



THE CHURCH HERE AND THERE

Jaro, Iloilo

HOLY SEE CONGRATULATES ABP. CUENCO

His Excellency Archbishop Cuenco received last week a congratulatory letter from the Sacred Congregation of Bishops at the Vatican.

The following is the congratulatory letter of the Holy See:

Rome, Feb. 5, 1968

**SACRED CONGREGATION
OF THE BISHOPS**

Prot. N. 1059 65
Your Excellency:

Since Your efficiency is already well attested, there was no doubt that your fourth report on the state of the Church (in the Archdiocese of Jaro), which this Sacred Congregation has gladly received and assiduously studied would bear the clear mark of study and work.

The Congregation, therefore, offers You, the Auxiliary Bishop and your zealous helpers its heartfelt congratulations.

There are many items in your report worthy of praise, but we cannot pass over, in particular, the persistent planning you put into effect in building up many parishes, constructing new catholic schools, increasing the number of pious associations and new forms of apostolate.

All these indicate that You are a vigilant Pastor and they show how grave are the needs of this flock which demand such great energy.

It is a source of sadness to note that the number of priests does not correspond with the daily ever growing needs of this people.

However, the Sacred Congregation is happy over the apostolic zeal by which the clergy secular and regular, the religious women and the laity are so praiseworthy co-ordinated.

There is no need to counsel a person with so much experience as You in the apostolic field and with so much knowledge of this particular flock, as regards the forms and methods which are suitable to present day needs. However, the decrees of the Second Vatican Council exhort everybody to promptly put into effect, with the aid of the Holy Spirit, the decisions of the said Council, so that we may examine this new era in the life of the Church in which we fight and face it with new mental habits and modern ideas.

Although the years may take their toll from your store of physical energy, continue, Your Excellency, to promote the spiritual growth of this christian people with Your counsel and Your good example and Your prayer but above all making more and more use of the pastoral zeal of Your Auxiliary, so that the faithful who have been your daily preoccupation for almost twenty three years may all of them conform their lives to the teaching of the Gospel.

May the kind God grant that You, Your Auxiliary and all Your helpers acquire new vigor to face new projects according to the will of the Council and may they have a successful conclusion in the future.

Having officially acknowledge these matters, I offer You all due respect.

Brotherly yours,

(Sgd.) C. Card., Confalonieri, pr.

San Jose, Antique

PASTORAL COUNCIL FOR ANTIQUE

Farmers and lawyers, doctors, teachers and housewives, all were represented at the installation and first meeting of the Pastoral Council for Antique, held at San Jose, Antique, last April 30.

Thirty-one laymen and lay women, representing all parishes of this Prelature, together with seven priests and three religious sisters, gathered in this provincial capital and spent the day discussing questions that had been prepared in advance. The questions dealt with Christian Family Life, Christian Education and the Social and Economic Life of the Family.

Bishop De Wit of San Jose in his opening address stressed the need of the lay people to actively participate in the work of the Church. Bishops and

priests, he said, are aware of their own limitations and recognize that they can accomplish little without the assistance and advice of the laity. For this reason, he continued, the recently concluded Vatican Council has ordered that in each diocese a Pastoral Council be established, at which bishop, priests, religious and lay people may together discuss the problems that are most pressing, and where, through an exchange of views, right policies can be formed concerning the people's participation in the liturgy of the Church, the education of the children, the alleviation of the lot of the poor, and also guidelines be set forth for the various religious organizations to work together for the common good of the people.

The meeting was generally considered successful. Everybody took active part in the group discussion which were presided over by lay members. Few practical conclusions were reached as yet.

The priests-members of the Council had been elected by the priests of their respective deaneries. Each sister represented one of the three houses of Religious Congregations within this Prelature. The lay members were appointed by the bishop upon the recommendation of the parish-priests.

Australia

RELIGIOUS TEACHING UNDERGOES MANY CHANGES

The face of the Church in Australia since the Second Vatican Council has undergone many changes, but none so dramatic as the teaching of religion to children.

Religion was once almost exclusively taught in Catholic schools. But a common sight in parishes now is the "Sunday School", an institution no longer confined to Protestant churches. The Catholic "Sunday School", for the most part, is directed by lay people.

The sharp rise in Australia's population since World War II, mainly through immigration, has changed the predominantly "Irish" content of the Church. The result seems to be less insistence among Catholics on sending their children to Catholic schools.

Coupled to the population shift, are other reasons for the change in Catholic education, namely: the heavy cost of parochial schools in spite of governmental assistance, lack of classroom space in Catholic schools and a growing shortage among the teaching Religious Orders.

