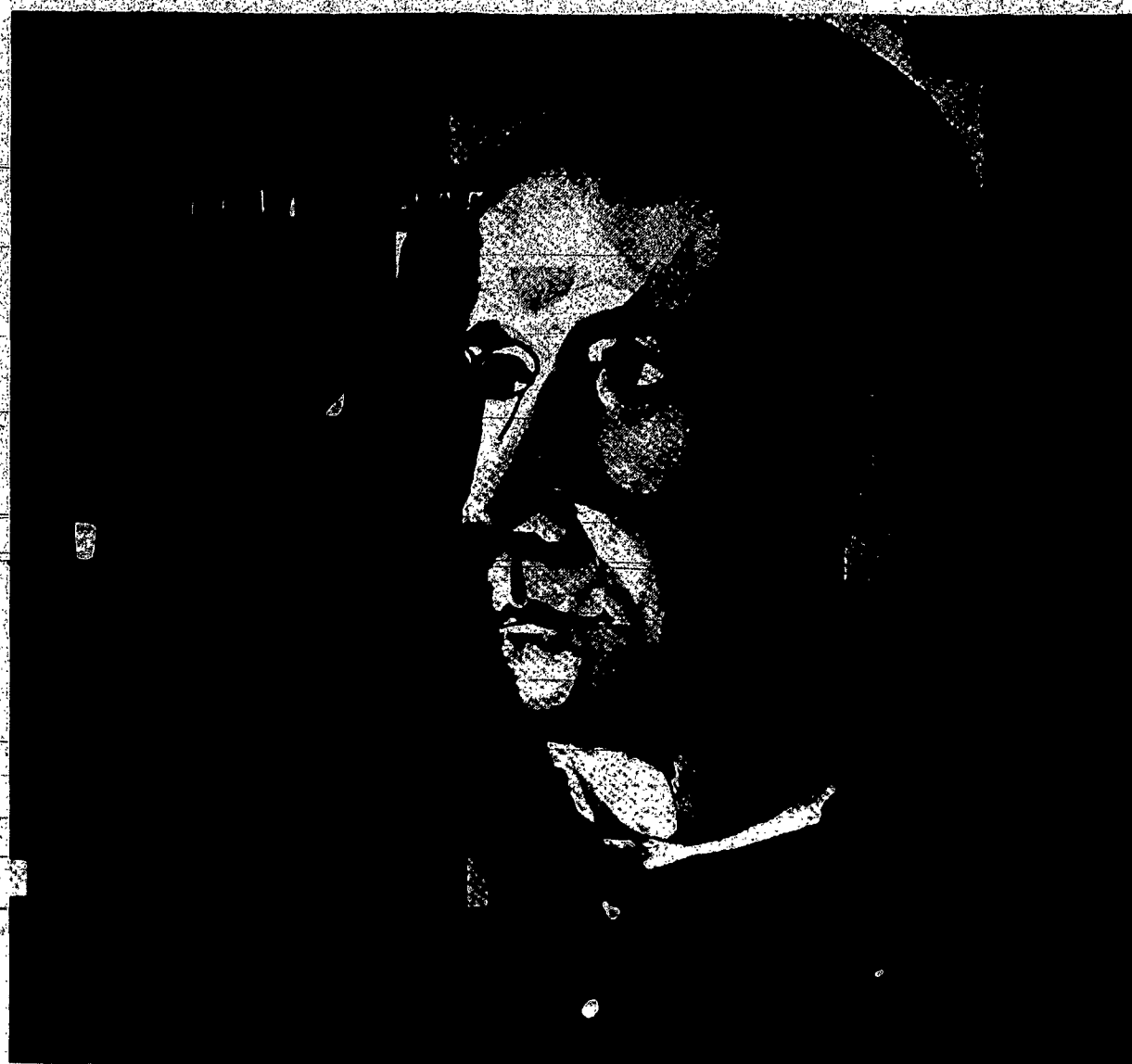


Cardinal Ottaviani, Bulwark Against Compromise

By EVA-MARIA JUNG



designation became a catchword.

