# Oblate Missiologists

*Harry E. Winter, O.M.I., Editor*

**Oblate Center for Mission Studies**

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**ECCLESIA PEREGRINANS NATURA SUA MISSIONARIA EST.**

(Vatican II, Decree on Missionary Activity, #2).

**THE PILGRIM CHURCH IS MISSIONARY BY HER VERY NATURE.**

(translation in Walter Abbott S.J., The Documents of Vatican II).

*Used both in Catechism, #'s 850 and 767, and in*
*Pope John Paul II Redemptoris Missio, #'s 5, 32, 49, 62.*

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## Introduction

*by Harry Winter*

*(Harry Winter O.M.I. is a director of the Oblate Center for Mission Studies. He specializes in ecumenical missiology).*

"We are preachers, not writers." This statement, developed by former Oblate superior general Fernand Jetté O.M.I. in a round table discussion,[1] helps to explain the reason for this book. When I first began teaching Introduction to Missiology, it was evident that nothing existed in English about our Oblate missiologists. Here, under one cover, the reader will find a sampling, representative not exhaustive, of Oblates who have seriously contributed to the science of missiology.

The audience is the English-speaking Oblate seminarian (scholastic). But I hope this book will also be useful to older Oblates, and to anyone interested in the way the Holy Spirit inspires and strengthens Oblates to spread the Good News.

Two hundred copies are being printed for distribution primarily to our formators and missiologists. I welcome feedback from our readers. The intention is to then expand this book and give it to a publisher, in about three years time.

The original plan was to include at least two Oblate missiologists from each of the six Oblate geographical regions. Unfortunately, several Oblates assigned were unable, due to circumstances beyond their control, to complete their assignments. Articles from individual Oblates, or from groups, are most welcome. Perhaps this book will stimulate written projects in missiology within each region where they do not now exist.

This work is dedicated first to the "Hidden Apostles," those many brothers and priests whose names have been forgotten here on earth, but are inscribed in heaven. (Hidden Apostles is the title of Father Pierre Duchaussois O.M.I.'s work on "Our Lay Brother Missionaries," published in French in 1936 and in English in 1937. Fr. Duchaussois's Mid Snow and Ice [1921]

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[1]Fernand Jetté O.M.I., Round-table Discussion, Meeting of Heads of Oblate Universities and Centres of Theological Studies, St. Paul's University, Ottawa, July 22, 1997. Fr. Jetté explained this from St. Eugene de Mazenod's time onward.

is the best introduction to the vast literature by Oblates about our work in the Arctic. See Appendix for Oblate work in the Arctic).

This effort is also dedicated to those who have become known as missiologists and need to be better known, at least in our congregation, especially Fathers Perbal, Streit, Dindinger, and Rommerskirchen. Finally, this work is dedicated to our two most prolific living writers, André Seumois and Marcello Zago.

My thanks to the Oblate community, Washington, D.C., for their encouragement and support. Father William O'Donnell O.M.I., vicar-provincial, and Mrs. Honya Weeks, secretary, who typed and retyped this manuscript as it went through various revisions, are especially thanked.

On December 8, 1967, the Oblate chapel of Our Lady, Queen of Missions was dedicated at the National Shrine of the Immaculate Conception, Washington, D.C. It has been the privilege of Oblates in Washington to assist with Masses and confessions at the Shrine since its completion in 1959. It is more than symbolic that the Queen of Missions chapel was dedicated in the presence of the five U.S. provincials by a great Oblate missionary archbishop, Joseph P. Fitzgerald O.M.I. (1914-86), then archbishop of Bloemfontain, S. Africa.

Encouraged by the witness of Mary and of all our deceased Oblate brothers and priests, may Oblates become ever more effective missionaries and evangelizers.

**Harry Winter O.M.I.**
**Oblate Center for Mission Studies**
**Washington, D.C. December, 1997**

SEPTEMBER 1998 EDITION A Latin American Region missiologist, William Reinhard, is now included, p. 46a-c. One hundred more copies have been distributed.

MAY 2011 INTERNET EDITION; I have added updates at the end of the account of each missiologist, where necessary. The internet edition may be accessed directly: www.harrywinter.org, click on "Oblate Missiologists." Or you may go to the USA Oblate Province website www.omiusa.org, click on "Useful Links," and search for "Oblate Ecumenism."

The Oblate Center for Mission Studies closed in 1999.

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## ADDITIONS, CORRECTIONS AND UPDATES, SEPTEMBER 1998

p.1 Contents: Latin American Region--Reinhard, William: Inspirer of Missionary Outlook. Jim Sullivan (pg. 46a-c).

p. 26 N. 6, Deschatelets, Leo: 1977 in lines two and three should read 1997.

p. 40 Zago, Marcello: On March 28, 1998, Pope John Paul II appointed Marcello Zago Secretary of the Congregation for the Evangelization of Peoples, and archbishop.

pp.46a-c Latin American Region--Reinhard, William: Inspirer of Missionary Outlook. Jim Sullivan.

p. 47 Doyon, Bernard: Father Doyon died December 2, 1997.

p. 56 George, Francis: Archbishop George was named cardinal by Pope John Paul II on January 18, 1998.

p. 65-65a Appendix: more U.S. Oblates who worked in and wrote about the Arctic, by Charles Gilles.

### Denis Hurley (1915- )

### Courageous and Consistent Witness for Social Justice

*by Paddy Kearney*

***Editor's Note:*** *During the annual meeting of the U.S. Catholic Mission Association, October 25-27, 1996, in Denver, Colorado, the South African missiologist Albert Nolan O.P. was one of the three featured speakers. I asked him for the best expert on Archbishop Denis Hurley, presuming he would name an Oblate. Instead he recommended without any hesitation Paddy Kearney.*

*Mr. Kearney quickly agreed to write the contribution on Archbishop Hurley as the persistent prophet of social justice. Mr. Kearney, a native South African, was born at Pietermaritzburg in 1942, and was a member of the Marist Brothers' Congregation from 1960-69. He then did further studies in education at the University of Natal in Pietermaritzburg, earning a BA and a University Education Diploma from that university, a Bachelor of Education from the U. of Witwatersrand and Masters in*

*Education from the University of Toledo, Ohio. During 1991/92 he spent an academic year at Harvard University, studying theology and conflict resolution.*

*Since 1976 he has been employed by Diakonia, an organization founded by Archbishop Hurley in that year, and has served as Director for the amalgamated organization known as Diakonia Council of Churches since 1994.*

*My gratitude to Father Nolan for recommending Mr. Kearney, and to Mr. Kearney for contributing the following chapter.*

When the Oblate General Chapter of 1986 had an audience with Pope John Paul II, he put before them the lives of two Oblates who could be regarded as examples to the whole congregation. The one he described as an example "from the past". This was Bishop Vital Grandin, an early Oblate missionary Bishop among the Eskimoes in the far north of Canada whose cause for canonization has been introduced. The other, an example "from the present", was Archbishop Denis Hurley, whom the Pope described as "the courageous President of South Africa's episcopal conference".

This chapter will detail the remarkable consistency of Archbishop Hurley's courageous concern and action for justice over more than 50 years.

We begin in 1942 with Denis Hurley as a 26 year old curate at Durban's Emmanuel Cathedral, stressing from the pulpit this country's vast inequalities:

*On one side we have enormous wealth and financial power, fabulous fortunes and unbelievable luxury; and on the other, the depths of poverty and insecurity, hard work without adequate remuneration, impossible conditions in the home and miserable upbringing for children.*[1]

[1]Sermon for the 14th Sunday after Pentecost, entitled "The social problem of South Africa", Archives of the Archdiocese of Durban.

Father Denis Hurley had only recently returned from long years of priestly study at the Angelicum (now St. Thomas Aquinas University) and the Gregorian University in Rome, during which time he had been deeply impressed by the social teaching of the Church which set out the social, political and economic implications of the gospel for the world today. In his sermon, he went on to say that Catholics in South Africa had done little to change the situation of inequality that confronted them.

*We have met together and discussed it and deplored with great eloquence and feeling, but we have done very little about it. Others have seen too, but they have been wiser than us, they have been quicker to act; and when they have acted, we have sat back to criticise. (They move) from the realm of principle to the realm of application, whereas we appear not to.*[2]

The sermon ended with a call to professionals, students, teachers, members of the business community, every Catholic with "enthusiasm…to get things done", to meet in committees drawn from different racial groups to understand each other better and to try to solve each other's problems. All were invited to join forces to find solutions.

And so the dominant themes of a lifetime's work for justice were clearly set out: eloquent and articulate description of social conditions clamouring for Christian action; enthusiastic challenge to the Church to bring the transforming power of the gospel into the social situation. This is a call that Denis Hurley has tirelessly repeated on countless occasions. Few have taken Timothy's words more seriously: "Preach the Gospel in season and out of season: convince, entreat, rebuke with perfect patience" (2 Tim. 4:2). And the Archbishop's example of practical involvement and identification has been there to show the way…

Two years after this landmark sermon, Father Denis Hurley was appointed the first Superior of St. Joseph's Oblate Scholasticate, at Cleland outside Pietermaritzburg. He had been in that position for just three years when, at the end of 1946, he was appointed Vicar Apostolic of Natal, the youngest bishop in the world. He went on to become the world's youngest Archbishop at the age of 35. A year later, in 1952, he was elected the first President of the Southern African Catholic Bishops' Conference. Of this remarkably swift rise to high office, Denis Hurley says with characteristic humility "I happened to find myself in a lift that was going up!"

A massive challenge faced this young and dynamic leader. The National Party which was to govern South Africa for decades, right until 1994, had come to power in 1948, just after Denis

[2] Ibid.

Hurley had been ordained bishop. The party took office with a mandate from the exclusively White electorate to control the Black population through a programme of legislated segregation known as apartheid. The new Archbishop had to deal with the political and social problems caused by the Nationalist Party's racial policies: as the party entrenched apartheid ever more deeply, the bishops, with Archbishop Hurley as their president, had to find how best to respond.

The Bantu Education Act, one of the cornerstones of legislated apartheid, was introduced in 1953. Government subsidies were withdrawn from church schools so that all Black schooling could be more effectively controlled by the central government. Archbishop Hurley, using the energy and enthusiasm hinted at in the 1942 sermon, quoted above, led the bishops in a national fundraising campaign to keep their schools rather than hand them over to the State.

The 'Bishops' Campaign', as it was popularly known, involved about 8,000 volunteers from all over South Africa. With assistance from a Canadian fundraising expert it was a spectacular success: while the target was £400,000.00, so great was the response that £750,000.00 was raised (corresponding in purchasing power to nearly £22½ million in 1996), and thus the 600 Catholic schools for Africans were able to keep going for a number of years. Other Christian denominations feared they would compromise themselves by continuing their involvement in schools whose curriculum, they thought, would increasingly be influenced by the apartheid ideology. These denominations chose to hand over their schools to the government, as a form of protest.

In retrospect, the Bishops' Campaign can be seen as a significant act of defiance of the Nationalist Government and its Bantu Education Act, though the motivation at the time was not political. The Catholic Church regarded the schools as its principal instrument for evangelisation. This was why it was determined to keep them, rather than out of a concern about state control of the curriculum, the issue which most troubled the Anglican church. The Bishops' Campaign also showed Archbishop Hurley's ability to inspire and lead the church in a direction faithful to the gospel and fundamentally at odds with the Nationalist Government's plans. This was all the more significant given the caution and conservatism that characterised the newly-established Bishops' Conference in its first few years.

Five years later, the church's conflict with the government had sharpened. Draft legislation tabled in 1957 included the so-called 'Church-Clause' which could have been used to outlaw any form of racially mixed worship. The Archbishop said this new proposal demonstrated that apartheid was "essentially evil and anti-Christian", and instructed his clergy to continue allowing people of different races to worship together "regardless of the consequences". So strong was the opposition to the legislation from church leaders, clergy and laity all over South Africa, that the government had to abandon the clause - an indication of the effect of sustained opposition from the church.

1957 also saw the publication of a pastoral letter drafted by Archbishop Hurley and published by the Bishops' Conference, in which apartheid was described as "intrinsically evil", many years before the World Alliance of Reformed Churches declared apartheid a "heresy".

Another cornerstone of apartheid legislation was the notorious Group Areas Act, which gave the government power to impose residential segregation in urban areas. By the late 1950s hundreds of thousands of people were being uprooted in terms of this Act. Archbishop Hurley, by this time a keen member of the South African Institute of Race Relations, was much influenced by their research into the social effects of such legislation. In 1959 he issued a stirring denunciation of the Group Areas removals from the multi-racial Durban settlement of Cato Manor to make way for White suburbs, describing these

removals as "an enormous act of piracy".[3]

To intimidate opponents of apartheid, the government introduced the Sabotage Bill, which allowed for 60-day detention without trial. "For God's sake have a regard for justice", was the Archbishop's challenge to the authorities in a speech which drew prolonged applause from a Durban City Hall packed with protestors against the proposed legislation. This was language and action never before seen from a Catholic leader in South Africa.

The Sabotage Bill became law however and the apartheid legislative juggernaut rolled on.

Resistance was building up, particularly in the African community, against these repressive measures introduced by the White minority Nationalist Government.

Under the leadership of the African National Congress (ANC) and the Pan Africanist Congress (PAC), opposition to carrying identity documents known as "passes" came to a climax in March 1961 when more than 60 people were gunned down at a protest meeting outside the Sharpeville police station, in what was then called the Transvaal. The "Sharpeville Massacre", as it came to be known, was a significant turning point in the history of South Africa, leading on the one hand to a massive crackdown on opposition groups and on the other to the ANC and PAC abandoning non-violence as a strategy.

One month after the Sharpeville massacre, a 'Natal Convention' brought together an impressive array of personalities from the Natal province strongly opposed to apartheid and deeply concerned about the future of South Africa in the light of this new turn of events. The Archbishop, who chaired the closing session of the Convention, called for a national campaign involving Christians, Jews and others. The aim was to set before While South Africans "the exciting challenge of breaking the racial fear barrier through the inspiration of a clear grasp of their religious convictions". The campaign was to be dramatised by large gatherings and rallies which would bring together people of various denominations and racial groups. It was also to involve a "concentrated effort over a particular period to make the best use of pulpit, religious press, religious guild and study group meetings to put the practical implications of religious principle squarely before people in relation to South Africa's social and racial problems".[4]

Sadly, nothing seems to have come of this suggestion, possibly because, by the Archbishop's own admission, there had been no prior consultation about the idea; in part because there was no organization able to take up the call; perhaps too because there was at the time not much enthusiasm for ecumenical or interfaith collaboration. The Archbishop was himself, at the time, caught up with preparations for the Second Vatican Council, having been appointed to serve on its Central Preparatory Commission and therefore his attentions were directed to Rome rather than towards setting up a vehicle for Christian or interfaith collaboration in the struggle against apartheid.

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[3]Daily News, 11.2.59.

[4]Sunday Times, 23.4.61.

Archbishop Hurley regards the Council as one of the highlights of his life. He was to play a key role in rescuing the Council's agenda from stifling control by the Curia, and made a number of significant interventions in the plenary sessions. While he was helping to shape the Council, it was also making a powerful impact on him, giving new impetus to his views on social justice. In Rome, during the historic sessions of the Council between 1962 and 1965, he was to meet many bishops who were also bravely struggling against inhuman social conditions in their home countries. From this time on he could speak and act with ever greater boldness, aware that he was part of a global church struggle for justice and had allies and friends in many countries. Moreover the official position of the church, at the highest level, was totally in line with his own teaching and action.

In an address to the South Africa Institute of Race Relations in 1964, entitled 'Apartheid: A Crisis of Christian Conscience', the Archbishop returned to his earlier idea of a national campaign to end apartheid when he called for a 'crusade of love'. Reproaching Christians for leaving the field of social reform wide open to Communists (the theme of the 1942 sermon quoted earlier), he spoke eloquently of the need for a 'crusading zeal' if Christians were to make any impact:

*Let us make no mistake about it - only crusaders succeed in the field of social reforms. It takes drive and dynamism to alter a social pattern. If Christianity wants to have any say in the alteration of South Africa's social pattern, its representatives will have to become crusaders, crusaders fully possessed of that which is characteristic of crusaders - a flame of conviction, a fire of zeal.*[5]

The 'flame of conviction' and 'fire of zeal' characterised the Archbishop's involvement in another issue involving the forced removal of people in 1968 by South Africa's Nationalist Party Government. African people were being forcefully removed from the village of Meran to a barren area known as Limehill. The grand apartheid design was to create homelands where African people would have some political control. These homelands would also be used as a labour pool for the cities, but in the cities they would be migrant workers without any political rights at all.

The Archbishop had opposed and denounced the Limehill removal before it took place, was present on the day of the removal to show solidarity, and afterwards spent much time there listening to the problems of the resettled community and expressing the church's care and concern for them. The tough statements he directed at the cabinet minister responsible for the resettlement revealed how he had been moved by this first-hand encounter with the intense pain and suffering caused by the ideology of apartheid. "I say to Minister Botha: 'Would you ask Whites to pull down their homes and go where there were no houses, no schools and no medical facilities? Before God, how can you bear the responsibility?"[6]

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[5]Hurley, D.E., "Apartheid: A Crisis of Christian Conscience", Johannesburg, SAIRR, 1964.

[6]Sunday Tribune, 28.1.68.

One of the clearest proofs of the cruelty of forced removals, was the number of children who died at Limehill within a short period after their arrival in this new and barren environment. When the evidence was dismissed by the government, Archbishop Hurley went personally to count every child's grave in Limehill and carefully noted the names and ages. He released the full list to the media, much to the embarrassment and anger of the government.

With the strong backing of the Second Vatican Council, especially its decree on the Church in the Modern World, the Archbishop, who had long been known as the moving spirit behind the South African bishops' pastoral letters condemning apartheid, was now moving in an increasingly activist direction. He felt called to associate himself ever more closely with those suffering the effects of apartheid legislation and to identify himself with those protesting against a policy which he saw as completely at odds with Christian teaching.

In 1972 a small band of clergy hiked from Grahamstown in the Eastern Cape to Cape Town, a distance of 1,057 kilometres. They were protesting against the evils of migrant labour which made it illegal for rural workers to bring their families to town with them, and which was described even by the conservative pro-Government Dutch Reformed Church as "a cancer eating away at family life". The Archbishop joined the hikers as they approached Cape Town. He walked with them for the last few kilometres to a final demonstration where he was a key speaker calling for the abolition of the migrant labour system.

In subsequent years he has also frequently taken part in poster demonstrations, standing as a silent witness against injustice, sometimes with a group, sometimes alone. As a fellow protestor, the noted sociologist Prof. Fatima Meer, has said:

*Where others looked over their shoulders and to their right and to their left, to ensure that the company they kept was right in the protests they undertook, Denis Hurley's only concern at all times, was that the cause was right. Status never deterred him from his activism. Status was to be used in the cause of justice, no matter how insignificant by social reckoning the victim or the fellow protestor.*[7]

1974 saw the first public opposition to conscription into apartheid's defence force. At the national conference of the South African Council of Churches (SACC) a resolution was passed encouraging young white men to consider the option of conscientious objection. Outraged, the government changed the law so that they could impose severe penalties on anyone calling for, or even encouraging, conscientious objection. Despite this effort to silence all discussion of conscientious objection, Archbishop Hurley indicated his full support for the SACC's resolution, saying it was simply a matter of conscience: in this as in all other questions, conscripts would have to be bound by their conscience.

During this time the Archbishop was keenly aware of the need for an effective ecumenical instrument to promote justice and social change in the city of Durban, the cathedral city of his Archdiocese. In 1976, after a two-year period of consultation, he founded the ecumenical agency Diakonia, to promote joint action for social justice through Durban churches. Perhaps he had learnt from the failure of earlier calls for campaigns against apartheid that little could be achieved without

[7] Meer, F., in "Memories of 50 years: from Segregation, through Apartheid, to Liberation and Democracy", Diakonia Council of Churches, Durban, 1997, p. 33.

structures and full-time staff?

His support and enthusiasm were also helpful in the establishment in 1979 of the Pietermaritzburg Agency for Christian Social Awareness (Pacsa) - a similar ecumenical organisation based in Pietermaritzburg, the second largest city of Natal province, 80 kilometres inland from Durban. Both organisations, the former now amalgamated with the local council of churches to form the Diakonia Council of Churches, continue to play a significant role in the two main urban centres of the Archdiocese.

As Chairperson of the Southern African Catholic Bishops' Conference's Commission for Christian Education and Worship, the Archbishop was influential in opening Catholic schools to children of all races, after making calls for school integration from as early as the 50s. These calls had been taken up by sisters working in a number of the schools who, in 1976, simply began to admit Black students, saying they could in conscience no longer work in segregated schools. They left the bishops to work out the legal complications with a government once again both embarrassed and enraged by church defiance. Archbishop Hurley was also mainly responsible for ending the racial segregation of Catholic seminaries in South Africa. As well as calling on the government to end the racial segregation, he was determined to tackle apartheid in the church's own institutions.

