada and Canada on the future of Spiritan presence in North America as the aging of its members must be taken into account.

Irish Regional Communities in US

The presence of the Irish Groups in the U.S. dates back to the time of the civil war in Nigeria in the late 1960's, when a large number of Irish Spiritans were expelled from the country. Afterwards, they were joined by various confreres from other circumscriptions. They are now two ageing groups and their number has declined steadily in recent years. In 1995, there was an agreement between the three Provincials, approved by the General Council that, in future, any Spiritan working within the U.S. in ministries under the sponsorship of the Congregation, or in works committed to the Congregation, should be assigned to the USA Provinces. The General Chapter of Torre d'Aguilha decided that this policy has to be applied to all the confreres who henceforth wish to enter the USA: SRL 184.1. Now there are still two Irish Communities in the United States working more closely with the Province:

Long Island Regional Community

There are in New York 15 confreres with the average age of 75 years. Seven are working in parishes, one is chaplain to a Veteran's Hospital, one is teaching and two are retired. In agreement with the Province of USA, it was decided to hand back the Long Island City House to the Brooklyn Diocese. It was the principal house for the Spiritans of the community. They are also exploring with the Province the possibility of continuing the Spiritan presence in St. Mary's Parish.

San Francisco Regional Community

There are 7 confreres, with the average age of 76.5, six of them living in Millbrae, St. Dunstan Parish, in the Archdiocese of San Francisco; five are working at St. Dunstan Parish, and one at St. Marks's in Belmont. The oldest confrere lives, as Chaplain, in a Carmelite Sisters Convent at approximately three hours distance.

3.4.2 GUADELOUPE DISTRICT**GUADELOUPE**

Area: 687 sq mi (1,780 sq km)

Population 452,776 (2006)

Birth rate: 15.1‰

Infant mortality rate: 8.4‰

Life expectancy: 78.1

Religions: Roman Catholic 95%, Hindu and pagan African 4%, Protestant 1%

Literacy rate: 98% (1977 est.)

GDP per capita: \$7,900 (2003 est.)

Statistics

Guadeloupe is an archipelago consisting of 7 islands with an overall area of 1,628km²; the population is around 480,000.

At the beginning of 2009 a long strike paralysed the country; it was one of the longest social conflicts which the archipelago has experienced.

From 1912 to 1970, the three dioceses of the ecclesiastical Province (Guadeloupe, Martinique and Guyane) were all confided to the Spiritans.

From 1970-2007, two local bishops were in charge of the diocese of Pointe-à-Pitre (Guadeloupe). Since 2007, the diocese has been run by a diocesan Administrator.

The Spiritan District

The composition of the circumscription varies from one year to the next. At present, of the 40 clergy, 11 are Spiritans, and their average age is 60. The age pyramid is such that one can envisage a diminution in the number of Spiritans in the coming years.

At present, there are 5 active Spiritans: 1 at Massabielle (Pointe-à-Pitre), 2 at St. Louis de Gosier and 2 at Moule. Five are in retirement or quasi-retirement at the house of Massabielle. The bursar is Michel Desportes, a Spiritan deacon.

Spiritans are mainly present in parish ministry.

Since The Last General Chapter

There have been many changes in Guadeloupe. Community life has become more important than ever for us. We are all re-grouped into communities and work together in the same pastoral areas. An agreement has been signed between the District and the Diocese, in mutual respect of each institution and new areas of dialogue have been established. In taking on different pastoral responsibilities, we make sure that community life is maintained. But the diminution of active confreres, old age and sickness are all

taking their toll. On the other hand, some new confreres from other circumscriptions have come; this is a new responsibility for the confreres there – to welcome the newcomers and accompany them on their mission appointment.

The Circumscription Faces Many Challenges

From our reflections in different groups, the following concerns have been raised:

- Worries regarding the shrinking number of Spiritans in the country.
- The lack of a Spiritan house in Guadeloupe. Massabielle belongs to the diocese.
- The future of the Congregation in the country depends on local vocations.
- A desire to undertake other works than running parishes, but new Spiritan blood would be needed to make this a reality.

3.4.3 GUYANE DISTRICT

COOPERATIVE REPUBLIC OF GUYANA

Area: 214,970 sq km

Population: 748,486 (2010)

Birth rate: 17.6‰

Infant mortality rate: 37.9‰

Life expectancy: 66.7

Religions: Christian 50%, Hindu 35%, Islam 10%, other 5%

Literacy rate: 99% (2003)

GDP per capita: \$3,800.

Statistics and Information

Though situated just north of Latin America, Guyane is a department of France. Area: 84,000km², making it the biggest region of France; population: a little less than 300,000; there is a very high birth-rate. 44% of Guyanese are under 20 years of age, and only 4% over 65. Of all the regions of France it is the one with the biggest immigrant population.

The Circumscription

In 2011 there were 12 Spiritans – 3 French, 5 Nigerians, 1 Haitian, 1 Gabonese, 1 Congolese, and 1 Cameroonian, dispersed in four communities. Two new arrivals will come in September 2011, one from Gabon and one from Congo; one Nigerian is due to leave. Confreres are principally engaged in pastoral ministry – in town parishes and first evangelisation on the Maroni River.

Since The Last General Chapter Of 2004

- a) There have been two changes of Superior: in 2004 Fr. Samuel Akwuba replaced Fr. Edward Okorie; in 2010 Fr. Joachim Njoku replaced Fr. Samuel Akwuba.
- b) The composition of the circumscription has changed a lot within a few years and it has now really become an international one.
- c) There was a chapter in 2007 where some important decisions were taken, notably one to make more effort at evangelisation on the river.

Challenges for the Future

- a) Need to work at the unity of the group because of the great diversity of the personnel.
- b) Reorganisation of the Spiritan presence in view of the decisions of the 2007 chapter and in dialogue with the local bishop. Strengthen the communities on the river to make them less isolated. Try to get all confreres to live in community. Work towards a greater stability in our presence.

- c) More fraternal support and financial solidarity. Individualism is a threat to the group. Need also to watch the financial situation of the group.

3.4.4 MARTINIQUE DISTRICT

MARTINIQUE

Area: 425 sq mi (1,100 sq km)

Population 436,131 (2006)

Birth rate: 13.7‰

Infant mortality rate: 7.0‰

Life expectancy: 79.2

Religions: Roman Catholic 85%, Protestant 10.5%, Muslim 0.5%, Hindu 0.5%, other 3.5% (1997)

Literacy rate: 97.7% (2003)

GDP per capita: \$14,400 (2003)

Some Statistics

- Population: 400,000; rate of unemployment: 22%;
- Economy: production and export of bananas, cane sugar, rum. Some small-scale industries. The country depends on subsidies from France and Europe. Languages spoken: French and Creole. In the first months of 2009 the Department experienced a long social crisis;
- Religious situation: Catholics 85%; presence of numerous sects. Religious practice (12%) is still important. There is a strong tendency to magico-religious beliefs. Slavery was abolished in 1848 but still influences the way people behave.

The Circumscription

Spiritans have been present in Martinique since 1843. At the moment there are 11 Spiritan priests, 9 of them are French (three of them of Martiniquais origin) plus one Congolese and one Haitian; there is one confrere from Haiti on stage who begins his novitiate in Haiti in September 2011. There is also one young Martiniquais who is preparing for the novitiate in France – he has just finished his first cycle there. Two confreres from Martinique are presently in Guyane and in Senegal.

Situation Since 2004

The last circumscription chapter was in October 2008. We emphasised that Spiritans must aim for a better 'visibility' in Martinique; this to be achieved as much through a renewed presence in our missionary commitments among the poor as through a renewal of community life. From now on 9 Spiritans live in community in two houses: the Spiritan house at Fort de France and the community of Lamentin which is the presbytery of the parish. Two confreres live alone in parishes. If parish ministry is still the main occupation, we will be careful not to get too involved in it and we make sure in accord with the diocese that we are in poor parishes:

- work with young people: adult catechumenate: charitable movements;
- three confreres work in health ministry and in hospitals;
- Presence in the media: editing of the diocesan magazine 'Eglise en Martinique' and training of personnel for the diocesan television services.

For the last five years we have been working closely with the Spiritan Foundation of Haiti to give it not only financial support, but also to help in the formation of some of their young candidates who come here on stage between their first cycle of studies and their entry into the novitiate.

Challenges for the Future

We wish to strengthen our relations with Haiti, Martinique, Guadeloupe and Guyane and to have better collaboration with them. The tendency to magico-religious beliefs needs to be overcome in order to initiate a new evangelisation based on the recognition of the person of Jesus Christ and of the Church in view of the coming of the Kingdom. To do this, missionaries wishing to witness to their faith in Jesus Christ in fidelity to the spirituality of our founders will be needed.

3.5 OCEANIA

3.5.1 AUSTRALIA INTERNATIONAL GROUP

AUSTRALIA

Population: 22,659,825 (2011)

Area: 7,686,850 sq km

Life Expectancy: 78.7 yrs male; 83.5yrs female

Birth rate: 12.4‰; infant mortality rate: 4.67‰

Independence: 1 January 1901

Religion: Catholic 26%, Anglican 19%, No religion

19%, Buddhism 2.1%, Islam 1.7%, Hinduism 0.8%,

Judaism 0.5%

GDP per capita: \$55,589

Brief Facts

Australia is one of the developed nations of the world and so belongs to the first world even though within its boundaries there is a section of the population living more like people of the third world. All the problems associated with first world countries are there in Australia namely materialism, relativism, humanism, secularism, and some kind of atheism. In the political and social spheres, Australians have been seen as a generous people.

The local church is also facing the kind of problems the first world countries all over are facing, namely lack of vocation to the priestly and Religious life, the erosion of Christian values, drifting away from traditional ethos, a change in the concept of the church, dwindling numbers in church attendance.

Spiritan Presence in Australia

The Congregation had an early heroic missionary presence in Australia by the first members of Libermann's society of the Holy Heart of Mary from 1846-1848 in Western Australia. The present circumscription began in the early seventies when a group of Irish Spiritans arrived in Brisbane Australia and Mt. Hagen in Papua New Guinea with the view to recruiting vocations for the mission works of the Congregation. They then took on some parishes in different dioceses of Australia and in 2003 at the first chapter of the group they adopted the Aboriginal ministry as their priority. Five confreres now staff five parishes in the Dioceses of Geraldton and Broome in Western Australia where there are significant numbers of the aboriginal people both in urban situations and in remote communities. Another confrere staffs a parish in Rockhampton diocese in Queensland which is within a reservation settlement for indigenous people. This means that over one third of the members of the Australian Spiritan Circumscription are located in areas, where on behalf of the Church, they can interface with Aboriginal people who are distressed, dispirited and suffering as they try to bridge the gap between the customs, traditions and simplicity of life of their ancestors and the complexities of a twenty first century western, secularised economy.

