

# Council Reflects Rome's Stormy Weather

By JOHN COGLEY  
Special Correspondent

Vatican City—(RNS)—The fifth week of the current session of the Ecumenical Council was a stormy season in Rome. It rained almost every day, and the mood of the Council matched the weather: sometimes turbulent, more often dark and dreary, with occasional periods of sunny relief.

The week began with a corridor crisis in the College of Cardinals. It ended with a group of Eastern Rite prelates hurling a barrage of criticism against the draft on the Oriental Churches prepared for the Fathers' consideration.

In between there was a full-scale discussion of the scheme on "Priestly Life and Ministry," a series of "propositions" which was received with something less than enthusiasm by the bishops and with downright disappointment by most of the simple priests in the aula, of course, had no opportunity to speak their minds before the assembly. A handful of parish priests were especially invited to talk.

To ADD to the general flatness of the week's proceedings an address (in English) given to the Council Fathers by a British lay auditor as the wind-up of their discussions of the lay apostolate turned out to be a disappointment. It was given by Patrick Keegan, normally a highly articulate veteran of the Catholic social movement in England.

As a purveyor of platitudes and sodality piety, Mr. Keegan was out of character. The milky rhetoric of his speech gave no hint of the real man who delivered it, probably because he was speaking not merely for himself but for all lay auditors and had to reflect a least-common-denominator blandness.

Nevertheless it was a sad climax to the rear of a fiery pioneer in the work of "declericalizing" the Church.

"You can't please everyone," Mr. Keegan explained at the American Bishops Press Panel when someone asked why his remarks seemed to have been drafted with precisely that goal in mind.

The four-day crisis of course was widely publicized in the general press. It was occasioned by still one more maneuver by the die-hard conservative forces in the Roman Curia to manage the majority of the Fathers—this time by relocating the proposed declaration on the Jews from the schema on Ecumenism (where it is in the hands of Cardinal Bea's commission) to the schema on the Church (where it would be in the hands of the less liberal Doctrinal Commission), and by setting up a board of review heavily weighted in favor of known opponents of the religious liberty schema to pass on that declaration after it is redrafted by Cardinal Bea's commission.

There was general apprehension among the Fathers that these moves would result in eviscerating both documents, which have become focal points for the conservative-progressive struggle in this session. Resentments were also set up by a report that the text on episcopal collegiality was being tampered with by the conservative forces



Vatican City—(RNS)—Four of the 18 women—lay and religious—named by Pope Paul VI to attend the Vatican Council's third session as auditors take their places at a general congregation. From left are: Marchesa Annalia Cordeiro of Montezemolo, Italy; Dr. Aldo Micelli, president general, Missionaries of the Kingdom of Christ, Italy; Miss Rosemary Goldie of Australia; and Mother Mary Luke, superior general, Sisters of Loretto, Kentucky, and head of the Conference of Major Religious Superiors of Women's Institutes of America.

who control the machinery, though not the sentiment, of the Council.

All this was done by private communication between highly placed Curial prelates—and Rome were not a notoriously difficult place to keep a secret. It might have been presented to the Council Fathers as a fait accompli. But within hours the whole city knew of it, though no one in authority would speak for the record.

High authority, however, did act, promptly and decisively. A group of cardinals meeting at the home of Cologne's Cardinal Frings, decided to appeal directly to the Holy Father and did so, thereby nipping the plan in the bud. Among them were representatives of the European, Latin American and North American hierarchies.

The two American cardinals in Rome at the time, Cardinal Ritter of St. Louis and Cardinal Meyer of Chicago, were among those who signed the petition.

Cardinal Meyer, a naturally cautious and deliberate prelate, emerged, during those critical hours when the fate of the Council's recent work seemed to hang in the balance, as a firm, steady, and decisive leader. Respect for him has since zoomed among Council Fathers and others in Rome.