The Soweto uprising of June 16, 1976 was another major turning point in South African history. On that day large numbers of young people were shot as they marched in protest against the government's imposition of Afrikaans as the medium of instruction in Black schools. Just a few weeks later, the Archbishop was the keynote speaker at the South African Council of Churches' National Conference. He used the opportunity to call on the churches to undertake a "great mobilisation for peace". What he had in mind was "the total mobilisation of white opinion in the cause of peace...to prepare Whites psychologically for majority rule and for Blacks to prepare themselves both technically and psychologically for it".[8]

Out of this call came the 'Human Awareness Programme', established in 1977. It continued for nearly 20 years to do important work in helping organisations committed to change become more effective through workshops, consultations and resources directed chiefly at organisational development. Some dimensions of what the Archbishop was calling for in relation to the White community were to become the initial focus of the Institute for Democracy in South Africa (Idasa) established by former opposition members of parliament, Frederick van Zyl Slabbert and Alex Boraine, with Archbishop Hurley as one of the directors.

Idasa played a significant role in helping the negotiations process to get under way in South Africa by bravely bringing together Afrikaner politicians and academics with the African National Congress leadership in exile. Such contacts with banned organisations were unheard of at the time and were in fact illegal. They built up the pressure for the unbanning of the ANC and PAC by President F W de Klerk (1990), the release of Nelson Mandela (1992), and the multi-party negotiations which paved the way for multi-party elections in 1994 and the passing of a new constitution in 1996.

But we must retrace our steps a little, to 1982, when during his second term as President of

[8]Hurley, D.E., "Can the Churches do anything for Peace?", SACC, 1976.

the SACBC, Archbishop Hurley visited Namibia with a delegation of South African bishops. The party met many groups in all parts of the country to discuss how they saw the situation and what their hopes were for the future. In a hard-hitting report on their visit, the bishops detailed allegations of intimidation and gross human rights violations by the South African Defence Force (SADF) and the special police unit known as Koevoet. It was the publication of these allegations in a media conference which led to Archbishop Hurley being charged and brought to court under South African law (cf. pg. 14). The bishops noted that the SADF was regarded as an army of occupation and claimed that the South West African People's Organisation (Swapo) enjoyed massive support and would easily win any free and fair election.

One of the most successful church campaigns in which the Archbishop was involved was the 1984 joint SACBC-SACC campaign against the government's policy of forcefully resettling people to areas designated for their particular race group. A report which contained a powerful condemnation of the policy was jointly produced by the two bodies and received wide media coverage locally and overseas. An ecumenical delegation travelled extensively in Europe to present this report to governments and to the Pope. In the face of enormous national and international pressure - to which this campaign contributed strongly - the government was ultimately compelled to abandon the policy of forced removals. The Archbishop is keenly aware that the media and other public platforms can be effective "pulpits" from which to make known the church's viewpoint on issues of justice. A highly articulate speaker, he has often been sought out by the media for his forthright comments.

In 1983, much influenced by the impact of the Medellin (1968) and Puebla (1979) assemblies of Latin American Bishops, Archbishop Hurley called for a great national assembly of Christian groups working for justice in South Africa. By 1985 this idea developed into a programme known as "Christians for Justice and Peace", aimed at building up a network of groups to prepare for a conference which in turn would give further impetus to the network.

The idea enjoyed considerable support in various parts of South Africa. Regrettably it was opposed by some who claimed it was too much of a White initiative. However, Rev. Frank Chikane, former General Secretary of the SACC, says that he regarded the "Standing for the Truth" campaign established by a convocation of church leaders in May 1988 as strongly influenced by the Archbishop's earlier call. "Standing for the Truth" brought the churches into direct public defiance against the government, in a long overdue move beyond statements to active non-violence.

The Archbishop has readily given evidence on behalf of those on trial for their opposition to apartheid, and used these opportunities to proclaim the gospel message.

Thus in 1982 he took to the witness box to plead on behalf of conscientious objector Charles Yeats, one of the first to be jailed for refusing to do military service. Yeats had decided, on the basis of his Christian belief, that he could not serve in the army, and the Archbishop was asked by the court whether it would be correct to say that "the apartheid policy is indefensible". The Archbishop replied, "In the light of how apartheid has worked in the last 30 thirty years, yes".[9]

In 1983 he appeared in the Pietermaritzburg Supreme Court to make a plea in mitigation

[9]Diakonia News, June 1981.

of sentence for three men convicted of treason - a capital offence at that time. In trying to help the court understand why the defendants had taken to violence, he spoke of the feelings of deep resentment in the hearts of many Black people - anger at being deprived of human rights in their own country. He also stressed that the death sentence would turn the condemned into political martyrs. The court took note of the plea and the three escaped the death penalty, being given lengthy prison sentences instead.

In what has come to be known in legal text books as the "Hurley case" (1985), he successfully applied to the Natal Supreme Court for the release of a detainee - the author of this chapter - held under Section 29 of the Internal Security Act - a clause which enabled the security police to detain government opponents in solitary confinement, indefinitely. This was the first such release in South African legal history - and a judgement subsequently upheld by the Appellate Division. It set a precedent for the release of other detainees held under this section.

When Phillip Wilkinson, another conscientious objector, was tried in 1987, the Archbishop said that he 'entirely condoned' Wilkinson's defiance of the government's conscription laws, as there was a clash between the government and the church on the issue.

*In his statement Phillip has managed to link his attitude of acceptance of all human beings as being equal to his religious beliefs...which I find amazing in a person of his youth and also very edifying*[10].

Because of his great admiration for conscientious objectors, it was appropriate that in 1988, when 24 young Durban men publicly defied the law by declaring their objection to military service, they chose Archbishop Hurley's office as the venue for a media conference to announce their stand. The Archbishop congratulated them warmly:

*I would like to express from the fullness of my heart my congratulations, my full moral support for them, and the intention to do all I can to further their cause...*[11]

[10]SACBC Justice and Peace Commission, "Conscientious Objector Phillip Wilkinson: Further evidence from the trial".

[11]Ibid.

Workers have also enjoyed the powerful support of Archbishop Hurley. Two examples stand out: his participation in 1980 in an ecumenical delegation which sought to end the deadlock between the Frame Textile Group and 6,000 of their striking workers, and a similar plea made in 1985 on behalf of 900 workers from the Sarmcol rubber plant outside Pietermaritzburg. The Archbishop has consistently backed the latter workers since their dismissal, supporting the donation of church land to mount a farming project out of which to provide an income for the workers and their families. Following a plenary session of the SACBC in 1982, when the bishops were addressed by trade unionists and labour experts, the Archbishop indicated clearly that the church felt obliged to give vigorous support to the unions, because their cause was just: "*We want to throw the moral weight of the church behind their struggle*".[12]

These and many other actions of witness and identification with the struggle against apartheid and other forms of injustice, have not been without cost. There has been much criticism, especially from those who accuse the Archbishop of being a political priest, and from conservative clergy hesitant to involve themselves or their parishioners in action for justice. Archbishop Hurley has frequently featured in right-wing propaganda leaflets. In 1984, Mr. Brian Edwards, a member of the Natal Provincial Council, described him in the Council as an "ecclesiastical Che Guevara". Mr. Jimmy Kruger, while Minister of Justice, seriously considered banning him but was dissuaded by his cabinet colleagues. Former President P W Botha once gave the Archbishop a public dressing-down in the presence of other church leaders. In the mid-60s the Archbishop's house was petrol-bombed, and in 1984 he was charged for remarks made at a media conference, after the SACBC delegation's visit to Namibia, concerning allegations about atrocities carried out by the "Koevoet" police unit - though the charges were withdrawn three days before his court appearance, the first time in 30 years that an archbishop had been in the dock anywhere in the world.

The new South African government established a Truth and Reconciliation Commission to deal with the gross human rights violations of the last 30 years of apartheid rule. Through the investigations of this Commission during 1996 and 1997 it has come to light that Archbishop Hurley, along with Anglican Archbishop Desmond Tutu, was among the five church leaders whom the security police regarded as the state's most wanted political opponents. Because these two Archbishops couldn't be arrested or banned, they recommended to the State Security Council that they should be harassed in various ways such as through smear campaigns.

The Archbishop has typically shrugged off such attacks, criticism and state harassment with a calm and philosophical air. Underlying this is a generosity of spirit towards opponents, nicely exemplified by a story he tells of a visit by security police: they came to inform him he was being charged and were treated to a discussion on the current state of South African rugby!

Sometimes he has also been criticised by progressive groups. Thus, for example, some were surprised and disappointed that he declined to be a signatory of two significant statements of liberation theology published in South Africa, the *Kairos Document* (1985) and *The Road to Damascus* (1989). The Archbishop, never one to simply follow the current fashion, did not feel he could identify himself with all aspects of these documents, particularly as he had been left with the impression that in the final rush towards publication, the penultimate text of the Kairos Document clearly promoted violence.

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[12]The Star, 5.2.82.

Though the final version was altered in response to this criticism it was too late for him to add his endorsement.

More controversial was his criticism of the presence of South African Communist Party flags in the Freedom March held in Durban on 22 September 1989. The Archbishop was among a number of church leaders who led that march but strongly objected to the presence of the Communist flag, which was frequently seen immediately behind him. For Archbishop Hurley, the "red" flag

represented a great deal of oppression in many countries around the world, and he did not want to be associated with it. Some local political activists found this difficult to accept and challenged the Archbishop afterwards.

Archbishop Hurley has nevertheless consistently displayed a patient attitude towards those with a different view of the South African situation. This patience is based on his awareness of how powerful social attitudes are:

*...social attitudes are the steel structure of human society. They give society shape, cohesion and endurance. They are the bones and sinews of a society's culture. They reproduce themselves in the children born into it and brought up in it, socialised and inculturated into it. They provide the community context within which people see, perceive, understand, relate and reject, work and relax, love and hate. The community instinct is probably the strongest one in human nature. People can be induced to do practically anything for their community, especially their ethnic community. An ethnic community, and particularly one with a religious dimension, is a very tough proposition indeed, as witnessed in the dominant group in Northern Ireland and Iran and, to a certain extent, the Afrikaner nation. Here you have a complex of social attitudes held together by two of mankind's deepest and most powerful bonds. It is not easy for the individual to step out of that tangle of steel wires and look at his society through other eyes.*[13]

It is impossible to do justice to Archbishop Hurley's lifetime of action for justice in a brief article such as this, and in these pages reference has been made to only a few aspects and examples. Which of these many and varied contributions to the struggle for justice had made the most lasting impact?

Some would regard the cumulative impact of his many years of opposition to apartheid as of most importance. During the long and dark years of apartheid repression, there could be no doubt in the minds of South Africans that Archbishop Hurley was totally opposed to the system and determined to see it brought to an end. The famous South African author, Alan Paton, described him as a "guardian of the light" for his role of "warnings and guiding" about the evils of apartheid. Others would refer to the Pastoral Plan, developed by the bishops under his leadership and launched throughout South Africa on Pentecost Sunday 1989. It is the most comprehensive and promising of the campaigns the Archbishop has inspired and led over nearly 60 years as a priest and more than 50 years as bishop. Its full implementation would undoubtedly make a significant impact on injustice and inequality in this country.

The Pastoral Plan grew out of the Archbishop's painful awareness that the church, for half a century or so:

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[13]Hurley, D.E., "The Role of the Churches and the Responsibility of the Faithful in South Africa", Louvain, Belgium, p.5.

*"...had its declarations and denunciations, its prophets and confessors, clergy, religious and laity; imprisoned, detained and deported. But we have had little success in translating proclamations of principles and sporadic acts of Christian witness into a sustained process of evangelisation profoundly affecting the social body of the church, either in its Black or White membership. From time to time, from place to place, religious attention has been given to South Africa's agonising problem, but never in a measure calculated to involve significant numbers of people. There has been no organised church effort only a 'take it or leave it' approach".*[14]

The Pastoral Plan is intended to be such a "sustained process of evangelisation profoundly affecting the social body of the church". With its theme 'Community Serving Humanity' it is intended to have what the Archbishop calls:

*...four dimensions of totality. It must involve the whole message of Jesus. It must involve the whole church, laity as well as clergy and religious. It must reach out to the whole of the human family. It must be concerned with the whole of humanity: the person, the family, society, and in regard to society, with culture, politics and economics.*[15]

Central to the Pastoral Plan is the promotion of small groups which meet regularly for bible sharing, prayer, reflection and concern with local issues, thus bringing together faith and life.

The Pastoral Plan includes dimensions that the young Father Denis Hurley, curate at Emmanuel Cathedral, was calling for in his 1942 sermon quoted at the beginning of this chapter - but the Pastoral Plan is much more all-embracing. The Archbishop, 47 years later, was once again urging that every Catholic "with enthusiasm to get things done" respond to the challenges of the South African situation. His own enthusiasm was clear from a pastoral letter jointly written with Auxiliary Bishop Dominic Khumalo O.M.I. in May 1989 on the eve of the Pastoral Plan launch:

*We write this letter to invite you to share the joy, hope and excitement that fill our hearts. One of us, the Archbishop, has been a priest for nearly 50 years and a bishop for 42. Caution and calm should be associated with his years and experience, but he can honestly say that he is as excited now as he was on the eve of his priestly ordination in July 1939.*[16]

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[14]Hurley, D.E., "Graduation Address at the University of Cape Town", 1988 p. 2.

[15]Ibid, p. 4.

[16]Hurley, D.E. and Khumalo, D.J., "A Pastoral Letter from the Archbishop and Bishop Dominic Khumalo for Pentecost Sunday, 14 May 1989", News Bulletin of the Catholic Archdiocese of Durban. No. 245, May 1989, p. 40.

On October 4, 1992 Archbishop Hurley, by this time the world's longest-serving Catholic Bishop, was succeeded by Wilfrid Napier OFM as Archbishop of Durban. Since his retirement, Denis Hurley, who now has the title "Archbishop-Emeritus", has been stationed at Emmanuel Cathedral, the first time in nearly 60 years of priesthood that he has held the office of parish priest! The energy that used to go into running the Archdiocese of Durban is now focused on running a large inner-city parish in one of the poorest areas of Durban, where many people live on pavements - displacees of the political violence that has plagued KwaZulu-Natal for the last 15 years and refugees from rural poverty.

The Archbishop vigorously promotes the Pastoral Plan in this parish, through small Christian communities which meet regularly to discuss issues of faith and life. He is renewing the liturgy with communion under both kinds at all masses, a monthly mass in both Zulu and English to bind the parish into a close community, and the introduction of girl servers - to mention just a few examples. A "Family and Society" group has been established to focus on social issues - one of its first projects being to organise events, where, in the context of a healing liturgy, people of all race groups tell stories of trauma caused by apartheid and political violence.

In his retirement, the Archbishop spends a day a week writing his memoirs, but is much more engaged with the present and the future. As Chancellor of the University of Natal, he presides over numerous graduation ceremonies and takes a keen interest in various aspects of campus life. He heads the Archdiocesan AIDS Programme, one of the strongest church programmes on AIDS in South Africa. He continues to serve on the Justice and Peace Department of the Bishops' Conference.

On March 19, 1997 Archbishop Hurley celebrated the golden jubilee of his episcopal ordination, a rare distinction. Speaking at a special breakfast held to mark the occasion, Professor Fatima Meer paid this tribute:

*Born in South Africa, rooted in an Irish Catholic tradition, he has been a continuous presence in our midst throughout 50 years. Guiding us through all our travels, standing with us in our afflictions and pointing the way to better things to come as they have today. He has ministered to all South Africans and particularly to those who have been overlooked by society or excluded from it, those without rights and resources, invariably the victims of apartheid. We gather today to celebrate the meaning of Denis Hurley's ministry, a meaning established and centralised in God and through God, realising a universalism, an activism that embraces all humanity and all life and removes all barriers between the temporal and spiritual, the Catholic and non-Catholic, the Christian and non-Christian. His strength is the church, and he is the strength of the church. Without his courage and his leadership...the church may have remained hostage to apartheid. The church may never have stood up against apartheid. We thank him for his courage.*[17]

Denis Hurley's "retirement" began as South Africa entered a time of transition from the long oppressive years of apartheid, to the miraculous birth of a new and democratic society.

He welcomed this new South Africa with joy: indeed he has described the presidential inauguration of Nelson Mandela as one of the great highlights of his own life - along with the Second Vatican Council. The Archbishop-Emeritus was present as a special guest, in the amphitheatre of the Union Buildings to witness the most famous prisoner in the world taking

[17]Meer, F., Ibid, p. 31, 32.

the oath of office.

He has expressed particular enthusiasm for the new government's "Reconstruction and Development Programme" popularly known as "the RDP".

*It was a stoke of genius for the South African government inspired by COSATU*[18] *to follow up the liberation and the election and the installation of the president with the publication of a vision for the country, the vision of Reconstruction and Development. When I read the Policy Framework published by the ANC in 1994 my interest and enthusiasm grew with every page. I thought it a superb document with which to launch the new state coming into existence after the long dark years. It was a vision of greatness to be achieved for the people, by the people.*[19]

The Archbishop was struck by how much the RDP was in harmony with Catholic social teaching.[20]

And yet there has been a sober realism in his assessment of the massive challenge still facing this country.

The RDP, though not officially abandoned by the government, has been effectively replaced by a new macro-economic policy known as GEAR - "Growth, Employment and Redistribution". A programme much influenced by economic forces such as globalization, and international institutions like the World Bank and International Monetary Fund. "We now seem to be jumping on the same capitalist bandwagon as everyone else", was his less than enthusiastic response.[21]

Apartheid now conquered - a second great challenge confronts the churches - the establishment of economic justice. Surrounded as he is in this Cathedral parish by a sea of poverty, the 82 year old Archbishop is enthusiastic to face up to this challenge:

*It could so easily happen that millions of our people could find themselves excluded, through poverty, from the fruits of victory over apartheid and the establishment of democracy. To avoid this unhappy future, may God give us the guidance and grace to strive together ecumenically and beyond the ecumenical boundaries, to strive together on an interfaith basis, for the achievement of greater prosperity, greater human rights and a better human life for all those now so sadly deprived.*[22]

**Denis Hurley - A Brief Curriculum Vitae**

9 November 1915 Born of Irish parents in Cape Town, South Africa

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[18]Congress of South African Trade Unions.

[19]Hurley, D.E., "The Role of Religion in Reconstruction and Development", unpublished paper delivered at a Catholic Consultation on Reconstruction and Development, July 18-21, 1995, p. 1.

[20]Nolan, A., "Passing on the justice mantle", Challenge, October-November 1994, p. 4.

[21]Idem.

[22]Hurley, D.E., "Memories of 50 years", p. 30.

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| 1931 | Matriculated from St. Charles' College (Marist Brothers), Pietermaritzburg |
| 1932 | Novitiate of Oblates of Mary Immaculate, Ireland |
| 1933 | Began studies in Rome |
| 1936 | Obtained Licentiate in Philosophy at the Angelicum (now St. Thomas Aquinas University), Rome |
| 9 July 1939 | Ordained priest in Rome |
| 1940 | Obtained Licentiate of Theology at the Gregorian University, Rome |
| 1940-1943 | Curate at Emmanuel Cathedral, Durban |
| 1944-1946 | Superior of St. Joseph's Scholasticate, Cleland, Pietermaritzburg |
| 12 December 1946 | Named Vicar Apostolic of Natal with rank of Bishop |
| 19 March 1947 | Ordained Bishop, the youngest in the world at the time |
| 11 January 1951 | Appointed Archbishop, the youngest in the world at the time |
| 1952-1961 | President of the Southern African Catholic Bishops' Conference |
| 1961 | Member of the Central Preparatory Commission of the Second Vatican Council |
| 1962-1965 | Attended Vatican Council and served as member of the Commission for Priestly Formation and Christian Education |
| 1964 | Appointed member of the International Commission on English in the Liturgy |
| 1965-1966 | President of the South African Institute of Race Relations |
| 1965-1968 | Member of the Liturgical Consilium, a Vatican body dealing with public worship |
| 1967 | Attended Synod of Bishops in Rome |
| 1968 | Convened first Synod of the Archdiocese of Durban |
| 1969-1974 | Member of the Sacred Congregation for Divine Worship |
| 1970 | Honorary Doctor of Laws, Notre Dame University, Indiana |
| 1972 | Civic Honours, City of Durban |
| 1974 | Attended Synod of Bishops in Rome; elected member of Consilium (organising committee) |
| 1975 | Elected chairperson of the International Commission on English in the Liturgy |
| 1975 | Chevalier of the Legion of Honour (France) |
| 1976 | Founded Diakonia, Durban ecumenical agency for social concern and action |
| 1977 | Founded the Human Awareness Programme |
| 1977 | Attended Synod of Bishops in Rome; elected member of Consilium |
| 1978 | Honorary Doctor of Literature, University of Natal |
| 1981-1987 | President of the Southern African Catholic Bishops' Conference |

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|---|---|
| 1982 | Honorary Doctor of Humane Letters, Catholic University of America, Washington |
| 9 October 1984 | Charged with an offence under South African law for making "false statements" concerning atrocities by "Koevoet" a para-military police unit in Namibia |
| 18 February 1985 | Acquitted when the prosecutor announced the State would not proceed with the trial, as the case was based on "rumour and hearsay evidence" |
| 1985 | Brought Supreme Court application which made legal history when it led to first court ordered release of detainees held under Section 29 of Internal Security Act |
| 1986 | Honorary member of Black Sash, a women's anti-apartheid organisation |
| 1986 | Honorary Doctor of Laws, De Paul University, Chicago |
| 1986 | Honorary Doctor of Sacred Theology, Santa Clara University, California |
| 1987 | Honorary Doctor of Humane Letters, Georgetown University, Washington |
| 1988 | Honorary Doctor of Social Sciences, University of Cape Town |
| 1988 | Honorary Doctorate, University of Leuven, Belgium |
| 30 July 1989 | Golden Jubilee of priestly ordination |
| 23 June 1992 | Resignation officially accepted on the appointment of Wilfrid Napier OFM as his successor. |
| | Appointed Administrator of the Archdiocese until the installation of Wilfrid Napier as Archbishop of Durban on 4 October 1992. |
| 1992 | Appointed Parish Priest, Emmanuel Cathedral |
| 1992 | Freedom of the City of Durban |
| 1993 | Chancellor of Natal University |
| 1993 | Honorary Doctorate, Catholic Theological Union, Chicago |
| 1996 | Honorary Doctorate, St. Paul's University, Ottawa |
| 19 March 1997 | Golden Jubilee of episcopal ordination |
| 1997 | Order of Merit of the Italian Republic (Onorificenza de Grande Ufficiale) |

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**MAY 2011, DEC. 2015 UPDATES**

**Archbishop Hurley died suddenly at age 88 on February 13, 2004, in Durban. In 2009 Mr. Kearney authored a comprehensive and very readable biography Guardian of the Light: Denis Hurley Renewing the Church, Opposing Apartheid (NY: Continuum Press). The Archdiocese of Durban has established the Denis Hurley Centre: see www.denishurleycentre.org**

## Michael Rodrigo (1927-1987)

### Martyr in Living the Interreligious Dialogue

*by Philip Singarayar*

***Editor's Note:*** *Philip Singarayar O.M.I. (1938- ) is a Sri Lankan Tamil. He was born in Talawakelle Kandy District and received his early education in Kandy, Jaffna and Colombo. Priestly studies were at the National Seminary, Kandy. He was associate and pastor in the South Colombo Diocese Bilingual Parishes. He has served on the formation team in Kandy, Bangalore (India) and Washington, D.C., and as associate in the Bronx and Miami. He is now part of the formation team at The Oblate House of Theology, Chicago, IL. My thanks to Fr. Singarayar for this contribution, especially for insisting that Michael Rodrigo lived what he believed.*

On the eve of November 10, 1987, Fr. Michael Rodrigo had come to the last part of the Eucharist when he heard a noise behind him. He turned, received the bullet of an assassin in his face, and his blood flowed into the chalice on the altar.

