

THE CHURCH HERE AND THERE

SECRETARIAT GENERAL OF BISHOPS' SYNOD

Vatican City — Pope Paul VI has announced the names of the 15 bishops, who will make up the new council of the secretariat general of the Synod of Bishops.

Twelve members were chosen in two mail ballots by the bishops. Three members were appointed by the Pope. Only two of the 12 elected members, Cardinal Dearden of Detroit and Cardinal Zoungana of Ouagadougou, Upper Volta, were elected with a clear majority on the first ballot. The other 10 were selected on a second ballot, which contained the names of those bishops who had received the highest number of votes.

The council of the synod's secretariat general will assist Bishop Ladislav Rubin, secretary general of the synod, and the Holy See in preparing the synod meetings.

Nothing has been fixed as yet as to how often or when they will meet. The fact that the members have now been chosen, however, clears the way for more active participation of representatives of the bishops in the growth and development of the synod.

The other elected members are: Cardinal Gilroy of Sydney; Card. Gracias of Bombay; Card. Doepfner of Munich; Card. Duval of Algiers; Card. Rossi of Sao Paulo, Brazil; Card. Poma of Bologna, Italy; Card. Marty of Paris; Archbishop Cordeiro of Karachi, Pakistan; Aph. John Zao of Yaounde, Cameroon; and Aph. Marcos G. McGrath of Panama.

The Three members nominated by the Pope are Cardinal Felici, president of the Pontifical Commission for the Revision of the Code of Canon Law; Bishop Stepan Trochta of Litomerice, Czechoslovakia; and Maronite Bishop Michael Doumith of Sarba, from Lebanon.

LITURGY CONSILIUM HANDS OVER ITS WORK

Vatican City — The Consilium for the Implementing of the Constitution on the Liturgy, the special commission for liturgical reform which in the past seven years has overseen the sweeping changes of Roman Catholic rites and prayers, ended its work on April 10 with a final meeting and an audience with the Pope.

It met in Rome to complete the last details of its tasks and then formally turned over its mandate to the Congregation for Divine Worship. At the audience Pope Paul warned that the renewal of the liturgy must not be the "arbitrary decisions of anyone" and that people should "abstain from experiments that have not been approved by the competent authorities of the Church."

In the seven years since Vatican II called for a sweeping updating of the liturgy, the Consilium has supervised the vast programme which has seen Latin almost obliterated as the language of the Mass and the Mass itself altered greatly to make it more comprehensive and less of a private devotion than it had been in the past.

The liturgical reform touched on almost every sector of the Church's liturgical life.

As Pope Paul noted in his farewell address to the Consilium's nearly 100 members, consultors and guests, the Consilium has issued a wide variety of instructions and documents on liturgical changes. He cited the new Ordo of the Mass, changes in the Holy Week liturgy and reform of the rites of infant Baptism, the ordination of deacons, priest and bishops, and the marriage ceremony.

Other reforms carried out by the Consilium include the new order of readings for the Mass, which incorporate much more of both the Old and New Testaments into the yearly Mass cycle, funeral rites, the Church calendar, the breviary and the rites of Confirmation and the Baptism of adults.

Pope Paul thanked the Consilium members and consultors for their work. Speaking in Latin he said: "It is necessary that the renewal of the sacred liturgy shall be carried out with all care, with piety, wisdom and faithfulness and not by the arbitrary decisions of anyone . . .

"It is necessary also that people abstain from experiments that have not been approved by the competent authority of the Church." "A sacrifice offered without regard to the norms fixed by the Church is not acceptable. Liturgical renewal must be carried through with real support of the will of the Vatican Council, and in this holy task, which involves divine worship and the spiritual life, it is necessary to guard, protect and promote the unity and harmony of souls."

CATHOLICS GRANTED SACRAMENTS FOR 'PASTORAL' REASONS

Washington Metropolitan Nikodim of Leningrad and Novgorod, U.S.S.R., who came here recently for talks with officials of the Russian Orthodox Church in the U.S.A., said that his Church's permission for Catholics to

receive sacraments from Russian Orthodox priests was granted for "pastoral" reasons.

The permission, issued by the Russian Orthodox Synod, of which he is a member, was especially "aimed at our own land -- Russia," he said. In many parts of the Soviet Union there are small communities of Catholics and Old Believers -- a schismatic branch of Russian Orthodoxy. Some of these groups have no priests from their respective Churches to minister to them and are asking for permission to receive the sacraments from Russian Orthodox priests.

These requests are being made "here and there," the Metropolitan said. In order to bring about a "unity of action," the synod meeting under Patriarch Alexei of Moscow, ruled in December that Catholics and Old Believers should not be refused the sacraments when they request them.

The Metropolitan said the synod's decision is "not a kind of ecumenical experimentation" but has ecumenical meaning. "Everything that aims at improving relations of separated Christians has ecumenical meaning."

