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3-31-1969

CSSP Informations-No.1 (1969)

Congregation of the Holy Ghost Fathers

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CSSP - INFORMATIONS - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

March, 31/ 1969

Nº 1

27A-51-1

Dear Confreres ,

In order to establish faster and more frequent communications with all the members of the Congregation, the General Council has decided that there should be published , in addition to the General Bulletin a special new bulletin , of which this is Nº1. This bulletin will not be published regularly, but according to circumstances and as the need arises. It will be up to you to let us know you think of this, so that the General Chapter may be better informed when it comes to decide about the organisation of a Secretariate for Information, as foreseen in the document concerning the Apostolate (Document Nº 108).

INSTRUCTION ISSUED BY
THE SACRED CONGREGATION FOR THE EVANGELISATION OF PEOPLES

SOME PRINCIPLES AND NORMS CONCERNING THE RELATIONS BETWEEN
LOCAL ORDINARIES AND MISSIONARY INSTITUTES IN MISSION TERRITORIES.

The relations in mission territories between the Local Ordinaries and Missionary Institutes, especially those Institutes charged with the pastoral care of these territories, have sometimes, because of circumstances of time and place , given rise to difficulties, for the solution of which the Sacred Congregation for the Evangelisation of Peoples or for the Propagation of the Faith, in keeping with the function entrusted to it, has always been solicitous.

Indeed, the prominent and often unique role which the above-mentioned Institutes played in establishing and developing the missions is well known. Wherefore , it is easy to see how the harmonious composition of these relations make possible the orderly and effective preaching of the Gospel in mission territories, as well as the very existence and consolidation of the Ecclesiastical Circumscriptions erected in these territories.

These state of affairs, moreover, proves how necessary it is that the same Sacred Congregation , in its solicitude, elaborate suitable norms to meet the new requirements that come to the fore daily as a result of the changed juridical structure or form of the Missionary Circumscriptions .

Similar norms , which had multiplied in the course of time and were somewhat variegated, were given a kind of organic codification by the Sacred Congregation with its Instruction of December 8, 1929. This Instruction , as is evident, had to concern itself necessarily with the task of defining exactly the relationship of the Institute's Superior to the Vicar or Prefect Apostolic or to other types of ecclesiastical superiors, since it was based on the principle of the so-called " jus commissionis " (right of entrustment) , by means of which a mission territory to be evangelized was entrusted to a certain Institute.

However, during the last few decades, some events and changes have taken place, which have rendered the aforesaid Instruction at least partially inadequate. We have for example the erection of the Episcopal Hierarchy almost everywhere in mission territories, the more frequent entrustment of the care of missionary dioceses to the

local secular clergy, and , very recently, the Second Vatican Ecumenical Council, which reasserted and solemnly confirmed the theological and juridical principles upon which the position of the Residential Bishop in the Church and in his diocese is firmly established.

Consequently, because of the aforesaid changes , it was found necessary to restudy carefully , in the light of the conciliar principles the relations between Local Ordinaries, for the most part Diocesan Bishops , and Missionary Institutes, which, whereas they once played the principal role in missionary work, have now passed , in some instances, to the other, more modest, but hardly less important position of collaborators in the same work.

The Sacred Congregation , therefore, responding to this need and having received positive replies from some of the more competent Episcopal Conferences and Missionary Institutes, and having sought the counsel of a special group of Consultors, presented the question, with the consent of the Supreme Pontiff, for the deliberation and decision of the first Plenary Congregation, held in Rome from June 25th to 28th ,1968.

The fathers of the Plenary Congregation , after careful and thorough consideration of the matter, thought it well to adopt the following resolutions :

1. The juridical system of " commissio " ,about which mention is made in the foresaid Instruction, is to be abrogated for the Dioceses in mission territories. On the other hand , it remains in force in Ecclesiastical Missionary Circumscriptions not yet erected into dioceses properly so called.

2. The new juridical system, which takes the place of the " commissio" system in the above-mentioned Dioceses, will entail a special form of collaboration of the Missionary Institute with the Bishops of these Dioceses known as the " Mandate ".

