

## THE CHURCH HERE AND THERE

### **HOLY FATHER APPOINTS BISHOP VICTORINO LIGOT**

His Holiness, Paul VI, has deigned to appoint the Rt. Rev. Msgr. Victorino Ligot as Titular Bishop of Badua and Auxiliary Bishop of Nueva Segovia, comprising the civil provinces of Ilocos Sur and La Union.

Presently the Vicar General of the diocese of Laoag, Bishop Ligot was born on March 21, 1924 in Laoag, Ilocos Norte. He made his studies at the Immaculate Conception Seminary in Vigan and was ordained priest on March 21, 1953.

Having been a member of the clergy at the creation of the diocese of Laoag in 1961, Bishop Ligot was assigned parish priest in different parishes of the diocese until his present position as parish priest of the Cathedral in Laoag.

### **CATHOLIC PHYSICIANS' GUILD OF THE PHILIPPINES FIRST NATIONAL CONFERENCE**

#### *CONCLUSIONS AND RESOLUTIONS*

The Catholic Physicians' Guild of the Philippines, in its First National Conference held on February 9, 1969, in the Medicine Auditorium of the University of Santo Tomas, Manila, makes it a matter of public knowledge and puts it on public record.

— That it recognizes and gives assent of mind and will to the teachings of the Church and to the Authority of the Holy Father;

— That it acknowledges the Encyclical "Humanae Vitae" to be a declaration of His Holiness Paul VI, done in the exercise of the mandate of Christ with the assistance of the Holy Spirit;

— That in said Encyclical, Pope Paul VI proclaims the official teaching of Holy Mother Church in the regulation of birth and the transmission of human life; condemning all forms of artificial birth control as intrinsically immoral, and approving for adequate reasons, the use by married couples of

the rhythm technique or safe period as the only licit method of regulation of births and the only one consistent with man's total dignity;

— That, it accepts the obligations arising from this Encyclical as in conscience, which conscience is formed by, among other things, the dictates of the legitimate teaching authority;

— That, in the matter of transmission of human life, it recognizes and accepts the moral teachings on marriage enunciated constantly and unswervingly by the Teaching Authority of the Church and explicitly declared by the Holy Father;

— That it realizes the existence of widespread inadequate and/or incorrect information on the part of many physicians and the public, in general, of the moral aspects of the act of transmission of human life;

— That it affirms the serious moral obligations of the Catholic physician;

To search for the truth and the true principles, and thus form his own correct conscience on this matter.

To acquire all knowledge on these matters, so that he may transmit the truths he has learned to his associates, patients, friends, and the public at large, thereby guiding them in the formation of the correct conscience.

To correct or attempt to correct, at every opportunity, as prudence would advise, the wrong views of patients and other peoples;

— That it asserts firmly that every physician has the duty to attempt to contribute, by way of study and research, to the mass knowledge on human reproduction from every angle of his her personal professional interest;

— That it must exert a genuine effort to disseminate accurate information about the Rhythm Method or "Safe Period" and, in this connection, help promote the establishment of Counselling Clinics in areas in the Philippines where the correct information and advice on the Rhythm Method or "Safe Period" can be obtained; and

— That, finally, it shall contribute to the realization:

That there is a God, Who has given us moral laws binding upon all beings.

That every human being is possessed of human dignity and is bound to act in accordance with his dignity.

That responsible parenthood must be geared to the Catholic concept of Marriage.

That education of all people on these matters will effectively contribute to the solution of problems affecting human reproduction.

That every Catholic physician should be a witness for Christ, in favor of Catholic morality, and in favor of the people of God, and

That Catholic recognize and acknowledge the authority of the Pope as the Vicar of Christ and submit religiously to Him, totally and unconditionally.

### SING TO THE LORD: A Critique

Last January 31st Concert rendered by the Inter-Seminary Forum was more of a "Palabas" how much our Seminaries have done and are doing to effect change in our church music.

Not a few of the numbers showed the evident influence of pop music with its characteristic rhythm and harmony. A profane element shone through the compositions which were substandard. Although some other works showed remarkably the style of Pilipino folk music, they failed to enhance it with religious and prayerful characteristics. Much could not have been expected from these attempts as they were the products of amateur musicians with insufficient or no background at all in music composition. While the Constitution encourages active participation of the liturgy (par. 113-118) according to their own musical traditions ( par. 119) it does not disregard the necessity of beauty, solemnity and prayerfulness in our liturgical music. Truly liturgical, not only sacred for not all music is liturgical. To be liturgical, music must enhance the meaning of the words and their intrinsic significance. Then and only then will it serve its liturgical function for it will be in keeping with the norms and precepts of ecclesiastical tradition and discipline. (par. 1122 of the Constitution).