Officials of the Vatican Secretariat for Promoting Christian Unity had hailed the decision as a "breakthrough," since the Russian synod is the first major Orthodox body to grant such a permission. They also interpreted the decision as a reciprocal one, since the unity secretariat had issued in 1967 a statement referring specifically to Eastern Churches, saying "there would be reasonable ground for encouraging sacramental sharing if circumstances make it materially or morally impossible over a long period for one of the faithful receive the sacraments in his own Church."

In the same statement, the secretariat had urged: "In granting permission for sharing in the sacraments, it is fitting that the greatest attention be given to 'reciprocity'." Metropolitan Nikodim said the Russian synod's decision was not prompted by the Vatican permission. "That was not involved," he said. "Each Church took its own independent measures because of existing circumstances."

SURVEY ON PRIESTHOOD IN U.S.A.

The National Opinion Research Centre at the University of Chicago, is conducting a survey of the priesthood for the National Conference of Catholic Bishops (NCCB). It has reported that some dioceses and religious communities already have a completion rate of over 90 per cent.

Every bishop and major superior of Religious and 6,000 priests have received a 46-page confidential questionnaire to determine what they see as the past, present and future role of the priesthood and the Catholic Church in the United States.

The questionnaire, a sociological survey, forms part of a comprehensive study of priestly life and ministry under a contract signed by the NCCB. The Bishops' Committee on Pastoral Research and Practices, chaired by Archbishop Paul F. Leibold of Cincinnati, is responsible for their study.

The questionnaire was drawn up after long study and consultation among leading scholars in theology, psychology, sociology and allied fields. Aspects of the priesthood under investigation include: personal characteristics, spiritual and psychological growth, the roles of the priest, celibacy, professional performance, job satisfaction, decision-making and authority in the Church.

OPUS DEI WINS CASE AGAINST MINISTRY OF INFORMATION

Madrid The Spanish Supreme Court has overruled the Ministry of Information suspension of the rights of an Opus Dei group to publish a newspaper in Toledo.

The Opus Dei group had published the paper, *Diario Alcazar* under an agreement made in 1959 with its owners, the Brotherhood of Santa Maria del Alcazar, a society of survivors of the siege of the Alcazar in Spain's 1936-39 Civil War. In 1968 the Brotherhood asked the government to remove the editors on the grounds that their policies violated the original agreement on upholding the principles of the Falangist movement.

The Minister, Manuel Fraga, suspended the Opus Dei staff and replaced it with an editorial and management group acceptable to the Brotherhood. The Opus Dei editors appealed against this action.

The Supreme Court has ruled that the ministry's intervention in the case was technically defective in that the government overstepped its police powers under press laws. The Minister of Information was guilty of "a formal breach of administration" in declaring the contract void and dismissing the editors without a proper hearing.

The court ordered the ministry to reopen negotiations for bringing about a fair settlement of the dispute. In the cabinet reshuffle of October, 1969, Fraga was replaced by Alfredo Sanchez Bella, an Opus Dei sympathizer. Observers said at the time that the cabinet changes in general gave Opus Dei members a greater role in government affairs. The Minister of Information later banned the publication of the weekly, *New Force*, after it published an article allegedly detrimental to Opus Dei.

FOUR CANONIZATIONS ANNOUNCED

Vatican City — Pope Paul VI will canonize three individuals and a group of Croatian martyrs within the next three months.

It has also been announced that in the autumn he will solemnly declare St. Catherine of Siena and St. Teresa Doctors of the Church, the first women to be so honoured.

The canonization of the Forty Martyrs of England and Wales will be to sainthood "on schedule," according to the promoter of their cause, Father Clement Tigar, S.J. He has told N.C. News that he has not heard the official date, but that he expects the Pope to "announce the canonization at a consistory in May and raise the martyrs to sainthood at the end of October possibly on November 1, the feast of All Saints."

The four canonization ceremonies announced by the Vatican will honor an Italian priest, a Spanish spiritual adviser, a French nun and martyr of Croatia.

Father Leonardo Murialdo, who devoted his life to caring for poor boys, will be canonized in St. Peter's on May 3. In addition to his youth work, he was influential in social reform in Italy during the last half of the last century. He was most successful in founding the workers' movements and promoting reform in the apostolate of the press.

Marie Therese Victoire Couderc, foundress of the Sisters of Our Lady of the Cenacle Refuge, will be canonized on May 10.

A group of Croatian martyrs, chief among whom is Blessed Nikola Tavelic, will be canonized on June 21.

John of Avila early in the 16th century aspired to go to America as a missionary, spent his priesthood in Spain and Portugal. His early career was devoted to care of the poor. In later life he became the confessor to St. Teresa of Avila and St. John of the Cross.

The prospective new doctors of the Church lived nearly two centuries apart but both left written testimonials of their mysticism and clarity of doctrine. St. Catherine of Siena and St. Teresa of Avila produced their classics of ascetical and mystical doctrine during the 14th and 16th centuries, respectively. St. Teresa wrote her works. St. Catherine, who was illiterate, dictated hers.