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CSSP - INFORMATIONS - CSSP

Congregazione dello Spirito Santo

Clivo di Cinna, 195 - 00136 Roma

C.S.Sp. NEWS C.S.Sp.

20th May, 1969.

No. 2

27A-51-2

Dear Confreres,

We hope that by now the special issue of the General Bulletin, giving an account of the first session of the General Chapter, has reached all the missions. Its late appearance goes to show the difficulties involved in a new venture. We very much regret this delay, and we shall try between now and the second session to ensure greater speed on the part of the printers.

The Chapter can, if it thinks fit, prescribe some other means of maintaining "the continual exchange of information" asked for by the first session.

It will also have to decide on the setting up and mode of operation of a Secretariat of Information.

DESTINATIONS OF YOUNG FATHERS

- CONSECRATION 1969

The Superior General, with his Council, has assigned as follows the young Fathers making their consecration this year.

Province of France

ADAM Claude	Bangui
BOGUET Joesph	France (3 years)
CARADEC Albert	Bangui
CATHELINE Rémi	West Indies
DAVIET Jean	Madagascar
GAILLARD Jean-Pierre	Gabon
GULLY Albert	Yaoundé
KIHM Francis	Senegal
LE BEC François	Congo-Brazza
MAILLOT Marcel	Reunion-Mauritius
MBA-ABESOLE Paul	Gabon
MERMIER Joseph	Congo-Brazza
PELLETIER Bernard	Senegal
de PINIEUX Loic	Senegal
POT LOUIS	Yaoundé
STAUFFER Michel	France
VASSEUR Pierre	France
DUCHENE Bernard	Yaoundé
JAQUARD Jean-Claude	Madagascar

Province of Ireland

ARIGHO Desmond	Kenya
BORAN George	Brazil S.W.
BROWNE Vincent	Kenya
DOHERTY Michael	Sierra Leone-Gambia
DOODY Patrick	Kenya
DOWNES Patrick	Kenya
HAWES Denis	Sierra Leone-Gambia
KINGSTON William	Sierra Leone-Gambia
McDERMOTT Patrick	Sierra Leone-Gambia
McDEVITT Vincent	Brazil S.W.

McDONNELL	James	Kenya
McNAMARA	Walter	Sierra Leone-Gambia
MOLONEY	Daniel	Brazil S. W.
O BROLCHAIN	Cormac	Further Studies
PETERS	Patrick	Brazil S. W.
POWER	John	Kenya
PURCELL	Edmond	Sierra Leone-Gambia
SEEREY	Oliver	Brazil S.W.

Province of Germany

BRULL	Hans-Josef	Germany
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Province of Portugal

CARREIRA MONICO	Joao Inacio	Sà da Bandeira
CUNHA DUARTE	Afonso	Cabo Verde
GUEDES OSORIO	Eduardo	Luanda
NOGUEIRA	Joao	Sà da Bandeira
RODRIGUES DA CRUZ	Manuel	Luanda

PROVINCE OF BELGIUM

BERGHMANS	Guillaume	Belgium
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Province of Holland

ten BRINK	Theodorus	Bangassou
DELISSE	Petrus	Bangassou
van ECK	Simon	Central Brazil
van GEELEN	Petrus	Amazonas
GRADUSSEN	Jacobus	Central Brazil
van KUYK	Clemens	Doumé
de LANGE	Siebre	Bagamoyo

Province of England

Connolly	Mark James	Makurdi
HUNTER	James	Makurdi
MORNA	Francis	Makurdi

Province of Switzerland

DUC	René	Réunion-Mauritius
CRETOL	Louis	Bangui

Province of U.S.A. East

RICHARD	Bernard L.	Puerto Rico
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Province of Trinidad

HARRIS	Joseph	Paraguay
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Note: The assignments for the Province of Canada had not been decided at the date of publication of this list.

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EIGHT GENERAL ASSEMBLY OF CARITAS INTERNATIONALIS

From May 5 to May 9 the 8th General Assembly of Caritas Internationalis was held in Rome, at Domus Mariae.

Among those present as representatives of their countries were our confreres: Mgr R. TCHIDIMBO, Archbishop of Conakry, Fr. Desmond BYRNE, Director of Caritas in Lagos, and Fr. Anthony BYRNE, Director of Caritas relief work for Biafra. From the Generalate, Fr. LECUYER, Fr. Donal O'SULLIVAN and Fr. Jean Le GALL took part in the discussions as guests of the assembly. Fr. Lécuyer was Chairman for a round-table discussion on cooperation between Religious and Caritas.

Our reasons for reporting this general assembly are, firstly, that this organisation has close links with a number of our confreres especially in connection with aid to the victims of the Nigeria-Biafra war, and, secondly, because Caritas is at present operating in 90 countries, and it would be to the benefit of our missionary activity if we established or strengthened our contacts with it.