Michael Rodrigo was born on June 30, 1927 in Sri Lanka. His father came from a Buddhist family. He did his early studies at St. Peter's College, Colombo. He did his priestly studies at the Gregorian University in Rome from 1948-1955 earning his first doctorate: The Enlightenment of the Buddha (1959).

His first assignment was in 1955 to the staff of the newly begun National Seminary of Sri Lanka in Kandy, under the rectorship of Fr. Fred Sackett, OMI, from Texas. He taught Liturgy and Comparative Religion. On weekends he went to the parishes and conducted seminars on Liturgy, thus living with the people and living what he taught.

From 1971-1973 he did his second doctorate in Major Religions. The title was The Moral Passover from Self to Selflessness in Christianity and the Living Faiths of Asia (Institute Catholique de Paris, 1973). From 1973-1975 he was at the Centre for Society and Religion, working with Fr. Tissa Balasuriya, OMI.

In 1975 Bishop Leo Nanayakara of the newly formed Diocese of Badulla invited Fr. Michael Rodrigo to take charge of his new seminary. The seminarians lived with the poor people in the villages and received their formation and classes in Philosophy and Theology. Thus Fr. Rodrigo was a pioneer in challenging the traditional seminary formation. It was here that he heard the "Cry Of The Poor." In 1980, he took up residence at his new mission in Buttala, a strong Buddhist area, where the people were poor and neglected. He formed a small group of two religious sisters and lay people and worked for the spiritual and social betterment of the poor. In 1987 he gave a talk at the University of California at Berkeley on village dialogue and life, which reflected his work in Buttala. He called it "Christianity Living for Buddhism at the Village Level."

Near the end of his life, he received threats and began to discern the Will of God for himself. On that fateful November day, towards the end of the Eucharist, he was discerning with his little group about the continuation of his ministry. It was then that he heard the noise behind him. Thus he died a martyr, laying down his life at the altar.

**December 7, 2011 UPDATE**

**AsiaNews interviewed a young Catholic professor, Meemana Anton, for the 24th anniversary of Father Rodrigo's assassination. The article may be read in Oblate Communications, 23/11/2011.**

**January 4, 2013 UPDATE**

**Oblate Communications, 12/28/12, "25 Years Ago: Assassination of Fr. Michael Rodrigo OMI" give more information about Father's legacy, especially in social justice and interreligious dialogue with Buddhists.**

**Feb. 28, 2013 Update**
**Father Michael's 85th birthday was celebrated June 30, 2012 and described in Oblate Communications, "Remembering Fr. Michael Rodrigo," 16/07/2012. The 25th anniversary of his assassination was celebrated on Nov. 10, 2012 and described in Oblate Information, Feb.2013, pp. 12-13. The first issue of Samvada, A Sri Lankan Catholic Journal on Interreligious Dialogue, vol. 1, Nov. 2012 is dedicated to Fr. Michael and gives much information on his life and legacy (107 pages).**
**Click here for 10 photos of the Nov. 10, 2012 observance. Fr. Michael's sister in the green saree; I recommend pictures 1, 2, 8, 9, and 10, and thank Fr. Clement Waidyasekara OMI for sending them.**

# Léo Deschâtelets (1899-1974), Joseph Champagne (1905-1969) and the Institute of Mission Studies, St. Paul University, Ottawa, Canada (1948- )

*by Harry Winter*

When Ronan Hoffman OFM Conv. wrote his article "Missiology" for the 1967 edition of the New Catholic Encyclopedia, he alerted his readers: "P. Deschatelet (sic), OMI, began teaching missiology in Ottawa in 1932, and he organized the first Semaine d'études missionaries du Canada in 1934. He was succeeded by J. Champagne, OMI, who became the first director of the Institute of Missiology at the University of Ottawa in 1948."[1]

These two Oblate pioneer missiologists exercised an influence far beyond Canada. Father Deschâtelets, who served as superior general of the Oblates during the peak and decline of numbers (1947-72) was the animator of Mission. Father Champagne was the one who strengthened Deschâtelets' vision by putting bricks and mortar around it, establishing the Institute of Mission Studies in 1948.

## Léo Deschâtelets

### Mission Animator

One of Léo Deschâtelets' great gifts was his enthusiastic animation. He was the eighth and last superior general elected for life. Although ill health, particularly heart problems and deafness forced him to resign on May 5, 1972, the twenty-five years he served as superior general was the 3rd longest term of the eight. During those twenty-five years, his animation influenced first the Oblates of French Canada, then the entire congregation, and finally the whole Church through his role in various Rome-based organizations, and at the Second Vatican Council.

Léo Deschâtelets was born in Montreal, Canada, on March 8, 1899, and although he was trained by the Christian Brothers and the Sulpicians, the example of an Oblate Arctic missionary, his great uncle Zepherinus Gascon (1826-1914), influenced him to join the Oblates.[2]

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[1]Ronan Hoffman OFM Conv., "Missiology," New Catholic Encyclopedia (McGraw-Hill, N.Y., 1967) 9:904. The University of Ottawa, confided to the Oblates in 1856, became part of the Province of Ontario public educational system in 1965; theology and allied sciences became St. Paul's University, under Oblate direction.

[2]Irénée Tourigny O.M.I., Léo Deschâtelets Oblate of Mary Immaculate (General House, Rome, 1976), p. 18. Fr. Tourigny had access to all of Fr. Deschâtelets' unpublished papers, and served as his secretary during much of his generalate.

Oblate historian Gaston Carrière, writing in 1969 stated "He was certainly one of the first professors of this discipline (missiology) in Canada." Hoffman noted above the importance of the first Week of Missionary Studies, organized by Fr. Deschâtelets in Ottawa in 1934; Carrière adds Deschâtelets' role in "the 1936 Quebec Week, this giving a great impulse to the study of missionary sciences in Canada."[3] In 1937, he was named undersecretary of the Missionary Union of Clergy and spent over a year in Rome, also serving as a director in the Oblate International Scholasticate. He saw at first hand the various cultures as the seminarians from many Oblate missions lived together. He attended the 1938 General Chapter as delegate from Keewatin, Canada.

Father Deschâtelets was named superior of St. Joseph Scholasticate, Ottawa, on November 20, 1938, serving in that capacity until November 21, 1944, when he was named provincial of the Eastern Canadian Province, which was the largest Oblate jurisdiction at that time, covering French speaking eastern Canada and numbering over 800 Oblates, with another 100 in the mission of Lesotho, South Africa. His six years as superior of the scholasticate were years of joy, enthusiasm and openness for the faculty, students and himself. One tragedy did darken it, and followed Fr. Deschâtelets the rest of his life: during a summer excursion on July 7, 1942, at Perkins, Quebec, two of the newly ordained priests and four of the seminarians were drowned when a sudden storm overtook their canoe.

An Oblate of international stature, Cardinal Jean-Marie Rodrigue Villeneuve O.M.I., had taken the young Deschâtelets under his wing and assigned him as professor at St. Joseph's Scholasticate in 1926 even before he completed his studies. Yet Fr. Carrière notes that Fr. Deschâtelets' respect for Cardinal Villeneuve did not prevent him from changing Villeneuve's policies when Deschâtelets took over Villeneuve's position as superior of the scholasticate (Carrière, 1969, 90; see Tourigny 1976, 23, 41).

On May 2, 1947, on the second ballot of the election, the 48 year old Canadian provincial was elected superior general. His long-term secretary, Fr. Tourigny, describes the critical stage in the Oblates' growth. The death of the previous general, Theodore Labouré, had occurred on February 28, 1944; the vicar general, because of the war and its aftermath, had been unable to convoke a general chapter until the spring of 1947 (Tourigny, 1976, 49-51).

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[3]Gaston Carrière O.M.I., "La preparation d'un Pere et d'un Chef," Etudes Oblates 28 (1969) 85. See pp. 93-95 for Deschâtelets' great interest in "Catholic Action," an emerging lay movement in the Church at this time. During this time he obtained licentiates in philosophy and canon law, and a doctorate in theology, from the University of Ottawa: Tourigny 1976:32.

The new general began to share his vision both by many writings[4] and frequent visits[5] to the world-wide congregation. After the isolation cause by World War II, the new general's spirited animation helped push the congregation to its peak of 7,628 members on January 1, 1966. By the time of his resignation in 1972, it had declined to 7010.[6] Already, at the 1947 Chapter, "defections" were a problem (Tourigny 1976, 79). But the large exodus in the 1960's particularly anguished the very sensitive general.

As a student at the International Scholasticate in the early 1960's (when it occupied one wing of the general house), I remember in particular glimpsing departing Michael Wolfe O.M.I., one of the first Oblates to work in Greenland. He was hoping that the general, because of the need for Catholic clergy in Greenland, would lobby for a married priesthood there, to include Wolfe. It was a particularly tense time when we were given to understand that the general could not support such a request, and Wolfe departed from the Oblates.

Yet in his leadership, Fr. Deschâtelets had continually stressed the spirit over the law (Carrière 1969, 94). When he opposed a married missionary clergy as full Oblates, it was not due to a rigidity caused by his many years of administration. It was rather due to a sincere and prayerful belief that such experiments were neither in the mind of the Founder of the Oblates, nor, in the 1960's, beneficial to the Mission of the Church.

A brief overview of Fr. Deschâtelets' work in various Vatican organizations, from the Union of Superiors General to SEDOS (Servizio di Documentazione e Studi), with a short sketch of Vatican II, is given by Father Michael O'Reilly O.M.I. in the issue of Etudes Oblates devoted to Deschâtelets' 50th Anniversary of Priesthood. The student of Deschâtelets' impact should consult these articles.[7]

As one of the several superiors general of religious communities named full members of the Second Vatican Council,

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[4]For a list of his writings, see Tourigny on his Memoirs, (p. 10, 14, passim), and one of his assistant generals, Stanislas-Albini Larochelle O.M.I., "Pere Leo Deschâtelets, O.M.I.," Vie Oblate Life 50 (1991, August, #2) 141.

[5]For a list of his visits, see another of his assistant generals, Jean Drouart O.M.I., "Voyages and visites paternelles du T.R.P. General (1947-1969), Etudes Oblates 28 (1969) 140-60. Tourigny gives a list of the new missions accepted during Fr. Deschâtelets administration: Appendix II, pp. 149-53. The new general wrote in 1974 an analysis of what he had been like on May 2, 1947: "Ce que j'étais en 1947...," VOL 33: 145-56.

[6]The statistics are given each year in the publication by the general administration; for 1966, see A.R.O.M.I. June, 39 (#6), p. 73; for 1972, Information 64/72 (February), p. 1; for 1997 when membership had declined to 4844, Information 353 (February 1997) p. 1. In his report to the 1972 General Chapter (Circular #274), Fr. Deschâtelets used the figure of 7540 (1966) as the "high-tide" of the congregation: p. 384. The decline has been sharpest in North America and Europe (except for Italy and Poland); in Latin America, there are more Oblates than ever, with a growing number of scholastics.

[7]Michael O'Reilly O.M.I., "Unico Ecclesiae Servitio'," Etudes Oblates 29 (1969, #2) 161-67; the entire issue comprises pp. 82-172 of the annual volume. Thomas J. Reddy O.M.I., "The Renewal of the Congregation" is especially good for the 1966 Chapter: 170-71. Tourigny (1976, 62) gives a different slant on this Chapter.

he was probably the most widely traveled missionary at the Council.[8] And he related to a group of Oblates that, when the Council was being prepared, religious order priests had no voice in its preparation (in contrast to diocesan priests, who were being consulted). As a member of the Union of Superiors General, Father Deschâtelets was requested to raise this issue with the appropriate cardinal. He was told by a dumbfounded cardinal: "We missed this, thank you for bringing it to our attention."[9]

[8]Harry E. Winter O.M.I., "The 1972 General Chapter's Work in Missionary Concern for Christian Unity," Etudes Oblates 31 (1972, #4) 282. See pp. 278-79 for a view of married missionaries somewhat different from Fr. Deschâtelets.

[9]Harry E. Winter O.M.I., Personal Recollection.

Probably the most famous of Fr. Deschâtelets writings is the August 15, 1951, 95 page circular letter (#191) Our Vocation and Our Life of Intimate Union with Mary Immaculate. It bore the instruction that it "is to be read in each Community as soon as possible after its reception. It will also be read during each annual retreat until the meeting of the General Chapter in 1953."

The first half of this letter treats the eight crucial elements of Oblate spirituality. The third of these is "missionary," and the author treats it as a challenge, admitting the tension between a certain monastic stability, and missionary flexibility (pp. 23-25). He then returns to the theme with Pius XI's expression for the Oblates during the papal audience of the 1938 General Chapter "Specialists in difficult missions" (p. 28; see also pp. 52-53 for the "most abject and miserable").

In the second half, Fr. Deschâtelets explains "Why and how we should live our Oblate life in intimate union with Mary Immaculate" (pp. 53-92). Before he became very concrete about the methods (specific prayers to Mary, Marian shrines, etc.), he wrote these paragraphs, which could summarize the missionary concern of the entire circular letter.

> Dear Fathers and Brothers, as Missionaries, we are the special apostles, the specialists of divine mercy. But, we shall never properly understand this specialization unless we keep in mind the remarkable way in which we belong to Mary Immaculate. Only thus shall we gradually develop the most characteristic trait of the Oblate, a whole-hearted and heartfelt sympathy for the souls who are most wretched of all. The purity learned and practiced in the school of Mary Immaculate will urge us to the conquest of the souls who are most neglected and contaminated by sin. The contemplation of the Immaculate one will fill our hearts with an apostolic and ceaseless desire to bring men to a true appreciation of the merciful God who wishes to receive the repentant sinner (p. 77).
>
> Let us never forget that one of our principal obligations is to be apostles of Mary among the souls entrusted to our care; let us always remember that it is the poor who have most need of their merciful, heavenly Mother. It would be shameful if, in this matter as well as in others, we fail to follow the mind of our Founder. It was for the poor that he established the Congregation, and throughout his life his preference was for the ministry among the most abandoned (p. 84).[10]

[10]Léo Deschâtelets O.M.I., Our Vocation and Our Life of Intimate Union with Mary Immaculate (Rome, General House, 1951), Circular 191. See Larochelle 1991: 150-51 for more on his Marian devotion.

Considering the way in which the Oblates of Fr. Deschâtelets' time absorbed this document, the words of one of those strongly influenced by him, the former Oblate and now Executive Director of Columbia University's Center for the Study of Human Rights, are very relevant. In an unpublished article examining the way Roman Catholics and Protestant missionaries worked among the Sotho people in Lesotho, South Africa, Dr. Paul Martin observes "Catholic proselytization focused on women." He notes that the introduction of nuns "to educate girls and work with Sotho widows and estranged wives" resulted in some of the girls choosing to "become nuns and by 1877 there were six African sisters and eleven Europeans. The Catholics were able to offer an alternative life-style to Sotho women which the Protestants could not. They were thus able to attract Sotho women unhappy with their traditional situation".[11]

It is interesting to note the role Mary plays in tempering the temptation to male chauvinism inherent in religious orders of men. And perhaps it is significant that one of those who absorbed Deschâtelets' circular during his seminary studies noticed that impact on Sotho women.

## Joseph Etienne Champagne

### Mission Architect

Already during his seminary days, Joseph Champagne specialized in Mission studies and dreamt of the best way to form missionaries.[12] Ordained at Ottawa in 1932, he was sent to Rome for doctoral studies; his thesis in missiology was awarded with honors in 1938, and the principle elements were published in French in 1949: Les Missions catholiques dans l'Ouest canadian.[13]

Although a chair of missiology had been established at the University of Ottawa in 1930, it was not easy to convince the administration that an institute of missiology could survive. Fr. Champagne began his formal request in 1945. He "used all the powers of persuasion at his disposal, not the least of which was that of Very Reverend Léo Deschâtelets, elected general in 1947," (Gauthier 1969, 56). Note that both had been in Rome in 1937; both were at St. Joseph Scholasticate from 1938-44.

Fr. Gauthier in his analysis of Fr. Champagne's statutes for the Institute, observes how they anticipated Vatican II's Decree on the Missions Ad Gentes (1969, 57). And his one book which was translated into English, Manual of Missionary Action,[14] drew Marcello Zago O.M.I.'s attention for the way it anticipated Vatican II.[15]

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[11]Paul Martin, "Moshesh's Sotho Society and the Christian Missions (1833-84): Conflicts, Costs and Benefits," unpublished manuscript, 1996, 29 pp.

[12]René Gauthier O.M.I., "Le Père Champagne de la missiologie," Kerygma 3 (1969) 56.

[13]Herménégilde Charbonneau O.M.I., "Décès du Père Joseph É. Champagne," Kerygma 3 (1969) 3.

[14]Joseph Etienne Champagne O.M.I., Manual of Missionary Action (U. of Ottawa Press, Ottawa, 1948), translated by Roy L. Laberge.

[15]Marcello Zago O.M.I., "La missiologie sert-elle à quelque chose pour les missions?," Kerygma 3 (1969) 70-72.

By 1954, Chinese and Vietnamese students had joined the American and European students in Ottawa (Gauthier, 1969, 58). Fr. Champagne had begun by influencing Oblate students at St. Joseph's Scholasticate; now he was animating missionaries from many congregations around the world.

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He also presents Fr. Champagne's limits: 72-73.

It was evident to the Oblate that any missionary needs to be aware of anthropology and sociology. This concern took concrete form on December 8, 1952 when he convoked a meeting which let to the establishment of the Centre de Recherches d'Anthropologie Amerindienne. Its subsequent development is described by Jean Trudeau O.M.I., who succeeded Fr. Champagne as director of both the Institute of Mission Studies and Canadian Center for Anthropological Research.[16]

When Fr. Champagne died on March 19, 1969, on the feast of his patron, St. Joseph, also the patron saint of the universal Church, several of the remembrances paid attention to his suffering. It seems that he did not enjoy strong physical health; the way he offered those sufferings struck

many. And the friction which he occasionally encountered between some missionaries and some missiologists added to that suffering.[17]

## Institute of Mission Studies, (1948- )

During the meeting of the Heads of the Seven Oblate Universities and Theological Centers, July 21-25, 1997, at St. Paul's University, an important luncheon occurred. Arranged by Fr. William Morell O.M.I., president of Oblate School of Theology, San Antonio, Texas, the luncheon meeting took place on Wednesday, July 23 and included Fathers Dale Schlitt O.M.I., Rector of St. Paul's University; Eugene Lapointe O.M.I., Director of the Institute of Mission Studies; Richard Coté O.M.I., professor at the Institute; and myself, representing the Oblate Center for Mission Studies, Washington, D.C. The purpose of the meeting, as explained by Fr. Morell, was to promote coordination between the three Oblate institutions in Ottawa, San Antonio, and Washington, as regards missiology.