Presently there are 17 confreres working in Australia 6 in Western Australia and 10 in the Eastern part of Australia. They have two lay associates and they participate fully in all the Spiritan activities. The confreres of the group come from the following nationalities: Ireland- 6, Nigeria-4, Tanzania-3, England-1, Trans-Canada-1, US -1, PN -1, and two lay associates – Australians.

Challenges

The major challenges they are facing right now is personnel and age. They have 17 confreres and 9 among them have passed the age of 70. The future of the presence of the Spiritans in Australia will depend largely on the group receiving younger confreres on mission appointment and experienced confreres to guide them.

Papua New Guinea

INDEPENDENT STATE OF PAPUA NEW GUINEA

Area: 462,840 sq km

Population: 6.732 (2009 estimate)

Infant Mortality rate: 69‰

Life Expectancy: 62 years

GDP per capita: \$1,488

Religion: Catholics 22%, other Christian denominations 44%, Indigenous belief 34%

Independence: 1975

Spiritan Presence

Spiritan presence in Papua New Guinea dates back to 1971 after the Irish Provincial chapter decided to look for places to send the confreres that were expelled from Nigeria after the Nigeria Biafra war. The first group of 6 began in the diocese of Mount Hagen and another group to the diocese of Kerema in the Gulf region. The next group to join the mission in 1981 were 4 confreres from the Province of Trans-Canada and they began in the diocese of Aitape. Help came their way in 1988 when 4 confreres from the then Indian Ocean Foundation joined them. Then again in 1994, 3 confreres from the Province of Nigeria joined the group.

From then on there has been a lot of goings and comings from the Indian Ocean Foundation and the Province of Nigeria after the members from the other provinces left the mission. Presently there are only 3 confreres, 2 from the Province of Nigeria South East and 1 from the Circumscription of Madagascar working in three different dioceses in Papua New Guinea.

Missionary Engagements

The mission of Papua New Guinea is one of the most difficult missions of the Congregation because of the nature of the mission and other factors. The Spiritans are engaged in pastoral work in areas of primary evangelization in one diocese, in health ministry and Justice and Peace issues in another diocese and in education and prison ministry in another.

Recent Developments

Because the 3 confreres in the mission have been there for quite a number of years and all have asked to go for renewal coupled with the fact that it has been difficult getting confreres to go to work in the mission of Papua New Guinea, the General Council has decided to restructure the Spiritan presence in Papua New Guinea to make sure that the Spiritan mission there continues. The Group of PNG has been suppressed and the confreres in PNG missions are placed under the responsibility of Australia. The effort continues to find personnel to reinforce our presence in PNG.

3.6 SOUTH AMERICA

3.6.1 UCAL: UNION OF CIRCUMSCRIPTIONS OF LATIN-AMERICA

UCAL units five circumscriptions: the Brazilian Province, the Districts of Alto Juruá, Amazônia, Brazil-SW and the international Group of Paraguay. The international groups of Mexico and Porto Rico collaborate with UCAL in initial formation. The Spiritan community in Bolivia is a common project of UCAL, and has its major superior as the coordinator of UCAL and the Province of Brazil as its circumscription of missionary appointments.

Torre d'Aguilha 4.2: *“Special attention will be paid to all the circumscriptions of Latin America, keeping in mind the fragility of these groups and the potential for the growth of the Congregation in this area”.* This preoccupation has been present during the present mandate and the almost 20 missionary appointments are proof of this. However, we have to recognize that almost half of these young confreres, for various reasons, had to return prematurely to their circumscriptions of origin.

South America

South America is home to 12 countries in development and a population of approximately 348 million inhabitants, representing 6% of the global population. It has an area of 17.819.100 km², covering 12% of the earth's surface. Almost half of the population of the continent lives in Brazil. The languages most used are Portuguese and Spanish. Even so there are distinct ethnic inheritances with the principal elements being indigenous, descendents of Portuguese and Spanish immigrants and Africans. The population doubled between 1960 and 1990.

Economic Dimension

Economic development has continued to grow gradually within the region, especially with the creation of MERCOSUL having a decisive influence. The two sectors that have contributed to this growth are that of agriculture and the mining of raw materials. Apart from the internal consumption of the agricultural products, their exportation is fundamental for the balancing of external trade deficits for the majority of countries. Soya bean and wheat are the principal agricultural exports. The exportation of raw materials, such as petroleum, gas, minerals, complements the trade balance. Recently, there has been an effort on the part of governments to use a more politically and economically sustainable approach that is less aggressive on the environment.

Political Dimension

Democracy has increased in South America in the last number of years, with the majority of presidents elected in a democratic process. Even with the emergence of the “Bolivariano” movement led by president Hugo Chavez (Venezuela) and the increase of presidents on the left, the democratic process does not seem to be under threat.

Social Dimension

The majority of these countries continue to invest little in the areas of education, health care, housing and basic sanitation. But the problem that preoccupies most of all the South-American population is that of violence. With its roots in poverty, alcoholism, the disintegration of the family and the lack of public political will in favour of the lower income population. The victims are normally children, youth and women.

The Church in Latin America – Continent of Hope

The journey of the Latin-American Church can be seen in the various texts of the five General Conferences of Latin-American Bishops (CELAM): Rio (1955), Medellín (1968), Puebla (1979), Santo Domingo (1992), up until Aparecida (May 2007). From these conferences have emerged options that have marked the pathways of the Christian communities, particularly, the Base Christian Communities (CEBs) and the social justice commitment. The Aparecida Conference, 2007, remembered that *“the preferential option for the poor is one of the peculiarities that mark the physiognomy of the Church in Latin-American and the Caribbean”* (DAP 391).

Pope Benedict XVI on the occasion of the Conference of Aparecida said: *“It’s my first pastoral visit to Latin America and I am preparing myself spiritually to meet the Latin American subcontinent, home to nearly half of all Catholics throughout the world.”* The Aparecida Conference diagnosed two challenges for the Latin-American Church: social inequality and an erosion of Catholicism. On the other hand, the Amazon and Ecology appeared as new missionary horizons that demand the attention of all.

Some suggestions were given to revitalize a fragile identity: to be a living Church, faithful and credible, that feeds itself on the Word of God and the Eucharist; live our Christian lives with joy and conviction as missionary-disciples of Jesus Christ; *to boldly strengthen the family and pastoral life*; to value and respect our indigenous and African descendants; to advance in ecumenical dialogue “that all may be one”, and also in inter-religious dialogue; to make this continent a model of reconciliation, of justice and peace; to care for creation as the home of all, in faithfulness to God’s plan.

Finally, an inspiration from Aparecida that is already helping in the animation of the Christian faith is the “Continental Mission” that seeks to put all the Church in *a permanent missionary state*, so that this continent of hope becomes also a Continent of love, life and peace!

The Spiritans in South America

The first Spiritans, French in origin, arrived in South America in 1885, in Belém – PA, Brazil. Soon afterwards they went into the interior of the state of Amazonia: Manaus and Tefé. Some years later the first group of Dutch confreres arrived and assumed what became the Prelature of Tefé (District of Amazônia); with the arrival of German confreres a new missionary frontier was opened in the state of Acre (District of Alto Juruá). In search of vocations these two Districts established a Spiritan presence in the south of Brazil. The Dutch went to the state of Minas Gerais (District of Brazil Central) and the Germans to the states of Santa Catarina and São Paulo (District of Brazil South). In 1963 the first Irish arrived and began work in the interior of São Paulo and Goiânia (District of Brazil Southwest) and, in 1967, a Spiritans presence was established in Paraguay. During the 70ies a group of Portuguese confreres arrived in Rio de Janeiro and created the District of Brazil Southeast.

Beginning in 1974, the superiors in Brazil, joined later on by the superior Paraguay, began to meet at least once a year to reinforce relations and to collaborate in common works. A fruit of these meetings was the birth of the first Spiritan Family “*Encontrão*” (large meeting), in 1978. The “*Encontrão*” occurs every 3-4 years. The principal objectives of this *Encontrão* are to celebrate, meet and to share experiences, etc. In 2010 the XI *Encontrão* celebrated the 300 years of Claude Francis Poullart des Places, with the presence of the Superior General and the 2nd general assistant, and some 107 participants from the different circumscriptions, Holy Rosary and Spiritan sisters and Lay

Spiritans. Important areas of cooperation and solidarity between the circumscriptions are: the collaboration of all the groups in initial formation, missionary projects and in the creation of the Province of Brazil in 1990, which substituted the District of Brazil South. Today in the Districts of Amazonia and Alto Juruá there are confreres of diverse nationalities. Also with the decline in numbers in the Districts of Brazil Southeast and Central, both groups opted to integrate into the Brazilian province.

With the need for a new form of organization, emerging within the Congregation, the Union of Latin American Circumscriptions (UCAL) was formalized in 2006. As a structure of animation and cooperation, UCAL continues with common projects such as: the mission in Santa Cruz de La Sierra, Bolivia, stated in 2003 and fruit of the 2000 Encontro; the International Novitiate in Paraguay and II Cycle in São Paulo; Lay Spiritans and the promotion of the Congregation (website www.espiritanosbrasil.org and vocational materials). In 2010 a new project “Juventude Espiritana Missionária /JEM” (Spiritan Missionary Youth) was started, which was a result of the XI Encontro. In Bolivia, the community made up of four confreres and a lay Spiritan woman continues to lay the foundation for a community project with clear missionary objectives that include evangelization and social dimensions. An appropriate “central house” was built to support the expansion of the Spiritan presence in the future. Another project in collaboration between the two circumscriptions in the north of Brazil (Amazonia and Alto Juruá) was the creation of the Spiritan community, in 2010, located on the periphery of the city of Manaus-AM, in the service of the “Missionary Project of Manaus”. This project can be the basis for a future “Amazonia Foundation”.

The circumscriptions of UCAL, in general, continue to be diversified with new missionary appointments arriving each year from different countries. The groups are aware that the continuity and expansion of the Congregation in South America depends on the perseverance and patience of all in the animation of Spiritan vocations. Recent advances include the appointment, in the Brazilian province, of a young Spiritan full-time for vocations animation and the solidification of new Lay Spiritan groups. In UCAL there are vocations to the religious life, even if we have to admit the weak results for the Congregation. To this situation are not irrelevant the difficulties in the identification and preparation of formators and in the financing of initial formation. The circumscriptions also have difficulties in ensuring stability in some missionary projects and community life, because of the frequent transfers of confreres or the early return of young Spiritans to their circumscriptions of origin, after a brief period of missionary appointment. The strengthening and expansion of the missionary project in Bolivia is a priority for UCAL.

Finally, UCAL is open to broadening its missionary focus “ad extra” in the new frontiers of mission of the Congregation and the new Areopaguses of mission in Latin America, pointed out in the document of V Conference of CELAM - Aparecida 2007.