"These little Communists of the sacristies are paving the way — for whom? You only need to see who are manipulating the strings of destruction. The Antichrist! The Antichrist is, for us, anyone against the favor of a society against God, or simply a society without God. And he who becomes their ally or holds out his hand to them, is unwittingly obeying and preparing the way for the Antichrist."

On July 1, 1949 the Holy Office by order of Pope Pius XII issued a decree according to which all those who "freely and consciously" profess, spread and defend the materialistic and anti-Christian doctrine of communism, and belong to the Communist Party or vote for it, incur "ipso facto" the penalty of excommunication.

This decree was hailed by all those who wished for a clear, uncompromising position of the Church with regard to Communism.

What can Ottaviani have felt when, in 1963, Pope John received the daughter and the son-in-law of Khrushchev in the Vatican? We do not know, for Ottaviani would never criticize a Pope, but we can imagine.

Shortly before, in fact, on the occasion of a commemoration for the Church of Silence in the basilica of Santa Maria Maggiore, he had declared in a sensational sermon: "And that is not all! There is no longer the slightest aversion to holding out one's hand to the new Antichrist! nay, people are vying with one another to get there first to shake hands and exchange loving smiles with him!"

In 1960 Ottaviani also founded an institute to defend and strengthen Christian values. He named it in honor of Pope St. Pius V, the Pope of the Counter-Reformation, of the unity of Europe and the last crusade against the Turks which led to the victory at sea off Lepanto in 1571. Ottaviani is himself President for life. The purpose of the institute is to give young organizations and persons who further the Christian ideals new means, which are capable of meeting the modern needs of spiritual life . . . to promote collaboration with those persons whose intellectual and material forces can contribute to the fulfillment of the purposes of the institute. The foundation supports the fight against communism.

In the Second Vatican Council, Cardinal Ottaviani plays one of the principal roles under the spotlight of world publicity. When he speaks, everyone listens; and his voice echoes through the whole nave of St. Peter's. He speaks with ease and fluency, for Latin has become his second mother tongue, after "Romanesco."

Monsignor Joseph C. Fenton described him in an article "Cardinal Ottaviani and the Council" (American Ecclesiastical Review, Jan., 1963) as "this amiable, cultured and brilliant servant of the Church . . . who, like St. Athanasius of old, has been found working for the truth of Christ within a general Council of the true Church."

In the second session, in 1963, an attack on the Holy Office came quite unexpectedly from Cardinal Frings of Cologne. Frings is outwardly quite the opposite of Ottaviani. Whereas Ottaviani is as sturdy as a lion, Frings looks as delicate as a flower. But both of them suffer from the same affliction: both are almost blind.

The schema being discussed was the one, "On the Bishops and the Government of Dioceses." On November 8, 1963, in connection with the re-organization of curial practice, Frings began to speak also of the Holy Office and, to everyone's surprise, embarked upon a serious and open indictment. The procedure of the Holy Office is not in keeping with our times, he declared (as reported in the official press release). On the contrary, it does the Church harm and is shocking to Non-Catholics.

Ottaviani, however, had not expected such a public outburst of indignation in the Council. It so happened that it was Ottaviani's turn to speak immediately after Frings, and he took advantage of the opportunity to reply to Frings at once.

Unlike Frings, who had read his speech quietly, almost laboriously, Ottaviani's voice boomed and shook through the Council hall like that of a wounded lion. He asserted that he emphatically repudiated the accusations brought forward by a previous speaker. The decisions and judgments of the Holy Office are reached with a scrupulous sense of responsibility only after consultation with experts and are endorsed by the Pope himself. Therefore any criticism of the procedure of the Holy Office strikes in the last analysis at the Pope himself and borders on the "majestas." He did not actually use this word, but it was clearly implied.

The final session at the end of this year may be decisive as to whether Ottaviani and the Holy Office will continue to be the "bulwark" of the Church or whether the image of a walled fortress will be supplemented by the image of a Church whose doors are opened wide to the world.

People-to-People Aid In Warm, Personal Way

My dear People:

In the past few years we have seen a great awakening to the deplorable poverty which mars the lives of vast numbers of people throughout the world. Incredible as it may seem, a majority of the world's people have incomes less than eighty dollars a year.