The action of the protesting cardinals was almost universally backed up by the American bishops and perils on the scene, many of whom were indignant when they got news of what was happening. Some of the most significant "politicking" necessary in fact was devised by a group of bishops and priests, almost all American, who for the duration of the Council have formed a kind of loose-knit community in a large pensions open only to the clergy.

This house is a beehive of activity, discussion, and clerical camaraderie. It is visited by eminent non-American Fathers, who enjoy participating in the discussions held there, and has become not only a center of intellectual power and influence but the most "in" place for the American clergy in Rome to live.

A room in the pensions Villa Nova is now roughly the clerical equivalent of a listing in the Social Register.

There was a general sigh of relief when the director of information for the Latin American hierarchy finally revealed that the Pope had given certain assurances to the protesting American Bishops. There were no essential changes in the controversial documents they were intent on saving. The tension subsided then as quickly as it rose four days earlier.

Throughout this whole period, however, the journalists in the city had to live on rumors. No highly placed prelates were speaking for the record—they still have not. Even the treatment of the subject of the American Bishops Panel was something less than candid. No reporter dared even ask a straightforward question in the conspiratorial atmosphere.

One who did venture a circuitous inquiry was first put off by a reference to the "rules" governing the panel and then, after the reporter complained of "legalism" which had been frequently denounced in the Council aula, he was given a reply which was a model of evasion. In the meantime, most of the panel members sat with stony faces, visibly nervous; the newspaper people were simply embarrassed.

In the United States there is currently a discussion of the need for "honesty in the Church." Its significance was pointed out dramatically during those hours of impending crisis when there was a great outpouring of private garrulousness and a public direction verging on the funeral.

In the meantime, the Fathers in Council were discussing the schema, originally entitled "On Priests," and then cut back to a series of propositions called "On Priestly Life and Ministry."

There was widespread dissatisfaction among them with the fact that the ordinary clergy were being dealt with so briefly. After the lengthy treatment given bishops and the laity, it was an "insult" to priests, said Bishop Luis Sanchez Moreno of Lima, Peru, to reduce the schema to a series of propositions—a complaint repeated by other bishops in the aula and many priests outside it.

The discussion veered back and forth between the practical aspects of clerical life and the setting of high spiritual

ideals of priestly piety. In fact, said another Latin American prelate, Archbishop Fernando Gomes Dos Santos of Goiânia, Brazil, the schema aims many exhortations to priests "along lines which we did not dare to lay down for ourselves" in the schema on bishops.

In the course of the practical discussions it was suggested that a greater equality be established among priests of given territory, so that one is not fated to live in penury because he is dependent on impoverished parishes and another enjoys the benefits of a prosperous parish. This so-called "state fee"—the contribution made to the salaries of wedding, baptisms, funerals, etc.—said Bishop Joseph Banic, a newly named Hungarian prelate, should be put in a common fund.

There were mild suggestions that priests should be able to look forward to retirement and relief from duty in old age, though several Fathers believed that not age alone but only ill health and incompetence should justify retirement. A minority urged that social security and insurance plans be worked out for the secular clergy. Others wanted to make it illegal for a priest to leave money to members of his family.

One Father, again a Latin American, Bishop Victorio Garayordobil of Los Rios, Ecuador, said that steps should be taken so that priests are not left utterly at the mercy of their bishops, whose "arbitrariness" in some cases can be oppressive. After all, he warned, priests are not merely mechanical instruments in the hands of their superiors but "human" and "personal" collaborators with them. He added that bishops by the mere fact of their consecration are not necessarily either "confirmed in grace" or "infallible."

Somehow these factors should be taken into consideration in working out the disciplines for the clergy. But this intervention was a break from a steady emphasis during the discussion on the necessity for priestly obedience and observance of the law.