Apart from the usual business, the following matters were discussed:-

- What is the place of charity in the Christian community?
- Organised charity of the Christian community and its relation to nations and their social legislation.
- the relation of organised Christian charity to the intergovernmental organisations, especially with regard to the right of development and the second decade of development organised by the United Nations.
- the structuring of this witness within the Christian community.

The general assembly opened with a doctrinal exposé by Cardinal GARRONE, Prefect of the S.C. for Catholic Education. In face of the doubts raised today concerning the propriety of having Christian charitable institutions, the Cardinal stressed that the Gospel takes no account of our scruples: wherever there is distress there is a call for help; wherever there is a call there is a duty. This is the whole point of the parable of the Good Samaritan. Service of one's neighbour is essential to the Church. We desire to witness to Christ and his command to love others even as he loved us. We believe that we love best when we help men to develop to their true stature and dignity; that this development takes place when we help them to help themselves; and that in helping others to grow, we too are growing in spirit towards the same destiny we shall share in common.

This love in which we must grow, by which we must grow, and towards which we must grow, is the essence of charity. Charity is the expression of the desire to love; it is the love of God exercised through man.

Monsignor Jean RODHAIN, President of Caritas Internationalis, said: charity invents, prepares, stirs up, accelerates. It gives the lead by translating in terms suited to our time the Gospel of charity. This is its real place, in the vanguard; for the message of charity is the most revolutionary of all: it is the charity of today that builds up the social justice of tomorrow.

In the course of the meetings two points were singled out:

- the indispensable contribution of Christians to the development of the "third world";
- the evidence of a wonderful ecumenical spirit on the occasion of the relief operations for the victims of the Nigerian-Biafran war.

THE NEW "ORDO MISSAE"

On May 2, in the Press Hall of the Vatican, Fr. Lécuyer, in the name of the Consilium for the Liturgy, presented the new "Ordo Missae" to representatives of the world press. The following is a summary of what he said.

By the Apostolic Constitution "Missale Romanum", dated Holy Thursday, April 3, 1969, the Holy Father has approved and commanded to be promulgated the new Missal revised on the basis of the directives of the Second Vatican Council.

Now, by a Decree of the Sacred Congregation of Rites, dated April 6, 1969, there appears the volume which contains the Ordo Missae and the general norms, brought together into one document entitled "Institutio Generalis Missalis Romani". The Ordo Missae and the general norms come into force on the first Sunday of next Advent, November 30, 1969.

The Ordo Missae in its new form marks the goal of the reform of the Mass, after the intermediary stages reached with the Instructions of the Sacred Congregation of Rites of September 26, 1964 and of May 4, 1967.

The points that have been altered are the following:

1. Introductory rites. The prayers at the foot of the altar are suppressed in their present form, and the celebration opens with the singing of the Introit, while the celebrant goes to the altar and then to his seat. At the seat the celebrant makes the sign of the cross together with the people and greets the assembly. Certain formulae of greeting derived from St. Paul's Letters can be used (for instance, "The love of God the Father, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit be with you"), or the traditional "The Lord be with you". In every case the people reply: "And with your spirit" (or "And also with you"). Then comes the penitential act, which can take different forms, and before which the priest may speak some words to the faithful as an introduction to the celebration. The rite then continues with the Kyrie and the Gloria.

2. Offertory rites. This part of the celebration, left completely untouched in the preceding reforms, is now rearranged to correspond better to its true meaning. The formulae accompanying the placing of the bread and wine on the altar have been changed, so as not to anticipate the true offering of the sacrifice, which takes place in the Canon. Use has been made of expressions of blessing traditional in the Bible, stressing the creative action of God and man's participation in the offering of the elements that will serve for the sacrifice: "You are blessed, Lord, God of the universe. From your generosity we have received the bread which we present to you. It is the fruit of the earth and of man's labour. And from it will come to us the bread of life". A similar formula, with the necessary changes, accompanies the placing of the chalice on the altar. The formula for pouring water in the wine has been shortened and that of the washing of hands changed.

3. The rite of the "Fractio" and of the "Pax". The elements that constitute this part have been arranged in a clearer fashion. The Our Father, which begins the communion rites, is followed by the embolism ("Deliver us") in a shortened form and without the names of the saints. This concludes with the memorial of the return of the Lord and the acclamation of the people: "we may be ever free from sin and safe from all disquiet, awaiting the blessed

hope and the coming of our saviour Jesus Christ. R.Yours is the kingdom, yours the power for ever".