In some small country towns, under a new six-year secondary course. Catholics desiring higher education have no other choice but to attend state schools. In smaller villages, many Catholic elementary schools have closed down because of the lack of funds.

In some areas, instead of a Catholic school there is a parish center, where religion classes are held. In other areas there is no school and nuns make the rounds of public schools to teach religion classes.

One of the most obvious of the radical changes in the structure of Catholic education is that the majority of Catholic children are no longer being taught by Brothers and nuns—not even in Catholic schools. In many instances, lay teachers far outnumber the Religious in Catholic schools.

With so many Catholic children enrolled at state schools, the bishops of the various dioceses have had to find new avenues to offer a Catholic education. Thus far the most successful has been the lay catechist system in which qualified teachers visit public schools and teach religion courses to Catholic children.

In addition to instructing the children, the lay teachers may also take the children to mass on Sunday. Sunday Mass is often followed by special preparations for the reception of the sacraments.

Another new feature of religious instruction is the growth of "motor missions". Nuns and Brothers travel to towns to instruct Catholic children who cannot attend neighboring Catholic schools.

It is not only in the rural areas that the "motor missions" have found favor. The cities have them too, and in this way the Religious are trying to meet the needs of expanding suburbs where Catholic schools cannot cope with the growing number of pupils.

Holland

SURVEY OF DUTCH VOCATIONS CRISIS

A survey, authorized by the Dutch bishops, on the decline of religious vocations in the Netherlands shows that only a minority of parents are now willing to see their children enter Religious life.

The study, involving 1,300 families, was made by the Catholic Institute of Social Research and the Institute of Applied Sociology. The following are the statistics:

- Only 30 per cent of the 800 parents who have school children were attracted by the thought of their children entering the religious life:
- Only 21 per cent of the fathers "reacted positively" to the prospect of their sons' becoming priests;
- Only 10 per cent of the fathers said they would like to see their children become Brothers or nuns.

Vocations for Brotherhoods have dropped more than 50 per cent in 16 years. In 1950, there were 255 postulants; there were only 116 in 1966.

In the same period the number of Sister-postulants dropped 80 per cent, from 718 in 1950 to 116 in 1966.

The bishops said that one of the most important conclusions drawn from the survey is that, though families with traditionally close ties to the Church make up only about 28 per cent of the Dutch Catholic population, these families contribute 58 per cent of the Religious vocations.

It is in the remaining population that the drop in vocations is most serious.

The study group said that their interviews indicated that a "negative reaction" to religious vocations exists mainly because a bleak picture has been presented of some aspects of religious life. The study referred particularly to celibacy, the solitary life, and the role Religious should play in a changing social structure.

London

APPROVE APPOINTMENT OF PERMANENT DEACONS

The bishops of England and Wales have approved the appointment of permanent deacons, married or single, to help the parish clergy.

The bishops, in an official statement, announced acceptance at their annual meeting of a four-point report on the subject drawn up by a special committee.

This report stated:

1. Each bishop shall be free to promote candidates, whether or not converts and whether married or unmarried, to the permanent diaconate.
2. For the present a condition of ordination to the permanent diaconate will be that the candidate, will not be a financial liability on the diocese.
3. Subject to advice from the Holy See, those seeking to become permanent deacons will take a course of studies outside the seminary but under the direction of the theologians approved by the local bishop.
4. The system will operate for an experimental period of five years, after which the whole question will be reviewed by the conference of bishops in the light of experience.

Convent Anglican and other clergy who are married should now be able to continue their ministry to some extent inside the Church as deacons, under the first condition of the report.

Deacons, under the second condition of the report, will, for the present at any rate, have to earn their own living.

Bishop Derek Worlock of Portsmouth told a press conference that he does not think it will be necessary to make any special effort to seek candidates for the diaconate at present, as "approaches have already been made."

What such deacons actually do will depend on local conditions, but the bishop stressed that they are not to be regarded as "second-class priests."

They will probably wear clerical dress, at least while on duty, and will be called "mister". Each one will have to be approved by the Holy See. Men who are partners of a mixed marriage are not specifically barred.

Permanent deacons must be over 35 years of age, and though a married man may be accepted, an unmarried man may not marry after he has been ordained.

Bishop Worlock believes that retired men will be particularly suitable candidates.

The work they do will probably include administering Baptism, giving communion, officiating at marriages, taking the Viaticum to the dying, reading the Scriptures to the people, giving instruction, taking charge of funeral and burial services and presiding at services other than the Mass and at church meetings.

At their annual meeting the bishops failed to agree on a proposal to allow first Communion before first confession.

After discussing the matter at length they referred it back to their theological commission for certain points to be clarified.