It is surely difficult for us in our blessed America where life is comparatively calm and orderly to grasp at once the frightening implications of this single fact. It becomes significant to us only in terms of the individual victim who is a child of God with the same potential and destiny as ourselves. His ignorance and fears, his anguish and gnawing hunger weigh down upon him day after hopeless day.

When Pope Paul visited India a few months ago, he was particularly affected by the signs of deprivation on the faces of the young children whose wan and sullen silence pleads with haunting force for the promise of understanding and decency.

With the approach of Laetare Sunday, which we hereby designate in our Diocese as World Poverty Sunday, we ask your help for the poor by contributing to the American Bishops' Relief Fund. The fruits of this annual effort are among the proudest accomplishments of the American Bishops and their people and I am deeply grateful for the Christ-like generosity that is repeatedly displayed for this work by the people of the Diocese of Rochester.

It is altogether significant that our appeal should come during this Holy Season for almsgiving to the point of genuine self-sacrifice has always been esteemed as an appropriate work of Lenten penance. By our sacrifices we help bind up the wounds of Christ suffering in His members and give evidence that we are more to our neighbors than well-wishers. As St. John urges: "Let us not love in word nor in tongue, but in deed and in truth." If we are our brother's keeper, we must bear witness to the fact.

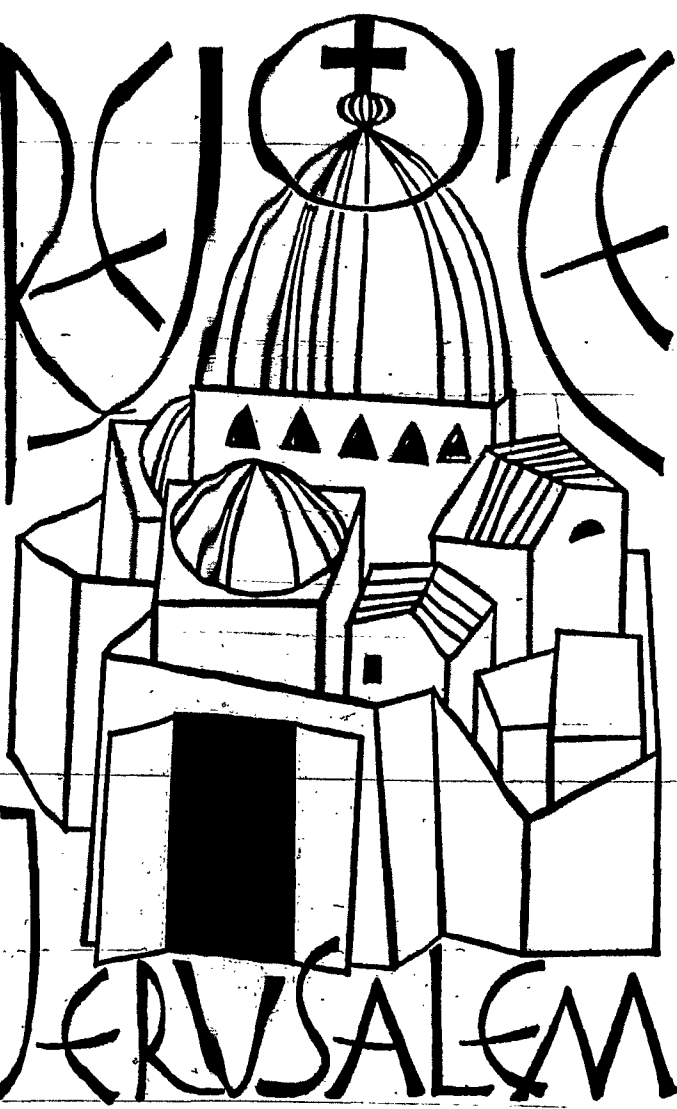
The Holy Father said recently that poverty is the "Number One Problem" of our age. The Bishops' Relief Fund is a uniquely Christian solution for the problem because it reaches through its dedicated personnel more needy men, women, and children in more countries with more supplies at less cost than any other effort of its kind in history. With direct supply lines reaching into the primitive hamlets of far-away towns and villages as well as the slums of the world's huge cities, the benefits of your Bishops' Fund touches human hearts and assists those it serves in a warm, personal way.