The rite of the kiss of peace has been arranged thus: first the priest asks of God the gift of peace for the Church and the world with the prayer "Lord Jesus Christ, who said to your Apostles: Peace I leave with you; my peace I give to you...". Then he addresses this wish to the faithful: "May the peace of the Lord be always with you" and the invitation "Give one another the kiss of peace". The faithful may exchange a greeting of peace by a suitable gesture to be determined by the Bishops' conferences.

Then comes the breaking of the Eucharistic Bread for the Communion, accompanied by the singing of the acclamation "Lamb of God". The Communion rites remain unchanged.

4. There are other minor changes throughout the Ordo. Of these we note two touching the Roman Canon. In it too the words of the Lord in the narration of the Last Supper have been made uniform with the reading adopted in the new eucharistic prayers: "This is my body which will be given up for you" for the consecration of the bread, and "This is the cup of my blood, the blood of the new and everlasting covenant. It will be shed for you and for all men so that sins may be forgiven". The first formula has received the addition of the phrase "which will be given up for you", and the second has had removed the words "the mystery of faith", which are said by the celebrant as an introduction to the acclamation of the people: Christ has died, Christ is risen, Christ will come again".

Besides, the conclusions "Through Christ our Lord" recurring in the Canon are put between brackets and may be omitted. The same procedure is used for the names of the saints: in the Communicantes only the names of the Blessed Virgin, St. Joseph and the Apostles Peter, Paul and Andrew remain obligatory; in the Nobis quoque the names of the saints mentioned in the Bible are obligatory, namely John the Baptist, Stephen, Mathias and Barnabas. In this way the venerable Roman Canon acquires greater unity and ease of recitation, on the lines of the new eucharistic prayers.

The Institutio Generalis of the Missal summarises the Missal's present introductory documents: The General Rubrics, the Ritus Servandus in Celebratione Missae, the De Defectibus in Celebratione Missae Occurrentibus. Its style is of course pastoral rather than juridical and rubrical, so as to guide the celebrant not only in the exact performance of the rite, but also in understanding its spirit and significance.

After these years of inevitable flexibility it is hoped that the Institutio just published will bring back greater clarity and unity to the celebration of the liturgy, especially to the celebration of the Eucharist, according to the wish expressed by the Holy Father in his Apostolic Constitution: "We hope that the new Missal will be welcomed as an instrument which shows forth and strengthens the union between all men, and that through it, even in the diversity of languages, one single prayer will ascend to the heavenly Father".

The Lectionary and the parts of the Missal containing the prayers and antiphons will be published shortly, in 1970. This will complete the framework of the new liturgical book and provide matter for pastoral action that is at once efficacious and sure, allowing wide scope for adaptation to the varying situations of the people of God.

THE NEW ROMAN CALENDAR

The Roman Calendar, which has just been published by Pope Paul VI, in accordance with the prescriptions of the conciliar decree on the Liturgy, is essentially a liturgical Calendar. Thus, it does not imply that the Church has adopted any one of the projects which have been advanced for a new arrangement of the weeks and months of the year. It is not for the Catholic Church to take such a decision, ("une telle mesure ne relève pas de la compétence de l'Eglise catholique") but for the appropriate international organisations.

The new calendar does not even make any change with a view to having a fixed date for Easter so that all Christians could celebrate the resurrection of Christ on the same day. In spite of the ardent desire expressed by Pope Paul VI, by Patriarch Athenagoras I and by most of the governing bodies of the different Christian churches, it does not seem likely that universal agreement on this point will be reached for several years. For example, a decision is awaited from the General Council of the Orthodox Church, which has put this question on the agenda.

The reform of the Roman Liturgy in what concerns the calendar deals principally with the organisation of the liturgical year in general, and more particularly with the feasts of the Saints.

I. ORGANISATION OF THE LITURGICAL YEAR

The changes made in the arrangement of the liturgical year were adopted in accordance with the following principles:

- 1) The celebration of the mystery of Christ should have pre-eminence over the feasts of the saints.

The celebration of the Paschal mystery is the central event of the Christian year, and nothing has been left undone to facilitate its celebration by the community of believers.

Sunday is the day of the Lord, the great festive day which unites the Christian assembly around the altar. Thus, it is only the very greatest feast-days of Saints which can take precedence over it.

Even on week-days, the Saints' feast-days will be less numerous than in the past, and many of them are optional. For example, the month of May, which used to have 22 obligatory feasts of Saints, will have only 5 according to the new calendar. It would scarcely be possible to emphasise more clearly the relative value of the cult of the Saints in comparison with the cult due to Christ.

- 2) The celebration of the liturgical mystery should be adapted to the concrete situation of the Church in the world today.