3.6.1.1 ALTO JURUA DISTRICT

Membership of the Circumscription

The district of Alto Jurua has 14 members, of whom 1 is an emeritus bishop, 2 are Brothers and 11 are priests. The members of the district are of 5 different nationalities: Germany-7; Brazil-4; Ghana-2; Angola-1 and Congo-1. There are 8 confreres who are above the age of 65 and the average age of the group is fifty-nine years. The district can boast of 8 candidates in initial formation: 4 of whom are doing their Postulancy year in Cruzeiro do Sul; after this they continue their philosophy studies with the Brazilian

Province in São Paulo. This year two are following the 1st cycle in São Paulo and two were asked to repeat their postulancy for academic reasons. There are four 4 Spiritan priests whose origins are in this district and who belong to the province of Brazil. The bishop of Cruzeiro do Sul is a Spiritan from Brazil.

The Mission Project

During the last chapter of the district in 2006, it was decided that due to the increasing number of the diocesan priests and the decreasing number of the Spiritan confreres in the diocese, that we had to reorganize the Spiritan parishes. For this reason, after the necessary dialogue, Spiritans were asked to take care of two parishes: São José in Tarauacá, a typically rural parish which is not far from the seat of the diocese; the second parish is Nossa Senhora da Aparecida on the periphery of Cruzeiro do Sul town, with its 25 rural communities. The advantage of this parish is that it is very close to the district central house and to both the Spiritan formation community and the diocesan seminary, in which some confreres participate in the formation of the diocesan clergy.

The chapter opted to continue to ask for new mission appointments to secure the future of the Spiritan mission work in this part of Amazon Region.

In 2010 the district assumed further missionary work in two municipalities (Thaumatogo and Jordão) preparing them to become parishes.

Two great challenges face the district: the improvement of the quality of community life and the reorganization of the finances.

It should also be remembered that one of the confreres, who is also the vicar general of the diocese, has also taken on a pastoral work in a large rural pastoral area called Santa Luzia and another confrere is also helping at the parish of Porto Walter municipality.

Significant Events and Guidelines/Decisions

On the 27th of November 2008, during the annual assembly of the district, a proposal was made to the district of Amazonia, in the line of taking on together projects that might eventually lead to the fusion of the two districts (Amazonia and Alto Juruá) in an Amazonian foundation. Just then the Brazilian Church, through its Fraternity Campaign was challenging us all to defend the sanctuary of life that is the forest and to join the struggle for the integration of Amazonia. The proposal was accepted by the Amazonia district and this was how was born a common missionary project. It took the form of the parish of Christ the Redeemer, in Manaus, which was taken on by a community of three Spiritans on February 14th, 2010 after formal approval from the General Council.

Challenges and a Vision for the Future

There are many challenges ahead. As regards the dream of the Amazonian Foundation, the confreres are well aware of a number of obstacles to be overcome: the enormous geographic distance between the two districts; the differences in the way evangelization was done in the two districts; the financial difficulties.

We must also remember the challenge of internationality.

There are two convictions that would seem to be agreed upon by the confreres. On the one hand the Amazon is a place where young people want to become Spiritans and so we must prioritize vocational animation, and on the other hand we must invest in formation, keeping in mind the opening of a 1st cycle community in Manaus, because the cul-

tural jump that the young men make today from the Amazon to São Paulo gives rise to serious problems.

And so looking ahead, the confreres realize that if they want to guarantee that the presence and the mission of the Congregation are to be kept alive in the region then they must take steps towards the creation of the Amazon Foundation. Spiritan missionaries from this region of Brazil are the only future for a Spiritan presence here.

3.6.1.2 AMAZONIA DISTRICT

Membership of the Circumscription

There are 14 Spiritans - including 1 "bishop emeritus" and 1 brother - from eight different countries, working in the district: Brazil-3; Holland-3; Portugal-3; Camaroon-1; Ireland-1; Kenya-1; Nigeria-1; Porto Rico-1. Present also are the bishop of Tefé who is a Brazilian Spiritan and a young student (not professed) from Cape Verde, who is doing his OTP.

The Mission Project

There are thirteen confreres in parish ministry – in five parishes. Three of the parishes are fairly distant from the centre of the prelacy in Tefé and they have large numbers of communities along the banks of the rivers, most of which are visited only once a year, because of the extent of the parishes and the access by boat. The other two are city parishes in Tefé and Manaus.

In February 2010 the districts of Alto Jurua and Amazonia initiated what we call the "*Manaus missionary project*". Both Districts took on a densely populated periphery parish in Manaus - *Cristo Redentor Parish*- with an Amazonia Foundation in mind, to which two confreres from Amazonia and one from Alto Jurua were appointed. The project, as well as contributing to the local Church has two further objectives: a base in the capital for the Tefé confreres and hopefully the preparation of a future 1st cycle formation community for the two districts.

Belem in Para state is the diocese where Spiritan history in Brazil began in 1885 at the request of the local bishop, but where they did not remain for long, in this first phase. They returned at a later date for a good number of years. In the early months of 2011 for reasons of his age the last member of the district to work there handed back a large periphery parish to the archdiocese. In February 2011 our confrere Dom Teodoro Mendes Tavares, who worked for 16 years in the district where he served as superior for 7 years, was nominated auxiliary bishop of the Belem Archdiocese.

Significant Events and Guidelines/Decisions

July 2010 was the high point of the celebration of the centenary of the Apostolic Prefecture and Prelacy. It was a good moment to review the past (with Spiritan historians, students from the local state university in Tefé, intellectuals who are good friends and pastoral agents from the communities) and also to look ahead, reviewing the three year pastoral plan for 2009 – 2012. It was the celebration of the glorious history of the resilient local church in facing up to slavery in the rubber plantations, in the struggle for democracy in Brazil, in the putting in place of pastoral structures which are now part of the life of the prelacy and in the preparation of an adult and mature laity – almost all of which are fruits of the missionary zeal and the pastoral creativity of the Spiritans.

Each year the district has two assemblies with all the confreres present. They are intense moments of sharing, dialogue, information, evaluation, planning and celebration.

Challenges and Vision for the Future

The first diocesan priests were ordained in 2009 and are the fruits of the work of the district in the formation of the local clergy. The emergence of a local clergy permitted the district to consider that it was time for the Spiritans to offer the Spiritan way of life to the youth of the Amazon – a decision of the 2009 district Chapter. The predominance of the Spiritans in Tefé has ended, first of all, with the arrival of new religious congregations (male and female), with the presence of some Fidei Donum priests and, more recently, with the ordination of the first diocesan priests

The district has received a good number of missionary appointments in recent years. Some did not work out well, which led the circumscription to rethink the way of receiving these confreres and how to relate with the circumscriptions from where they come.

The changes in the pastoral commitments of the district over the last number of years, the priority to be given to vocational animation, the opening the historic Mission House to be a centre for Spiritan Spirituality and the alternative to the present Central House are, without a doubt, enormous challenges for the circumscription.

3.6.1.3 BRAZIL PROVINCE

FEDERATIVE REPUBLIC OF BRAZIL

Area: 8,511,965 sq km
Population: 201,103,330 (2010)
Birth rate: 18.1‰
Infant mortality rate: 21.8 ‰
Life expectancy: 72.26

Independence: 7 September 1822
Religion: Roman Catholic 74%, Protestant 15%, Spiritualist 1%, none 7% (2000)
Literacy rate: 88.6% (2006)
GDP per capita: \$10,200 (2007)

REPUBLIC OF BOLIVIA

Area: 1,098,580 sq km
Population: 9,947,418 (2010)
Birth rate: 25.1‰
Infant mortality rate: 43.4‰
Life expectancy: 67.2

Religion: Roman Catholic 95%, Protestant (Evangelical Methodist) 5%
Literacy rate: 87% (2006)
GDP per capita: \$4,600 (2009)
Independence: 6 August 1825

Composition of the Circumscription

The Province was founded on 2nd February 1990 from one of the six Districts existing in the country at the time, the Brazil South District run by the German Spiritans. Since this time Brazilian confreres originating in any of the different Districts automatically become members of the new Province.

In 2003 the South West District (run by the Portuguese confreres) was incorporated into the Province. More recently in 2011 the Brazil Central District (run by the Dutch confreres) was in the same way joined to the Province as a regional group. Today the Province has 26 indigenous members, of which three are bishops and two are brothers. There are 32 confreres appointed to the Province, among them one brother. Of the confreres appointed, 15 are Brazilians and 17 come from other countries: Holland 9, Germany 5, Portugal 5, Cape Verde 2, Haiti and Poland one each. It should be noted that there are 9 confreres of the former Brazil Central District who form a regional group within the Province. Of the confreres originating in the Province, 8 (including two brothers) are appointed to other circumscriptions: 3 in Alto Juruá, 2 in Amazonia, 2 in Bolivia and

one at the Generalate House. There is one professed student in initial formation in temporary vows in 2nd cycle, 4 students in 1st cycle and 3 postulants.

Mission Plan

Since its creation, the Province took initial formation as one of its priorities. The other Districts actively take part and collaborate at the level of formators and help with financial resources.

The District of Alto Juruá has continued, for many years, to support one of the 1st cycle communities. Today the District only has one of the two postulancy communities existing in Brazil.

During the last few years the Province has undergone a certain reorganisation. This has been a very painful process, especially for the Brazilian confreres who have had to abandon two of their old missions (parishes) situated in poor regions in the north and north-west of the country. These parishes had a great significance for the Brazilians because they were the ones who started them, while other works were the initiative of confreres from other districts. In fact these works showed how we could be Brazilians and they were, so to speak, in our image. However, there has been a certain consensus in one sense, giving up parishes regarded as being very remote from the other missions of the Province, thus bringing confreres closer together. In the other sense, and according to the orientations from the General Council, the Province has taken charge of other parishes which were under the Districts and which are situated in strategic places for the Congregation.

The fact that these new parishes were more conducive to the development of real animation and vocational work and could also contribute financially in support of Spiritan formation was cited in support of this decision. The Province has also decided to collaborate concretely with the two District of the Amazonian region (Tefé and Alto Juruá) by sending more confreres and also participating in the missionary project in Bolivia.

As well as involvement in formation, collaboration with Amazonia and Alto Juruá and the UCAL projects, the other projects of the Province are linked to parish ministry. The type and number of activities the confreres undertake in the parishes are many and varied. Some of them are engaged at diocesan and national level, in specialised ministries, in universities, in the national Conference of Bishops and many others.