While it was very obvious that some words did not show much promise yet there were a number of good ones. To mention a few the adaptation by Father John Van de Steen of the Gregorian Mass no. XVI into Pilipino and his Creed in English, Father Maramba's original Mass in Pilipino which is a skillfull adaptation of our own indigenous music.

If we are to introduce Pilipino Music into the liturgy we have to do it with the help of skilled composers who have at their command the resources of our folk music as well as expert craftsmanship.

Guitar is wonderful when used in its proper place that is in social gatherings, group singing etc. However its use in liturgical functions must be subject to the discretion of Diocesan authorities. The use of a harmonium or a pipe organ whenever possible is to be held in high esteem, for these are the traditional church instruments and add a wonderful splendor to the Church ceremonies and powerfully lift up man's mind to God and to heavenly things. (par. 120 of the Constitution).

We are in a transition period. We Christians and our ideas have to mature with the changes that the times require from us. This maturity which will come in due time, will help us determine what is properly liturgical and truly artistic.

It is clear that tradition has its permanent values which have to be preserved, but art can renew itself with the eternal youth characteristics of the Church.

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### DOMINICAN FATHER PIRE LEAVES LEGACY OF HOPE

In Oslo on December 10th in 1958, the President of the Nobel Committee, Gunnar Jahn, presented to a Dominican priest from the La Sarte Monastery, near Huy, Belgium, the Noble Peace Prize. His name was Dominique Pire, whose work "L'aide aux Persones Deplaces" told of his work of assistance towards the "pariahs", the innocent victims of the war.

And now the grief for the death of this generous and ardent Dominican priests has spread throughout the world.

Born in 1910 in Dinant in the Mosel region, he was the eldest of seven children. He was graduated from Louvain, studied in Rome, and felt an immediate interest in sociological studies. His profile as scholar and theologian are now less interesting than his humane and Christian witness, the mark of friendship and fraternity that characterize his apostolate.

During the war he founded a society for help to children among poor families. He participated in the resistance movement and received numerous decorations. Neither adventurous nor original by temperament, he was a thin figure with a sombre face (but always ready for a smile); and those who saw him at work in his office on Rue du Marche in Huy, found themselves before a simple orderly man. Father Pire was calm — always thinking of what he must do today. He did not make his apostolate a form of charitable exhibitionism. He simply assumed the responsibility of redeeming the "human residue" of the war from their miserable conditions (more than 200,000 people were involved); and everyone knew Father Pire would not be at peace until he had fulfilled his mission.

With a pleasing disposition for humble and silent work, he was faithful to intimate friends, to his monastic life, to family sentiments. Two minutes after receiving the telegram announcing the awarding of the Noble Peace Prize,

he immediately decided to use the two million Belgian francs for the completion of the Nansen village at Berchem-Sainte-Agathe, and thought of building another village dedicated to Anne Frank. He wandered about the city of Oslo counting on his fingers: 1) begin work for the Anne Frank village; 2) buy a souvenir for his mother; and 3) look for coloured pictures showing boats for a sick boy who had a collection and was impatiently awaiting his return to Belgium.

On the day after his receiving the Nobel Prize, Father Pire, dressed in his white habit, was not nervous but spoke with great naturalness to an immense crowd attending a conference in the halls of the Nobel Institute. "Men build too many walls, and we do not have enough bridges," he said, repeating the words of Newton. "I do not listen to pessimists who exclaim that all the Nobel peace prizes have not done anything to stop violence. I believe that the world advances spiritually: slowly, yes but it advances, approximately at the rate of three steps forward and one backward. The important thing is to take that supplementary step, the third step."

"Those who think," continued Father Pire, "that I reduce all the problems of suffering to the drama of the *displaced persons* are mistaken... Behind this sea of refugees I see world of suffering men: the hungry, the homeless, prisoners... We can only humbly remain as we are, in the place God designated for us. My place demands that I continue with love, initiative, tenacity, with realism and with patience my work for the displaced... The best way for us to live in peace; to respect each other and to love each other, is by focusing our attention on our common denominator — and that is, *man*. Let us learn to respect man in his true value which is infinite."

Otto Frank, the father of Anne, the girl who died at Mergen-Belsen, hastened to demonstrate his admiration for Father Pire. He had heard of Father's desire to build a village in memory of his daughter. Mr. Frank wrote to him as follows: "I read that you intend to build a village for displaced persons and to name it after my daughter, Anne. You can certainly imagine how moved I am by this idea. Since I use the money from the royalties of Anne's *Diary* for works of charity and culture, I am pleased to include a check for one thousand dollars for you to use as you see fit."