Oblate School of Theology plans to develop a Doctorate of Ministry with a concentration in Mission Studies, as a pastoral degree. We discussed how the proposed Ph.D. in Mission Studies by St. Paul's would be an academic degree, and the only Catholic degree of this kind in North America. Plans were also made for expanding Mission, (the journal of the Institute) especially in Spanish.[18]

The Institute of Mission Studies has always been considered the jewel of the Oblate Congregation's missiology efforts. Those who earned their Master's of Arts in Mission Studies earned a valued degree. And the Institute has always been ready to help other Oblate and even non-Oblate institutions develop missiology programs.

When the Oblates in Washington, D.C., began to specialize in the ecumenical dimension of

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[16]Jean Trudeau O.M.I., "Le Centre Canadian de Recherches en Anthropologie," Kerygma 3 (1969) 62-64.

[17]Marcel Patry O.M.I., "Un géant dans l'Amour, Eloge Funèbre," Kerygma 3 (1969) 45-47; François-Xavier Saint-Arnaud p.d., "Ses Oeuvres l'accompagnent." ibid 48-51; Marcel Bélanger O.M.I., "En souvenir," ibid 52-55.

[18]Descriptions of the meeting are available in the provincial newsletter of the Eastern U.S. Province, Sept. 1997, p. 5; Bill Morell O.M.I., 2 pp., "MEMO for the Record," July 29, 1997.

missiology, the then director of the Institute sent the first thesis from Ottawa in this area as a gift to Oblate College, Washington, D.C.[19] As its Mission Statement affirms below, fruitful contacts "with other Missionary Centres" have always been a goal.

> The Institute of Mission Studies sees its task in the light of the *missio Dei*, the ongoing movement of the Father's sending of the Son and the Holy Spirit, and therefore of God's history and dealings with a world of many cultures.
>
> Founded in 1948 by Joseph E. Champagne, O.M.I., the Institute, under the aegis of Saint Paul University, seeks to promote Mission and Evangelization as constitutive dimensions of the Church, and attempts to draw out and foster the full implications of this vision.
>
> Aware that it is the mission of Christ that creates the Church, and ever conscious of the imperative to reach out to those who have not heard the Gospel or who have not really been evangelized, the Institute of Mission Studies has a dual focus around which it structures its activities and resources: the transcultural dimension and the intracultural dimension, that is the *missio ad extra* and the *missio ad intra*.
>
> Within this dynamic perspective, the Institute offers degree programs, courses, seminars, and ongoing training to anyone (laity and clergy alike) who wishes to meet or deepen the challenge of their missionary vocation. It seeks to make its resources especially available to the local Churches - at home or abroad - that wish to enhance their Mission efforts and programs.
>
> The Institute commits itself to ongoing research in the field of mission studies, seeking to draw upon the best available resources and establishing fruitful contacts with other Missionary Centres and International Institutions.
>
> Since the nature and scope of its Mission objective are so closely tied into the human, social and cultural patterns of peoples, the Institute embraces a decidedly interdisciplinary approach. It also seeks to promote genuine dialogue with other world, traditional, and folk religions, not only with a view to understanding them better but also for the purpose of mutual growth and enrichment.

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[19]Henri Goudreault O.M.I. to Harry Winter, October 5, 1972, enclosing Malcolm Martin S.A., The Missionary Influence in the Origins of the Ecumenical Movement and its Development in Latin America (Ottawa, Canada, 1972), 127 pp.

> The Institute attends its every endeavour with a spirit that seeks to foster hospitality, open discussion, teamwork, and the personal witness to one's faith.[20]

Programs and activities include a one year certificate in Mission Studies, and a two year Masters of Arts Degree in Missiology. Intensive study sessions of one or two weeks, consisting of 20-40 hours of courses followed by a workshop, are also offered. The fact that these activities are presented in both French and English has been the hallmark of the Institute, enabling a unique cross-cultural transfer to take place.

The journal Kerygma which Fr. Champagne established in 1967 (renamed Mission in 1994) has also established its reputation as both scholarly and pastoral, both in French and English. Volume fifteen reminded its readers of the initial goal to become a communication medium among missionaries on the one hand, and "between the missionaries and the Institute of Missiology on the other."[21] Mission of course has specialized in the anthropology and missiology of the Native American peoples, both Indian (Dene) and Eskimo (Inuit). A valuable bibliography was furnished in the 1987 issue: "Twenty Years of Reflexion on the Church and Canada's Native Peoples: Index" (21:245-51).

However, European developments were also included. One of the valued non-Oblate collaborators, Armand Garon, W.F., had his doctorate Hendrik Kraemer and the Mission to Islam, featured in the 1979 volume.[22] And developments in the U.S.A., such as the effort of the Paulists to establish a national program for "drop-out Catholic," were examined by Claude Champagne: "La nouvelle Evangelisation: la reponse des Paulistes (U.S.A.)," (2, 1995, #2, 221-52). Oblate missiologist Marcello Zago writes frequently in French, beginning with "La missiologie, sert-elle à quelque chose pour les missions?" 3 (1969) 65-74.

Of course, much time has been spent in adapting the Institute to modern developments in missiology. Initially, there was a long effort to examine its relation to Ottawa University itself (Gauthier 1969, 57); the most recent revision in the M.A. program was done in 1994 and "reflects the most contemporary research in mission" (Calendar, 1996-98, MIS 7).

Finally, one should not forget the evaluation service for missionaries, which gives both prospective missionaries and experienced missionaries an opportunity to "personally discover his/her

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[20]Calendar, 1996-1998, St. Paul University, Ottawa, p. MIS 3.

[21]Jean-Guy Goulet O.M.I., "A Missionary Periodical," Kerygma 15 (1981, #36) 109. Named Kerygma by Fr. Champagne, and evaluated very "triumphantly" in his "Examen de conscience," Kerygma 1 (1967, #4) 3-5, it was renamed, with explanation by its then editor, Martin Roberge O.M.I., in the first issue of 1994, pp. 7-8. Kerygma began with an emphasis on the proclamation of the joyful news of salvation, "living the spirit of optimism of Vatican II." Mission plans to continue this element, while adding more on "development and liberation, religious freedom...and inculturation."

[22]The editors published "Second Thoughts on the Mission to Islam," which was pp. 334-424 of Garon's 439 page doctorate, as pages 13-68 of Kerygma 13 (1979). See also, Herménégilde Charbonneau O.M.I., "Hendrik Kraemer (1888-1965) Hommage au Père Garon," ibid, 1-11.

strengths and limitations, with the help of a committee of experts that evaluates the pros and cons of his/her missionary plans".[23]

The missionary thrust of the Oblates of Mary Immaculate began in Marseilles, France, with many decisions made by the Founder, St. Eugene de Mazenod, and his companions. With other Europeans such as Fathers Perbal, Streit, Dindinger, Rommerskirchen, Seumois, Zago, etc., the Oblates' contribution to the science of missiology took root and flourished.

Fathers Champagne and Deschâtelets represent the crossing of this European contribution to French Canada. In areas as widely diverse as the Arctic and Lesotho,[24] the missionary thrust and the missiological contribution from Europe were now receiving an introduction to the New World. The Institute of Mission Studies at Ottawa, with its sturdy emphasis on both languages, French and English, makes an important and significant contribution to the broadening of missiology. And aided by many collaborators in French Canada, Champagne and Deschâtelets strengthened Roman Catholic missiology world-wide.

**Update: Sad Closure, 2015**

**From July 21-25, 1997, the Institute for Missions Studies was very much a part of the Oblate Universities and Centers of Theology Meeting at St. Paul's University. Fr. Billy Morell, OMI, in his Memo of July 29 describing the meeting (cover letter of Aug. 13), wrote: "St. Paul's University is planning to begin offering a Ph.D. in Mission Studies to coincide with the celebration of the 50th anniversary of the founding of the Institute of Mission Studies."**

**Instead, after many examinations of the drop-off in numbers attending the Institute, and the termination of the journal Kerygma, the Institute was absorbed into the rest of the University. Attempts during the Oblate Charism Congress of July 2016 to find out exactly how and when this happened, have been fruitless.**

[23] Calendar, 1996-98, MIS 9. See Henri Goudreault O.M.I., "Service d'Évaluation des Missionaries," Kerygma 6: 190-95.

[24] Lesotho had been united with French Canada from 1930-47, "twinned" from 1947-67: Donat Levasseur O.M.I., A History of the Missionary Oblates of Mary Immaculate (Rome: General House, 1989) 2:103-04, 279.

# Robert Streit (1875-1930)

# Johannes Dindinger (1881-1958), and

# Johannes Rommerskirchen (1899-1978)

## Bibliographers in the Service of Mission

*by Willi Henkel*

***Editor's Note:*** *The front-page editorial for the October 1994 issue of the International Bulletin of Missionary Research, "Can Historians Learn from History?," began, "A good many years ago the German missiologist Johannes Rommerskirchen, O.M.I., raised the question, Can missionaries learn from history?". We Oblates are grateful to the editors for reminding us that our three bibliographers were more than academicians; they were also missiologists. And we are grateful for permission to reprint Willi Henkel's article which first appeared in the January 1982 issue of the International Bulletin of Missionary Research (6, #1, pp. 16-21), in its series on leaders of the modern missionary movement, and then was updated in the Orbis publication (Maryknoll, N.Y., 1994) Mission Legacies, pp. 391-401.*

*Fr. Rommerskirchen's article "From Archive to Action. Do Missionaries Learn from History?" appeared in Worldmission 7 (Spring, 1956, #1) 31-39 and is one of the very few works of his to be published in English. (I am very grateful to Fr. Jean-Léon Allie O.M.I., [1909-1996] the legendary librarian at St. Paul's University, Ottawa, for finding this article for me during my visit there, June 19, 1995).*

*Willi Henkel O.M.I. has been especially helpful in obtaining for OCMS the complete set of Bibliographia Missionaria (see the following page). My gratitude to him for this, and many other ways in which he has encouraged OCMS.*

**August 2011 Update**
**The June 19-21 1998 annual meeting of the American Society of Missiology discussed the 26 most important reference tools for Missiology. Thanks to the efforts of Willi Henkel, Bibliographia Missionaria (see below) was one of these, and the presentation made at the meeting was later published: Harry E. Winter OMI, "Bibliographia Missionaria: Thermometer of Missiology," Missiology 27 (Jan. 1999, #1):35-39.**
**Father Henkel took over the editing work from Father Rommerskirchen in 1977, and edited Bibliographia Missionaria for over 20 years. He was succeeded by Father Marek Rostkowski OMI.**
**Oblates who continued the work on Bibliotheca Missionum were Josef Metzler and Nicholas Kowalski. All of these four Oblates did much valuable, often unsung work for Missiology in various Vatican offices. For an appreciation of Metzler's work, see Willi Henkel (ed), Ecclesiae Memoria. Miscellanea in onore RP Josef Metzler (Herder, 1991). A festschrift in honor of Henkel was edited by Marek Rostkowski, La Missione Senza Confini (Rome, Oblates of Mary, 2000).**

# *Willi Henkel, O.M.I.*: Robert Streit, O.M.I.

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oman Catholic missiology as such did not exist at the be-ginning of this century, and even the theological courses and textbooks then included very little material about the missionary expansion of the church. Robert Streit, along with Joseph Schmidlin, pioneered in Catholic missiology, and it was Streit in particular who initiated the development of missionary bibliography through the publication of *Bibliotheca Missionum.*

## Early Life and Education[1]

Streit was born October 27, 1875, in Fraustadt (Posen), Germany, and grew up in Stendal (Sachsen), a town of 20,000 inhabitants. His father, the president of the parish council, put special emphasis on the boy's early training in singing and music. Robert enjoyed religious pilgrimages with his pious mother, but it was the parish priest who discovered his priestly and missionary vocation, making the first contacts on his behalf with the Mission Secondary School in Valkenburg, Netherlands. A medical doctor refused to declare the boy healthy enough to undertake studies there, but the necessary certificate was finally obtained from another doctor. The school, directed by the Oblates, had about 120 students at that time and maintained a high standard of studies and religious discipline. Streit enrolled in the fall of 1889, and the teachers soon recognized his intellectual capacity and diligence.

After completing undergraduate studies, Streit began his no-vitiate at St. Gerlach, Netherlands, on August 14, 1895, and com-pleted it on August 15, 1896. He then enrolled for philosophical and theological studies in Liege, along with students from Belgium, France and Ireland. He stayed in Liege very briefly, however, before going to Hiinfeld in the fall of 1897, where the newly organized German Province of the Oblates was opening its own scholasticate. There, together with his fellow students, he helped in the construction of the ne>v study center. Streit took final vows as a member of the Oblate order on August 15, 1897, and was ordained to the priesthood on April 28, 1901.

## Streit's Early Writings[2]

While still a student, Streit had published some poems under the penname "Bruder Eris." His talent in composition was such that J. Classen, editor of *Maria Immaculata,* the monthly review of the German Oblate Province, asked the provincial to assign Streit to collaborate in that publication. He became a member of the editorial team in February 1902 and served as editor-in-chief from October 1905 to September 20,1912.

Throughout those years Streit collected rich materials from all the Oblate missions: Canada, with the Eskimo and Indian missions, South Africa (Transvaal, Natal, Free State, South West Afri-

*Willi Henkel O.M.I, is a German Oblate and successor to Streit, Dindinger, and Rommerskirchen as Director of the Pontifical Missionary Library and Editor of the* Bibliografia Missionaria.

ca), and Ceylon. In many letters he encouraged the missionaries to write about their work, and he himself wrote numerous articles on the missions. He also published the following books: *Das Opfer der Hottentoten* (Victim of the Hottentots), 1907; *Der letzte Franziskaner von Texas* (The Last Franciscan from Texas), 1907; *Das Opfer: Historische Erzahlung aus dem Zulu land* (The Victim: An Historical Account from Zululand), 1912; *Die Portugiesen als Pfadfinder nach Ostindien* (The Portugese as Discoverers of East India), 1909; *Madhu* (a Marian Shrine in Ceylon), 1912.

During this period, the Hereros of South Africa rebelled against the German colonists. Streit's interest in colonial matters was reflected in his writings and in the conferences he held. In the summer of 1912, for example, the Colonial Institute in Hamburg invited him to lecture on missions with particular reference to the German colonies.

## Streit and the Development of Roman Catholic Missiology in Germany

His contacts with the missions enabled Streit to note the failure of Roman Catholic church historians to deal with missionary issues in more than a very limited and superficial way. Scholarly periodicals did not mention such issues, and Streit showed that the existing mission literature was quite disproportionately of a popular rather than scientific nature.[3] He developed his thought on that subject in a series of articles published from 1907 to 1910 in various journals. The articles dealt with exegetical, patristic, historical, and contemporary issues related to Roman Catholic missions, and also with Protestant missiological literature.[4] Catholics had largely ignored or even despised Protestant missions,[5] ever since Count de Maistre had described the nineteenth-century Protestant missionary enterprise as fruitless. Gustav Warneck's *Protestantische Beleuch- tung der romischen Angriffe auf die evangelische Heidenmission* (Protestant View of Roman Attacks on Evangelical Missions) had provoked no reaction on the part of Roman Catholics. However, Streit's articles deploring the lack pf scientific mission studies found a considerable echo in German academic circles, thus preparing the way for a Catholic missiology. The primary need, he reasoned, was to provide an extensive bibliography of mission materials that lay buried in various libraries.

Following his inclination, Streit began collecting bibliograph-ical notes, beginning with an examination of bibliographies of the old orders—Franciscans, Augustinians, Carmelites, Jesuits. He also studied classical bibliographical works by such people as Golubovich, Garcia Icazbalceta, Beristain, and many others mentioned as sources in the later volumes of *Bibliotheca Missionum.*

The financial resources for such an undertaking had still to be found. In 1909 at the Katholikentag in Breslau, Fiirst zu Lowenstein gave a memorable speech on "German Catholics and Foreign Missions." A mission committee was formed as a result, and a conference took place on January 22,1910, in Berlin.[6] Streit was invited to speak at that conference on the duties and tasks of theology with regard to the missions. He declared the necessity of introducing missiology into seminaries and universities as a part of the curriculum,[7] and he made three concrete proposals: to deal with the missions in theological lectures and textbooks, to train missiologists, and to establish a chair of missiology at a university.

At the committee's request, Streit wrote a subsequent memorandum, emphasizing the importance of bibliographies for mission studies (a need ultimately met by the publication of *Bibliotheca Missionum),* and proposing the publication of a missiological journal. Professor Joseph Schmidlin at the University of Miinster, in a further memorandum on the scholarly means of promoting mission studies,[8] suggested academic mission associations, lectures, and a missiological review. Both memoranda were submitted to all

German bishops, missionary societies, and professors in the Catholic theological faculties and seminaries.

The matter was again considered at the Katholikentag in Augsburg in 1910, where the committee decided to launch a mis-siological journal, to ask Streit to present a plan for missionary bibliography, and to put Schmidlin in charge of developing guide-lines for the publication of archival materials. More mission asso-ciations, academic lectures, and seminars, comparable to those Schmidlin had already begun in Miinster, were recommended. In 1911 the first Roman Catholic chair of missiology was established in the Catholic Theological Faculty at the University of Miinster, with Schmidlin as professor.[9] The International Institute for Mis-siological Research was founded at Mainz on August 11,1911. On October 4 Schmidlin was elected president of the institute and Streit was named its secretary, a position he held until 1924 when he was called to Rome.

### Streit Is Called to Rome

On May 3,1923, Cardinal Van Rossum, prefect of the Sacred Congregation for the Propagation of Faith (Propaganda Fide), addressed a circular letter to the superiors of the missions, asking them to send books and objects of missionary interest for an exposition to be held in the Vatican during the 1925 Holy Year. Streit, together with other experts, was called to Rome in February 1924 for the preparatory work. On January 5, 1925, the prefect put him in charge of the literature section. Some 30,000 books, many of them in non-European languages, had been collected,[10] providing a unique opportunity for a survey of missionary literature. Pope Pius XI, himself a former librarian with special interest in missionary literature, encouraged continuation of the collection. It formed the nucleus of what was to become the Pontifical Missionary Library, entrusted to the care of the Propaganda Fide, and Streit was appointed the library's first director.

### Streit's Character

Most of Streit's life until he went to Rome was spent in the Scholasticate of Hiinfeld, where he participated actively in the religious and recreational life of the community. Although a recognized scholar, he remained at heart a modest priest, grateful to anyone who offered help in the bibliographical task. He regarded his learning as a means of service to missionaries and their colleagues, believing that the rich experience of the past could shed light on the present situation and aid in the solution of future problems. Throughout his life he was dedicated to pastoral activities, and in his homilies we see a pastor who knew how to arouse and communicate enthusiasm for the missions.

Streit's health was never robust, and from 1926 onward he suffered from an inflamed bladder that was helped by medical at-tention and surgery but never cured. He had hoped to return to Rome following holidays in Germany in 1929 to continue work on *Bibliotheca Missionum.* But that was not to be. He died in Frankfurt on July 31,1930, at only fifty-five years of age,[11] leaving the completion of that monumental project to his successors, Dindinger and Rommerskirchen.

## II. Johannes Dindinger, O.M.I.

Dindinger's name appears on the list of contributors in the first volume of *Bibliotheca Missionum.* In the following volumes he collaborated to an even greater extent, helping also to compile the indexes, and he was the logical successor to Streit in the task of continuing that publication.

### Dindinger's Childhood and Studies

Dindinger was born at Heinrichsdorf in Lorraine on September 8, 1881. He learned both German and French at an early age. Like Streit, he did undergraduate studies at the St. Charles Mission Secondary School of the Oblates at Valkenburg, and took his novitiate at St. Gerlach. In 1902 he was sent to study philosophy and theology at the Gregorian University in Rome.[12] The atmosphere in Rome was conducive to learning other languages and to the study of history, two of Dindinger's major interests. In 1905 he received his doctorate in philosophy, and was ordained an Oblate priest in 1907.

### Dindinger at Hiinfeld, 1908-26

In 1908 the talented priest was assigned to teach philosophy at the Scholasticate in Hiinfeld, where he met Streit. The latter continued to publish programmatic books and articles on Roman Catholic missiology, and Dindinger read them with enthusiasm. Streit, in turn, greatly appreciated Dindinger's linguistic abilities and wide knowledge, and introduced him to the art of compiling bibliographies. The two became increasingly close collaborators.

During the years he was at Hiinfeld, Dindinger completed the three volumes of his *Institutions Cosmologiae et Psychologicae.* And from the early years of his experience there, he became acquainted with such pioneers of missiology as J. Schmidlin, A. Huonder, S.J. (the editor of *Katholichen Missionen),* and F. Schwager, S.V.D.

### Dindinger in Rome

When Streit moved to Rome he asked his superiors to assign Dindinger there also, so that the two men might continue to collaborate on *Bibliotheca Missionum* (originally planned as a four-volume work only) and in building up the Pontifical Missionary Library. After Streit's untimely death ih 1930 Dindinger became the editor of that publication and director of the library. From 1932 to 1948 he served also as professor of mission history at the Missiological Institute of the Propaganda Fide Athenaeum. After 1948 he devoted major attention to the ongoing volumes of *Bibliotheca Missionum,* but also collaborated in the *Bibliografia Missionaria,* which had begun publication in 1935 under the direction of his assistant, Johannes Rommerskirchen.