3. This mandate is described in the following way : the charge that is given to some Institute by the Supreme Authority of the Church, upon the request of the Bishop and after having consulted the Institute concerned, to collaborate with and under the same Bishop in a missionary Diocese in accordance with the terms of the stipulated contract.

4. The mandate is given only if the Institute as such duly takes on the care of a fixed territory or a definite missionary work of importance in the Diocese.

5. The Supreme Authority of the Church, which, in the above description is known as the " Mandator " , is understood to be the Sacred Congregation for the Evangelisation of Peoples or for the Propagation of the Faith, which directs and coordinates missionary work throughout the world in the name and by the order of the Supreme Pontiff.

6. The " Mandatory " , on the other hand , is the clerical or lay Institute of men or women, which accepts, in accordance with its own character, the above-mentioned function of collaboration. The Superior General of the Institute alone is competent to receive the mandate and this is to be done in agreement with the Institute's Constitutions or Regulations, or its Statutes for the Missions .

7. The purpose of the Mandate is to safeguard the rights and duties both of the Diocesan Bishops in mission lands and of the Institutes which give their collaboration. Certainly, the Mandate will help to facilitate and make more equitable the distribution of missionaries and temporal assistance , contribute to the more efficient functioning of said Institutes in the Church and render the work of evangelisation in the missions stable and coordinated.

8. The Bishop, before requesting the Mandate, is obliged :

a) to determine the mind of the Episcopal Conference to which he belongs, since it is the task of the Episcopal Conferences in the missions, in conjunction with the Sacred Congregation for the Evangelization of Peoples, " to consider ways in which resources (priests, catechists, Institutes, etc) can be more suitably distributed in the territory " (Eccl. Sanctae, III, 18, 4).

b) to communicate this opinion to the Holy See in writing .

9. The Mandate is given by means of a Decree of the Sacred Congregation.

10. The Mandate ceases only when it is explicitly revoked by the Sacred Congregation, which however will not take such a step without first consulting the Bishop and the Institute.

11. The Bishop can admit other Institutes to the Diocese without a Mandate and , unless the contract requires otherwise, without the obligation of prior consultation with the Institute already in possession of a Mandate. When a new Institute is admitted without a Mandate, the Sacred Congregation does not assume the particular responsibility which derives from the granting of a Mandate.

12. When the Ecclesiastical Circumscriptions mentioned above are raised to Dioceses , the juridical system of " commissio " ceases. But, in order to avoid difficulties, the Bishop and the Institute, which enjoyed the " jus commissionis " are to reach an agreement as to how the missionary apostolate is to be continued in the area concerned.

13. The rights and duties of Residential Bishops in mission territories :

a) The Roman Pontiff has full, supreme, universal and immediate power over the whole Church. The bishops govern the particular Churches entrusted to them in virtue of their proper, ordinary and immediate power. The exercise of episcopal power is ultimately regulated by the Roman Pontiff and can be circumscribed by certain limits for the benefit of the Church or the faithful .

The Roman Pontiff , however, makes use of the departements of the Roman Curia for the exercise of this supreme power. Thus, there is one competent department for all the missions and for the whole of missionary activity, namely, the S.C. for the Evangelization of Peoples or for the Propagation of the Faith, whose task is to direct and coordinate all missionary activity and, for that reason, distribute missionaries according to the more urgent needs in various areas of the world.

b) The exercise of episcopal power in Missionary Dioceses is to be such that the Bishop, as the director and center of unity in the diocesan apostolate can promote, direct and coordinate missionary activity, but always in such a way that the spontaneous zeal of those who share in it - and the Institutes which give their collaboration are the first of these - is preserved and fostered.