It is a prime example of people-to-people aid and as a private charity it is fast, flexible, and frugal.

Since every dollar contributed is translated into many, many times its value in goods and services, may I urge your generous contribution in the collection to be taken on next Sunday. Meanwhile I shall join you in prayer for the success of the missionary endeavors of the Church for God's Poor throughout the world.

With sincere thanks and my blessing, I am
Your Devoted Shepherd in Christ,

James E. Keane
Bishop of Rochester



Text and Symbol, Fourth-Sunday of Lent.

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A young girl, holding an open book in her hand, was walking up and down with an old man in a plain black cassock. The old priest's eyes stared into emptiness. His lips murmured prayers, which the girl followed silently in her book. She had to see that he did not miss a line while reciting the Divine Office, for he could no longer read; he was almost blind.

This blind old man was Cardinal Ottaviani, the head of the Holy Office, and the girl was an orphan who was being brought up in the orphanage founded by his sister. The orphanage of St. Rita is not far from Rome in the hills of Frascati. This is where the Cardinal generally spends his leisure time and holidays. Here he is a provident and happy father among his children.

One usually pictures the Cardinal of the Holy Office as a grim, inquisitor, solitary and gloomy. And yet he is far from him. It is necessary to know the human side of the man: his kindness, his patience, his humor. He is accessible to everyone. He has a friendly smile for passers-by who greet him even though his eyes do not recognize them.

He is, after all, a man of the people and has never sought to deny it. His father was a baker. He was born 72 years ago in the poor district of Rome, Trastevere, and even today, especially among intimates in exciting moments, he will lapse into "Romanesco," the dialect of Trastevere.

His rise from baker's son to the second most important post in the Vatican (immediately after the Cardinal-Secretary of State) began with his admittance to the major seminary in Rome. There he took three doctorates (in philosophy, theology and ecclesiastical law) and for many years taught civil and canon law.

Ottaviani is a man of law and order, not of speculative theology. As he says of himself: "I am not a professional theologian, not even a historian. In my youth I endeavored first to study, and then to teach the structures and laws of Christian society and their relationship to civil society."

As a teacher he wrote a two-volume book on public ecclesiastical law: "Ius publicum ecclesiasticum." It deals with the constitution of the Church as a visible and public religious society, supernatural, independent of the State, and perfect in its own sphere. In 1929, Ottaviani gave up teaching on the law faculty to enter Church administration, first as Under-Secretary of the Congregation for Extraordinary Affairs in the Secretariat of State, then as Assessor of the Holy Office. Apart from some journeys abroad in the course of his duties, he never left Rome. This, too, must be taken into consideration.

When he was created Cardinal by Pius XII in 1953, he chose as his motto: "Semper idem — Always the same!" This is indicative of his rugged conservatism.

Five years ago Ottaviani became Secretary of the Suprema Sacra Congregatio Sancti Officii. "Secretary" sounds far too modest a title for the top post Ottaviani holds in the Holy Office. Above him there is only the Pope, who as such is at the same time, Prefect of the Holy Office.

This Office is called "Suprema" because it ranks above all the other "Congregations" (departments) of the Church. The adjective "holy" occurs twice in the title because this sacred office has to watch over the purity of faith and morals, thus, in the last analysis, over the holiness of the Church.

"The task of the Holy Office," Ottaviani explains, "consists in keeping the doctrines of faith and morals pure and intact, so that the faithful may remain true to the principles of the Gospel and of Tradition. It is an extraordinarily important duty. The faithful have every reason to be grateful to the men who carry out this task. I should like to point out that very many of the consultants and experts of the Holy Office are not Italian, but belong to different nations, where they teach or have taught at universities." (For example: One of the officials of the Holy Office is the American, Monsignor Henry Congrove and among the consultants is the American Benedictine, Rev. Ulrich Beste.)

The reproaches leveled against the Holy Office and therefore, in the last analysis, against its Secretary are that it wants to regulate theological thought and force it in one direction, that it is too one-sidedly Roman and not universal enough, that it keeps its proceedings secret and gives no reasons for its judgments, as if the faithful were like children under age or docile sheep.

The methods of the Holy Office go back to a time when men were accustomed and ready to accept decisions of the authorities without an explanation and its official rules could be changed only by the Pope.