### Dindinger's Character

Dindinger, a kind and helpful person who would interrupt his own work to assist another with translation, had an unusual linguistic talent and an excellent memory. As a professor he was demanding, one who carefully weighed every word in his lectures and would not tolerate carelessness in the students' examinations. His students, in turn, were proud to be "disciples of old Dindinger."

Basically, he was an intellectual, whose piety was entirely unostentatious. He had great respect for scholarship, regarding intelligence and virtue as closely related. His judgment was prudent and sharp, but sometimes too critical and stubborn. Yet his readiness to help others was such that even the youngest student felt free to call upon him at any time.[13] The surest way to become his friend was to ask his advice.

Dindinger died on July 31, 1958, having been able to continue his work until only eight days before his death.

## III. Johannes Rommerskirchen, O.M.I.

### Rommerskirchen's Youth

Rommerskirchen, the son of a teacher, was born in Neuenhoven (Aachen) on January 5,1899. Like Streit and Dindinger before him,

he had his secondary schooling at the St. Charles Mission School of the Oblates in Valkenburg and took his novitiate (1915-16) at St. Gerlach. His studies in philosophy and theology at the Scholasticate in Hiinfeld were interrupted by military service during World War I.

As a student Rommerskirchen lived in the community with Streit and Dindinger. He was ordained an Oblate priest on June 2, 1923. After completing his studies in 1924, his superiors assigned him to the editorial staff of the Oblate periodical *Monatsblatter der Unbefleckten Jungfrau Maria.* In the same year he began the study of missiology at the University of Miinster, and missionary bibliography was to become for him also a lifelong vocation. From 1926-33, under the guidance of Professor Schmidlin, his first bibliographical works were published in *Zeitschrift fur Missionswissenschaft.* Under Schmidlin he completed his doctoral degree in 1930, with a dissertation on the Oblate missions in Ceylon.[14]

### Rommerskirchen in Rome

Following Streit's death in 1930, Rommerskirchen was assigned to Rome to assist Dindinger in editing *Bibliotheca Missionum* and in strengthening the Pontifical Missionary Library. From 1933 to 1955 he also taught the history of missions at the Missiological Institute of the Propaganda Fide Athenaeum. It was in Rome that he established *Bibliografia Missionaria,* a working bibliography of current scholarly literature for mission studies. The first volume of the latter appeared in the 1935 issue of *Guida delle Missioni Cattoliche,* but it became an independent annual publication of which forty issues had been published by 1978, the year of Rommerskirchen's death. Rommerskirchen's greatest achievement was the completion of *Bibliotheca Missionum,* to which he contributed increasingly from volumes 6 to 30. (His own bibliography[15] indicates the extent to which he was preoccupied with missionary bibliography as such, a task that left him little time for writing other kinds of articles and books.) It would be difficult to determine the precise extent of his collaboration throughout the history of that publication, but he became its editor-in-chief upon the death of Dindinger in 1958. He was assisted by N. Kowalsky, O.M.I., for volumes 13 and 14, and by J. Metzler, O.M.I, for volumes 22 to 30. From 1930 onward Rommerskirchen also made a considerable contribution to the development of the Pontifical Missionary Library, and was its director from 1958 to 1972. During the forty-two years of his association with that library, it became an increasingly important collection for missiological research.

### Rommerskirchen, the Man

From the time of his doctoral dissertation and earliest publications, Rommerskirchen showed a real talent for writing. He was able to present the missionary cause in an attractive, understandable way to ordinary people. But in giving full attention to missionary bibliography, a task he regarded as his particular vocation, the mastery he achieved in that field was at the expense of time for more writing he might have done. He summarized the spirit of this self-dedication in the words of the Oblate rule: *Ferventi diletandi fidei desiderio* (rendered by English-speaking Oblates as "an ardent desire to spread the gospel of Christ"). A hard worker, he nonetheless enjoyed recreation and cultivating friendships among his confreres and other colleagues and students. Satisfied to have seen the completion of *Bibliotheca Missionum,* and the firm continuation of *Bibliografia Missionaria* in which he took active interest to the end of his life, Rommerskirchen died in Rome on February 24, 1978.

## IV. The Nature of the Bibliographical Publications and of the Missionary Library

Bibliotheca Missionum

Robert Streit said, "The task of a bibliography of missions is to present mission literature according to the modern, scientific requirements of bibliography, in such a way as to provide all who study about the missions with a reliable, handy, and rapid orientation to the available documents, and to reflect the current situation with regard to missiological writings."[16] This is precisely what *Bibliotheca Missionum* does. The first volume lists a number of collaborators, along with the rules and procedures Streit had specified in the interest of uniformity.[17]

The publication as a whole includes African mission history from the tenth century, Asian from the twelfth, and that of the Americas from the European discovery of those continents. Volume 1 introduces the general literature on theory, pastoral concerns, and law with regard to the missions; volumes 2 and 3 are devoted to missions in the Americas; volumes 4 to 14 to Asian missions; volumes 15 to 20 to African missions; and volume 21 to the mission literature on Australia and Oceania. Streit had expected to terminate the series with volume 21 (1909), because that is the beginning date of *Zeitschrift fur Missionswissenschaft* a journal that adopted the publication of missionary bibliography as one of its aims. However, *Bibliotheca Missionum* was continued for nine more volumes (22 to 30) supplementing and updating the literature from 1909 to 1940 for Africa, 1950 for Australia and Oceania, 1960 for America, and 1970 for Asia.

This bibliography presents Roman Catholic mission literature in categories of various theological disciplines. First is material about the missionary objective among non-Christians, and mis-sionary cooperation in achieving that objective. A second category involves catechisms, Bible translations, prayer books and other Catholic literature, dictionaries, grammars—all written by mis-sionaries.[18] A third category has to do with missionary writings on geography, ethnology, and religions.

Streit did not want to produce a mere catalogue of books. On the other hand, he considered it too expensive to reproduce lengthy abstracts from the books themselves. The "middle way" he chose was to add an annotation of a few lines to each title, enabling readers to understand its format and contents,[19] and listing whatever materials are known to have been written about it. Insofar as possible, the place in which each book may be found is also indicated. Where the compiler was unable to locate a given document, he gave the source of his information about it.

The contents of *Bibliotheca Missionum* are arranged chronologi-cally through volume 18. In volumes 19 and 20 (Africa), Dindinger found the material so vast and complex that he arranged it in al-phabetical order of the missionary institutes instead, listing anon-ymous works at the end. Rommerskirchen thereafter continued Dindinger's arrangement. Each volume has five indexes: authors; persons; subject matter; places, countries, and nations; and a linguistic index. The combined index in some of the volumes exceeds 100 pages.

*Bibliotheca Missionum,* from the first volume onward, has been widely appreciated. Schmidlin termed it the discovery of a new world, previously unknown to both Catholics and Protestants, and regarded it as an indispensable tool for the study of missions.[20] According to Johannes Beckmann, the volumes on the Americas and Asia have special importance, and Beckmann notes that many outstanding scholars such as Kenneth Scott Latourette, Charles R.

Boxer, Antonio da Silva Rego, and others have made extensive use of the publication.[21] People doing research in such related fields as anthropology, history of religions, and linguistics have also profited from it. Thus Beckmann, in his review of volumes 19 and 20 says: "As one examines the long series of volumes of the now- completed bibliography of African missions, with its approximately 6,000 pages, one can be proud of a production for which the scholars in any other science may justifiably envy our young mis- siology. We express heartfelt thanks to the editor and his collabo-rators for the immense amount of detailed work, dedication, and effort reflected in these pages."[22]

### Bibliografia Missionaria

This publication may be described as the counterpart and complement of *Bibliotheca Missionum.* It has been published annually since 1935 by the librarians of the Pontifical Missionary Library as a current bibliography on the missions.

The material in each issue of *Bibliografia Missionaria* is divided into four parts, following an introduction that lists special bibliographies and new periodicals: articles and books about the different branches of missiology—theology, law, history, the current situation of the missions and pastoral concerns (sections 2-6); auxiliary studies, such as dialogue, anthropology, religions, atheism, development (sections 7-11); missionary personnel, institutions, cooperation, spirituality (sections 12-15); finally, the various mission lands (sections 16-25). The arrangement thus moves from general to particular, from the principles of mission theology to the implementation of those principles in actual practice.

Since Vatican II the material in *Bibliografia Missionaria* has be-come more ecumenically oriented. It now includes missionary lit-erature in the major languages: English, French, German, Dutch, Italian, Spanish, Portuguese, the Scandinavian languages, and Pol-ish. A glance at the index (in Italian) is sufficient to note the wide coverage of missionary experience, problems, and discussions. The linguistic publications of missionaries are still listed but, with the growing importance of the local churches, locally produced bib-liographies have an increasing usefulness for missionary literature today. That is particularly true of materials written in the languages of the Third World.

### The Pontifical Missionary Library

As indicated above, Pope Pius XI prompted the establishment of a mission library when he encouraged a missionary exhibit during the 1925 Holy Year.[23] The wealth of material collected on that occasion was placed under care of the Sacred Congregation for the Propagation of the Faith. It was located in the same building and in close proximity to the congregation's archives in order to make it readily available to mission scholars and to facilitate missionary research. We have already noted the succession of Streit, Dindinger, and Rommerskirchen as directors of this library, and it is largely through their efforts that it has become so useful an instrument for the study of missions.

In 1979 the library was moved to a new facility near the Urban University and merged with that university's library. It now houses 100,000 volumes, 3,416 periodicals that have ceased publication, and more than 500 periodicals that are still current. In addition to the author/subject catalogues, there is a catalogue of books in 530 non-European languages (including some 270 African languages along with important collections in Chinese, Japanese, other Asian, and Native American languages). A microfiche section has been recently initiated, containing archival material on missions. Thus the Pontifical Missionary Library, building on the vision of Streit, Dindinger, and Rommerskirchen, seeks to promote and serve the study of missiology.

## Notes

1. See J. Pietsch, O.M.I., "P. Robert Streit, O.M.I. Ein Pionier der katho- lischen Missionswissenschaft", Schriftenreihe der *Neue Zeitschrift fur Missionswissenschaft* 11 (1952): 7-8.

2. For the bibliography of R. Streit, see J. Pietsch, "P. Robert Streit/7 pp. 50-55.

3. R. Streit, *Fiihrer durch die katholische Missionsliteratur,* (Freiburg: Herder, 1911), xi, 146 pp.

4. See J. Pietsch, "P. Robert Streit/" p. 52.

5. See J. Schmidlin, "Chateaubriand und Maistre uber die Missionen," *Zeitschrift fur Missionswissenschaft* 21 (1931): 297.

6. See *Die Konferenz der Missionskommission des Zentralkomitees der Katholikenver- sammlungen Deutschlands am 22. Januar 1910,* Offizieller Bericht von Dr. Werthmann, Freiburg: Caritasdruckerei, 1910.

7. R. Streit, *Die Missionsgeschichte in ihrer gegenwartigen Lage und der Plan einer Missionsbibliographie. Denkschrift im Auftrage des Missionsausschusses des Zentralkomitees der Generalversammlung der Katholiken Deutschlands* (Freiburg: Caritasdruckerei, 1910), 30 pp.

8. Zwei Denkschriften zur Missionsgeschichte: 1. *Uber die Herausgabe mis-sionswissenschaftlicher Quellen,* von Universitatsprofessor Dr. J. Schmidlin. 2. *Uber die Herausgabe einer Missionsbibliographie,* von P. Rob. Streit. Freiburg: Caritasdruckerei, 1911.

9. See J. Glazik, M.S.C., *50 Jahre Katholische Missionswissenschaft in Munster, 1911-1961.* Festschrift herausgegeben von . . . (Munster: Aschendorff, 1961), 212 pp.

10. See R. Streit, "Die Eroffnung der Weltmissionsausstellung im Vati- kan," *Die Katholischen Missionen* 53 (1924/25): 133-38. R. Streit, "Die Missionsbibliothek der Vatikanischen Missionausstellung," *Die Katholischen Missionen* 54 (1926): 165-68. R. Streit, *Catholic Missions in Figures and Symbols Based on the Vatican Missionary Exhibition* (New York: Society for the Propagation of the Faith, 1927), 172 pp. (translated from the German).

11. See J. Pietsch, "P. Robert Streit," pp. 43-46.

12. See R. Becker, O.M.I., "P. Dr. Johannes Dindinger, O.M.I, zum vollen- deten 70. Lebensjahre," *Missionswissenschaftliche Studien,* Festschrift, J. Rommerskirchen und N. Kowalsky, eds. (Aachen: Verlag Metz, 1951), pp. 13-18. For Dindinger's bibliography, see ibid., pp. 16-18, also *Bibliografia Missionaria* 22 (1958): 4-6. *Sylloge,* a much valued collection of documents of the Sacred Congregation of the Propagation of the Faith, was edited by Dindinger and G. Monticone (Vatican City: Typis Po- lyglottis Vaticanis, 1939), 788 pp.

13. See N. Kowalsky, "P. Johannes Dindinger," *Der Weinberg* 39 (1959): 349.

14. See A. Reuter, O.M.I., "Ein Leben im Dienste der Missionsbibliographie. Zum 70. Geburtstag von P. Johannes Rommerskirchen, *De Archiuis et Bibliothecis Missionibis atque Scientiae Missionum Inservientibus,* Festschrift, ed. by J. Metzler, and published as *Euntes Docete* 21 (1968): 11-21.

15. See W. Henkel, "The Bibliography of Fr. J. Rommerskirchen," *De Ar- chivis et Bibliothecis,* pp. 23-32; also in *Bibliografia Missionaria* 41 (1977): 512.R. Streit, in *Bibliotheca Missionum* 1 (1916): v-vi.

16. R. Streit, in ibid.: x.

17. J. Pietsch, "P. Robert Streit/7 pp. 20-21.

18. R. Streit, *Bibliotheca Missionum* 1 (1916): xi.

19. J. Schmidlin, *Theologische Revue* (1917): 366-68. For further reviews, see J. Pietsch, "P. Robert Streit/7 pp. 24-30.

20. J. Beckmann, "Werden, Wachsen und Bedeutung der *Bibliotheca Mis-*

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**1911** *Madhu. Die Geschichte eines Heiligtums in den Urwaldern von*

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**1912** *Das Opfer. Eine historiche Erziihlung aus dem Zululande.* **Koln:**

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**22. J. Beckmann, in** *Neue Zeitschrift fur Missionswissenschaft* **12 (1956): 74.**
**23. On this subject, see J. Metzler, "La Pontificia Biblioteca Missionaria 'dt Propaganda Fide/ "** *Bibliografia Missionaria* **25 (1962): 5-17, and "Tht Pontifical Missionary Library 'De Propaganda Fide/ "** *DeArchivis et Bibliothecis,* **pp. 347-60.**
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**January, 1982 24**

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## Marcello Zago (1932- )

# Assisi and Interreligious Dialogue

*by Harry Winter*

As eleventh superior general of our congregation (1986- ), Marcello Zago has influenced the Oblates of Mary, and the entire Church, in many ways. But the way which will leave the deepest mark was his role in the Assisi event of October 27, 1986, and his subsequent leadership in promoting interreligious dialogue between Christianity and other religions.

Born on August 9, 1932, at Villorba, diocese of Treviso in northern Italy, Father Zago completed two years of theology at the Treviso Major Seminary, and entered the Italian Oblate novitiate of Ripalimosani in 1955. On May 22, 1959, he received his obedience for Laos; was ordained subdeacon, July 12; deacon, August 9; priest, September 13. He pronounced his perpetual vows on September 29 and left for language studies in Southeast Asia. In 1961, he served as Superior-delegate for the Oblates in their pastoral year, in Sriracha, Thailand.

After working as both a missionary and formator in Laos, Father Zago returned to Rome in 1966. While a staff member of the International Scholasticate, he obtained a Doctorate in Missiology at the Gregorian University. He expanded his thesis on Buddhist funeral rites and the university published it in French as #6 in its missionary documentation series: Rites et cérémonies en milieu bouddhiste lao (1972, 408 pages). Gaston Carrière O.M.I. reviewed it and observed "This working instrument, which is completed by an excellent analytical index, is indispensable for a better understanding of Buddhism" (Etudes Oblates 32 [1973] 220).

Returning to Laos in 1971, he started and directed the Buddhism Office of the Laos-Cambodian Bishops Conference, until 1974. In that capacity he headed the Buddhist Delegation which Pope Paul VI received at the Vatican in 1973.

Father Zago was giving a course at St. Paul University's Institute of Mission Studies in Ottawa, Canada, when the General Chapter of 1974 elected him Assistant General, a post he occupied until 1980. From 1981-83, he was a full-time Professor of Missiology in Roman universities, and was serving as superior of the Italian Province's scholasticate at Vermicino when the Holy See, in 1983, named him Secretary of the Vatican Secretariate for Inter-Religious Dialogue.

Since 1973 he has been a Consultor to the Secretariate for Non-Christians (now the Pontifical Council for Inter-Religious Dialogue); the Holy See appointed him in 1984 as Consultor to the Commission for Religious Relations with Judaism, at the Pontifical Council for Promoting Christian Unity. Bishop Jean-Pierre Urkia of Savannokhet, Laos, and the Federation of Asian Bishops chose him to be their peritus at the synod on Evangelization (1974). He was a member, elected by the Union of Superiors General, of three synods: The Vocation and Mission of the Laity in the Church and World of Today--Twenty Years after Vatican II (1987), The Formation of Priests (1990), and Consecrated Life and its Mission in the World (1994). Pope John Paul II appointed him Special Secretary of that synod. During the same year, he was a member, appointed by the pope, of the Synod for Africa. While in Rome, he was Vice-President of the Union of Superiors General's Commission on Mission (1976-80), and since 1980, Consultor and member of the Organizing Committee of the same Commission. Since 1987 he has been a member of the Council for the Union of Superiors General, and especially involved together with two other Superiors General in two Congresses on Religious Life: in 1993 for Superiors General and in 1997 for Young Religious. He has served as a member of

the Vatican's Congregation for Consecrated Life (1989-94) and of the Congregation for the Evangelization of Peoples (1995- ). (These organizations each have four Superiors General as members; the other members are Cardinals or Bishops).[1]

In his first letter to the Oblates, Father Zago subtly apologized for devoting so much of his time between his election as general on September 13, 1986 and December, to the Assisi event.

> You will have noticed that an Oblate presented to the Pope the 37 non-Christian delegations that had come from all over the world; that the same Oblate led the ten groups of different world religions to the prayer podium. That Oblate was your superior General. Right from its very outset he had been involved in the organization of this historical event that has been described as the greatest significant step to ecumenism and interreligious dialogue.[2]

Father Zago poignantly described the Assisi event first in the February, 1987 OMI DOCUMENTATION and then reprinted in the Ottawa Institute of Mission Studies Kerygma (now Mission). This article should be required reading for every Oblate, not just those in first formation. Speaking prophetically, he concluded his article: "Of interreligious dialogue, the event of Assisi is a symbol, a peak, and a reference point that is rich in meaning."[3]

The new general traveled world-wide as part of his leadership role. His writings now begin to reflect that world-wide familiarity with missionary situations.

On December 7, 1990, Pope John Paul II published his landmark encyclical on the Missions Redemptoris Missio, or as it is known in English On the Permanent Validity of the Church's Missionary Mandate. Father Zago has never denied his very crucial role in gathering, writing, and editing this document. Thus Father Zago's "Commentary on Redemptoris Missio" becomes an important statement for anyone studying our general's impact on missiology.[4]

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[1]I am indebted to the editor of OMI Information, Sept. 1986 (236/86) for the above information: pp. 1-2; Ned Carolan O.M.I. helped me update it.

[2]Marcello Zago O.M.I., "The Superior General's First Letter to the Oblates," OMI INFORMATION, December 1986 (240/86), p. 2. See also the editor's description of Assisi on p. 4.

[3]Marcello Zago, "Day of Prayer for Peace," OMI DOCUMENTATION, February 1987 (147/87), pp. 1-8; Kerygma 21 (1987) 97-106. See Writings below for other journals with this article. For two examples of how the Assisi event has continued and expanded, see June Hager, "A 'Holy Alliance' for Peace?", Inside the Vatican, December 1994, pp. 14-15, describing the November 3, 1994 Sixth World Conference on Religion and Peace (at the Vatican), and James S. Torrens S.J., "A Letter from Florence," America, December 16, 1995, pp. 4-5, describing the Ninth International Encounter for Peace, October 22-25, 1995.

[4]Marcello Zago O.M.I., "Commentary on Redemptoris Missio," Redemption and Dialogue, ed. William R. Burrows (Maryknoll, N.Y., Orbis, 1993), pp. 56-90.

Very early in his studies, Father Zago noted the similarities between ecumenism and interreligious dialogue. Thus when John Paul published the first ever encyclical on ecumenism, Ut Unum Sint (English title That All May Be One), on May 25, 1995, our general began a thorough study of interreligious dialogue, mission, and ecumenism, which was published in December, 1995.[5] Any Oblate who wishes to explore the relationship between ecumenism, missiology and interreligious dialogue should begin with this article.