Significant Events and Orientations/Decisions

The Province has a tradition of having annual Assemblies. It is very committed in the organisation of the 'ENCONTRÕES' (big meeting of the whole Spiritan family lay and professed of Latin America – UCAL) which has been held from 2006 up to the present. It decided on closing the missionary projects of Vilhena and of Juazeiro; it decided to play a part in the Bolivia project; it has made a lot of progress in getting contracts with dioceses; it has invested in health insurance for all the confreres; it has been able to set up a system of co-operation and a better financial contribution from the parishes and communities in support of the Provincial administration; it favoured greatly the integration of the confreres from Brazil Central ; it has taken up "Project 20", better known now under the logo "PROAME" (Programme of Spiritan Missionary Animation) and vocations ministry among the young, through the creation of JEM (Young Spiritan Missionaries).

Challenges and Vision for the Future

Here are some challenges to which the Province has to face up to today:

a) Formators: finding adequate confreres for this; (b) to attain financial autonomy; (c) the aging of confreres; (d) promotion of new vocations to the Spiritan life.

Given the new face of the Congregation, with the creation of the “Unions”, the Brazil Province continues to be faithful to its mission and its aim of concentrating its vital forces in initial formation and to work at improving the quality of community life. All this with a view to increasing the number of confreres originating in Brazil, continuing to support and participate in the common projects of UCAL and the Congregation and to increase the number of lay people in the Spiritan missionary projects.

3.6.1.4 BRAZIL SOUTH WEST DISTRICT

FEDERATIVE REPUBLIC OF BRAZIL

Area: 8,511,965 sq km

Population: 201,103,330 (2010)

Birth rate: 18.1‰

Infant mortality rate: 21.8 ‰

Life expectancy: 72.26

Independence: 7 September 1822

Religion: Roman Catholic 74%, Protestant 15%,
Spiritualist 1%, none 7% (2000)

Literacy rate: 88.6% (2006)

GDP per capita: \$10,200 (2007)

Membership of the Circumscription

Since 2004, the number of the members of the District has reduced from 23 to 15. With this reduction in numbers, an average age of 63 years (in 2011), and the taking on of new projects in collaboration with UCAL, it was necessary to hand back six parishes over the last seven years. Some of these parishes were works of the District since the early 70ies, in particular Jardim Alto Alegre in São Paulo – SP and Bairro da Luz, in Nova Iguaçu – RJ. Today, the members of the District are concentrated in the two metropolitan areas of São Paulo and Rio de Janeiro. Five members are working in various projects of UCAL, including three in initial formation, one in Bolivia and one in leadership of another circumscription.

The Mission Project

The District of Brazil-Southwest began with the arrival of three members of the Irish Province in Rio de Janeiro, on 9th of September 1963, in response to the appeal of Pope John XXIII. In collaboration with other circumscriptions and local bishops, it was decided that the best place for the new group to start was in the regions of Alto Paulista (SP) and Goiânia (GO). The first District chapter, in 1971, had 31 young Irish members and took place within a context of implementing the recent conclusions of Vatican II, the Medellin Conference (1968), along with the orientations of the then General Council to go to where the needs of the Church were most urgent. The District took on the “option for the poor” as its central guiding principle, and the support of Base Christian Communities and dioceses that encouraged a model of Church as the “People of God” in accordance with Vatican II. Many members of the District moved with the people to the new peripheries forming on the outskirts of the larger Brazilian cities and the new areas of migration opening up, such as the state of Rondônia. These changes profoundly marked and continue to characterize the group today and can be summarized in the following points: living and sharing with the poor, working to create a participative and collaborative style of leadership, promoting the importance of the laity within the Church, a vision of a liberating Church that seeks to assume its role in civil society, encouraging the specialization and ongoing formation of District members. The members of the District continue their work, with great energy and vitality, in poor parishes and pastoral projects, with some in specialized areas such as youth work, providing trauma

recovery and psychological services, leadership formation, holistic medicine, spiritual accompaniment and human development, theatre and bio-dance, and pastoral work in shantytowns (favelas).

Significant Events and Guidelines/Decisions

The gathering of all members of the District twice a year continue to be important moments in the life of the group, and over the years has helped in creating a common spirit of belonging, fraternal living, providing space for ongoing formation, prayer and discernment in decisions. Regional meetings continue to reinforce community life and friendships.

The District has been actively involved in the organization of the Encontro of 2006 and 2010 that brought together professed and lay Spiritans in UCAL, as well as CONALE I and II (2008 and 2011 meeting of lay Spiritans). Significant decisions have included liberating the younger members of the group for projects in UCAL, such as initial formation and the missionary project in Bolivia.

Challenges and Vision for the Future

The members of the district continue to be open to what the future will bring and are aware of the importance of the growth of the Congregation in South America. The proposal of the district for the future is to continue collaborating with common projects such as initial formation, lay Spiritans, the *missionary project in Bolivia*, Spiritan Missionary Youth (*JEM*), Spiritan vocations animation and the promotion of the congregation. A challenge for the district, in collaboration with UCAL, will be to guarantee continuity in the Spiritan presence in the following works: the pastoral area of São José Operário, Vila Prudente shantytown (favela), São Paulo; the *Sítio dos Anjos* (spirituality, retreat and meeting centre for marginalized groups and location of a Spiritan house for the actively retired); the *Centro de Capacitação da Juventude - CCJ* (national and international youth centre founded and run by Spiritans). The district considers that these three projects fit perfectly within the Spiritan charism. In 2013, the district will celebrate the golden jubilee of its 50 years in Brazil; this will also be an important time in its history and in looking forward to the future.

3.6.1.5 PARAGUAY INTERNATIONAL GROUP

REPUBLIC OF PARAGUAY

Area: 406,750 sq km
Population: 6,375,830 (2010)
Birth rate: 17.7‰
Infant mortality rate: 23.8‰

Life expectancy: 75.9
Roman Catholic 90%, Mennonite, other Protestant 10%
Literacy rate: 94% (2003)
GDP per capita: \$4,100 (2009)

Composition of the Circumscription

Statistics: 12 confreres of 8 nationalities living in the country. 5 in rural parishes - San Pedro: 2 in Lima, 2 in Resquin (shortly), 1 in Rosario. In Asuncion: 3 at San Lorenzo, (novitiate and parish), 1 in the Postulancy with 2 Postulants, 1 in the Central House, 2 at San Pablo (parish). One confrere from Paraguay is on mission in Tanzania (refugees) and 2 professed are on stage (Mozambique and Kenya).

We foresee that there will be changes of personnel this year when we elect a new superior and receive two new confreres from Nigeria. We have to strengthen the works where confreres are living alone.

Missionary Project

Five confreres work in rural parishes (San Pedro): 2 in Lima, 2 in Resquín and 1 in Rosario. In the big city of Asunción we have 3 confreres in San Lorenzo (novitiate and parish), 1 in the postulancy (with two postulants), 1 in the central house and two in a parish (San Pablo).

Our Chapter of 2008 tried to express how we see our mission in Paraguay and our style of fraternity. We now have to give life to these ideals: everyone must take them on board in their hearts and their actions and help the young to embrace this project. Our presence in the diocese of San Pedro Apostol, the poorest region of the country, remains a meaningful commitment for our Spiritan identity.

Significant Events and Orientations/Decisions

Coming from UCAL, we have decided to launch a movement of young people with the Spiritan missionary charism. It will not take exactly the same form as in Brazil because we do not have the same resources. Our plan is to accompany groups who want to discover, discern, experiment, elaborate and implement their own missionary project. The beginnings are fairly modest.

There has been a lot of changes and instability in the circumscription. We have received several new confreres whom we did not know how to welcome and/or did not know how to adapt. We have never had any large groups in formation; we have seen many candidates pass through our hands, but very few have persevered in the Spiritan life. There is a group of lay people interested in our mission; they have formed a community based on a mission of “street work” around children who work in one of the great markets of the city.

Challenges and Vision of the Future

Vocations work is a priority; the enthusiasm and involvement of young confreres is very important in this context.

We have to formalise our commitments with dioceses by contracts. This task has not yet been completed.

Our finances depend heavily on subsidies and help from outside. Several parishes where we are working are not financially self sufficient, although some progress has been made in this area in recent years. The visit of Firmino Cachada and his courses on administration and book-keeping (September 2010) have been a great help.

The novitiate of UCAL has been in abeyance for the last two years. Agostinho Tavares came from Portugal in November, 2010, and is now preparing to receive the next group of novices in February, 2012.

PART IV

BURSAR GENERAL'S REPORT

4.1 IMPLEMENTATION OF TORRE D'AGUILHA CHAPTER 2004

4.1.1 ECONOMIC STRUCTURE OF THE CONGREGATION

Towards Structures of Solidarity

Taking into account the appeal of the last Chapter, Torre d'Aguilha 2004, to find a new economic organisation for the Congregation, it is important to bear in mind our Spiritan traditions as essential elements guiding us in our reflections and efforts to pave our way towards the future.

4.1.2 ECONOMIC ORGANISATION IN OUR TRADITION ACCORDING TO SRL

4.1.2.1 Decentralization: Circumscriptions are responsible for their goods and their needs; their “right to property” and “financial autonomy” is recognised (SRL 322.1; 232.4).

4.1.2.2 Separation: In economic matters, circumscriptions and the general administration function independently from one another.

4.1.2.3 Oversight: But this decentralization is not an absolute one, because SRL requires oversight of the circumscriptions (SRL. 175.2; 175.4; 68.1; 176; 209.2). General Chapters and the General Council have a role of oversight regarding Circumscriptions, the Chapters of the circumscriptions and their Provincial councils have oversight regarding the communities. In this sense, from the higher to the lower level, there are checks and balances through the approval of budgets, balance sheets and reserves (SRL. 232.4). Important decisions require deliberative vote of the competent councils (247.21, 22, 23; 249.5).

4.1.2.4 Authority: In this context, the authority of the superior and the bursar are different (SRL173.1).

4.1.2.5 Solidarity: The traditional system still lacks efficiency, because it assumes that every circumscription is “equal” in terms of finance and has the same rights and duties and ability to find resources...In the past this equality existed in fact. But since the implantation of the Congregation in economically poor regions, this is no longer the case. And so, the appeal to solidarity with the creation of “**Cor Unum**” remains the common means to fill in the lacuna and the differences between the circumscriptions (SRL.70.1; 72.4). The Chapters of Itaici (85.1) and Maynooth (6.6; 6.7) made strong appeals to solidarity in the Congregation, but did not give the General Council any mechanism to make it workable. Solidarity was left to the good will of the circumscriptions. For this reason the General Council could not monitor unrealistic requests, nor could they influence circumscriptions that are financially buoyant but unwilling to participate in the spirit of solidarity.

4.1.3 NEW EMPHASES

4.1.3.1 Call to Financial Autonomy: While respecting the traditional structures, the last chapters laid much emphasis on financial autonomy (Maynooth 6.9; TA, 7.1).