Opponents of Cardinal Ottaviani allege, therefore, that his office and his spirit do not suit our times. As if to defend himself he said: "My personal position is that of a man who has the task of keeping the 'depositum fidei' intact, and who must

Certain public addresses of Cardinal Ottaviani, published in a volume titled 'The Bulwark', reveal him as a defender of the Faith who looks to the Church as a fortress against the onslaught of evil and heresy. Some Council commentators have made him out as the arch-villain, in a Council game of cops and robbers, but Eva-Maria Jung portrays him as a kindly, genial man totally dedicated to his official task of keeping the 'depositum fidei' intact. He claims that some Catholics are too ready to disarm the Church just at this moment when she needs her weapons more than ever before. Eva-Maria Jung lives in Rome in the shadow of St. Peter's and is author of a German biography of Cardinal Bea. The article is reprinted from the May, 1964, Catholic World magazine.

at the same time leave full freedom to progress, which is necessary, in order to enlighten, deepen and explain the Catholic doctrine better. . . . The judgments which are being passed upon the Holy Office are, as a rule, all of anachronism, for people consider this Congregation as if it were still the old Inquisition. It is, on the contrary, a very modern organism, which proceeds with every rule of prudence, in order to reach decisions in truth and justice. . . . Judgments are never made by one person alone, but by several, who enlighten one another and complete one another. Action is never taken in a hurry."

Another complaint made about the Holy Office concerns the Index of Forbidden Books. But indignation is not only on the side of the authors condemned, but also on the side of Ottaviani: "Nowadays almost everyone can read, but very few can think. . . . The Index is like street signs. No one is offended at the traffic signs on the grounds that he is an intelligent and experienced person who knows by himself how he must drive. . . ."

Recently there has been a great deal of talk about reform of the Curia. Ottaviani however, defends the latter resolutely: "The Roman Curia is a glorious and millenary institution which its enemies hate with an intensity which, unfortunately, is lacking among the half-hearted faithful who do not love it, so that the Curia is forced to live amid the attacks of its enemies and the lukewarmness of its friends. . . ."

"The Roman Curia has a simple, straightforward organization which eliminates the bureaucratic complications lamented in other institutions and enables it to reconcile the requirements of a central direction with those of a broad independence of the local hierarchies of each country, and with the common rules of ecclesiastical law."

"The Curia is a unique organization also because it works with a minimum of means and persons, which arouses the astonishment of the representatives of other administrations which have to deal with the Roman Curia. A sense of holy commitment prevails among the men of the Curia, a commitment of faith and love of Christ and His Vicar which doubles energies, assures faithfulness and strengthens zeal to care for the moral and spiritual welfare of the whole of humanity," the Cardinal explains.

The main complaint is that the Holy Office keeps its proceedings secret, so that the defendant does not know who has accused him and why, and consequently has no possibility of defending himself. Ottaviani's answer to this is as follows:

"If the proceedings of the Holy Office are kept secret, it is principally to protect the good name and public reputation of the person who is on trial. He may be innocent and therefore acquitted. The defendant, who is not considered guilty until he is convicted, gets a hearing during the trial and before the official report on the proceedings is approved; he can make any observations he wants to if the notary has not reproduced his thought faithfully. . . ."

"In the case of books, contact is usually made with the local Bishop in order to get information on the literary activity of the author. Judgment is passed on the printed word. It would be superfluous, therefore, to investigate the author's thought. Not what he thinks but what he has written is the object of judgment."

"Secrecy is also necessary in order to leave the consultants and judges (who are the Cardinals) full freedom, as otherwise they might be influenced in one

direction or another. Sometimes the attempt is even made to exert pressure through diplomatic channels. It is clear, therefore, that secrecy not only protects the reputation of the persons accused, but also the independence of those who have to judge."

What is astonishing, but characteristic of the confusion prevalent even among educated people today, is that it is no longer sufficient for them, when the Holy See condemns a book, to discern with a critical eye where the weak parts of the book lie. No! People demand that the Church should explain herself, justify herself! They turn to their mother like children accusing her of abuse of power and asking her for the reasons for her action instead of reflecting and trying to see why those in charge, who have the grace of office and possess all the insight of study and reflection, have passed a negative judgment: . . . Rome calls for reflection when it warns that a poison is to be avoided. . . ."