14. The rights and duties of Missionary Institutes in mission territories :

a) The Institutes, which for centuries have zealously dedicated their efforts to the preaching of the Gospel and the establishment of the Church, are still to be acknowledged as very beneficial instruments for these Dioceses by the Bishops in mission territories. Indeed , the collaboration given by these Institutes enables missionary Bishops to accomplish more efficaciously the task of evangelization. Nevertheless, these Institutes , even in mission territories cannot be denied the exercise of the right to preserve their particular character and due autonomy, nor the possibility of establishing

houses in accordance with the prescripts of law and fostering vocations so that the faithful may choose freely their way of life in accordance with the inspiration received from the Lord.

b) The same Institutes will, with their zeal and experience, give the service and help to the missionary Bishops under the jurisdiction of the same Bishops, which will constitute a real and efficacious sharing in the work of evangelization. This collaboration, which is effected in a special way by the members of the Institute who are sent, as well as by the temporal aid appropriately given, is to be utilized both for the care and for the discharge of special assignments for the common good of the mission territory.

c) Moreover, in order to foster fruitful contracts are to be drawn up between the local Ordinaries and the Missionary Institutes for the regulation of their mutual relations. The S.C. for the Evangelization of Peoples already recommended this in the above-mentioned Instruction, and the Second Vatican Ecumenical Council and the Supreme Pontiff have now explicitly decreed it. Such contracts facilitate the attainment not only of the harmony and peace necessary for any sacred ministry, but also the stability which the missions themselves and the Institutes need very much. These contracts, therefore, should clearly and explicitly indicate, among other things, the task assumed by the Institutes and the manner of collaborating with the local Ordinaries. In like manner, as regards the missionaries, they are to determine, besides the number of missionaries, the right of presentation for and appointment to the different offices, as well as everything concerning their transfer, removal or replacement.

d) Finally, the members of these Institutes, in giving of their services, are obliged to observe the norms and other precepts issued by the Bishop or Episcopal Conference for pastoral or social activity, as well as for liturgical and ecclesiastical discipline.

15. Regarding the relations between local Ordinaries and Missionary Institutes in the matter of temporal goods and their administration, the Fathers of the Plenary Congregation thought it well, because of the complexity of the matter and the diverse conditions existing in different missionary areas, to call to mind some relevant general principles, while leaving to the S.C. for the Evangelization of Peoples the task of preparing a special Instruction after a complete and thorough study of the question.

Meanwhile, the following principles are to be kept in mind:

a) Concerning ecclesiastical temporal goods. The temporal goods of those moral persons directly subject to the local Ordinary (diocesan goods, parochial goods, etc) are to be administered in accordance with the norms of common law. The temporal goods of those moral persons subject to the Institute (the goods of the houses, provinces, etc) are administered in accordance with the norms of common law and the Constitutions or Regulations of the Institute, or its Statutes for the Missions.

b) Concerning alms - It is, first of all, always to be remembered that the supreme guideline in this matter is either the explicit will of the donor. Wherefore, alms received for a specified Missionary Circumscription or for the missions of a particular Institute are to be forwarded to the one who governs the aforesaid Circumscription or Institute. Alms, which have been given to missionaries personally, belong to the Institute in accordance with the Institute's Constitutions or Regulations, or its Statutes for the Missions.

16. What has been forth in this Instruction about the rights and duties both of Bishops and other local Ordinaries in mission territo-

ries and of the Institutes working there, as well as about the other principles defined in the same Instruction, is to be considered the foundation and basis of the contracts to be drawn up between Local Ordinaries and Missionary Institutes, about which mention is made in i. 14.c.

The Sacred Congregation, that the implementation of this Instruction take place in an orderly manner, advises all those concerned that no immediate change is to be made. The local Ordinaries and the Superiors of Missionary Institutes are to see to it that, within a year of the date of the Instruction's promulgation, their mutual relations are, in common accord, brought into conformity with these new norms.

All the above was presented to His Holiness Pope Paul VI by the Cardinal Prefect of this Sacred Congregation in the Audience of February 6, 1969, and the Supreme Pontiff was pleased to approve it and endow it with Apostolic Authority, everything to the contrary, even those things worthy of special mention, notwithstanding, and ordered that the same Instruction be duly promulgated.