4.1.3.2 Solidarity: In recent years emphasis has been on the organisation of solidarity by means of new structures and principles. These have become “structural” and “permanent”:

- **“Direct Aid”** from circumscription to circumscription;
- **“Cor Unum”**- Maynooth, 6.10: contribution from all circumscriptions, distributed by the General Council. Cor Unum gives support for initial formation to circumscriptions which cannot meet their full budget. The support foreseen by the General Council is not intended to cover all the costs of this formation;
- **“Jubilee Fund”** - For “apostolic projects”;
- **“CESS”** – “European Fund for Spiritan Solidarity” brings together in solidarity all European circumscriptions with a view to responding to small self-financing projects. With the setting up of the Unions of circumscriptions this kind of help tends to become more generalised.

4.1.4 TORRE D'AGUILHA CHAPTER 2004: A TURNING POINT

An analysis of both traditional and actual financial structures of the Congregation leaves us with the following conclusions:

4.1.4.1 The General Council has no means for helping circumscriptions maintain a balanced financial autonomy and openness to circumscriptions that are poorer.

4.1.4.2 The present structure is based more on voluntary solidarity. But the recent chapters which encouraged this, did not provide the General Council with the means whereby to make it work well.

4.1.4.3 The last chapter TA 2004, took note of these limitations, but did not see a better way of doing it.

To arrive at a deeper reflection on a better way forward, the last chapter proposed “...the help of experts in order to arrive at a new financial organisation in the Congregation” (TA 7.1, 2).

4.1.5 WHAT MODEL OF FINANCIAL ORGANISATION?

Reading through TA 7.2, a question stands out immediately: what is the economic environment of the modern world where such experts live and work? Can we find in any of the multinational groups (with the headquarters in a rich nation and the subsidiaries elsewhere) a model and source of inspiration for the financial organisation of our Congregation?

4.1.5.1 The Neo-Liberal context: Every economic structure today is concerned only with profit. Enterprises are organised and look for countries where they can exploit cheap labour while taking no account of social obligations. They also choose managers, who are very well paid, and impose profit levels for the end of each year. Multinational groups invest the annual profit from their subsidiaries, and capitalise on such advantage to search for more geographical expansion.

4.1.5.2 “Multinational” Model? What can we expect from lay experts who live in this context? Will they be effective? The world financial crisis of 2008 illustrated well the failures of the experts. Could this model be a source of inspiration for the financial organisation of a Congregation like ours? Would we not risk a greater shedding of respon-

sibility on the part of some confreres and even some communities who already do very little to achieve financial autonomy?

4.1.5.3 Towards Economic Solidarity: It is right that our response to this question takes account of our Spiritan references without forgetting the elements of our specific vocation: love, fraternity and charitable sharing. Whatever be the economic structures of the Congregation, we should always remain within the evangelical context of economic solidarity and not in the context of a liberal economy.

4.1.6 PROPOSAL: ORGANISATION OF ECONOMIC SOLIDARITY

4.1.6.1 The Inventory, TA 7.3

“... The General Council will invite the circumscriptions to make known their movable and immovable goods. They will indicate the degree to which their possessions are in proportion to their needs...**they are invited to place the surplus at the disposal of the General Council**” (TA.7.3). It is clear that the chapter encouraged the financial autonomy of all the circumscriptions. But from economic point of view, it is clear that all circumscriptions are not equal, some are “rich”, while others are “poor”. This is a situation we should not allow in our Spiritan family. The invitation for all the circumscriptions to put those possessions they do not need at the disposition of the General Council is in itself an important decision. But the General Council is still too dependent on the good will of circumscriptions.

The values I have just emphasised are possible ways by which we can arrive at economic solidarity within the Congregation. A beginning has been made in implementing the decisions of the 2004 chapter. The following steps have already been taken:

- **Bursars' Commission:** set up to lead the reflection after the 2004 chapter and to organise the questionnaire concerning the movable and immovable goods in the circumscriptions of the Congregation. This commission has accomplished its work well. Would it not be a good idea to have a permanent reflection commission and support to the General Bursar's Office in order to follow financial matters in the context of the world around us?
- **Organisation of the Inventory:** this began in March 2006 and lasted up till April 2007. The lack of replies or number of incomplete replies had an effect on the analysis of the results...
- **Conclusion of this questionnaire:** The Enlarged General Council of 2008 discussed this. Unfortunately, after many efforts, the results were not as good as expected, especially concerning the inventory of financial resources. However, concerning immovable goods, the inventory was very positive and even contributed, not only to a better knowledge of what circumscriptions owned, but even, in some cases, to the regularisation of some unclear situations where ownership was not legally confirmed. Still, a question poses itself: **why do circumscriptions find it so difficult to share and give information about what they have?** (cf. Instr. Laboris 5) We refer here above all to their financial resources.

4.1.6.2 More Effective Economic Accompaniment of Circumscriptions

Following on from the Maynooth Chapter no.6.15, TA decided: “The training of bursars for the new circumscriptions will be taken more seriously. A suitable qualified person will be appointed to visit the circumscriptions and give the necessary courses” (TA 7.4).

At the same time we have taken some initiatives with regard to the restructuring of the General Bursar's Office to respond to the request of TA 7.4, like the choice of a confrere for the above post according to the following criteria:

- **Good knowledge of the circumscriptions:** This confrere will be the link between the circumscriptions and the General Council. He starts by getting a direct knowledge of the economic organisation of the Congregation knowing that his work will have some repercussions in the mission field. The information he gives to the General Council is important because the Council thereby becomes aware of the real financial situation of the circumscriptions.
- **Better accompaniment of circumscription bursars** so as to get better annual accounts; reminders to those who are late in sending these in; making enquiries and asking for explanations of the accounts; helping some bursars to do their job better; offering some help to circumscriptions in difficulty.
- **Achieve financial autonomy:** Following on from the questionnaire, knowing better the financial situation of the circumscriptions and their possibilities, helping circumscription bursars to achieve financial autonomy. We thought that after having received the results of the inventory we would have had sufficient means to set up a fund which would have helped towards circumscriptions achieving financial autonomy...

This model of economic organisation presupposes a greater closeness of the General Council to the circumscriptions in order to help them take full responsibility for their finances and to put an end to the existing paternalism while at the same time leaving room for solidarity.

4.1.7 GENERAL BURSAR'S OFFICE: A New Team

Following the requirement of TA 7.4, the General Council has strengthened the General Bursar's Office:

In Rome

1. Assistant General Bursar (Fr. Felisberto Sakulukusu) is concerned mainly with the day-to-day accounts at Rome.
2. The "Co-ordinator at the General Bursar's Office for projects of financial autonomy and the Training of Bursars" (Fr. Firmino Cachada). He works with the circumscriptions mainly in two areas:
 - organising, at their request, the training of their bursars advising them and supporting them in projects for financial autonomy
 - in close collaboration with the General Bursar, keeping an eye on the financial situation of circumscriptions, above all through a systematic analysis of the financial reports received at the General Bursar's Office.

He has already organised thirteen training sessions in which more than a hundred and fifty confreres from twenty two different countries have taken part, among them eight Major Superiors. The course lasts in general ten days and, even if the main subject is how to use the latest methods of account-keeping, other important topics like the Spiritan tradition and solidarity, financial autonomy, projects and so on, are also dealt with. Six religious Sisters, six lay people and two diocesan priests, linked with Spiritan works, have also availed themselves of the course.

It is rather difficult to assess the results of this course and maybe they will emerge in the long term. Even if the participants in general show themselves very interested and things usually go well, according to the evaluation reports made by the participants, it is

not possible to see fully any visible results, at least in the short term. In general, the training of the participants is quite basic, but the instability of most of the bursars, who, for the most part do not remain long in their posts, does not bring about the results corresponding to the enthusiasm with which they took part in the course. To that, you must also add the very fragile financial contexts in which many of them have to operate.

The idea of starting such training during initial formation and of giving all future Spiritans the chance of being introduced to economical and financial accounting has already been suggested many times and is still being considered.

In Fribourg (Switzerland)

Assistant General Bursar (Fr. Jean-Marc Sierro):

- He keeps an eye on the banking sector and is always in contact with the General Bursar;
- He also monitors the accounts of the Associations.

4.1.8 THE FINANCIAL COUNCIL

The Financial Council has for its aim to help the General Bursar to manage the Congregations' investments. It is made up of the following members:

- the General Bursar, Fr. José Lopes de Sousa;
- assistants to the General Bursar: Fr. Felisberto Sakulukusu (Rome); Fr. Jean-Marc Sierro (Fribourg);
- Fr. Firmino Cachada – responsible for training of bursars;
- Michael Couturier and Julien Blaudszun – laymen, Geneva;
- Pascal Hirt and Frédéric Clerc – laymen, Fribourg.

4.1.9 REALISING CREDIBILITY – A SPIRITAN CULTURE

There seems to be in the Congregation at the moment a feeling of reluctance to go further in our sharing and solidarity. The results of the inventory seem to confirm this feeling. But if we want to create a new economic organisation in the Congregation, which must be based on the values of solidarity mentioned above, all circumscriptions must work at establishing their own credibility. Circumscriptions do not share fully if there is not a true sense of responsibility in financial management and a commitment on the part of all confreres in helping to resolve the circumscriptions' financial problems. On this question, all members of the Congregation are challenged to live up to our duties as religious and as missionaries.

4.1.9.1 Questions:

The role of the General Council is very important in this new economic context. Through the members of the General Bursar's team, it is much closer to the circumscriptions. But it is necessary to go into a deeper reflection as a means of realising this "economy of solidarity" and look at some aspects of our Spiritan life which will lead to a common Spiritan culture, for example:

- **The sense of belonging-** the rights and duties of all the members of the same religious family. We must not only ask what the Congregation can do for us (individuals, communities, circumscriptions), but also what "we" can and must do for the Congregation.
- **The vow of poverty-** All the proceeds from our work and all we have belong to the Congregation SRL65, 74; TA 7.5

- **Our lifestyle-** Selfishness dominates the world of today... How different are we from others if we do not share with our community all that we earn...if each person lives on his own giving no account to anyone...where is our sense of belonging as a Spiritan family?

Thus we wish to offer a deeper reflection on our relationship with money (cf. *Anima Una* No.61 'Living the Vow of Poverty Today'). Whatever the system of financial organisation may be, the resolution of financial problems in the circumscriptions must be based on these values.