During Father Zago's administration, Blessed Joseph Gerard was beatified in Lesotho (Sept. 15, 1988) and Saint Eugene De Mazenod canonized in Rome (Dec. 3, 1995). Making the missionary charism of these two evangelizers available to the entire Church was of course the work of many people, but it fell to the "always smiling" missiologist to be in the right place at the right time.[6] Especially notable was the gathering of Oblate bishops Dec. 2-5, 1995 (during the canonization) to discuss the relationship of their missionary Oblate life to the episcopal ministry.[7]

The role of the laity in mission is one of the newly emerging themes in missiology. Under Father Zago's administration, the first ever International Seminar for Lay Associates took place at our General House in Rome from September 25-28, 1995, followed by the International Congress of Oblate Lay Associates, Aix-en-Provence, May 18-20, 1996. Significantly, the first article of Father Zago's to be indexed in the Bibliographia Missionaria was on a remarkable American layman, Dr. Tom Dooley.[8]

From 1967 to 1997, Marcello Zago has consistently opened up new vistas for Oblates, especially in the spirituality of Oblate missionaries, in the dialogue first with Buddhists and then with all religions, and now in the revitalization of missiology, particularly as it affects ecumenism and the theology of the laity. In 1989, he received a doctorate honoris causa from the University of Ottawa, for studies on Buddhism and Interreligious Dialogue.

Writings: we are listing only those in English. Father Zago's many French and Italian writings (and some in Spanish, German and Polish) may be found catalogued in Bibliographia Missionaria, beginning in 1967 (vol. XXXI).

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[5]Marcello Zago O.M.I., "The Missionary Importance of the Encyclical Ut Unum Sint," Omnis Terra 29 (Rome, 1995), pp. 488-92. I am grateful to Father General for calling my attention to this article: Zago to Winter, April 30, 1996.

[6]When he was a seminarian in 1957, his superior described him as "always smiling": OMI Information, Sept. 1986 (236/86), p. 2.

[7]Thirty four Oblate bishops and one prefect apostolic participated: OMI Information, Feb. 1996 (342) pp. 9-10.

[8]Marcello Zago O.M.I., "Laici missionari, il Dr. Dooley nel Laos," Missioni O.M.I. XLVI (Roma, 1967, #7), pp. 18-24. See also the interview with O'Grady cited below in Writings, 1978-79.

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**May 2011 Update**

**On March 28, 1998, Pope John Paul II appointed Fr. Zago Secretary of the Congregation for the Evangelization of Peoples, and titular bishop (archbishop) of Rusellae. He died less than three years later, on March 1, 2001, of an acute form of leukemia at age 68.**

**His last visit to the USA was to the Mission Congress in Chicago, IL,**

**Sept. 28-Oct1, 2000, where in "his gentle, soft-spoken manner, Archbishop Zago challenged the Church in the United Sates to make a more visible 'missionary impact' around the world" (Rosanne Rustemeyer, SSND, Mission Update, Spring 2001, p. 2).**

**As Pope Benedict XVI prepares for the 25th anniversary of the original Assisi event (Oct. 27, 2011), we can anticipate more interest in the statement of Pope John Paul II "there is no conflict between proclaiming Christ and engaging in inter-religious dialogue" On the Permanent Validity . . ., #55). Archbishop Zago certainly had a great deal to do with that formula.**

**For a complete list of all his writings, see Marek Rostkowski OMI, "Il Patrimonio Teologico e Missiologico Di Mons. Marcello Zago, o.m.i.," Vie Oblate Life 59 (Dec. 2000, #3): 395-429.**

# William Reinhard

## Inspirer of Missionary Outlook

*by Jim Sullivan*

***Editor's Note:*** *I am grateful to Bill Reinhard O.M.I. for working with Jim Sullivan O.M.I. to develop this presentation of Fr. Reinhard's missionary endeavors in Brazil.*

William Reinhard was born in Chicago, Illinois, on January 24, 1935, to Herbert W. Reinhard and Miriam L. (Fitzgerald) Reinhard. He has one brother, Richard Reinhard, who is married with 2 children and living in Washington, D.C. He attended schools in Chicago, Illinois; St. Louis, Missouri; Worcester and Newton, Massachusetts. In 1951, he entered the Oblate Junior Seminary in Newburgh, NY. After completing his novitiate in Ipswich, Massachusetts, he made his first vows on September 8, 1955.

Philosophical and theological studies were at Oblate College, Washington, D.C., with ordination in Washington on May 31, 1961, and a Bachelor of Sacred Theology from Catholic University of America. He continued theological and pastoral studies, earning a Masters in Theology from Oblate College in 1963, with a thesis The Concept of Mission among Missiologists in the First Half of the 20th Century, with Ronan Hoffman OFM Conv. directing. Father Reinhard then did missiology studies at the Pontifical Gregorian University from 1963-69, interrupting them during 1966 for five months research on his thesis in Brazil, and spending the 1967 academic year at Oblate College, teaching ecclesiology and missiology (he also taught there in 1971). He successfully defended his doctoral thesis in June, 1969: "The Evangelization of Brazil under the Jesuits (1549-68): an Evaluation."


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From 1969-91, Father Reinhard served in 5 different parishes in the Archdiocese of São Paulo, Brazil. He also exercised the following responsibilities on the archdiocesan level: Pastoral coordinator, Interlagos Sector, 1972-74; Pastoral Coordinator, M'boi Mirim Sector, 1982-84; Member, Archdiocesan Commission for Human Rights, 1977-85; Director and Professor of Pastoral Theology, Archdiocesan Seminary, 1977-85; and General Coordinator, Archdiocesan Pastoral Housing Commission, 1992-96.

For the Oblates, he served on the provincial council, 1973-79, 1982-85, and 1994-97. He was provincial, 1985-91; and superior of the House of Theology, 1977-85. He attended the General Chapter of 1972 as a delegate, and when the chapter voted down the initial text of its document Missionary Outlook, he served as the principal drafter of what became the final, approved text.[1] As provincial, he attended the 1986 General Chapter, and the Intercapitular Meeting of 1990.

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[1]Francis George, Vie Oblate Life 34 (1975) 115-16; and 42 (1983) 285-89; interview, George by Winter, Washington, D.C., Nov. 8, 1997

Since 1997 he has been Master of Novices.

Starting with his post-graduate studies in Rome, and especially during his 28 years in Brazil, Father Reinhard has always been concerned with relating theory and practice, putting both at the service of mission. His doctoral thesis examined the missionary methods of the first Jesuits in Brazil, and how these were constantly modified as a result of the interaction between the missionaries and the indigenous populations.

His personal experience with the poor in parishes on the outskirts of Sao Paulo and especially the voiceless and the homeless of the metropolis, brought him into daily contact with the victims of an unjust and violent economic system, which continues to grow on a world-wide level. Reflecting on this accumulated experience, he continues to challenge theory and practice, Gospel and life. His constant premise: solid theory must be the inspiration for missionary practice, which in turn must question and provoke missiological development.

**Update, August, 2011. Jim Sullivan died Dec. 29, 2001.**

## Cavalry of Christ on the Rio Grande

*by Bernard Doyon*

***Editor's Note:*** *When Oblates learn about our ministry in Texas and Mexico, two expressions quickly come to mind. The first is the "Cavalry of Christ on the Rio Grande," and the photo which accompanies it (see following page).*

*The second is the painful cry from the heart of Bishop de Mazenod: "Oh cruel mission of Texas," as yellow fever and shipwreck cost him the lives of some of his best missionaries. Fortunately for Oblates and all evangelizers, Father Bernard Doyon O.M.I. (1923-1997), longtime professor of church history at our seminary in San Antonio, Texas, documented the two expressions and the evangelization of the Rio Grande Valley (both in Texas and Mexico): The Cavalry of Christ on the Rio Grande.*[1]

*When I wrote Father Doyon asking him to contribute this section (Sept. 17, 1996), he quickly replied (Sept. 25, 1996), explaining that he didn't have "the energy and health to prepare something new," but offering the two following articles in their whole, and suggesting that from the third, "a few lines could complete the first 2 articles."*

*To write well the history of our Missions is a crucial element in missiology. I am very grateful to Father Doyon for sharing these articles with us.*

### I. Saint Eugene de Mazenod: The Texas Connection (1849-61)[2]

What did the Bishop of Marseilles know about the new State of Texas and the Mexican border? He has no pictorial description: photography was still in its infancy. The National Geographic was not on his reading list. His information came from letters and later personal contact with Bishop Jean-Marie Odin C.M., of Galveston. He stored the information more in his heart than in his mind.

Yet, he was not ignorant of world geography. His Oblates had gone to Montreal in 1841, and by 1849 had almost reached the Arctic. Moreover, he had traveled quite a bit while in exile. The first connection with Texas was not to his liking. He was clearly upset by the bold initiative that brought Fr. Pierre Telmon and companions to Brownsville on December 5, 1849. Bishop Odin had obviously done a good selling job in Montreal, and Telmon assumed he had permission of the

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[1]Bernard Doyon O.M.I., The Cavalry of Christ on the Rio Grande, 1849-83, Milwaukee, Catholic Life Publications, Bruce Press, 1956. The expression "Cavalry of Christ on the Rio Grande," was known to the translator of Duchaussois' Mid Ice and Snow: Mary Loughlin mentions it in the appendix, p. 381, 1937, new edition.

[2]Bernard Doyon, "Saint Eugene de Mazenod: The Texas Connection (1849-61)," Southern Province U.S. Newsletter, Nov.-Dec. 1995 (vol. XIII, #22, issue 290), pp. 4-7. The article was prepared for the canonization of Bishop de Mazenod, which took place on Dec. 3, 1995.

"The Cavalry of Christ" in Texas. Oblates of Mary Immaculate
Who spend their days in the saddle tending the scattered Catholics in the vast mission fields

Frontispiece, The Cavalry of Christ on the Rio Grande, 1849-83, by Bernard Doyon O.M.I., Milwaukee, Catholic Life Publications, 1956. A poster was made and distributed; supplies are now exhausted. A post-card is available at the Lyndon Johnson Presidential Library and Museum, Austin, Texas.

Founder. It is a moot question whether Telmon's daring was part of the Oblate charism. The fact is that de Mazenod did not hear officially about the Brownsville initiative until May 10, 1850 in a letter full of praise written two months earlier by Odin. Too late. Already on November 1849, Saint Eugene had written in his journal with a bit of reproach: "...and here is Father Telmon who takes upon himself the mission of Texas, using faculties I had given him while he was in Pitsburg (sic) and takes two men of his own choice." The Founder also wrote to a friend, January 14, 1850: "As for the subject of Texas, I cannot explain the reserve of Father Gaudet (he and Fr. Alexandre Soulerin, with a scholastic and a brother were Telmon's companions), as if all the members of the Congregation were not obliged to communicate to me all they know to be advantageous or useful to our family..."

Moreover, he heard from other sources that life was very hard in Brownsville. Father Gaudet who had remained in

Galveston with the Bishop admitted that he suffered from loneliness. He felt that his work at the Cathedral was definitely above his capacities since he knew little English. Father Soulerin left Brownsville, November 11, 1850 and Telmon sailed from Port Isabel, January 22, 1851. Scholastic Gelot and Brother Menthe left the Congregation.

What should we conclude? The truth is that Saint Eugene was never officially contacted. It was not a mere "peeve" on his part, as if his authority had been flaunted. I like to think that he trusted his men. Rather, the recall was due to the irregular character of the undertaking and, I suspect, to the conflictive character of Telmon. Therefore, the first connection of Saint Eugene was tenuous, but it was a beginning and in God's plan served a definite purpose.

Re-connect

If Father Telmon had shown daring in coming to Texas, two years later the Founder himself made an equally daring decision to return. They were both moved by the same impresario: Bishop Odin, a Vincentian missionary.

By then, Saint Eugene knew quite a bit more about the developing Southwest and obviously was impressed by Odin's appeal. They both spoke the same language (I do not mean French): there was a crying need for "missionaries" in the full sense of the word.

The decision was not a half measure. The contract, signed on November 14, 1851, stipulated there would be three Oblate priests for the city of Galveston and three for Brownsville. For good measure the Founder added an Oblate brother. At that time the Oblate congregation could not yet boast of 200 members! The connection with Texas will never be severed.

Yet the first years were most trying, especially in Galveston, and would lead to a dis-connection there, to the point where Galveston has been almost forgotten. We find more correspondence from the hand of the Founder about this unhappy venture than about the Brownsville establishment and its famed "Cavalry of Christ."

De Mazenod had agreed to "take charge of running a college" in either city for the education of young men and of teaching the seminarians of the diocese. It turned out to be an impossible task...feasible only 50 years later with the foundation of St. Anthony's Seminary in San Antonio.

The seven Oblates left Le Havre in March 1852 and reached Galveston on May 14 after 52 days at sea. In all there were 38 diocesan priests, seminarians and sisters. Bishop Odin insisted that Oblate Jean-Maurice Verdet be the superior of the caravan. Saint Eugene wrote to him: "...It is time that you come out of your shell. The field that is opened to you gives very great promise."

All the Oblates stayed in Galveston for a while "to be initiated", and only by October did three of them continue on to

the Mexican border. The founder at first considered the Galveston establishment more important because he deemed the education of the clergy a primary aim of missionary apostolate. But the seminary-college existed only on paper or in the dreams of Bishop Odin. Yet de Mazenod continued to hope and encourage his troops. He successfully requested money from the Lyons Society for the Propagation of the Faith (I myself found these letters in their archives). He sent Jean-Marie Baudrand from Canada to supervise the construction. Baudrand died of the plague within a few months.

The so-called college opened its doors, January 1, 1855. Other Oblates from the North came to the rescue: Baudre, Naghten, James McGrath (in 1883 he became the first Provincial of the American Province), Brothers Cooney and Bodard. Bishop Odin, meaning well, interfered in the running of the school, which greatly upset the Oblates. Again the Founder continued to support his men. But by the summer of 1857 he finally accepted the reality that his Oblates were in a false position and did not belong there. They had been promised too much and could not cope. The Founder reasoned that they could better serve as "missionaries" elsewhere. At least they could leave with the satisfaction that they had planted a seed for others to cultivate.

Brownsville Re-visited

Meanwhile, St. Eugene had nothing but praise for the missionary work done in Brownsville since October 1852, after an absence of 18 months. There was of course the outreach to other settlements by the "Cavalry of Christ." The corner stone of Immaculate Conception Cathedral had been laid, July 6, 1856. Father Pedro Keralum had also designed and supervised the building of a church in Roma. The Oblates were willing and ready to turn it over to the diocesan clergy.

During this period, until his death in 1861, I sensed three very strong feelings in St. Eugene's heart: Joy, Pain, Hope.

Joy

Hardly do we ever mention that our first Oblates in Texas did attract vocations to the community. Two diocesan priests who had come with the group in 1852 joined us and pronounced vows: Bartholemew Duperray and Paul H. de Lustrac. They both died of yellow fever in Brownsville, the first in 1855, the other in 1858. Another recruit, Brother Jose Maria Garcia died the same year during his novitiate.

After leaving Galveston, there were eight Oblate priests in Brownsville. That is why two of them were able to help out in San Antonio in 1857 and remained there seven months. I gather that this encouraged the Founder's vision to seek an establishment in Mexico. He also bolstered the decimated personnel with the addition of two more priests in 1859 and three more in 1861. He gladly invested in Texas at a great cost of personnel. He had no problem with what others could have considered only parochial ministry: because of the outreach to the many small settlements in the Valley and in Mexico, our work there was true evangelization and he referred to it as "a continual mission", as he and the first Oblates had done in Provence.

Why the Pain?

After the death of the Founder, there will be many more deaths caused by yellow fever. By 1862, one third of our rather young group had already succumbed due to unsanitary conditions. We only mention here two incidents when Saint Eugene's heart truly bled in lines that should be remembered and cherished. The first is about Father Verdet, the very capable area superior disappeared in a ship wreck between Brownsville and New Orleans. When he heard of the catastrophe, Eugene wrote: "What an irreparable loss! He was so good and he will be so mourned. Divine Providence puts our resignation to severe proofs. In the future I shall always tremble when I know you are at sea".

Upon receiving the news of more victims of yellow fever, he exclaimed: "What a thunderbolt, my dear children! I am not used to that kind of calamity, and never get used to it...oh cruel mission of Texas, how you wound my poor soul! Here is the fifth victim that you have swallowed. Who will be the next one? Reassure me immediately; hours are like days to my soul and days like weeks".

Hope

Although the purpose of this reflection is to underline the role of Saint Eugene in the mission of Texas, the historian would miss his true focus about the Oblates and their Founder, were he to picture them outside this other dimension: the obvious and often repeated desire of Eugene to see them work in Mexico. It was an almost incomprehensible attraction, now vaguely called by some "supernatural instinct." Even before the second group of Oblates set sail from France in 1852, he wrote to future superior Verdet to be on the ready to extend into Mexico. This is one daring move after another.

The Oblates who remained in Brownsville in late 1852 frequently, almost constantly, helped out in the twin-city of Matamoros. With more personnel available in 1857 after the Galveston fiasco, the Oblates could report glowingly about their errands of mercy into Mexico. It touched the heart of the Founder and he said so.

In the correspondence around 1858, we read words like listening post, foothold, beachhead, stepping stone, spiritual invasion. The Founder gave the local superior carte blanche to assign as many as four men to Mexico. During his lifetime there will be only one official foundation, that of Ciudad Victoria, 200 miles south of Brownsville and the capital of the state of Tamaulipas. Within a year the Oblates were expelled by anti-religious laws. But they always ministered across the border, mostly preaching traditional parish missions. Between 1858 and 1866 they reported performing 7,000 baptisms and 2,000 marriages.

Mexican bishops took notice and offers of permanent establishments came from San Luis Potosi (seminary), Monterrey and Tampico. Nothing came out of it due to the chronically unsettled political situation and laws against religious communities.

In Marseilles, Saint Eugene remained well satisfied at the prospect of doing something tangible for Mexico. Never had he sent his missionaries abroad with so little official red tape and so much trust in Providence. Mexico had completely won his heart. The thought of it continued to inspire and sustain his Oblates in the Rio Grande Valley.

When Saint Eugene de Mazenod died in 1861, the Texas Oblates felt like orphans, losing a father and a genuine

friend. He remains present in our midst, listening to the prayers of the Oblates of Mexico City in favor of a cancer-ridden and death-bound parishioner.[3] With the canonization of Saint Eugene we celebrate his continued and lasting connection with Texas and Mexico.

## II. "Daring" in Our History[4]

We are all familiar with the proverbial and vibrant line of Saint Eugene in the Preface: "We must spare no effort...leave nothing undared." (Nihil linquendem inausum.) Hence, daring. Daring...*to do what?*

Of course, the Founder speaks of evangelizing the poor (our motto). In the U.S. region and especially in our province we have even more clearly defined our course and discerned our first priority: ministry to minorities, especially in our province we have even more clearly defined our course and discerned our first priority: ministry to minorities, especially the Hispanic minority.

How did we get there? The Congress of 1979 saw a trend in our history of ministering to the poorest and strongly affirmed that it should be continued. Until recently, the typical Oblate did not need corporate reflection, a discerning process, or a congress to involve himself in the work of evangelizing the poor: he knew he was a missionary, he was available, he was sent. After he "received an obedience", he generally let circumstances or his personality dictate the style of his efforts.

I have been asked to single out some *daring* decisions in our past, bold moves that have affected our course. If on occasions the decision was the result of expediency or seemed self-serving, Divine Providence found a way to redirect us to our priority.

### The Best Example

In 1852, the Founder himself sent six priests and one brother to Galveston and Brownsville.

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[3]Jesús Hernández Serrano attended the canonization, and looked in fine health. His cure is told by Father Alfred A. Hubenig O.M.I., Living in the Spirit's Fire: Saint Eugene de Mazenod (Ottawa, Canada, Novalis), 1995, "Epilogue," pp. 319-25. See also Catholic Digest, "A Modern-Day Miracle," Dec. 1995, p. 45.

[4]Bernard Doyon, "'Daring' in Our History," prepared for the annual (1994) January Southern U.S. Provincial Congress.

At the time, there were less than 200 Oblates in the whole world. It was a gamble! What did he know about Texas and the Rio Grande area? Only the picture that Bishop Odin of Texas painted of the priestless and abandoned flock on the Mexican border.

In his mind he also considered this foundation as a "stepping-stone" to Mexico and Latin America. Let us keep that in mind; he also thought of our parish work and visits to the ranchos as a "perpetual mission".

In 1883, after a period of painful hesitation and almost of discouragement, we arrived at two momentous decisions: First, what could be called the Lowell-San Antonio connection, meaning the erection of an American Province...with its head in the snows of New England and its feet in the hot waters of the Rio Grande. Second, our acceptance of a different ministry in a new locale: St. Mary's Parish in San Antonio. It was the answer to an expressed need of fresh air and broader horizons. We were able to start diversifying our ministry and to receive new personnel from up North. But Bishop Neraz of San Antonio also insisted on his part of the bargain: that we accept the parish of Eagle Pass, and surrounding counties, thus remembering our original purpose. The change of scenery served as a booster to Oblate morale.

1901-1903 -- The Oaxaca - San Antonio Connection

What business did we have starting the first theological seminary in Texas? It seemed a foolhardy project, foreign to our mission. Both the staff and student body had to be imported from Europe...Bishop Gillow of Oaxaca who invited the Oblates to his diocese also deeded to the Oblates that superb piece of property in Laurel Heights, San Antonio, with the stipulation that the future seminary to be built and staffed by Oblates should serve the education of priests who would work with the Mexican-Americans in Texas, and the education of his own seminarians (he never sent any).