Rome, February 24, 1969

FOR THE ATTENTION OF DISTRICT SUPERIORS

The Instruction of the S.C. of Propaganda concerning relations between local Ordinaries and Missionary Institutes introduces a number of new points:

1. In the dioceses which depend on Propaganda, the juridical system of "Commission" - based on the idea of a territory being confided to a missionary institute to evangelise - no longer operates; it is replaced by a "Mandate" - granted officially by the S.C. of Propaganda to an institute in view of its collaboration with the local hierarchy in the work of the apostolate.
2. This "mandate" is to be requested from the S.C. of Propaganda by the Bishop of the diocese, after he has consulted the Episcopal Conference of which he is a member.
3. Before granting the request, the S.C. of Propaganda will consult the Institute. The mandate is given to the Superior General in the name of the Congregation in question.
In contrast to the "Commission" which envisaged a single clerical Institute, a "mandate" can be given to several Institutes and even to lay Institutes of either men or women. The only condition is that Institute should assume responsibility for a certain territory or for an important missionary work in the diocese. Other Institutes may be allowed into a diocese without a mandate, but in this case, they will not enjoy the special patronage of the Holy See (n.11)
4. The present Instruction concerns only the dioceses depending on the S.C. of Propaganda and not the Vicariates or Prefectures Apostolic. Neither does it concern the jurisdictions which depend on a different Roman Congregation (as is the case in Angola and Brazil, for example).
5. The collaboration between Bishops and Institutes will be regulated by "agreements" or "contracts". With regard to financial arrangements between dioceses and institutes, the enquiry undertaken by Propaganda is not yet completed. For the present, only general principles are laid down. (n.15)
6. The change-over from the system of "Commission" to that of "mandate" should operate smoothly. The terms of the mutual relations between Bishops and Institutes should be regulated

within a year from the promulgation of the Instruction in the " Acta Apostolicae Sedis " .

7. The Bishops are invited (n.14 a) to acknowledge as beneficial instruments in the task of evangelisation , the missionary institutes who formerly had the " jus commissionis " . The Congregation will not remain in a diocese, if the Bishop does not desire our official collaboration .

8. Before the bishops begin negotiations to have a mandate confided to the Congregation, there should be an understanding about the terms of the contract which will govern these relations , and there should be an approval in principle by the Generalate. It is indispensable that the two parties should come to an agreement on their respective rights and duties , before the mandates come into effect. Circular n° 180/69 of January 25/1969 which you have received , will provide you with some points for these discussions .

9. The Superior-General directs the Superiors of missionary Districts to begin the preliminary discussions with the Bishops of the Diocese in which we are working, and to send to the Generalate an account of the progress made. As soon as possible , and taking into account the information received , the General Council will send out a model of a form of contract, as a basis of discussion in working out each particular contract. These agreements will not necessarily be uniform, and will take account of the particular situation in each territory. The Principal Superiors are invited to act as intermediaries with the Bishops, but only the Congregation , represented by the Superior-General and his Council, are entitled to sign the contracts.

Joseph Lécuyer , Cssp
Superior General

A COMMITTEE FOR " HUMAN DEVELOPMENT " SET UP BY THE
PONTIFICAL COMMISSION " JUSTICE AND PEACE "

On Wednesday, March 12th , during a press conference held in Rome, His Grace Most Rev. E. de Araujo Sales, Archbishop of Sao Salvador da Bahia, Brazil, announced the establishment of a " Human development " committee within the Pontifical Commission " Justice and Peace " of which the President is Cardinal ROY, Archbishop of Quebec.

During his general audience on the same Wednesday, Pope Paul VI spoke of this move as a practical answer to what required by the encyclical " Populorum Progressio " . He saw in it " an instrument of harmonious co-ordination , which reflects the commitment of the Church to a form of service , for which she calls on all the institutions available. In undertaking this task, the " Human Development Committee " has given expression to the Church's humanitarian and moral mission in the world " .

