

# NOW HEAR THIS ... Apostolic Delegate Issue Stirs Tempest

By Father Richard Torney

The Apostolic Delegate—the Pope's representative in the U.S.—is a prelate whose presence is rarely noted by Catholic laymen or lower clergy. His name appears in the papers whenever he releases the Vatican news of a U.S. Bishop being appointed. Occasionally he personally consecrates some Bishop in a diocesan Cathedral.

He probably travels often from his office and home in the diplomatic section of Washington, but his coverage of our large country is not often reported. Records here show that the last three Apostolic Delegates have made only four public visits in Rochester in about 30 years. How often he communicates with the Bishops here, or what about, is never revealed to the public.

But last week the seldom noticed function and stature of the Pope's delegates made international news and it wasn't happy reading.

A mid-western Auxiliary Bishop who had resigned from his diocesan duties over a "problem of conscience" personally reported that the Apostolic Delegate had called him to Washington and suggested to him that he take up residence without duties in one of three foreign posts. It read like a sentence of exile. Because the Bishop is well-known, respected and considered valuable for the U.S. Church, his cause was headlined and the Delegate's action deplored.

Meanwhile Europe was buzzing about an unusually frank interview in which the Belgian Cardinal, Archbishop Leo-Joseph Suenens of Malines-Brussels, had criticized the interference by papal diplomats in the internal affairs of national hierarchies. He also questioned what he called the excessive power of the Curia (the Church's central administration), the usefulness of the College of Cardinals and the exercise of the Pope's

authority by his various representatives.

Cardinal Suenens' interview boldly suggested that the Pope did not need to keep "a permanent inspector watching over the episcopate of each country" and spoke of the apostolic delegates and papal nuncios "sometimes dubious supervision".

Prelates in the Vatican did not like these words and a verbal clash flared as two distinguished aides of the Holy Father rebuked Cardinal Suenens in private letters.

Then the Pope himself seemed to enter the fray. This week when he promulgated the rights and duties of papal representatives abroad in compliance with a 4-year old request of the world's Bishops at the Vatican Council, their request for clarification of the role of the apostolic delegates reflected a general impatience with the "non-collegial interference"

of some Vatican representatives.

Clearly alluding to these criticisms Pope Paul said: "The activity of the pontifical representative brings a valuable service to bishops, to priests and religious and to all Catholics of the place. His mission does not put itself above the exercise of the powers of the bishops, nor does it take its place nor hamper it. It must respect it and even sustain it with brotherly and discreet counsel."

Further on in the papal decree the delegate or nuncio is reminded to avoid any shadow of interference with a local Bishop or a national hierarchy. This week's document said: "The papal legate, leaving to the Bishop the full use of his jurisdiction should help in a spirit of fraternal cooperation."

"The ordinary function of the pontifical representative is to keep the Holy See regularly and objective-

ly informed about the conditions of the community to which he has been sent."

If the new decree of norms for papal diplomats does not soothe the outcries over their recent conduct in the U.S., Chile and Belgium, we may see more public and partisan dispute. It will open wider the two contrasting conceptions of "collegiality" and "curial control" which have been bubbling since the Vatican Council.

But a desire for change, for good reason or bad, often involves the need to challenge.

But Cardinal Suenens said tartly: "To discuss the manner in which authority is exercised is totally different from contesting authority itself. Making a frank and constructive exchange of views within the Church, based on love for the Church and its head, can only be a sign of vitality and strength."



ARCHB. RAIMONDI  
Papal Delegate in U.S.

## COMMENTARY

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### ALL IN THE FAMILY

#### When the Kitchen Was Hub of the Home

By Sarah Child

The architects who design today's ultramodern homes like to refer to the kitchen in their promotional material, as the "hub of the home."

Perhaps it is. But, when I see some of those gleaming samples of efficiency, some so efficient there's not even room for a kitchen table, I laugh. And I remember Grandma's kitchen. Now there was the hub of the home, the heart of her family's way of life.

Summers, holidays and frequent weekends we children spent with our grandparents in a setting so rural that even the most common of today's facilities had not yet arrived. We, however, were obvious to the hardships this imposed on Grandma, noticing only the warmth—the love, the joy-of-being there.

Her kitchen was dominated by a huge, wood-burning stove, featuring a reservoir on one side where water could be heated for laundry, baths and other uses.

In one corner stood a square table covered with oilcloth and next to the pantry door the sink, which featured cold running water. Around the corner in the pantry were a large covered metal can which could hold 25 pounds of flour, hundreds of Mason jars and other staples for winter months when roads were impassable.

The aroma of pancakes wafting up through the kitchen register to our bedroom in the morning would bring my sister, a young aunt and myself downstairs. We covered the hotcakes with maple syrup—its source the large sugar maples that shaded the yard and lined the creek (pronounced creek) that flowed past the house.

Even without closing my eyes I can see the sunlight streaming in across the kitchen floor, the creek visible from both windows, the blue morning glories climbing the strings to the eaves, the small wood violets underneath the maples and across the tiny stream that flowed from the spring house, the white blossoms and green leaves of the wild strawberry patch.