Again Providence arranged that we never forget our basic thrust in ministry: the poor, the minorities.

Shaking and Expanding

As the right-hand-man of the Provincial of Lowell, Fr. Henri Constantineau had an active role in these negotiations and constructions. He became our first provincial in 1904 and remained bursar until 1940. He was so talented and capable that today one would call him an entrepreneur. Under his leadership will begin an amazing expansion towards the North (Dallas, Brownwood, Mason, Brady, Stanton, etc.), eastward (Houston, New Orleans) and westward (New Mexico, California). He is the one who shook Texas out of its lethargy.

Constantineau tried to meet the need of diversification in ministries, and the other need of finding new works for Oblates who were not compatible or comfortable in the traditional Mexican-American culture.

The bishops who invited us had their own needs and we tried to cooperate. But why did they invite the Oblates? They recognized in us a certain quality that perhaps we ourselves were unable to define at the time. In 1911, we were given Immaculate Conception parish, Houston, in a supposedly more affluent Anglo-Italian part of town, *provided* (and the contract clearly stipulated it) we also assume the pastoral care of *all* the Spanish-speaking minority in the city of Houston and surrounding counties...and that we accept the chaplaincies of all state penitentiaries in the diocese.

The same pattern obtained when we were invited to St. Louis Cathedral in New Orleans. Archbishop Shaw had

known us in San Antonio and specifically expected us to work with minorities, this time French and Italian in the poorest section of town.

In north and west Texas we were called to work with a Catholic minority engulfed in a predominantly Anglo-Protestant area. Again our true Oblateness manifested itself when we realize there were more Mexican-Americans in that region than anyone had thought. Therefore, even when decisions were rather spontaneous and motives for accepting new work seemed self-serving, Providence wisely forced us to return to our priorities.

In writing history it is easier to follow the map than to answer questions like "how and how well did we live up to our plans"? Were there new, imaginative approaches in reaching the needy?... An interesting new approach was the Chapel Car around 1912 (appurtenances still shown at the Brownsville Historical Meseum). The Oblates of Del Rio started a form of credit union or "burial society" to help the very poor, as early as 1908. Later in the 1930's Father Charles Taylor tried to organize farm workers in the Crystal City area. St. Anthony Seminary could be justly proud that it used its facilities during the summer to begin the "closed retreats" movement for men...before it developed into today's renewal centers.

The Spain-Texas Connection

Here is an example of excellent use of our finances for the purpose of true evangelization. There was such a great need of Spanish-speaking missionaries in Texas that our province gladly made a deal in 1922, whereby we would financially support the junioriate of Urnieta and administer the two or three houses of Spain. Until 1931, the provincial of Texas was automatically the major superior of Spain. The Spanish recruits continued their theological studies at Castroville and San Antonio. Texas benefitted in terms of needed personnel for the missions. But another result of the Spanish connection, as it turned out, is that the Texas Province was asked and was able to start the very first Oblate mission in South America. We went first to Pilcomayo, Paraguay: later personnel came from Germany, but the first superior was our own Father Joseph Rose, because he hailed from Germany and had learned perfect Spanish in Texas. Oblates formed and trained in Texas also went to Uruguay in 1929...The Spanish Connection must have seemed incongruous at first, but some one took a risk...and it worked.

Of course, the latest example of *daring* was the decision to commit our personnel and resources to a new mission in Zambia, Africa. As always we were invited and even prodded by the General Administration, but the decision was the result of consultation.

Conclusion...My students used to tease me by asking: "What's new in history"? If we ask new questions, we will find something new and hopefully stimulating.

## III. The Response of the Oblates to the Founder's Call to Evangelize

The third article sent by Father Doyon was presented to the Rome Oblate Congress "Evangelization and the Oblates" (August 29-September 14, 1982). It is available in Vie Oblate Life.[5] Fr. Doyon was especially concerned to show how "ministries to minorities especially the Hispanics" (the first priority discerned by the U.S.A. Region in 1979) was a part of the Founder's time, of the period following his death, and of the current Southern Province efforts. The description of the "new type of parish mission" (and other current experiences [VOL 42: 254-56] is especially important.

Another U.S.A. Oblate, Clarence Menard, presented a paper at the Congress stressing the time period 1842-83, first in the northeast U.S.A. (42: 257-64), then Oregon (264-67), and finally "Experiments in Education" (267-68).[6] Both papers offer an interesting insight into missiology by U.S.A. Oblates in 1983.

**Our webmaster, Rod Nelson, found an interesting photo on the internet of three priests in front of the Cavalry of Christ. One Oblate from Texas joked that the one in the middle resembled President Theodore Roosevelt. Thanks to Oblate historian Bob Wright OMI, we know that they are, from left to right, Fr. Constantineau OMI (first provincial of the former Southern Province), Fr. Ledvina (head of the Extension Society, future bishop of Corpus Christi) and Fr. Gourmelon OMI (novice master for the Southern Province). Both the photo on p. 48 and this photo were taken in 1911, at the dedication of the first parish church in Mission, TX.**

[5]Bernard Doyon, "The Response of the Oblates to the Founder's Call to Evangelize," Vie Oblate Life 42 (1983) 241-56.

[6]Clarence Menard O.M.I., "Oblate Evangelization in the United States, Early Phase (1842-1883)," VOL 42: 257-68. Other authors examined in this book also participated: Francis George (pp. 285-99) and Marcello Zago (pp. 335-72).

## Francis George (1937- )

# Inculturation Theologian

*by Harry Winter*

Francis George O.M.I. is best known today as the unexpected choice of the Vatican to become the eighth archbishop of Chicago, succeeding Cardinal Joseph Bernardin.[1] But before his appointment to Chicago, he had established a solid reputation as an expert in inculturation, especially the way the Gospel and secular culture affect each other. Those who know him predict he will continue his academic interests, especially the interface of modern society and Christianity.

Francis George was born in Chicago, Illinois, on January 16, 1937. He studied at St. Henry's Preparatory Seminary, Belleville, Illinois, and made first vows in 1958. He spent his scholasticate at Pass Christian, Mississippi, and St. Joseph's, Ottawa, Canada, and was ordained a priest in Chicago, Illinois, on December 21, 1963. He was awarded the B.Th. in 1964, and the M.A. in Theology in 1971, both by the University of Ottawa.

Father George's first obedience returned him to Pass Christian to teach philosophy (1964-67). After earning the M.A. in Philosophy at Catholic University of America, Washington, D.C. in 1965, he was awarded the Ph.D. by Tulane University, New Orleans, in 1970, serving as a teaching fellow there in 1968-69. He was then assigned to the Oblate House of Studies, Omaha, Nebraska, also teaching at Creighton University, eventually becoming Dean of Philosophy (1969-73).

As capitular at the 1972 General Chapter, Father George helped draft the very important missiological statement Missionary Outlook. Appointed provincial of the Central U.S. Province on May 30, 1973, and elected Vicar General of the Congregation at the 1974 Chapter, "in the General Council and in the Institute at large, he played an important role thanks to his sharp mind, his concern for justice and for the contemplative dimension of our apostolic life" (Oblate Information, Oct. 1990, p. 5).

After his second term of office, Fr. George obtained a Doctorate in Theology at the Urban University (Rome); his thesis was Inculturation and Ecclesial Communion (Rome: Urbanian U. Press, 1990). Three concrete examples (Jesuits in Eastern Canada, 1600's; Oblates in Western Canada, 1800's; Oblates in Greenland, 1900's) were excerpted and published in Kerygma 26 (1992) 153-64, "Ecclesiological Presuppositions in Inculturating the Faith."

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[1]The appointment on April 8 made p. 1 of The New York Times, April 9, 1997. The Chicago Tribune sent reporters to Washington, D.C.; Ottawa, Canada; and Rome, Italy: see their very extensive coverage both of the appointment (April 9) and the installation (May 7 and 8,1997). The Oblate dimension of Archbishop George's life was thoroughly presented, especially ministry to the poor and abandoned. The Chicago archdiocesan paper The New World devoted the May 2, 1997 (vol. 105, #18) issue to the new archbishop.

On returning to the U.S.A., Fr. George became Coordinator of the Circle of Fellows at the Cambridge Center for the Study of Faith and Culture, founded by Cardinal Bernard Law of Boston, Massachusetts. He had just been asked by his Province to head a service assuring the collaboration of Oblates and laity, and had agreed to become President of Oblate College Graduate School of Theology, Washington, D.C. within two years, when he was appointed fifth bishop of Yakima, Washington, on July 10, 1990.

As bishop of Yakima, he helped return the Oblate missionary activity to an area rich in Oblate history. When it was the diocese of Walla Walla in the 1800s, the famous Presbyterian missionary Marcus Whitman, his wife, and 12 others were murdered there by the Indians. Oblates (who had arrived in 1847) such as Casimir Chirouse, Pascal Richard, and the famous Charles Pandosy helped bury the victims and aid the survivors to regroup. Oblates thus assisted Christians in the Northwest in "providing the Church with its first martyrs."[2]

After the Oblate missions were sacked (1855-58) and after some conflicts with the local bishop, we withdrew to British Columbia in 1878. When Bishop George arrived in 1990, the diocese of Yakima counted a total population of 404,00 with 51,311 Catholics (45% Hispanic). Only a few miles south of the episcopal see is the million acre Yakima Indian Reservation.

Francis George was one of the seven Catholic participants who signed "Evangelicals and Catholics Together: The Christian Mission in the Third Millenium."[3] This statement symbolizes an important development in recent missiology: the emergence of moderate evangelicals, who see the need to cooperate with Roman Catholics, especially charismatics. Some Roman Catholics remain suspicious of this development, as do many evangelicals. Catholic editor Richard John Neuhaus (assisted by Catholics George Weigel and Avery Dulles S.J.) and evangelical editor Charles Colson (assisted by evangelicals Mark A. Noll and J.I. Packer) thoroughly examine in their 1995 book both the statement and the controversy it has created.[4] In a lecture at Oblate College, Washington, D.C. on March 14, 1996, Bishop George elaborated on the evangelization "convergence" which the document stresses. The group is ongoing, and Cardinal Edward Cassidy, President of the Pontifical Council for Promoting Christian Unity, attended the September, 1996, and September, 1997 meetings in New York City.

On May 27, 1996, Francis George was installed as the ninth archbishop of Portland, Oregon. Although he was there only eleven months, two developments occurred which emphasize his place in challenging secular culture. The first is probably ongoing, that of physician assisted suicide; the second, the role of the state in the confidentiality of confession, may be less acute.

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[2]Maurice W. Armstrong et al., The Presbyterian Enterprise (Philadelphia, Westminster Press, 1956), p. 176. The daily Yakima Herald Republic gave front page coverage to Archbishop George's participation in the 150th anniversary of the arrival of the first Oblate missionaries: Sept. 15, 1997, pp. 1, 3.

[3]Text available in Ecumenical Trends 23 (June, 1994) 83-91. Archbishop George described how he came to be involved in the project in "Oblate Interest," Mission Unity 30 (October, 1994).

[4]Charles Colson and Richard John Neuhaus (eds.), Evangelicals and Catholics Together, Toward a Common Mission (Dallas: Word, 1995).

Assisted suicide was legalized in Oregon in 1994 by a 51-49% vote. A second vote scheduled for November 4, 1997, drew Archbishop George back to the University of Portland to continue addressing this issue. During a September 13 conference "Life Still at Risk, Physician-Assisted Suicide and the Supreme Court Rulings," he outlined themes underpinning four major arguments against assisted suicide, and put the dispute in context: "The debate about physician-assisted suicide is not only about how we relate to those who are terminally ill. It is the very basis of our world view about what (are) fundamental assumptions regarding the meaning of human life."[5]

The second matter, regarding the use of a tape-recording in prison of an inmate's confession, had begun before the archbishop came to Portland. Although he did not speak in court, he effectively presented the right of confidentiality in confession.[6]

Both his wide travels to the Oblate missions as provincial and vicar general, and his research, have led Archbishop George to become one of our keenest voices regarding culture. He intrigued the participants in the March 14, 1996 lecture mentioned above when he asserted that Catholics from the U.S.A. are culturally Protestant. And his appointment in late May, 1997, by the Vatican, to serve as one of the two "special secretaries" for the Special Assembly for America of the Bishops' Synod (Nov. 16 - Dec. 12, Rome) means that his strong background with evangelicals, particularly Hispanics, will be used during this meeting which will discuss the friction among Christians in Latin America, among other matters.

Administrative Experience

**Member**, National Conference of Catholic Bishops ad hoc committee to Oversee the Use of the Catechism, 1995 to present.
**Member**, National Conference of Catholic Bishops Committee, American Board of Catholic Missions, 1994 to present.
**Member**, National Conference of Catholic Bishops Committee on Church in Latin America, 1994 to present.
**Member**, National Conference of Catholic Bishops Committee on Religious Life and Ministry, 1994 to present.
**Member**, Board of Directors, Pope John Center, Braintree, MA, 1994 to present.
**Member**, Board of Trustees, The Catholic University of America, 1993 to present.
**Chair**, Washington Association of Churches Committee on Theological Dialogue, 1993 to 1996.
**Member**, National Conference of Catholic Bishops ad hoc Committee on Shrines, 1992 to present.
**Member**, National Conference of Catholic Bishops Committee on Missions, 1991 to present.
**Consultant**, National Conference of Catholic Bishops Committee on Science and Human Values, 1994 to present.
**Consultant**, National Conference of Catholic Bishops Committee on Hispanic Affairs, 1994 to present.
**Treasurer**, Northwest Regional Office for Hispanic Affairs, 1992 to 1996.
**Episcopal Advisor**, Cursillo Movement, Region XII, 1990 to 1997.

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[5]Reported by Hazel Whitman, CNS (Catholic News Service).

[6]Crux of the News, May 20, 1996 gave the details of the case just before Archbishop George came to Portland; Feb. 3, 1997 Crux gave the favorable outcome for the Catholic Church, decided on January 27, 1997.

**Chair**, National Conference of Catholic Bishops Commission for bishops and scholars, 1992 to 1994.

**Member**, Board of Directors, National Shrine of the Immaculate Conception, Washington, D.C., 1997 to present.

**Member**, National Conference of Catholic Bishops Committee on Doctrine, 1991 to 1994, and 1996 to present.

**Episcopal Moderator and Member of Board**, National Catholic Office for Persons with Disabilities, 1990 to present.

**State Chaplain**, Knights of Columbus, Washington State, 1993 to 1995.

**Member**, Providence Yakima Medical Center Community Board, Yakima, Washington, 1990 to present.

**Member**, Board of Directors, Oblate Media, Belleville, Illinois, 1988 to present.

**Consultant**, National Conference of Catholic Bishops Committee on Evangelization, 1991 to 1993.

**Coordinator**, Circle of Fellows, The Cambridge Center for the Study of Faith and Culture, Cambridge, Massachusetts, 1987 to 1990.

**President**, Board of Directors, Tekakwitha Indian Mission, Sisseton, South Dakota, 1973-1974.

Research and Published Writings

*Books:*

- Inculturation and Ecclesial Communion (Rome: Urbanian University Press, 1990).
- "Evangelizaizing American Culture," chapter in The New Catholic Evangelization, ed. by Kenneth Boyack, C.S.P. (Mahwah, N.Y.: Paulist Press, 1992), 42-55.
- "The Church and Cultures," chapter in A Church for All Peoples, ed. by Eugene LaVerdiere, (Collegeville, MN: Liturgical Press, 1993), 55-70.
- Response to "The Church and the Kingdom," by Avery Dulles S.J., chapter in A Church for All Peoples, ed. by Eugene LaVerdiere, (Collegeville, MN: Liturgical Press, 1993), 27-30.
- "Catholicity and the New Evangelization," Catholicity and the New Evangelization ed. Rev. Anthony J. Mastroeni, (Steubenville, Ohio: Franciscan U. Press, Fellowship of Catholic Scholars, 1994 Proceedings), pp. 3-14.
- "Bishops and the Splendor of Public Truth," chapter in The Splendor of Truth and Health Care, ed. by Russell E. Smith, (The Pope John XXIII Medical-Moral Research and Education Center, Braintree, MA 1995), 17-28.

*Theses:*

- The Metaphysical Constitution of Creatures in Thomas Aquinas' De Potentia Dei, master's thesis in philosophy. (Catholic University of America, Washington, D.C.).
- The Eschatology of Pierre Teilhard de Chardin, master's thesis in theology. (University of Ottawa, Canada).
- Society and Experience: a Critique of the Social Philosophies of Josiah Royce, George Herbert Mead and Roy Wood Sellars, doctoral dissertation in philosophy, directed by Andrew J. Reck. (Tulane University, New Orleans, LA.).

*Published Articles:*

- "Dewey and Dialectic," Tulane Studies in Philosophy, XXII, Winter, 1973, 17-38.

- "The Founder's Charism," Vie Oblate, XXXIV, 1975, 111-126.
- "Founding 'Founderology': Charism and Hermeneutics," Review for Religious, XXXVI, January, 1977, 40-48; also in Vie Oblate, XXXVI, 1977, 29-40.
- "Critères pour découvrir et vivre le charisme du Fondateur aujourd'hui," Vie Oblate, XXXVI, 1977, 31-43.
- "The Ongoing Formation of Missionaries," Vie Oblate, XXXVIII, 1979, 93-107.
- "Missions and Ministry for Justice: the OMI Experience," Omnis Terra, XIII, April, 1979, 160-173.
- "Missions and Ministry for Justice," Vie Oblate, XXXIX, 1980, 105-123.
- "La Formazione Permanente e il Cammino verso Cristo," Temi di Formazione e Pastorale, III, September, 1980, 1-6.
- "The New Oblate Constitutions: Mirror of a Congregation," SEDOS Bulletin, November 1, 1981, 313-319.
- "L'évangélisation et les Chapitres généraux de 1972 a 1980," Vie Oblate, XLII, 1983, 289-305; (English version, 285-99 in a double edition).
- "La vida religiosa: palabra para el mundo de hoy," Vida religiosa, LIX, 1 febrero, 1985, 44-51.
- "The Process of Inculturation: Steps, Rules, Problems," Kerygma, 22 (1988), 93-113.
- "Ecclesiological Presuppositions in Inculturating the Faith: Three Examples from Mission History," Neue Zeitschrist fur Missionswissenschaft, 45 (1989), 256-264.
- "Oblate Preaching: Father Louis Soullier's Letter of February 17, 1895," Vie Oblate, December , 1989, 467-474.
- "Priestly Identity and the Mission of Christ," The Priest, 45, November, 1989, 44-48.
- "The Catholic University and Academic Culture," Proceedings: Present and Future Challenges Facing Catholic Universities (Ottawa, 1990), 37-42.
- "Evangelizing American Culture," The Catholic World, id. 235, no. 1408, July/August 1992, 160-166.
- "Ecclesiological Presuppositions in Inculturating the Faith," Kerygma, 26 (1992), 153-164.
- Published talks and conferences in Oblate Documentation, from 1973 to 1989.
- "Being Through Others in Christ: esse per and Ecclesial Communion," Annual ACPA Proceedings, 1992, 29-44.
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- "Oblate Interest (in Evangelical Statement)," Mission/Unity 30 (Oct. 1994), pp. 1-2.
- "Missionaries and Native Peoples of North American: Lessions for the Church Today," Faith, Moral Reasoning and Contemporary American Life, 1995, 137-149.
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**Update, August, 2011.**

**On Jan. 18, 1998, Archbishop George was named the eighth cardinal of Chicago (and the third Oblate cardinal in Oblate history). From Nov. 2007 to Dec. 2010, he served as president of the National Conference of Catholic Bishops. His sense of humor has endured. For example, during the November 2008 meeting of the NCCB, following the election of Barack Obama as president of the USA, the bishops were busy drafting a letter to send to the president-elect, and each was urging inclusion of certain concerns. Cardinal George raised his hand and asked if he could interject "a moment of levity." As the bishops listened, he observed: "When we are ordained bishops, we should be given a mop instead of a crozier."**

**He continued his leadership with the Catholic-Evangelical Dialogue, supporting the eighth statement "The Manhattan Declaration." For this, see the page on the ecumenical website www.harrywinter.org.**

## Appendix: Survey of Oblate Writings About the Arctic From a Missiological Perspective

*by Harry Winter*

# Introduction

One Oblate above all others influenced the recent missionary spirit of the Eastern U.S. province: Arsène Turquetil O.M.I., missionary to the Eskimo of Hudson Bay. He became the first bishop of Hudson Bay, and retired to the Oblate Scholasticate, Washington, D.C., in 1943. From 1944 until his death in 1955, he ordained 76 Oblates to the priesthood. Perhaps more important than the actual ordinations were his sermons and conferences, especially on his role in having St. Thérèse of the Infant Jesus named co-patron of the Missions.