There was only one dire warning against the state of the priesthood in modern times. It came from a Yugoslav Bishop Smitjan Cakkada of Skopje,

who noted that the spirit of "naturalism" was creeping upon the ranks of the clergy. He deplored the "unbelievable laxity and general carelessness" of some priests in handling delicate moral problems. In the confessional and spoke of the steady "indifferentiation" of the clergy.

For example, he saw no reason why so many European priests want to put off the "suits" on the street and "dress like laymen." He tied in these condemnations with a denunciation of "young girls dancing in the sanctuary"—a phenomenon not at scandalous as it sounds since the references were to a dignified sacred performance. These are signs, said the bishop, not of the much-heralded Catholic "renewal" but of a creeping apostasy from the faith.

Throughout clerical colloquy was taken for granted as an abiding and non-to-be-changed premise. There is no indication in the schema that the law of celibacy is even open to question as Father suggested that a full-dress discussion of it be put at the agenda. Whatever rumors there were that the question would be rethought at the Vatican Council, these seem to have come to nothing.

Nor were there any suggestions of how the rights as well as the duties of the ordinary clergy might be more firmly established in the upcoming revision of Canon Law. In fact, after the discussion of priests, the only conclusion to draw was that the Council Fathers plan a radical revision in clerical discipline.

Their frequent exhortations were in accordance with the existing order, and the present pattern of priestly life would appear to be generally accepted as the model for the future.

The only exception might be the recurrent suggestion that the clergy could well be less locally oriented. A Spanish prelate, Bishop Marcelino González of Alorja, pointed out that from one to two thousand candidates for the priesthood are turned away in Spain every year because there is no place for them in their native dioceses, so overstuffed are the parishes.

These potential priests, he said, could be used elsewhere where their services are needed drastically. This was a surprising attitude for many Americans to hear, since there is such an all-out effort right now to U.S. clergy and religious to undertake work in the priestless lands of Spanish-speaking Latin America.

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The discussion of the Oriental Churches inevitably was dominated by prelates of the non-Latin Rites. Some of them, noted by the sharp-tongued Patriarch of Antioch, the Maronite Maron IV, thought that the schema (again a series of propositions) was defective from the very fact that it was written separately from the draft "De Ecclesia." The slip-off, he said, is given in the very first words of the Oriental Churches draft where it states that the Catholic Church wants to give special care of its eastern churches to the Oriental Churches. This suggests, said His Beatitude, that the "Oriental Churches" are thought of as but appendages to the Catholic Church.

Agate the tension was lessened when the Patriarch of the Church in "Roman" terms was who thought of it in "Catholic" terms.

Some of the Eastern prelates who spoke complained bitterly of "Latinizers" who make their lives difficult. These "Latinizers" have a careless attitude toward the traditions and history of the Churches of the East, they claimed.

Maximos was also particularly biting in his criticism of the low status given to the historic Patriarchate of the East in the Latin-Rite mentality.

"You talk," he said, "of the idea of a patriarch in an Oriental phenomenon. It is Western, too. In fact, I remind you that we are meeting in a patriarchal basilica. When the Pope lived in the Lateran, his home was called a 'patriarchium.' It is no use showing patriarchs like himself with praise, he added, when in fact they are reduced to subordinate status and are required to apply with docility to the Roman Curia for permissions and directives. Steps should be taken, he said, to restore the patriarchate to its former dignity and to abolish the honorary patriarchates, like that of Venice, which are really meaningless titles in the Western Church.

The Orthodox knew that they were breaking with the Patriarch of the West (the Pope) but they had no idea of breaking away from the Catholic Church. They had long recognized the Pope as the presiding patriarch but did not conceive of his essential power and authority as being any more extensive than that of their own patriarchs.

It was evident as they spoke that though they are as loyal to the papacy as any bishop of the West, these Oriental prelates, liturgically, liturgically, and canonically must feel more at home with their "patriarch" in Constantinople or Cilicia than with their brother-bishops in Rome.