"If people are not capable of discovering this poison, there must be no talk of humiliated scholars! . . . The famous Index of Forbidden Books is not, as is believed, the calvary of great spirits who are dragged by the priests to execution. It is rather the calvary of the Church. She is crucified every time by the person who spreads a false doctrine, which the Church must condemn."

Yet Ottaviani admits that the Index is a problem that must be examined in connection with all the modern mass media: "The Index in its present form had a mission at a time when there were relatively few books. Today the Index has become ineffective on account of the disproportion between the need of defence and the superabundance of publications. . . ."

"In my opinion, it would be opportune to seek other measures that Mother Church can and must take to protect her children, especially the inexperienced among them, against the forbidden poison which the audio-visual means are spreading among men. . . . An effective solution of the problem must also take into consideration the other instruments of mass media, such as the cinema, radio and television."

Thus Ottaviani, originally a teacher of law, became, as head of the Holy Office, a man of battle, an opponent of the powers of darkness, disorder, rebellion. He sees the latter creeping in everywhere: in modern theological trends of thought, among youth, even among the rising generation of priests, in new social systems, above all, in communism.

In dealing with the world, with people of other beliefs,

with mere trends of thought, he is, therefore, more inclined to see a danger of confusion and defection than an enrichment and deepening of one's own faith and a means of spreading the kingdom of God everywhere.

It is quite understandable that a man whose duties are always and exclusively concerned with false doctrines, heretics and apostates, should become distrustful and suspect evil everywhere. And it is equally understandable that he should try to protect his brother Christians from it by erecting walls around them. Ottaviani misses no opportunity, no lecture or sermon, to point out the depravity of the times, the dangers that threaten — Christians everywhere. A collection of his addresses has appeared in the volume "Il Baluardo — The Bulwark."

This title is characteristic. By the bulwark he means the Church, which he sees more as a fortress than as the "gentle bride of Christ," the "poor pilgrim on earth," the "Mystical Body of Christ," the "People of God," as the Council has recently endeavored to describe the Church. In his love for and dedication to the Church, Ottaviani sees the Church under all these aspects but he puts the main emphasis on its defensive features:

"The Atlantic Charter has proclaimed freedom from fear, freedom from want, but people do not think of freedom from error in order to shun this worst form of human slavery. For 20 centuries the Church has been fighting in defence against error, for freedom from deception and for the triumph of truth. Who can boast of a literature, a system of ethics, an action in defence of truth, which has been greater and more effective than that of the Church?"

"Just at this time when it is more necessary than ever that the Church should protect, regulate, order — just at this moment people want to deprive her of defense weapons. To take the necessary precautions is a work of charity, which is even more important than to alleviate physical misery. . . . The Church teaches, educates, admonishes, but she cannot limit herself to that alone, as is desired by those people who reject precautionary measures and the Index and demand that the Church should rely on sound common sense, dignity, and the maturity of educated persons especially. . . . The authority of the Church is service, not tyranny, is strength not violence, is fulfillment of duty, not presumption, is help, not harm. Since when must we Catholics put authority in the dock and instead of obeying, with love, ask the Church severely if her identity papers are in order? . . . What we do not tolerate is disobedience, which is insolent and wicked, for disobedience, overt or covert, is always presumption, revolt, rebellion."

But the "bulwark" is not only the Church, it is also Cardinal Ottaviani himself. This designation suits his stout figure, his fighting spirit, his task and even his place of residence. . . . For a long time now he has not been living in the poor district of Trastevere, but in the massive, square building of the Holy Office, surrounded by the walls of the Vatican. Something of the grim character of the times when the Holy Office was founded seems to linger on in the edifice and to convey the impression of an impenetrable and impregnable fortress.

Ottaviani has become the sworn enemy of communism and he does not shrink from making a counter-attack. He has issued sharp warnings against the young people in Catholic organizations "who pay more heed to enticements from outside than to the hierarchy, which they consider not as authoritative but as backward." He calls them "communissimi delle sacristie" (the little Communists of the sacristies). This