A further report is likely to be presented to the bishops when they meet again in June.

The bishops also decided that Jan. 1, the Octave of Christmas should no longer be a holy day of obligation in this country.

Bishop Worlock said that the bishops also studied national, diocesan and international reaction to the new official international English text of the Canon of the Mass.

Although many changes in the actual text were recommended the overwhelming impression was that the Canon in English should continue, he added.

On the Latin Mass, the bishops felt that "preservation of this heritage will depend not only on the willingness of the priest to celebrate but especially on the readiness of the congregation to attend and to take part in the dialogue or singing."

They declared, however: "Mass at which the ordinary is either said or sung in Latin must be retained as one of the forms of celebration. This

best be done by publicizing in each church such definite times and dates as may seem pastorally desirable."

Sympathetic consideration should be given to requests for marriage rites funerals and the administration of the sacraments in Latin, they added.

The English bishops also heard plans at their meeting for a big shake-up in Church finances. An important announcement on this is expected within the next few weeks.

A special commission for seminaries was set up with Archbishop Andrew Beck, A.A., of Liverpool as chairman. This will study, in consultation with seminaries both here and overseas, a complete overhaul of the present system of training future priests.

The bishops set up also a special council for catechetics responsible for the religious education of Catholic children at non-Catholic schools as well as for the teaching of religion in Catholic schools.

Foreign aid was also discussed, and it was disclosed that the Hierarchy Charity Fund — brought in \$132,000 this year. Of this, \$60,000 went overseas and the rest was used directly for special cases of Church need in this country.

Twenty-nine bishops attended the meeting, presided over by John Cardinal Heenan of Westminster. The one absentee was Auxiliary Bishop Thomas Pearson of Lancaster, who was sick.

Louvain

SAYS PHYSICIAN IS BECOMING INSTRUMENT OF DESTRUCTION IN ABORTION

Emotional public opinion on the highly complicated problem of abortion is reducing the physician to a socio-legal instrument of destruction, a New York doctor told (May 10) the 10th International Colloquium on Sexology here (May 10-12).

The speaker, Dr. Bernard J. Pisani, head of the obstetrics and gynecology department at St. Vincent's Hospital, New York, also claimed that public opinion is trying to tell the physician what to do rather than allowing him to use his own best judgment.

Unwanted pregnancy is now considered a disease and abortion is considered therapeutic, regardless of medical indications or social implications, he continued.

Unwanted pregnancy, is a disease of society and has a wide range, he added. It lives with poverty and wealth; with ignorance and sophistication. It thrives in the environment of an "abortion mentality," Dr. Pisani said. because, gradually, carelessness develops in methods of contraception, "mistakes" multiply, and permissiveness prevails because now the operation of legal "therapeutic" abortion can be obtained for the asking.

He also warned against the danger of an ever-expanding base of justification for "legal abortion" and the growth of a movement to enact more legislation in the realm of life and death.

Dr. G. Santori of the Institute of Sexuality in Rome stressed (May 12) the importance and the positive role of sex education in the struggle against abortion. Sex education, he said, can lead to responsible sexual conduct and in all cases to a respect for human life.

He admitted that facilitating the use of contraceptives could prevent abortion by avoiding unwanted pregnancies, but warned that this could also prove a dangerous incitement to uncontrolled and irresponsible sexual activity, which in turn is one of the causes of the spread of abortion.

Father James T. McHugh, director of the Family Life Bureau, United States Catholic Conference, speaking on "Abortion and Public Policy in the United States," told the Colloquium that in the past three years there has been a determined effort throughout the U.S. to relax the laws on abortion.

Proponents of the abortion law change he said, argue that a woman should be free to obtain an abortion and that a doctor should be free to perform such an operation without threat of criminal action.

Father McHugh also said that an International Symposium on Abortion sponsored in Washington, D.C., in 1967 by the Harvard University Divinity School and the Joseph P. Kennedy Foundation revealed that the whole problem of abortion is far more complex than had been realized before.

Prof. Germain G. Grisez of the philosophy department of Georgetown University, Washington, D.C., stressed (May 11) the problem of discussing abortion in a pluralistic society. Both those who favor legalizing abortion and those who defend the unborn, he said, argue from partisan metaphysical and religious views.

But he told the colloquium that "it seems difficult to find any excuse for compromising anyone's right not to be killed unless his life conflicts with someone else's life.

A paper by Dr. Frank J. Ayd, Jr., a Catholic psychiatrist of Baltimore, Md., but read by Mrs. Ayd, told the meeting (May 12) that arguments

supporting abortion "are conditioned by appeals to emotions which prevent them from recognizing and considering dispassionately alternatives to what they demand of the political consequences of liberal laws."