The story of how St. Thérèse worked a miracle for the conversion of the Eskimo is most accessibly told in Michael J. Devaney O.M.I.'s booklet Arctic Apostle, now being distributed by the vocation department of the Eastern U.S. Province.[1] Bishop Turquetil himself wrote a great deal, much of which is unedited.[2]

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[1]Michael J. Devaney O.M.I., Arctic Apostle, Bishop Arsene Turquetil O.M.I. (N.Y.: Paulist Press, 1958 originally; reprinted in 1959 by friends of the author and now distributed by the Vocation Dept. of the Eastern U.S. Province). See Devaney to Winter, March 27, 1997 for the unusual story of its authoring and printing. Donat Levasseur O.M.I., in his History of the Missionary Oblates (Rome: General House, 1989) gives some details on Turquetil: 2:184-94. And Achiel Peelman O.M.I. authored the article on Bishop Turquetil in Biographical Dictionary of Christian Missions, ed. Gerald H. Anderson (N.Y.: Macmillan, 1998), p. 685.

[2]Donald Joseph Joyce O.M.I., in his very valuable master's thesis A Bibliography of the Works of the Oblates of Mary Immaculate in the United States, 1915-54 (Washington, D.C., Catholic University of America 1958) lists (pp. 134-35) 14 articles on the Arctic by Turquetil from July, 1939 to December, 1944: for the magazine of the Southern U.S. Province Mary Immaculate (8), for the magazine of the Eastern U.S. Province Oblate World (5), and for the magazine of the Society of the Propagation of the Faith World-Mission (1): "St. Therese, Missionary of the Eskimos," 5 (Winter, 1954) 435-65. Among his writings: a very complete Eskimo-French grammar; a thorough examination of marriage (French); documents for the first diocesan synod (French, 79 pp); and an English untitled 10 page manuscript whose first phrase is

Besides his Oblate ordinations and writings, he influenced more people than even he probably suspected. On April 17, 1997, when Cardinal James Hickey spoke at the concluding Mass of the three seminary Cluster of Independent Theological Schools, he complimented the Oblates on their missionary spirit, mentioning how impressed he had been by the "bearded bishop," whom he had seen at the Oblates during the Cardinal's days as a young graduate student at Catholic University. And when an Oblate preached at the 9 a.m. Mass at the National Shrine on Mission Sunday, October 19, 1997, and told the story of Bishop Turquetil living across the street, advertising St. Thérèse's missionary impact, a concelebrant, Father Columba Enright TOR told the Oblate after the Mass that their current superior general, Very Reverend Bonaventure Midili TOR, had been ordained by

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"To begin my story of the conversion of the Eskimo".

Bishop Turquetil. Fr. Midili remembers that the ordination day of 9/29/52 was the bishop's 80th birthday.[3]

Bishop Turquetil also seems to have had a direct role in the origin of the statement by Pius XI often recorded in Oblate literature: "The Oblates specialize in the most difficult missions, and yours is the most difficult of all...If I could go and see only one foreign mission, I would go and see yours, Hudson Bay." Bishop Turquetil reported these words in early February, 1929, in a letter written after his papal audience, and cited by Fr. Devaney (pp. 26-27). The reliability of the quote is bolstered by Fr. Devaney having known the bishop when the bishop had retired to the scholasticate in Washington, D.C. However, the Pope of the Missions, as Pius XI rightly was known[4] seems to have used the expression "specialists in difficult missions" in several contexts. Bishop Gabriel Breynat O.M.I. in his Bishop of the Winds quotes a very long newspaper article from the apostolic delegate to Canada, Archbishop Ildebrando Antoniutti, after his visit to Oblate northern missions in 1939.

> I realized, in the course of my journey, how aptly Pius XI had described the part played by the Oblates when he called them 'specialists in the most difficult missions.' Pius XI himself, before my departure from Rome last September, spoke to me with lively emotion and very special interest of the missions of the Canadian Far North, saying that if it had been possible for him, in order to testify to his love for these missions, to visit some of the most difficult, he would have chosen those of the Oblate Fathers in Canada (p. 247).

More recently, Jozef Pielorz O.M.I. weighed in with an article in VOL (51:99-101, 1992, April) "L'affirmation: 'Les Oblats sont les specialistes des Missions les plus difficiles' est-elle de Pie XI?".

We may conclude with certainty that Pius XI received several Oblate bishops from the Arctic with the observation that Oblates are specialists in difficult missions (Pielorz, 1992, p. 101); that Pius XI also told this to his associates (Antoniutti, in Breynat, 1995, p. 247) and that he probably told Turquetil that if he could visit only one mission, it would be Hudson Bay (Devaney, 1958, p. 27).

There is a great joy in the literature about the evangelization of the Eskimo, and there is incredible pain and effort and suffering. We now sketch that literature, beginning with those that come most closely to being missiology treatises, to those that had a greater influence on recruitment than on the study of missiology, and finally to Oblate contributions to more specialized study of the

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[3]Midili to Winter, November 15, 1997, noting that it was on this Mission Sunday that John Paul II chose to declare St. Thérèse only the 3rd woman Doctor of the Church.

[4]Josef Metzler O.M.I., "Pius XI, 1857-1939, The Missionary Pope," Mission Legacies, edited by Gerald H. Anderson and others, Maryknoll, N.Y. Orbis, 1994, pp. 55-61. Metzler's article appeared in an earlier form: "The Legacy of Pius XI," International Bulletin of Missionary Research April 1993, pp. 62-65.

Arctic. We will consider the literature on some of the tragedies which occurred to Oblates in the Arctic, and present the famous apology of 1991.

For the more scholarly, we highly recommend a publication of the Churchill-Hudson Bay diocese, Eskimo. Now in its 52nd year, Eskimo was first published by Oblates Jean Philippe (1909-) and then Guy Mary-Rousselier (1913-94). There have been French and English editions since 1946.

## I. General Oblate Arctic Literature

Bulliard O.M.I., Roger (1909-78). Inuk: published in French in 1949, it was awarded the Montyon Prize by the French Academy in 1950. Translated into English in 1951, and published by Farrar (N.Y.), with an introduction by Bishop Fulton J. Sheen (pp. vii-ix), this work comes closest to being a missiological treatise. It is the story of Bulliard's transformation into an admirer and critic of Eskimo culture, with many sections on customs, geography, etc. Breynat called Bulliard "One of our best missionaries in the Eskimo country" (p. 259). Inuk had an enormous influence in attracting Americans to the Missionary Oblates, and to the North.

Duchaussois O.M.I., Pierre (1878-1940). Mid Snow and Ice, French original 1921, English published by Missionary Oblates of Mary Immaculate, Buffalo, N.Y., 1937. The French original was "crowned by the French Academy", according to the English title page. He is quite good at documenting the ongoing struggle with Protestants (e.g. pp. 259, 298, 319, 333, 361) and the way Pius IX (pp. 237-38), Pius X (261) and Pius XI (xv-xvi) treated our Northern Missions. Father Duchaussois was a prolific writer; his first book on the North presented the work of the Grey Nuns: The Grey Nuns in the Far North, 1867-1917, McClelland: Toronto, 1919.

Morice O.M.I., Adrian G., Thawing Out the Eskimo, translated from the French by Mary T. Loughlin, Boston, Society for the Propagation of the Faith, 1943, 241 pp. In his preface, then Bishop (later Cardinal) Richard J. Cushing wrote movingly of meeting "the hero of the present book, Bishop Turquetil," whom he calls both "Bishop of the Wind," and "Bishop of the North Pole" (p. 7). By the year 1935, when Father Morice (1859-1938) stops his account, he had treated extensively of Hudson Bay and Bishop Turquetil, and had moved on to Father Pierre Henry O.M.I.[5]

Choque O.M.I., Charles, KAJUALUK: Pierre Henry, Missionary Oblate of Mary Immaculate, Apostle of the Inuit, 1985, no place or publisher, 282 pp. (ISSN 0-9692163-0-0). Well researched and documented, but without an index, this paperback gives a great deal of realistic detail about the ministry of Father Henry (1904-79) and the Hudson Bay development, until 1971, when Father Henry left the Arctic.

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[5]The French original contains 76 photos; the English, only one. The French is footnoted, and much more complete; the English has no documentation. Mary Loughlin seems to have written the English epilogue herself; it is entirely different from the French epilogue. And her "Translator's Prologue" (pp. 9-24) gives us a thumbnail sketch of Fr. Morice's writings (pp. 23-24). The French original is Monseigneur Turquetil O.M.I., Apotre des Esquimaux et le Miracle des ses Missions, Winnipeg, 1935, 283 pp.

A surprising number of U.S. Oblates worked in the Arctic. Perhaps the best known was James Michael Patrick Dunleavy, O.M.I. (1910-42), who was killed tragically in a car accident while on vacation in the U.S.A. Joyce lists 7 articles by Dunleavy, all in the Eastern U.S. Province's Oblate World, from September 1939 to May 1941.

From the Southern U.S. Province came Robert J. Biasolli, O.M.I. who wrote both for its magazine Mary Immaculate (6 articles from Dec., 1939 to September, 1942) and the Oblate World (October, 1941, June, 1943).[6]

Charles Gilles, O.M.I., (1911- ) born in Milwaukee and ordained in 1938 for the U.S. Province, was assigned immediately to the Mackenzie Vicariate. He served as Superintendent at Breynat Hall, Fort Smith, Northwest Territories, and as provincial bursar in the Northwest Territories from 1962-66. His retreat conference on the Arctic to the Washington seminarians was summarized in the province newsletter of Dec. 1996, pp 2-3; Joyce lists 7 articles he wrote on the Arctic. Fr. Gilles supplied us with the following information concerning the other U.S. Oblates formally assigned to the Arctic.

Father William J. O'Brien, O.M.I. was ordained at the National Shrine in Washington, D.C., June 11, 1935. He was assigned to the Mackenzie vicariate and was stationed at Nativity Mission in Fort Chipewyan, Alberta, on the northwestern shore of Lake Athabasca. After 3 years, he returned to the 1st American province and eventually left the Congregation to become a priest of the diocese of Buffalo. Joyce lists 3 articles.

Father Thomas P. Griffin, O.M.I., born in New York state and ordained in 1928 in the Texas province, went to the Eskimo missions of the Mackenzie District in 1929 and remained there 9 years, returning to the United States in the summer of 1938. In the early 1960's, Father Bill Leising (see #II below), home for a visit from the North, decided to visit Fr. Griffin. They had never met. He found him in charge of a small parish in Texas. Father Griffin died at Seymour, Texas on May 5, 1968. Joyce lists one article.

Father Leonard Scannell, O.M.I., from Manchester, NH, was ordained at the National Shrine in Washington, D.C., May 30, 1939, and left that same year for the Mackenzie missions. After a short time in Fort Smith, he was sent by Bishop Breynat to the mission at Fond du Lac, Saskatchewan, at the eastern end of Lake Athabasca. Following Pearl Harbor, he returned to the United States and enlisted in the army's chaplaincy service. After 1945, he remained for some years with the troops in occupied Germany. He subsequently left the Oblates and was for a short time listed as a priest of the diocese of Columbus, OH. It is not known if or where he is living. He would have been 86 in 1997. Joyce lists 6 articles.

[6]See also Mary Travers, Fighting the Good Fight, the Life and Work of Father Bob Biasiolli, OMI (Missionary Society of Oblate Fathers of Texas, 1983).

Father Bernard Brown, O.M.I., was ordained by Bishop Turquetil at the National Shrine in Washington, D.C., on May 31, 1948. That same fall he arrived to the Mackenzie missions, accompanying Father Bill Leising and a barge-load of surplus army material for use by the missionaries. A few years after the end of Vatican II, he applied for laicization, for which he waited patiently more than 2 years. He is presently living with his wife at Colville Lake, N.W.T., just within the Arctic Circle, a little to the northwest of Great Bear Lake. There they recently observed their 25th anniversary, Bishop Paul Piché O.M.I. having blessed their marriage at Fort Simpson in 1972. Novalis Press, Ottawa, Canada published (1997) Brown's Arctic Journal of 272 pages, plus 32 pages of photos. Joyce lists 16 articles.

These priests and their writings had a wide and deep influence in keeping Oblate work in the Arctic in the mind and imagination of American Catholics.

## II. Oblates Who Flew in the Arctic

Schulte O.M.I., Paul, The Flying Priest Over the Arctic, N.Y., Harper, 1940. A pilot for Germany during the last year of World War I, Father Schulte (1895-1974) told in an earlier book (The Flying Missionary, N.Y. Benziger, 1936) how his good friend, Father Otto Fuhrmann O.M.I. had died in the missions of South Africa because no transport was available to take him to a hospital. Father Schulte then took it upon himself to found and become the first director of MIVA (Missionary International Vehicular Association), which is still quite active.[7]

After flying for several years in the missions of South Africa, he found himself being directed by Pius XI to help "the poorest and most isolated of all missionaries, those in the Arctic" (p. xi, 1940). Father Schulte's adventures in the Arctic are described in realistic detail, which attracted many young men to follow him into religious life, probably the more adventuresome the better.

Leising O.M.I., William A., Arctic Wings, Garden City, Doubleday, 1959; paperback, Echo Books, 1965. On May 27, 1940, Cardinal Francis Spellman, in the Oblate chapel of the Miraculous Medal, Washington, D.C., "ordained sixteen Irishmen and myself," is how Father Leising describes the beginning of his Arctic ministry (p. 12). He gives vivid detail of the effect of World War II on the Arctic missions. By June of 1950, after several months of training by the Jesuits (they "supervise just about the best flying school in the country...Parks Air College of St. Louis University," p. 136, 1959), Father Leising had obtained his pilot's license and was engaged in some adventures which attracted many to the Oblates. The existence of the paperback version was an especially advantageous development.[8] There does not seem to be a direct relationship between

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[7]MIVA's USA director is Father Philip DeRea M.S.C.; the national headquarters is 1400 Michigan Avenue, N.E., Washington, D.C. 20017; listed in the Catholic Directory 1997, p. 1251. A nine page Mission and Ministry Statement and report is available.

[8]John Madigan O.M.I. described how the paperback helped attract him to the Oblates: interview, September 23, 1996. Fr. Joyce's bibliography lists 15 articles written on the Arctic by Father Leising from December, 1944 to February, 1946. Most recently, his "Tuktu: The Adventures of Tuktu Atata" was published in the Oblate World and Voice of Hope October, 1996, p. 6.

Father Schulte's work and Father Leising's, although Father Leising describes some of Fr. Schulte's heritage: pp. 306, 324, 1959.

The Grey Nuns especially figure in Father Leising's descriptions, for example pp. 21-24 and 331-33. The editor remembers Father Leising visiting the novitiate in Tewksbury, Massachusetts
in 1958 and regaling the novices with stories of dealing with wolves surrounding his plane when he and a Grey Nun were forced to spend the night in the plane on the ice.

Breynat O.M.I. Gabriel, Bishop of the Winds, Alan Gordon translator, New York, Kenedy, 1955. Although Bishop Breynat did not fly as a pilot, much of his book tells of his trips in his plane piloted by Louis Brisson. Levasseur gives some details (2:167).[9]

No missionaries were killed in plane crashes until the tragedy of November 12, 1986, when Bishop Omer Robidoux O.M.I., of Churchill-Hudson Bay, Father Theophile Didier O.M.I., of Churchill, Sister Lise Turcotte (Grey Nun) and a laywoman from Rankin, died when their Cessna crashed while landing in Rankin Inlet on the western coast of Hudson Bay. The pilot was also killed.[10]

## III. Two Technical Writings

Since the writing by Oblates about subjects of a more technical nature in the Arctic is so wide and varied, we will give only two examples. One is the botanist Arthème Dutilly O.M.I. (1896-1973), who taught for many years at Catholic University of America. He would collect plant specimens each summer in the Arctic, especially with Bishop Turquetil's help. Father Dutilly's works are mainly in French.[11]

The other Oblate is much more contemporary, the poet and artist René Fumoleau O.M.I. (1926-). The Lutheran Arctic scholar Wayne A. Holst reviewed Father Fumoleau's latest work,
Here I Sit:

> Canadians of various faith traditions will recall this talented priest and missionary, perhaps associating his name with a ground-breaking investigation into the Native treaties, As Long As This Land Shall Last (1975), or his breathtaking photography of the Mackenzie Valley and the Dene people, Denendeh (1984). Some will have seen his films I Was Born Here (1976) and Dene Nation (1979).[12]

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[9]Breynat visited Turquetil in Washington several times. Their late night bridge games and spirited arguments are part of the lore of the Washington community.

[10]Oblate Information #240 (Dec. 1986), p. 4.

[11]Arthème Dutilly O.M.I., Contribution a la Flore du Versant Sud De La Baie James, Quebec-Ontario (CUA Press, Arctic Institute, 1963).

[12]René Fumoleau, Here I Sit (Novalis, 1995), reviewed by Wayne A. Holst, Presbyterian Record 120 (October, 1996, #9) 45. Dr. Holst is a research associate with AINA (Arctic Institute of North America), University of Calgary, and has been most supportive of OCMS.

## IV. Writings about the Tragic Side

Probably the most well-known of the missionary disasters occurred at Bloody Falls on the Coppermine River, between October 28 and November 2, 1913, when Fathers Jean-Baptiste Rouvière O.M.I. and Guillaume Le Roux O.M.I. were murdered by two Eskimos, Sinnisiak and
Oulouksak. Practically each of the accounts above goes into great detail about this tragedy; the decision of the Oblates not to seek the death penalty created a sensation.[13]

Other Oblates simply disappeared with no trace ever found: Joseph Frapsauce O.M.I. drowned, probably on October 24, 1920 at Great Bear Lake (Levasseur 2:171-72; Breynat 159-61); as recently as 1956, Joseph Buliard O.M.I. disappeared, in late October, near Garry Lake. Leising describes the agonizing search for him: 292, 322-25.

Many died young, many had to return quickly to Europe, the United States or southern Canada. The Oblates did reap much glory from their Arctic work, but paid a heavy price. Perhaps Duchaussois best sums it up when he writes (1937, xiv): "when visiting so many graves of the 'Missionaries of the Poor' in the land of snow and ice, I have found it very hard to have to shorten the Acts of those apostles of the primitive Church of the Far North."

## V. The Apology

In 1991, The Oblate Conference of Canada, with Fr. Douglas Crosby O.M.I. President, issued "An Apology to the Native People." As Dr. Holst shows, this particular apology fits into a larger religious climate of missiological reassessment of the relationship between European culture, Christianity, and the culture of what the Canadians call "the First Nations" (Native American Indian and Eskimo).[14] Unfortunately, the Oblate apology does not seem to have been well prepared through consultation with Oblates in the field, and provoked strong reaction.[15]

As Holst bluntly states in his review of Martha McCarthy's From the Great River to the Ends of the Earth, "Today, the Oblate missionary presence in the North is but a faint shadow of its former self."[16] But in reviewing another work, Robert

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[13]Levasseur 2:170-71 documents the murder; Breynat (1955) is most detailed (146-55). Duchaussois (1937) is also thorough: 363-73.

[14]Oblate Conference of Canada, "An Apology to the Native People," Kerygma 25 (1991, #57) 129-33. Dr. Holst presents the context in a paper he gave to the Canadian Society for the Study of Religion (June 5-8, 1994) and printed in Mission 3 (1996, 2) 153-61: "After the Apologies: Discerning and Applying Native Spiritual Traditions in the Canadian Churches."

[15]See especially Kerygma 25: 141-58.

[16]Martha McCarthy, From the Great River to the Ends of the Earth: Oblate Missions to the Dene, 1847-1921

Northwest, Holst concludes with a statement which sums up the Oblate attitude today.

> (Choquette) admits to, but comments little on, the reality that fully 85% of Canada's Native people claim currently to be Christian. This must indeed say something of the deep, steadfast love and commitment of many Oblate religious. It is also clear that,
>
> in addition to their recent apology, the Oblates intend to remain with the Native people--now more than ever and as long as they can--as friends, advocates, and students.[17]

## VI. Conclusion

According to the lore of the Washington community, when Bishop Turquetil was told that his cancer would soon be fatal, he requested the superior to call the members together. He asked to be given the solemn anointing of the sick, vested in his episcopal robes, and surrounded by the priests, brothers, and seminarians. He then informed the startled superior that in his honor (Turquetil's), there would be no class the following day.

This spirit of daring, audacity and whimsy breathes through the literature sketched above, along with the physical and mental obstacles which the Arctic presented. It is no wonder that many U.S. Oblates, spurred by these challenges, "went foreign," to Brazil, Mexico and other Latin American countries, South Africa, Japan, the Philippines, Scandanavia, and Zambia. And it is certain that as long as there are Oblates, new mission stories will be written, inspired by those of the Arctic.

**Update, August 2011.**

**The former Western Province USA began sending Oblates to Alaska. Currently USA Oblates serving in Alaska include the Archbishop of Anchorage, AK, Roger Schwietz OMI and seven other Oblates. They follow in the Arctic footsteps of their Canadian brethren, who at first benefitted from Oblates from France and many other countries.**

**Update, Jan. 2012, Rene Fumoleau**

**Dr. Holst (p. 66) recently highlighted an article by Ted Schmidt, "Rene Fumoleau's Dene Christmas: A perennial Favourite," in Canada.s Catholic New Times, on Dec. 27, 2011. The two page article is worth reading any time of the year: type into your search engine "Rene Fumoleau's Dene Christmas."**

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(Edmonton: U. Of Alberta Press, 1995), reviewed by Wayne A. Holst, Arctic Journal, March, 1996, p. 99.

[17]Robert Choquette, The Oblate Assault on Canada's Northwest (Ottawa: U. Of Ottawa Press, 1995), review by Wayne A. Holst, Arctic Journal, Dec. 1995, p. 397.

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