Since the Church represents a minority in many regions, it cannot insist that the faithful, who have their professional responsibilities, should observe all the Church holydays. Thus, except for Christmas, the principal feasts of our Lord which fall on a week-day (Epiphany, Ascension, Corpus Christi) can be transferred to the Sunday in those countries where these feasts are no longer kept as public holidays.

Now that she is spread over both hemispheres, the Church can no longer associate her celebrations with the seasonal pattern which characterises Mediterranean countries. Thus, Ember Days and Rogation Days will in future be arranged by the local episcopal conferences.

II. REVISION OF THE CALENDAR OF SAINTS

The revision of the list of Saints included in the general calendar of the Church is based on the same general principles as above.

First of all, a thorough historical investigation was made of the list of Saints whose feasts used to be celebrated. It can happen

that a Saint is popular because of the legends which have grown up about him, although it is impossible to guarantee even that he ever existed. This was the case for St. Christopher, St. Barbara, and St. Catherine of Alexandria, whose feast-days are no longer included in the general calendar, since an official invitation to pray must be based on truth.

Next, care was taken to have the Roman Calendar present a synthesis of Christian holiness, throughout both time and space. Therefore, examples are included of all the forms of sanctity found among the people of God: although bishops, priests and religious constitute a large majority, the laity are represented also by Justin the philosopher, Monica, the mother of St. Augustine, Louis IX, king of France, Thomas More, Chancellor of England, and the young Italian peasant girl, Maria Goretti.

Although the very number of the saints from Rome (25), Italy (37), France (16) and Spain (11) bear witness to a Christian tradition reaching back over many centuries - and this is an undeniable historical fact - there are none the less representatives of all the continents: the Japanese martyrs (February 6), the Canadian-American martyrs (October 19), the Uganda martyrs (June 3), the martyrs of Oceania (April 28), and Latin-American saints, among them St. Martin de Porrès (November 3).

It is a universal practice to celebrate important national and family events each year on their anniversary day. Thus, originally the saints were commemorated on the anniversary of their death. In the course of time, however, many exceptions were made to this rule and often new feasts were inserted in the calendar on an arbitrarily fixed date. The present revision of the calendar ensures that as far as possible each saint will be commemorated on the anniversary of his death. One should not then be surprised at the numerous changes made in dates, e.g. St. Vincent de Paul (died September 27, 1660) is transferred from July 19 to July 27; St. Brigid (died July 23, 1373) is changed from October 8 to July 23.

Before concluding, the following details are worth noting:-

- 1) The new calendar comes into force on January 1, 1970. On this date all the feasts which have been suppressed will disappear from the general calendar, and all the optional feasts become optional. However, until the new liturgical books for Mass and the Office are made available, the feasts which have been retained will be celebrated on the same date as formerly.
- 2) In the volume entitled CALENDARIUM ROMANUM which is being published today in Latin, the official text is followed by a commentary which in the case of each individual saint gives the reasons why his name has been kept or not in the Roman calendar. There are also three lists, grouping all the saints of the new calendar in geographical, chronological and alphabetical order (p. 150-158).

Rome, May 9, 1969

Pierre Journel.

SECOND MEETING OF THE INTER-SESSION COMMISSION

The Inter-Session commission, entrusted by the General Chapter with the task of sending out the Chapter documents to all communities, is reassembled at the Generalate.

This time its work is to prepare for the second session of the General Chapter by giving an account of all the replies and comments

received concerning the capitular documents. In particular it will have to make a synthesis of the studies undertaken throughout the Congregation on Document 108 which deals with our missionary apostolate.

Unfortunately the time was too short to enable all the districts to organise a project of systematic reflection. Nevertheless, the response to the questionnaire on the Apostolate was good. There are about 60 sets of documents which for the most part are the fruit of study in common. The commission will summarise these as faithfully as possible so as to present the capitulants with an objective synthesis of the attitude of our missionaries.

The reactions to the other documents are less numerous - only about 20 in all, often from individual confreres and dealing with particular points. However it is rather for the capitulants themselves to inform the second session about the reaction of the confreres they represent to these other documents.

We sincerely thank all those who have sent us their comments and who have shown in this way their desire to play an active part in our "aggiornamento".

Joseph Hirtz
President of the commission

THE SUPERIOR GENERAL'S FIRST VISIT TO AFRICA

After two visits to France and one to Belgium and Switzerland, Fr. LECUYER took the plane last Wednesday, May 13, for Biafra. He was accompanied by Fr. Anthony BYRNE who is responsible for the airlift to Biafra of relief supplies from the Christian Churches.

From San Tome Fr. Lécuyer intends to fly into Biafra where for a few days he will bring encouragement to our confreres who are rather cut off from the rest of the world and overburdened with the work of distributing aid to the children and the civilian victims of the war. The May-June issue of the General Bulletin gives certain statistics which show the extent of this charitable activity.

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