



Lodge and Pope's Brother

Ambassador Henry Cabot Lodge (left), President Nixon's personal envoy to the Vatican, chats with Ludovico Montini, Pope Paul's brother and a former Italian senator, while attending ceremonies marking World Missionary Day at the Vatican. (RNS)

Vatican Fails to Stop Ukrainian Rite Synod

Rome — (RNS) — Despite opposition from high Vatican officials, 16 Ukrainian Rite Catholic bishops, led by Cardinal Joseph Slipyi, voted to launch immediately a synod aimed at re-establishing an autonomous government for their exiled Church.

American Ukrainian representatives in Rome vigorously denied that the bishops' action would lead to a schism.

In their first order of business, the prelates from the U.S., Canada, Western Europe, Argentina, Australia and Yugoslavia voted to accept two newly appointed auxiliaries to Archbishop Ambrose Senyshyn of Philadelphia, Bishop John Stock and Bishop Basil Losten. Both prelates had been appointed by the Vatican.

The Ukrainian bishops said they wish only to reassert their autonomy within the Catholic Church and assume the same rights of self-government possessed by other Eastern patriarchates in union with the Vatican.

A major question will be the possible designation of 79-year-old Cardinal Slipyi as patriarch. He is now the presiding prelate of the Ukrainian Catholic Church with the title of Major-archbishop.

A memorandum from Cardinal Jean Villot, Vatican Secretary of State, indicating that the Vatican did not consider Cardinal Slipyi authorized to call a synod, urged that any

session of bishops be designated a "conference."

The message reminded the prelates that the Vatican recently and formally rejected the long-standing demand of the Ukrainian Church that Cardinal Slipyi be nominated patriarch, which would give him greater autonomy in governing the Church.

On Oct. 30, the Ukrainian prelates gathered at SS. Sergius and Bacchus to mark the 375th anniversary of the treaty of Brst-Litovsk, which in 1596 brought unification of the Roman Catholic and Ukrainian Churches.

During the anniversary Mass, Archbishop Maxim Hermaniuk of Winnipeg, Canada, made a distinct plea for Ukrainian Church autonomy within the Catholic Church.

"We declare our loyalty to the Pope," he said, "but we note with pain that those who should have defended the Ukrainian Catholic Church have remained silent."

"Here today," he continued, "we protest before the world the inhuman persecution of the Ukrainian Church, the Ukrainian Orthodox and all other Churches. We protest the violation of rights of our Church by the Patriarch of Moscow. The Russian Orthodox Church will never speak for us."

Cardinal Slipyi, who only recently charged that the Vatican had "muzzled" him and failed to help his persecuted followers in the Ukraine, also spoke briefly during the Mass.

In an apparent response to the Vatican's claims that the Ukrainian Church has no territory upon which to base its claim for a patriarchate, he called attention to the complex surrounding SS. Sergius and Bacchus church, stating that this had been Ukrainian territory for centuries.

Got Some News?

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Synod Document on Celibacy

Following is an unofficial translation from Latin of the section of the document on the priesthood voted on by the third Synod of Bishops that explains the delegates' reasons for reaffirming the tradition of celibacy for Latin-Rite priests.

Priestly celibacy fully conforms with the vocation to the apostolic following of Christ and with the unconditional response of the person who is called and who assumes pastoral service.

The priest who through celibacy follows his Lord in the flesh proves to be more fully available and, following the way of the Cross with pascal joy, wishes in some way to fulfill himself eucharistically.

If celibacy is lived in the spirit of the Gospel in prayer and vigilance, with poverty, with joy, with contempt for honors, with brotherly love, it is a sign that cannot remain hidden for long and which effectively proclaims Christ to men of this time.

Words today are scarcely valued, but the witness of a life that shows evangelical radicalism has great power of attraction.

Celibacy, as a personal option for some good of greater importance, promotes the human personality in its full maturity and integration. This applies even more to celibacy assumed on account of the Kingdom of Heaven, as is evident in the life of so many saints and of the faithful who, living a celibate life for God and men, make themselves totally available for promoting human and Christian progress.

The celibate priest signals the presence of the absolute. God who invites us to renew ourselves according to his image in today's culture, in which spiritual values are strongly obscured. Where the value of sexuality is so exaggerated that it makes us forget true personal love, celibacy for the sake of the Kingdom of Christ recalls men to the sublimity of faithful love and manifests the

ultimate significance of life.

Rightly so, the value of celibacy as an eschatological sign is stressed. By transcending any contingent human value, the celibate priest assimilates himself to Christ in a special way as the supreme and absolute good and, in anticipation, manifests the freedom of the sons of God.

Fully recognizing the value of the sign and the holiness of Christian marriage, celibacy for the sake of the Kingdom of Heaven shows more clearly the special richness of the generative power of the new law by which the apostle knows that he is in Christ the father and the mother of his communities.

From this special way of following Christ, the priest attains more fully the power and the value to build up the church, and this power can only be preserved and increased in the intimate and permanent union with his spirit. The faithful people of God wish and can discern in its pastors this union with Christ.

Through celibacy priests can more easily serve God with undivided heart and can commit themselves to His flock so that they can be more fully promoters of evangelization and of ecclesiastical unity. Therefore priests, even if fewer in number but radiant in the shining witness of their life, will enjoy a greater apostolic fecundity.

Moreover, priestly celibacy is not only the testimony of one person. Because of this particular communion that unites the member of the presyterium, it takes on a social character as witness of the whole priestly order that enriches the people of God.

The traditions of the Eastern church remain firm, as they now flourish in diverse territories. The church has the right and the duty to determine the concrete form of the priestly ministry and therefore also to choose the most suitable candidates, endowed with certain human and supernatural qualities.

If the Church considers celibacy as a condition sine qua non for the priesthood, it does not do so because it holds celibacy to be the only way of sanctification, but because it considers this as the concrete form for the exercise of the ministry in the community for the building up of the Church.

The historical concrete realization of every institute within the Church often supposes something more than that which can be deducted abstractly from the Gospel and from dogma.

In view of the intimate and variegated coherence between the pastoral office and celibate life, the law in force is retained. He who freely wishes total availability, which is the characteristic mark of this function, also freely chooses celibate life.

The candidate should experience this form of life not as imposed from outside but as a manifestation of his free gift that is accepted and sanctioned by the Church through the Bishop. In this way the law becomes the guardian and protector of the liberty by which the priest gives himself to God and becomes the "sweet yoke."

It must be admitted that celibacy as a gift of God cannot be preserved unless the candidate is adequately prepared.

Priests will be able to overcome these difficulties if suitable conditions are promoted, that is to say: growth of the interior life through prayer, self-denial and ardent love for God and neighbor and the other helps to the spiritual life, human balance through an ordered integration in the framework of social relationships, the fraternal communion of life with the other priests and with the bishop, through a better adaptation of the pastoral structures to this end obtaining the help of the community of the faithful.

From the very beginning candidates should consider the positive reasons for choosing celibacy, and they should not

let themselves be tempted by objections whose accumulation and continuous opposition are rather a sign that the original value is put into question. The candidates should also remember that the power with which God consoles us always helps those who strive to serve him faithfully and totally.

The priest who leaves the exercise of the ministry should be treated justly and fraternally but not be admitted to the exercise of the priestly activities.



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