4.1.9.2 It is clear nevertheless, that these good intentions are not enough to resolve our financial problems and come to a more just sharing of our resources, but putting these Gospel values into practice is the essential condition for the credibility which is capable of producing a mentality of solidarity in the whole Congregation. To undertake this path and make it more effective **would it not be necessary to give new powers to the General Council so that solidarity no longer depends on good will? Is it not necessary to fix the contributions for the general administration and for Cor Unum? In this case how is it to be done? (SRL 233.4-8)**

4.1.9.3 First and Second Consultation for the General Chapter 2012 – Reflections and Questions Posed (Cf. Inst. Laboris 5)

- To get rid of inequalities in the Congregation and come to a more just distribution of our financial resources, it must be said that there is no effective system, or strategy or organisation without the practice of the Spiritan life; that is to say, living as a Spiritan with a sense of belonging to one and the same family, sharing all in common, in the true sense of the vow of poverty, as SRL demands. This commitment to the vow of poverty is really the source of credibility, which is the essential condition for creating a mentality of solidarity in the Congregation. On the other hand, going by what is seen from visits, and listening to circumscription bursars, what is happening at the moment everywhere in the Congregation is an escalation of individualism. There are many confreres who share nothing with the community of which they are a member. Why? We speak of solidarity, but this solidarity does not exist in many circumscriptions which have serious difficulties in carrying out their mission because of lack of finance... This is why it is also difficult to find confreres ready to do the job of bursar.
- Often, financial problems are a symptom that our religious life of obedience, chastity and poverty is not going well. The vows must be insisted upon as essential elements of the religious life.
- To achieve financial autonomy, it is necessary, first of all, to create in each circumscription and atmosphere of trust, transparency and financial accountability ...these values are at the base of shared solidarity and they are the only means of overcoming individualism.
- There is total impunity regarding those who steal money... The General Chapter must decide that such instances of misappropriation of funds, and other crimes like sexual abuse, are dealt with in the civil courts. This mentality of impunity is at the basis of the lack of trust preventing a greater solidarity in the Congregation.
- There is also, in some cultural areas, a mentality that the Superior is the "boss" who holds all power. True culture does give him all the powers and wealth, but at the same time he is expected to fulfil his duties to the community; if not he must get out and leave his role to another. In some cases in the Congregation, the Superior holds

all the power and controls all the money; there is no place for the bursar or other confreres. This is totally contrary to SRL.

- Credibility is achieved also by sending the financial accounts, complete, correct and with comments, to the General Bursar on time, every year.

4.1.9.4 Concrete questions:

EMI (Entraide Missionnaire Internationale [English: International Missionary Benefit Society]) Following the EGC of 2008, the General Council approved a document, sent out to all circumscriptions on the 30th of November 2008, insisting that all confreres be enrolled in a health insurance scheme:

- SRL 160.2: "Save where other arrangements have been made, the province 'of origin' has duties with regard to each member which it shall diligently discharge. These obligations include:
 - caring for sick confreres, whether their incapacity is temporary or long-lasting
 - caring for confreres who come home to retire
 - caring for other confreres who return home for whatever reason"
- SRL 232.5: "Circumscriptions take the steps necessary to insure their members against illness and pay into a retirement or pension fund"

Our recent General Chapters have insisted on this obligation:

- Itaiçi 35.3: "Circumscriptions will take the necessary steps to arrive progressively at insuring all their members against health risks and to set up a retirement fund. During its mandate, and in collaboration with the circumscriptions concerned, the General Administration will continue the studies already undertaken and develop a plan through which all the members of the Congregation will be assured adequate health and retirement benefits".
- TA 7.7: "The General Council will encourage and facilitate membership of a health insurance scheme for the confreres of new circumscriptions"

If a lot of progress has been made in recent years to fulfil these obligations, there still remains much to do so that each member of the Congregation benefits from health insurance and contributes to a pension scheme.

Since 2008 some circumscriptions have joined EMI and today there is a total of 359 confreres from 14 circumscriptions enrolled in it ((10 from Africa, 3 in South America and one in Asia); some circumscriptions have risked being struck off from EMI because they did not pay their membership fee; others do not get reimbursed because they have not presented the proper documentation filled in by doctors.

Pension Fund: In 2008 detailed information on the Spiritan Pension Fund was given to the Enlarged General Council of Ariccia.

- In 1995 the General Council set up a Spiritan Pension Fund especially for those circumscriptions which do not have in their respective countries any old-age pension arrangements. This fund is a 'mutual' one: the subscriptions paid annually allow an old-age pension to be paid out to confreres who have reached 65 years of age. This fund is not therefore subsidised from outside so it needs to be regularly checked so that the level of income is not lower than the amount paid out. We propose that at each Enlarged General Council and General Chapter the General Bursar presents the actual state of this fund and makes concrete suggestions.

- Up to 2008 the annual subscription was \$USD60 for each confrere. To strengthen this fund, the General Council decided to increase this to \$USD80 for 2009 and to \$USD100 for 2010 and the years following.
- The annual old-age pension remains at \$USD 2,000.
- Circumscription superiors are responsible for enrolling their confreres into this Pension Fund (with lists of names) and for the payment of the subscriptions when called on to do so by the General Bursar
- At the end of 2011 there were 974 confreres inscribed and 47 retired confreres receiving, for their circumscription, the sum of \$USD 2,000 annually.

4.1.10 PERSONAL CONTRIBUTION FOR THE GENERAL ADMINISTRATION – SRL 233

- This contribution concerns confreres in a circumscription who have finished their initial formation and have not yet reached retirement age. Invalids are exempt.
- The last General Chapter (TA 7.8) requested circumscriptions able to do so to double the personal contribution to support the general administration. Circumscriptions which find this payment too burdensome are invited to discuss the matter with the General Bursar.
- The annual contribution to be paid by each circumscription for the general administration therefore is the equivalent of two weeks average salary in the country concerned, multiplied by the number of confreres under 70 years who have completed their initial formation.

Faced with the situation of aging in the Congregation, above all in the northern hemisphere, this sum is continually going down. It is able more or less to pay for 50% of the administration of the Generalate House, which is at the service of the whole Congregation. The other 50% comes from the interest on our capital in Fribourg. This capital has also been reduced because of the renovation of the Generalate House. To maintain the service of the General Council there need to be the financial means necessary.

Proposal: extend the personal contribution to all the members (except invalids and dependents) for the whole of their lives, from the moment of their mission appointment. This requires a change in SRL 233.5.

4.1.11 RENOVATION OF THE GENERALATE HOUSE

The building which houses the Generalate was bought on 4th October 1965 from “La Provincia Italiana dell’Istituto delle Suore di Maria Ausiliatrice”, registered “nel Nuovo Cadasto Edilizio Urbano del Comune di Roma alla partita 93781, Foglio 368 n.159, with 9.737m²”.

The house occupies 1.400 m² and was furnished at the time with rooms without toilets and maintained all along the years to offer a minimum of services.

Faced with the deterioration of the house after 45 years of use, the General Council felt the need to renovate it to preserve its value and to provide better facilities for visitors. Here is an extract from the minutes of the General Council meeting which decided on this (GC/22/06, 08.05.06):

- “The General Bursar was given the green light to make a study in view of the renovation of the Generalate House. The GC recommends that the work be budgeted for, organised and carried out according to an agreed architectural plan.

- It will be necessary to take advantage of this renovation to make necessary changes, so that the house can take more visitors than at present. On this occasion the possibility of transferring Fr. Libermann's attic to the Generalate, with some kind of memorial, was also discussed
- The GC directs the General Bursar to contact an architect in order to make an initial study within this year".

During 2006 a plan for the renovation of the house was realised in consultation with the members of the community. The plan was agreed and submitted to the local authority in Rome; on the 15th of November 2007 permission was received to begin the work. The company to do it was chosen by decision no. GC/52/07; the work began in December 2007 and finished on the 26th of September 2010, when the new house was inaugurated by Mgr. Robert Sarah, the then Secretary of the Congregation for the Evangelisation of Peoples (shortly afterwards created a Cardinal).

When the work began we discovered some surprises which obliged us to make serious decisions which, in the end, increased the original budget (see financial report). But in the end we are happy with all that has been done to have a structurally stable house with good facilities to receive visitors, the General Council and the Generalate services for the good of the whole Congregation. At the same time we have accomplished our duty to care for our patrimony and to increase its value at the service of the Mission.

We thank the whole Congregation and all the benefactors for the financial support they have given for the renovation of our Generalate House.

APPENDICES

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I. THE CONGREGATION FROM 2003 TO 2011 as from 31 December

31 st De- cember	Professed	Presence	In the Congregation					Newly professed	
			Deaths	Departed	Entries	Difference	Priests	Deceased	Left
2003 :	2964 (2954)	2293	74	7	91	(+ 10)	75	1	26
2004 :	2950	2351	73	9	68	- 14	42	2	8
2005 :	2928	2415	89	14	81	- 22	35		15
2006 :	2888	2484	86	38	84	- 40	39	1	14
2007 :	2905	2558	51	18	86	+ 17	61		12
2008 :	2880	2612	70	16	61	- 25	54		7
2009 :	2860	2692	76	29	85	- 20	62	1	4
2010 :	2860	2763	52	20	72	0	59		1
2011 :	2851	2851	62	12	65	- 9	52		
TOTAL			633	163	693	- 113 (103)	479	5	87

Newly deceased or professed *who have left* are to be deducted from the corresponding year.

II. CONFRERES ACCORDING TO OUR 46 CIRCUMSCRIPTIONS OF ORIGIN

31 December 2011: 2852 CSSp

AFRICA	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Angola	2	70	2	8	82
Cabo Verde (<i>Portugal</i>)	1	6		4	11
Cameroon		59		16	75
Congo Brazzaville		50	5	13	68
Congo Kinshasa	1	36	1	17	55
Ethiopia		1		1	2
FANO		19	1	9	29
FCA (Central Africa)		19		11	30
FGG (Gabon-Guinea)		9	2	5	16
Gambia		4			4
Ghana + <i>Bénin</i>		73	4	62	139
Kenya		35		21	56
Malawi		6		15	21
Mozambique				1	1
Nigeria NE		52		74	126
Nigeria NW		31		16	47
Nigeria SE	1	305	6	130	442
Nigeria SW		9		15	24
Sierra Leone + <i>Liberia</i>		21		12	33
Southern Africa		1			1
Tanzania	2	91		35	128
Uganda		19		9	28
Zambia		9		9	18
Zimbabwe		1		10	11
Total	7	926	21	493	1447
SOUTH AMERICA	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Brazil Province + <i>Bolivia</i>	3	21	2	2	28
Paraguay		1	1	3	5
Total	3	22	3	5	33
NORTH AMERICA	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Canada		24	3		27
Mexico		5			5
Transcanada		27		1	28
USA		70	1	3	74
Total		126	4	4	134
ASIA	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Philippines				4	4
Total					4

CARIBBEAN	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Haiti		23		3	26
Puerto Rico + <i>Dominican Rep.</i>		5	1		6
Trinidad	2	30			32
Total	2	58	1	3	64
EUROPE	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
British Province		31			31
Croatia		2			2
España		15	2	1	18
Europe - <i>Belgium</i>	1	26	2		29
Europe - <i>Deutschland</i>	3	46	12		61
France	7	305	46	3	361
Ireland (USI)	5	280	8		293
Nederland		76	12		88
Poland		57	5	8	70
Portugal (- <i>Cabo Verde</i>)	2	113	19	4	138
Switzerland		32	1		33
Total	18	983	107	16	1124
INDIAN OCEAN	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Madagascar		25	2	11	38
Maurice		6		1	7
Total		31	2	12	45
OCEANIA	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
Australia (<i>Papua New Guinea</i>)		1			1
Total		1			1