## Population Explosion

# Too Many People So Little Food

Washington—(AP)—A noted Catholic layman said here that Catholics, because of their belief in the Ten Commandments and the Word of Christ, are obligated to give more attention to the population explosion which, he said, may doom to poverty many nations even now unable to cope with the problem.

Catholics are unrealistic in their approach to many of the world's great problems, according to Dr. George Shuster, keynote speaker before the annual convention of the Catholic Association for International Peace. Currently president of the president of the University of Notre Dame, Dr. Shuster is a former president of CAIP.

## Inter-faith Rite in St. Louis

St. Louis—(AP)—A joint Catholic-Episcopalian service in Christ Church Episcopal cathedral was one of the ecumenical highlights of the national Episcopal Church convention here.

Pope Paul earlier sent his blessing to the convention. Hundreds of lay clerical and religious participants, both Catholic and Episcopalian, took part in the colorful ceremony, which included a formal procession by nuns and monks of both churches, the singing of hymns and psalms, and a sermon preached by a Catholic priest, Father Columba "Cary" Elwes, O.S.B.

The unusual service was not originally scheduled but was held at the request of both Catholics and Episcopals. Permission was obtained from the office of Cardinal Joseph Ritter of St. Louis and from Episcopalian Bishop George Caligan.

The St. Louis Review, Catholic archdiocesan newspaper, said it was informed the service was a "direct result" of the Vatican Council's recent approval for Catholics to join others in prayer for religious unity under certain circumstances.

Other ecumenical events during the Episcopal convention included the attendance of Episcopalian monks and nuns at a Catholic Mass offered in Holy Cross Church and a talk given to children of the parish school by an Episcopalian missionary, the Rev. Joseph Parsell, at the request of the pastor, Mr. Martin B. Hellriegel.

He said many Catholics are conversant with the final parts of the Bible and the five commandments on what is usually called the Ten Commandments. He said many Catholics are conversant with the final parts of the Bible and the five commandments on what is usually called the Ten Commandments.

"We have not harnessed the sciences to our conceptions of service." He urged Catholic secondary schools to include in their curricula courses showing "explicit" and "searching concern" with the problems of economic and social development. "Far too many products of Catholic education fail to see any relation between religion and the world in which they live other than that which is perfunctorily suggested by the inevitable morality of the human race."

While Catholics rightly show concern over such problems as abortion and the rights of the handicapped, he said, they appear to overlook the large number who are born into other adverse conditions and are victimized for life by those conditions.

"Vastly more significant, no doubt, is that large numbers of children are born in absolute squalor, without having the slightest chance to attain even to an absolute minimum of human decency."

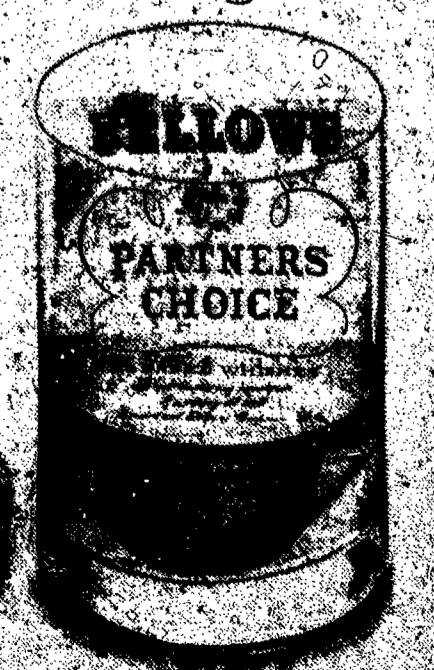
Dr. Shuster told delegates that if the resources of science were fully utilized, the face of the earth could be changed within the century, virtually making mass poverty a thing of the past.

He said that "if we wish to do so vigorously enough, it will soon be unnecessary to do anything about our poverty, excepting our paralyzed slaves with the multitudinous poor suffering with each new day deepening into the pit of despair."

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