To Anne Frank's father, Father Pire wrote: "Thank you for the gift which will be converted into bricks for the village named after your daughter. For months I have a picture of Anne looking at me from the walls of my study. Behind Anne I see all those who have suffered and who suffer. It is a source of courage."

In addition to the Anne Frank Village which was built in May 1959 at Wuppertal with the aid of Germans and the Allies, five other villages were founded by Father Pire: one at Spiessen, in the Saar region; one at Berchen-

Sainte-Agathe near Brussels; one in Augsburg, Bavaria; one in Bregenz, Austria; and one at Aix-la-Chapelle, in May 1956.

This apostolate of universal brotherhood, in a language understandable to all, did not forget he was a religious priest. At each opportunity he left his office on Market Street in Huy, climbed up to La Sarte Monastery where he knelt before the Black Madonna venerated for centuries; he went to his cell, recited in choir the Canonical Hours, and returned to the simple life of a normal member of a Dominican community.

Father Pire was an authentic religious, an authentic man in all of his expressions: he was free with that freedom of the sons of God. To lessen sadness in the world, he made himself the Samaritan along the streets destroyed and beaten by the war, serving in the homeless, in the abandoned a brother, Christ himself, hungry, naked, ill. He witnessed his faith without speaking of it, preferring to be judged in charity.

"I believe," he said, "in the power of example, of prayer, of hidden sacrifice. I believe in the virtue of suffering offered to God without anyone knowing about it."

One of the happiest days of his life was when Ceslaw Averon was born in the first European village at Aix-la-Chapelle. Father Pire took the baby in his arms and with a wonderful smile, he whispered: "Thanks to me, he is born free!"

#### RESTORATION OF MALE RELIGIOUS ORDERS PROBABLE IN CZECHOSLOVAKIA

*Vatican City* — Restoration of religious communities of men in Czechoslovakia is in sight, if word received from Czechoslovakia is being interpreted correctly here.

The Prague diocesan newspaper reported in its January 19 issue that the office of Czechoslovak attorney general has declared that religious orders and congregations already in existence before the promulgation of Law No. 218 of 1947 have not been suppressed either by this or any other law.

This is taken as a first step towards restitution of at least some of the material goods confiscated from orders and towards authorization to carry on activities as religious societies.

"Therefore," the Prague newspaper said, "there are no impediments, within the limits of the juridical order in force, to (religious orders') resuming or continuing their religious activity. The question of the restoration of pro-

perty which was taken over by the state will be solved by the Ministry for Culture and Information. A commission has been set up for the purpose and has already started to deal with requests for rehabilitation in ecclesiastical matters which are not within the competence of the tribunals."

The tribunals handle the rehabilitation of persons who were convicted by courts. This work is reported to be proceeding slowly. Priests awaiting such rehabilitation have not authorization to exercise their priestly function and are engaged in secular work.

Congregations of women have already been authorized to accept novices.

### MSGR. ILLICH ANNOUNCES CHURCH BANS ON CUERNAVACA CENTRE

The Doctrinal Congregation has banned the controversial Inter-cultural Centre of Documentation (CIDOC), here and has forbidden priests, Religious and nuns to take part in its activities. The founder was Msgr. Ivan Illich, widely known as a critic of the Church's present role in Latin America.

The ban, contained in a letter from Cardinal Seper, prefect of the congregation, to Bishop Sergio Mendez Arceo of Cuernavaca, was made public by Msgr. Illich when he releases a letter he had written on January 19 to the bishop.

CIDOC, founded in 1960 as a secular, non-sectarian organization, publishes studies on social changes in Latin America, conducts courses and seminars and helps prepare technicians and other people going to Latin America (PAVIA), but no PAVIA personal have been trained at the centre since 1965.

Msgr. Illich has been a controversial figure for some time, especially since his criticisms of the U.S. bishops' aid programme to Latin America in January, 1967, in *America Magazine*. Some conservatives in Mexico have said that the CIDOC is a nerve-centre for Latin American leftists guerillas and they have even accused Bishop Mendez of condoning the pro-guerilla activities.

In his letter to Bishop Mendez, Msgr. Illich acknowledged receipt of two documents that the bishop gave him: "the letter from Cardinal Seper and the draft of the decree announced by the Holy Office, (the old name of the Doctrinal Congregation) by which CIDOC is banned by the Church, and clerics, Religious and nuns are forbidden any and all access to this centre, its courses and its services."