Recap by Region of Origin – 31 December 2011

<i>Region of Origin</i>	<i>Bishops</i>	<i>Priests</i>	<i>Brothers</i>	<i>Professed</i>	<i>Total</i>
AFRICA	7	926	21	493	1447
ASIA				4	4
CARABBEAN	2	58	1	3	64
EUROPE	18	983	107	16	1124
INDIAN OCEAN		31	2	12	45
NORTH AMERICA		126	4	4	134
OCEANIA		1			1
SOUTH AMERICA	3	22	3	5	33
Total	30	2147	138	537	2852

III. BISHOPS, PRIESTS, BROTHERS IN OUR 60 CIRCUMSCRIPTIONS OF APPOINTMENT

As from 31 December 2011

2315 confreres at work or retired + **537** young professed = **2852** CSSp

AFRICA	B	P	Br	Total B P Br	+ S	= TOTAL
Algeria (ALG)		4		4		4
Angola (ANG)	2	67	3	72	9	81
Cabo Verde (CAB)	1	16		17	3	20
Cameroon (CAM)	1	45	1	47	18	65
Central Africa (FCA)	1	20		21	10	31
Congo Brazzaville (CBR)	2	29	5	36	13	49
Congo Kinshasa (CKF)	1	29	1	31	16	47
Ethiopia (ETH)		9		9	3	12
FANO (FAN)		35	3	38	10	48
FANO – Guinea Bissau		4		4		4
FANO - Guinea Conakry		7		7		7
FANO - Mauritania		5	1	6		6
FANO - Senegal		19	2	21	10	31
Gabon, Guinea Equat. (FGG)	1	37	2	40	4	44
Gambia (GAM)	1	12		13		13
Ghana + Benin (GHA)		50	4	54	58	112
Kenya (KEN)		46		46	16	62
Malawi (MAL)		14		14	14	28
Mozambique (MOZ)		9	1	10	3	13
Nigeria NE (<i>Makurdi</i>) (NNE)		37		37	74	111
Nigeria NW (<i>Okura</i>) (NNW)		24		24	15	39
Nigeria SE (<i>Onitsha</i>) (NSE)	1	147	6	154	118	272
Nigeria SW (<i>Eketi</i>) (NSW)		35		35	17	52
Sierra Leone + Liberia (SLN)		22		22	12	34
South Africa (SOA)		27	1	28		28
Tanzania (TZN)	2	75	2	79	31	110
Uganda (UGN)		14		14	13	27
Zambia (ZAM)		16		16	11	27
Zimbabwe (ZIM)		15		15	9	24
Total	13	834	29	876	477	1353
SOUTH AMERICA	B	P	Br	Total B P Br	+ S	= TOTAL
Alto Jurua (ALJ)	2	11	1	14		14
Amazonia(AMA)	3	11	1	15	1	16
Brazil Province + Bolivia (BRP)	1	41	2	44	4	48
Brazil SW (BRO)		15		15	1	16
Guyane (GUY)		14		14	1	15
Paraguay (PGY)		16	1	17	2	19
Total	6	108	5	119	9	128

<i>NORTH AMERICA</i>	<i>B</i>	<i>P</i>	<i>Br</i>	<i>Total B P Br</i>	<i>+ S</i>	<i>= TOTAL</i>
Canada (CAN)		26	3	29		29
Mexico (MEX)		15		15	1	16
Transcanada (TRC)		32	1	33		33
USA (USA) + 17 USI	17	116	1	134	4	138
Total		206	5	211	5	216
<i>ASIA</i>	<i>B</i>	<i>P</i>	<i>Br</i>	<i>Total B P Br</i>	<i>+ S</i>	<i>= TOTAL</i>
India (IND)		2		2	1	3
Pakistan (PAK)		5	1	6		6
Philippines (PHL)		12		12	4	16
Taiwan-Vietnam (TVN)		11		11	1	12
Total		30	1	31	6	37
<i>CARIBBEAN</i>	<i>B</i>	<i>P</i>	<i>Br</i>	<i>Total B P Br</i>	<i>+ S</i>	<i>= TOTAL</i>
Guadeloupe (GUA)		11		11		11
Haiti (HAI)		10		10	3	13
Martinique (MAR)		12		12	1	13
Puerto Rico + Dominican Rep. (PRI)		10	1	11	3	14
Trinidad (TRI)	2	26		28		28
Total	2	69	1	72	7	79
<i>EUROPE</i>	<i>B</i>	<i>P</i>	<i>Br</i>	<i>Total B P Br</i>	<i>+ S</i>	<i>= TOTAL</i>
ADG Rome + 3 Communities		24	1	25		25
British Province (BRI)		36		36		36
Croatia (CRO)		7		7	1	8
España (ESP)		18	1	19	1	20
Eur – Circumscription (EUR)	1	73	10	84		84
<i>Eur - Others</i>		10		10	1	11
<i>Eur – Belgium (BEL)</i>	1	25	2	28		28
<i>Eur – Deutschland (DLD)</i>		38	8	46		46
France (FRA)	3	256	45	304	8	312
Ireland (IRE)	2	203	6	211	1	212
Nederland (NED)		59	10	69		69
Poland (POL)		30	3	33	5	38
Portugal (POR)	1	76	18	95	3	98
Switzerland (SUI)		30	1	31		31
Total	7	812	95	914	19	933
<i>INDIAN OCEAN</i>	<i>B</i>	<i>P</i>	<i>Br</i>	<i>Total B P Br</i>	<i>+ S</i>	<i>= TOTAL</i>
Madagascar (MAD)		25		25	11	36
Maurice (MAU)	1	16		17	2	19
Reunion (REU)		20	1	21		21
Seychelles (SEY)	1	6		7	1	8
Total	2	67	1	70	14	84
<i>OCEANIA</i>	<i>B</i>	<i>P</i>	<i>Br</i>	<i>Total B P Br</i>	<i>+ S</i>	<i>= TOTAL</i>
Australia + Papua New Guinea (AUS)		21	1	22	2	24
Total		21	1	22	2	24

RECAP – 31 December 2011						
	E	+ P	+ Br	= Total	+ S	= TOTAL
Africa	13	834	29	876	477	1353
Asia		30	1	31	6	37
Caribbean	2	69	1	72	7	79
Europe	7	812	95	914	18	932
Indian Ocean	2	67	1	70	14	84
North America		206	5	211	5	216
Oceania		21	1	22	1	23
South America	6	108	5	119	9	128
TOTAL	30	2147	138	2315	537	2852

IV. PROFESSIONS BY CONTINENT OF ORIGIN

2003 - 2011

Year	Professed	Afr	AmL	AmN	Asi	Car	Eur	Oin	Oce
2003	91	71	6	1		1	7	5	
2004	68	59	1	2		2	2	2	
2005	81	75		3			3		
2006	84	74	3				3	4	
2007	86	71	4				8	3	
2008	61	53	2				2	4	
2009	85	73	3	2	2	3	2		
2010	72	65	1		2			4	
2011	65	57		1	1	2	4		
TOTAL	693	598	20	9	5	8	31	22	

V. MISSION APPOINTMENTS BY CONTINENT OF APPOINTMENT

2004-2011

Year	Professed	Afr	AmL	AmN	Asi	Car	Eur	Oin	Oce
2004	54	39	3	2		2	5	3	
2005	59	31	7	2	4	1	7	6	1
2006	66	38	3	3	7	1	8	5	1
2007	58	36	4	1	3	1	10	3	
2008	59	44	3	1	4	2	3	2	
2009	50	31	8	2	1	1	5	2	
2010	59	40	4	2	1		8	3	1
2011	67	47	5		2	4	4	3	2
TOTAL	472	306	37	13	22	12	50	27	5

VI. MISSION APPOINTMENTS 2004 TO MARCH 2012

CIRCUMSCRIPTION	MISSION APPOINTMENTS		CHANGE OF MISSION APPOINTMENTS	
	NO. OF APPOINTEES FROM	NO. OF APPOINTEES TO	NO. OF APPOINTEES CHANGED FROM	NO. OF APPOINTEES CHANGED TO
AFRICA				
Algeria		5	4	
Angola	19	19	1	4
Cabo Verde		4		1
Cameroun	1	2	2	6
Centrafrique	3		1	
Congo Brazzaville	3	2		2
Congo Kinshasa	28	18	3	3
EAP 2004-2008	34	15	2	2
Ethiopia		9	4	2
FANO	14	23	6	1
Gabon-Guinée Eq.	1	2		
Gambia (The)		1		1
Ghana	15	8	2	4
Kenya	10	10	2	3
Malawi	2	5		
Mozambique		8	2	
Nigeria 2004-2010	92	45	2	13
Nigeria NE	11	5		2
Nigeria NW	3	2		
Nigeria SE	29	9		
Nigeria SW	1	5		
PAC 2004-2010	59	31	3	7
SCAF 2004-2011	13			1
Sierra Leone	3	3		
Southern Africa		8	1	1
Tanzania	13	8		1
Uganda	5	6		2
WAP 2004-2009	34	20	7	5
Zambia	1	10	1	
Zimbabwe	3	8	1	
TOTAL	397	291	44	61
ASIA and OCEANIA				
Australia		6	2	
India		1		
Papua New Guinea		1	5	1
Pakistan		4	3	
Philippines		4		
Phil.-Taiwan 2004-2007		9		
Taiwan-Vietnam		6	1	
TOTAL		31	11	1

CIRCUMSCRIPTION	MISSION APPOINTMENTS		CHANGE OF MISSION APPOINTMENTS	
	NO. OF APPOINTEES FROM	NO. OF APPOINTEES TO	NO. OF APPOINTEES CHANGED FROM	NO. OF APPOINTEES CHANGED TO
EUROPE				
Administration Gen.		2		
Belgium	1			
British Prov./England		4	1	2
Circumscription Europe		5	2	
Croatie		3	1	1
España	2	4	3	
France		13		5
Germany		4		1
Ireland		4		
Nederlands		3		
Portugal	12	5		1
Polska	5	1		1
Suisse				
TOTAL	20	48	7	11
INDIAN OCEAN				
FOI 2004-2007	11	1		2
Madagascar	6	8	2	2
Mauritius	1	6	4	
Réunion		5		
Seychelles		2		
TOTAL	18	22	6	4
SOUTH AMERICA				
Alto Jurua		6	2	
Amazonia		8	3	
Brazil	4	10	4	2
Brazil Sudoeste				
Brazil Central Region				
Paraguay		9	2	
TOTAL	4	33	11	2
NORTH AMERICAN AND THE CARIBBEAN				
Canada		2		
Guadeloupe		4	1	
Guyane		4	1	
Haiti	10	3	1	2
Martinique		2		
Mexico	3	8	1	3
Puerto Rico	1	5	1	1
TransCanada		2		
Trinidad			1	
USA Province	6	4		
TOTAL	20	34	6	6
TOTAL	459		85	