This committee, as the Pope explained , will enable the Church to accept " the invitation of Unesco to combine the efforts of the Church with those of its organisation. . in its campaign on a world scale for the elimination of illiteracy " .

The activities of the new committee will have a much wider scope than mere literacy. On the international level, it will be responsible for promotion and co-ordinating the work of Catholic groups engaged in basic education , the formation of leaders , professional training , co-operative and community development, etc. For this purpose, it will establish relations not only with Unesco, but also with FAO and the International Labour Office.

Most Rev. Mgr. Sales, President of the new committee, acknowledges that already, throughout the world, there are thousands of projects operated by episcopal groups and lay organisations. "The human Development Committee" he says, "wishes to learn from all these, from the efforts of local churches, agencies for financial aid, institutes of education and research, movements and organisations of lay-people, and missionary societies. We wish to offer them our moral support and our co-operation on the regional and international level, so that methods which have succeeded in one place be quickly put to use for the benefit of all".

The Permanent Secretary of the Committee is Rev. Father Johannes Schutte, formerly Superior-General of the Divine Word Society.

THE VATICAN ESTABLISHES A SPECIAL FUND FOR AID TO LATIN AMERICA

On Wednesday, March 26th, the Pope announced the establishment of a special "Populorum Progressio Fund" which will provide aid for development in Latin America. This Fund will finance loans and projects for technical assistance in the work of agricultural reform, as well as programmes of social development in the countries affiliated to the Inter-American Bank, with whom the money has been deposited.

The initial sum involved is one million dollars US.

OUR CONFRERES IN THE NIGERIAN WAR - AREA

Fr. Donal O'Sullivan, First Assistant General, returned to Rome on March 19 after a month's visit to Biafra, gave us report on Church personnel there:

There are at present in Biafra:

- 1 Biafran Archbishop and 2 Biafran Bishops,
- 95 Biafran priests (88 of them diocesan and 7 C.S.SP.)
- 163 professed Biafran Sisters (of whom 147 are Immaculate Heart Sisters, 15 Mercy Nuns and 1 Holy Rosary Sister);
- 65 Biafran Brothers (50 Marists and 15 Brothers of S. Joseph);
- 1 missionary Bishop, 79 missionary priests (75 C.S.Sp., 3 St Patrick's Fathers and 1 Vincentian); 25 missionary Sisters; 2 missionary Brothers (Marists).

These figures - a total of 433 - represent the mission personnel in that part of Biafra still under the control of the Biafran Government.

In Enugu diocese, which is under Federal control there are seven Confreres serving the people who remained behind in hiding away from the main highways.

The Holy Ghost Scholasticates have reopened. Awamama accommodates the Diocesan Theologians along with 14 C.S.SP. theologians; the 26 Philosophers at Ihiala include 22 C.S.SP., 2 C.M., 1 S.J. and 1 I.O.P.; Ihiala also houses 60 junior Scholastics.

Relief work plays a predominant role in the lives of the Fathers on both sides of the lines.

The seven Fathers in federal-occupied Enugu Diocese distribute food and clothing received from the Red Cross (1) . They also make seeds available to the farmers so that they may plant as much as possible now at the commencement of the rainy season.

Food for encircled and blockaded Biafra still reaches its destination from the island of Sao Tome (Joint Church Aid) and from Fernando Po (Red Cross) . Two Fathers and six Brothers supervise the off-loading of the planes on the Uli air-strip, work accomplished in total darkness and with great hazard from nightly air-raids. Thence the food is transported first to Provincial centres, then to parochial centres , finally on to the myriad kitchens which keep alive the children of Biafra , pregnant women , nursing mothers , and the destitute old and infirm , widows , the blind , the cripples and the mentally unsound .

- (1) Mgr. Jean Rodhain , President of Caritas Internationalis returned from Lagos on March 19th. He has visited our confreres in the Enugu region and came to tell us of his admiration for their activities.

Caritas Internationalis is also bringing help to the war victims in this district. It has already distributed 2 million dollars worth of goods and has provided twenty-five lorries for transporting supplies.