"Their emotions are fed by half-truths," it said. "They have been invaded by ideas through propaganda. They are unable to critically analyze what they champion. This, of course, is precisely what is desired by the prime movers in the campaigns for liberal abortion laws."

Dr. Ayd's paper also warned that there is a growing number of scientists who consider science supreme and worthy of adulation, and themselves "the arbiters of life and death and of morals and law."

"Today they ask for liberal abortion laws," it wanted. "Tomorrow, they will champion sterilization and euthanasia. They will not hesitate to advocate sheer numbers of people and insufficient food, then individuals must be sacrificed."

The colloquium was attended by nearly 100 persons and was presided over by Leo Cardinal Suenens of Malines-Brussels.

Vatican

NEW CONSULTORS NAMED TO DOCTRINAL CONGREGATION

Five new consultors have been named (May 9) to the Doctrinal Congregation: Fathers Jerome Hamer, O.P.: of Belgium assistant general secretary of the Vatican Secretariat for Promoting Christian Unity; Joseph Lecuyer, C. S. Sp., of France, professor at the Pontifical Lateran University, Rome; Marcelino Zalba, S.J., of Spain, professor at the Gregorian University, Rome; Umberto Batti, O.F.M., professor at the Pontifical Lateran University, and Cornelio Fabbio, C.S.S.

NEW MEMBERS OF UNITY SECRETARIAT

The Pope has added the following twelve new members to the Secretariat for Promoting Christian Unity:

Cardinal Seper, prefect of the Doctrinal Congregation; Bishop Salinas Fuenzalida of Linares, Chile; Archbishop Nicodemo of Bari, Italy; Bishop Tomasek, apostolic administrator of Prague, Czechoslovakia; Bishop Goody of Bunbury, Australia; Archbishop Gantin of Cotonou, Dahomey; Auxiliary

of Puerto Maldonado, Peru; Bishop Quarracino of Nueve de Julio, Argentina; Bishop Shojiro Ito of Niigata, Bishop Gaviola of Cabanatuan, Philippines and Bishop Marafini of Veroli-Frosinone, Italy.

POPE NAMES FOUR OFFICERS TO TWO CONGREGATIONS

Pope Paul VI has filled several offices in the congregations for clergy and for bishops.

The nominations filled four chief sections of officers within the two congregations and all four new officials had already worked within their respective congregations prior to their nomination.

Named head of the first office of the Congregation for the Clergy is Msgr. Claudio Morino. The 54-year-old prelate heads an office which deals primarily with pastoral activity and the apostolate, including preaching, catechetics, religious instruction in schools, etc. A third office of the congregation dealing with ecclesiastical properties remains as yet unfilled.

Msgr. Niccolo Metta, a 59-year-old southern Italian, has been named head of the first office of the Congregation for the Bishops. This office deals with nominations of bishops and boundaries of dioceses.

The second office of the same congregation, dealing with most of the other matters connected with Latin-rite bishops, has been entrusted to Msgr. Carlo Salvi, a 62-year-old priest from Genoa.

A third office of the congregation, handling emigration problems, remains vacant at present.

The Pope also named Msgr. Giovanni Calleri as head of the state secretariat office for writing apostolic letters in Latin, Msgr. Liborio as head of the office for sending briefs and letters of less importance, and Msgr. Angelo Lanzoni as head of the office for gathering and synthesizing news reviews, newspapers and other publications of interest to the state secretariat.

VATICAN FINANCIAL BODY NAMED

Pope Paul VI has named officers and members of the Administration of the Patrimony of the Holy See, which under the terms of the recent curia reforms administers the funds of the Vatican.

Amleto Cardinal Cicognani, Papal Secretary of State, is president of the new administration. Gustavo Cardinal Testa is pro-president. The two cardinals

occupied the same offices in the recently abolished Administration of the Goods of the Holy See, chief function of which was to oversee the investment and use of the indemnities paid to the Holy See by Italy in 1929 for lands and properties seized by Italy with the fall of the Papal States in 1870.

Cardinal members of the new council are Carlo Cardinal Confalonieri, Paolo Cardinal Marella, Alberto Cardinal Di Jorio, Jean Cardinal Villot and Giuseppe Cardinal Beltrami. Cardinals Confalonieri, Marella and Di Jorio all had been members of the earlier administration.

Msgr. Sergio Guerri, formerly secretary of the earlier organization, was named secretary of the new administration. Msgr. Gaspare Contagalli was named delegate for the section for ordinary affairs of the new administration and Marchese Enrico de Maillardoz was named delegate for the extraordinary section.