VII. LAY ASSOCIATES BY CONTINENT OF ORIGIN

<i>Continent of Origin</i>	<i>Total</i>
AFRICA (Afr)	8
ASIA (Asi)	0
CARIBBEAN (Car)	0
EUROPE (Eur)	61
INDIAN OCEAN (Oin)	6
NORTH AMERICA (AmN)	46
OCEANIA (Oce)	2
SOUTH AMERICA (AmL)	6
TOTAL	129

VIII. LAY ASSOCIATES BY CONTINENT OR APPOINTMENT

<i>Continent of Appointment</i>	<i>Total</i>
AFRICA (Afr)	7
ASIA (Asi)	
CARIBBEAN (Car)	
EUROPE (Eur)	60
INDIAN OCEAN (Oin)	6
NORTH AMERICA (AmN)	48
OCEANIA (Oce)	2
SOUTH AMERICA (AmL)	6
TOTAL	129

IX. LAY ASSOCIATES BY CIRCUMSCRIPTION OF APPOINTMENT

<i>Circ. of Appointment</i>	<i>Total</i>
Australia (AUS)	2
Belgium (BEL)	1
British Province (BRI)	14
Brazil SW (BRO)	4
Brazil Province (BRP)	1
Cameroon (CAM)	2
Canada (CAN)	13
Deutschland (DLD)	1
España (ESP)	3
France (FRA)	15
Ireland (IRE)	14
Kenya (KEN)	3
Mauritius (MAU)	6
Nederland (NED)	2
Portugal (POR)	10
Transcanada (TRC)	13
USA (USA)	23
Zimbabwe (ZIM)	2
TOTAL	129

X. CONFRERES BY AGE

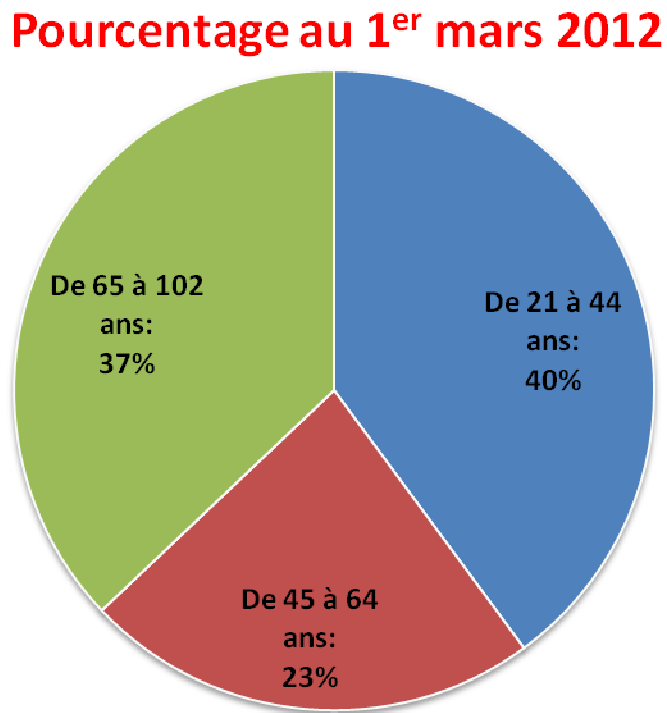
2827 living confreres - 1st March 2012

<i>Number</i>	<i>Age</i>
1 a	102 (1910)
1 a	100 (1912)
1 a	99 yrs
3	98
4	97
1	96
5	95
7	94
5	93
14	92
16	91
24	90 (1922)
27	89
29	88
42	87
31	86
45	85
32	84
29	83
52	82
41	81
38	80 (1932)
43	79
38	78
45	77
41	76
44	75

<i>Number</i>	<i>Age</i>
51	74 yrs
39	73
53	72
48	71
35	70 (1942)
35	69
40	68
31	67
31	66
26	65
36	64
12	63
18	62
21	61
24	60 (1952)
19	59
23	58
23	57
35	56
32	55
39	54
24	53
38	52
32	51
37	50 (1962)
41	49
48	48

<i>Number</i>	<i>Age</i>
42	47 yrs
54	46
53	45
49	44
56	43
59	42
63	41
73	40 (1972)
62	39
77	38
58	37
75	36
49	35
78	34
58	33
62	32
43	31
51	30 (1982)
56	29
55	28
31	27
26	26
21	25
13	24
7	23
2	22
1	21 (1991)

PERCENTAGE



By age range:

from 21 to 44 years:	1128	(born between 1968 and 1991)
from 45 to 64 years :	651	(born between 1948 and 1968)
from 65 to 102 years :	<u>1048</u>	(born between 1910 and 1948)
	2827	

Most numerous are those between 32 and 41 years.

2 confreres are centenarians

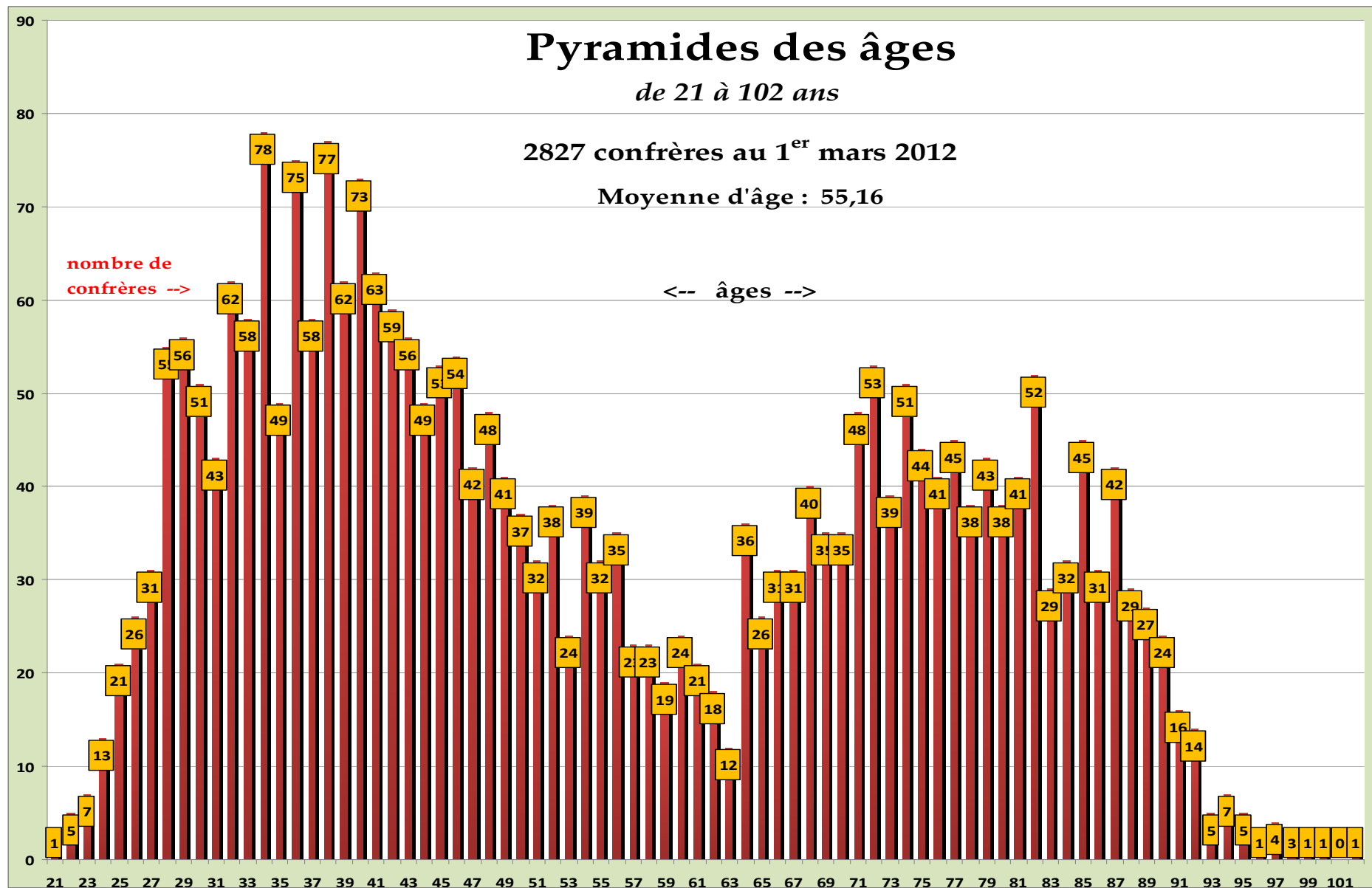
28 are 93 years +

82 are 90 years +

Those born in **1961** have as many living confreres older than them as confreres younger than them.

The same for those who made profession in **1987**.

The **average** age is therefore **51**.



XI. 2828 LIVING SPIRITANS BY COUNTRY OF ORIGIN

(= by nationality according to our records)

March 2012

AFRICA				EUROPE	
Angola	80	Togo	2	Belgium	30
Benin	1	Uganda	27	Croatia	2
Burkina Faso	1	Zambia	18	Deutschland	61
Burundi	1	Zimbabwe	11	England	28
Cabo Verde	11	SOUTH AMERICA		Espagne	17
Cameroon	77	Brazil	27	<i>France</i>	<i>351</i>
Central Africa	30	Paraguay	5	<i>Ireland</i>	<i>306</i>
Congo Brazza	68	NORTH AMERICA		Italy	5
Congo Kinshasa	63	Canada	32	Luxembourg	1
Ethiopia	2	Mexico	6	Nederland	84
Gabon	13	USA	59	Pologne	71
Gambia	4	ASIA		<i>Portugal</i>	<i>139</i>
<i>Ghana</i>	<i>133</i>	Chine	1	Suisse	33
Guinea	7	India	1	OCEANIA	
Guinea equat.	1	Philippines	3	Australia	2
Kenya	55	Viet-Nam	12	Papua New Guinea	1
Malawi	21	CARIBBEAN		INDIAN OCEAN	
Mozambique	2	Grenada	1	Madagascar	38
<i>Nigeria</i>	<i>633</i>	Haiti	27	Maurice	10
Senegal	24	Puerto Rico	3		
Sierra Leone	32	Trinidad	30		
Southern Afr.	1				
<i>Tanzania</i>	<i>122</i>				

We originate from 57 countries.

3 African countries are composed of over 100 confreres.

3 European countries are (still?) composed of over 100 confreres.