It was on that kitchen-table we girls learned to make one-egg chocolate cake, that the homemade noodles were laid out to dry, where we sugared the still-hot fried cakes and arranged pink May flowers in jelly glass vases.

It was there—we divvied up the penny candy from Indry's combination country store and blacksmith shop. (The smithy chores had dwindled by the time we had arrived on the scene).

We children did not bathe every night. We did not have to. We spent

most of every day in the creek, building dams, catching minnows and sailing in Gram's round galvanized wash-tubs.

But at least once a week an older aunt would push two kitchen chairs together to support one of the wash-tubs, fill it with hot water from the reservoir and one by one dunk us little ones by the warmth of the stove.

In that kitchen I helped churn cream from Betsy, our one cow, into butter. In winter we helped turn the crank of the ice cream freezer after Grandpa and my father chopped ice from the stream.

My mother, my sister and I once hid in the pantry from a slightly intoxicated Indian, armed with a Bowie knife, who'd come to request breakfast from his friend, my grandpa.

In that kitchen we sampled bread so hot it burned our fingers, (Gram found it hard to say no), drizzled fudge in the soft boil stage all over the big stove (ditto) and played with the colorful squares that would go into the latest patchwork quilt.

At night in the flickering light of the kerosene lamp we sat at the table and drew pictures, fell asleep in Gram's lap, ending the day where we had begun it—the hub of the home.

### ON THE RIGHT SIDE

#### Argument For Priestly Celibacy

By Father Paul J. Cuddy

On Wednesday night, June 18, at 9:20, Rector Father Louis Hohman put his head into a reading room at Becket Hall, where half a dozen of us were sitting. The occasion was the diocesan priests' retreat at Becket Hall. He said: "Channel 21 has a panel on 'The Crisis in the Catholic Church.' Would you like to see it?" He flipped the TV set to Channel 21.

Among the panelists were the friendly Lutheran theologian, Dr. Pelican, and Fr. Donald Campion, editor of America.

The discussion turned to celibacy in the Western Catholic Church. Father Campion made distinctions in the best tradition. He cautiously projected that some time there will be both a married and a celibate clergy.

Dr. Pelican's emphasis was strongly in favor of retaining the celibate clergy, and with good humor said: "The Catholic Church is trying to make in 25 years all the mistakes it took the Protestants 400 years to make."

Among Dr. Pelican's observations were these: A celibate clergy has a democratizing effect in the Church, since they all come from the homes of laymen. Citing his own vocation as an example, he pointed out that the families of married clergy tend to supply many vocations to the ministry, and thus form a ministry oriented from clerical homes. He referred to St. Paul's teaching on celibacy from 1 Cor. vii. He recognized the work of the celibate monks and missionaries, who preserved and spread the gospel to non-believers

more effectively because they were free from marriage responsibilities.

Lutheran Dr. Pelican's sympathies were strongly in favor of retaining the tradition of celibacy for the Catholic priests.

It is a curious anomaly that today so many married clergymen recommend a celibate clergy, while some of our priests are kicking up a storm against it.

Since there was nocturnal adoration of the Blessed Sacrament that evening I went to the chapel to consider my own convictions.

Here they are. Three decades ago when our class was ordained, the thought of a married priesthood was to us a historical oddity preserved to some extent in the Eastern Church, both Catholic and Orthodox. Would we have married if we were not to be priests? Yes. But the right to marriage we cheerfully relinquished for the unchallenged service of the Church.

Our thinking was uncomplicated. It remains the same. As priests of the Church our one and unchanging ambition was to serve God's people: first the Catholic community by priestly orders, and secondly the entire community by our vocation from baptism.

Our constant thought was the Church. We had no flesh and blood bride to love. We had the Church. The devotion which we would have given to our wives was now given completely to the Church.

We would have no children from our wives, but we would have them



sands of spiritual children through the Sacraments, the Mass and the Word. If we were deprived of the joy of putting baby sons and daughters into their cribs and beds, we would have the joy of resting our spiritual children within the Holy Hearts of Our Lord and Our Lady.

Have the times so changed that celibacy is no longer the best state for the service of Christ and the Church? I do not know what is best for South America or the Philippines. Let the Church through the Pope and the Bishops decide what is best.

But it does seem that in the United States there are enough men of strength and generosity who love the Church, i.e. the people, so strongly that the teaching of Scriptures will continue to inspire:

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: AND HE IS DIVIDED." (1 Cor. vii 32-33)

A one-time Catholic man who was so swept up with hatred for the institutional Church, wrote to me: "The Church is the idol you adore!" I have long learned that men choking with passion are never clear minded about the objects of their hostilities.

But this is true: that it is our prayer and ambition to love the Church with a love greater than a man can have for the best of wives. Because, to use the Pauline concept, the Church is Christ and Christ is to be loved above all. In celibacy, a man's love "is not divided."

### A LAYMAN'S VIEW

#### New U.S. Nigerian Policy Needed

By Patrick Farren

for the Rochester Association of Catholic Laymen

"If the Nigerians were able to get it over quickly, then the starvation would stop, wouldn't it?" the man asked me.

I looked at the other members of the Rochester civic group to see if they were shocked. No incredulous looks. No emotion expressed.

The questioner was advocating a "strategy" parallel to the bomb-embarkation-the-Stone-Age suggestions on Vietnam. He was speaking in favor of the quick-kill theory, a sort of mass euthanasia usually called genocide.

But barbaric as it may seem, this sort of twisted reasoning was for a long time at the core of official U.S. thinking on the Nigeria/Biafra war.

With the Biafran secession almost two years old, about two million Biafran people have already died to make the country a reality. That's the figure used by Sen. Charles Goodell, a recent visitor to Biafra.

Sen. Goodell reports seeing Biafran hospitals bombed by Nigerian planes. He witnessed the strafing of a Biafran marketplace. His is authoritative testimony as to the suffering

of the many war casualties, most of them civilians.

The senator is one of those working for a new U.S. policy towards Nigeria/Biafra, one reckoning with the realities of the situation. The present government stance, as outlined this month by a State Department official, supports the "territorial integrity" of Nigeria. Thus, while not recognizing Biafra, the U.S. continues its economic and diplomatic aid to the nation trying to eliminate her.

While blatantly inhumane, this "one-Nigeria" policy is also politically unwise, because it demonstrates once again to the people of the third world where this country stands. We are aligned in this struggle, as in others, with the incumbent powers, those seeking to perpetuate the status quo at the expense of social justice.

There are going to have to be territorial readjustments in Africa in the coming years. The present boundaries, established in large measure by the white colonialist nations, are both ethnically and economically unwise.

Yet it is one-dimensionally naive to assume that a viable Biafra would mean the fragmentation of dozens of other African states. As persons are

not ciphers, states are not dominoes, and the Biafra case is truly singular.

The reaction of the American people as a whole to the Biafran war has been disappointing. Thousands of letters have been sent to elected officials and about \$8 million (or 40 cents per American, has been raised by private relief efforts. In some cities, citizens' groups have been formed to agitate for an end to the suffering. Such a group (Emergency Relief for Nigeria/Biafra, 402 South Ave.) exists in Rochester.

These efforts, though not powerful enough to bring the conflict to an end, have had a more than token effect. Hopefully, they are helping bring pressure on the U.S. government to re-think its at-all-costs backing of Nigeria.

The coming decades are going to be crowded with peoples' struggles against the artificial and arbitrary fortresses of nationality. If this country cannot begin to regard all persons as of equal worth (not Americans as more equal), if the bureaucrats cannot begin to regard people as more valuable than diplomatic procedures, then this country will exist but little longer than Biafra, and with less glory.

### LITURGY

#### Intercommunion Defended... But

San Francisco — (RNS) — A Catholic theologian said here that conciliatory celebrations of the Eucharist by Catholic priests and Protestant ministers is "theologically justifiable but that they should not be carried out without the permission of the Catholic bishops.

Father Francis J. Buckley, S.J., associate professor of theology at the University of San Francisco, also told delegates to the 24th annual convention of the Catholic Theological Society of America that "It would not be honest to engage in conciliation, as a particularly solemn form of inter-communion and full participation in the action of the Church, without the full approval of those responsible for the liturgy—namely, the bishops.

Father Buckley did express hope that the hierarchy which has not approved such acts of inter-communion may change its position "as the theological justification becomes clearer and more widely known."

The Vatican Council proclaimed that all Christians are already united in a union resulting from their common baptism, which, though imperfect, is nevertheless a real unity, he said.

"In fact," he pointed out, "in some ways inter-communion would be less imperfect than our present practice. It would be a more faithful reflection of the teaching of the Vatican Council about the real Christian unity which transcends confessional boundaries. The liturgy must not perpetuate a 'closed' and inadequate view of the Church."

A central problem for Catholic theologians treating the question of inter-communion in the past has been the question of validity. Officially, the Roman Catholic Church had declared Anglican orders invalid in a statement made at the close of the last century by Pope Leo XIII.

The priesthood of other Protestant ministers has been viewed with even greater suspicion by Catholic Church officials, who traditionally see the basic question of validity as resting on an historical succession of episcopal power from apostolic times.

However, in recent years an increasing number of Catholic theologians have stated that the question of Anglican orders was not definitive, or infallibly settled. A shift has also taken place in the teaching of some theologians who now view apos-

tolitic succession not in a strictly historical sense but in terms which emphasize the work of the Holy Spirit.

Father Buckley took a middle ground in his discussion of this question at the meeting here. He explained that the special charism of orders comes from the Holy Spirit at the time of ordination, as taught at the Council of Trent.

A second important element for the valid ordination is the intention of the ordaining Church and the minister who is the recipient of orders, he said.

"The Church which calls him," Father Buckley said, "must intend to do what Christ and the Church intend—that is, to consecrate and empower him to celebrate the Lord's Supper in obedience to the Lord's command."

The final requirement of validity, he said, is "ecclesial authorization"—the recognition by his Church that the man is deputized for the celebration of the Lord's Supper. This is necessary, he explained, because the liturgy is not a private act, but something which involves the whole Church.

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