Synod: Bishops Can Be Ultra-Conservative

By FR. ROBERT A. GRAHAM Special Correspondent

Vatican City — (RNS) — A young bishop from Asia remarked perceptively near the close of the

Bishops' Synod that the most Analysis important thing to happen here

was that the Catholic Church got a clearer idea of itself and its mission. The issue was not the identity of the priest, he said, but the identity of the Church, its role and its relationship to human society in the modern world taking shape about us. The Church found itself reflecting more closely on its own religious and spiritual mission

The remarks came on the heels of weeks of tension among delegates debating the two themes of the Synod, the ministerial priesthood and justice in the world.

They point to what may turn out to be the most significant long-range result of the monthlong meeting of over 200 representative leaders of the Catholic Church.

A more modest evaluation of the tasks and the capacities of the Church and its priests grew with the weeks. One German correspondent calculated that the various speakers had sum-. moned the Church to tackle, nearly 30 different "injustices." The list got larger towards the end as the world itself became more and more elastic.

Small wonder that the bishops became disposed to think in terms more appropriate to the unique contribution that a purely religious force can bring to this area. Towards the end, they were talking more about the educational mission and the formation of social consciences and less about political protest or support for guerrillas.

Cardinal Franz Koenig of Vienna warned even of the illusion of searching for an earthly paradise. Injustice, he remarked rather pessimistically for a man of his open mind, is inseparable from sin. "Let the yearning for justice and peace," he said, "be stimulated especially among the young, but let us not pursue a utopia that only conceals pseudo-religious promises and factional selfishness."

Pope Stresses Life to Come

Vatican City — (RNS)— Pope Paul VI urged Christians to deepen their belief in the life to come and to make this belief operative in their live's here and now.

The pontiff addressed pilgrims in St. Peter's Square on the Feast of All Saints.

"We shall live always," the Pope said, "even after the undoing of this, our present life. Our souls will survive, and one day, the final day, through the divine power, which will give new animation to the dispersed ashes of our bodies, we shall

"This is the tuth. This is the 'wisdom' of life. This is the end that awaits us all."

"Brothers," he said, "let us preserve and strengthen our belief in the certainty of our future life, and let us bring this belief into action in the

Mixed Emotions

Vatican City — (RNC) — Vatican Radio welcomed the admission of Communist China to the United Nations, but expressed "sorrow" over the expulsion of Taiwan (Formers) pulsion of Taiwan (Formosa).

"The expulsion," it stressed, "is without valid motivation and seems to be a violation of the U.N. statutes. In consequence, the action of expulsion impairs the prestige of the organization."

The Church, he said, should say clearly what it can and cannot do in this field. At the least, he said, it can and ought to be the conscience of the

This scaling down of pretentions also was evident in the question whether the Synod should issue condemnations and denunciations of specific situations judged unjust. The working groups were asked expressly to consider whether condemnations were in order—that is, whether individual countries or institutions should be named.

There was strong pressure within the Synod for such a pointing of fingers of blame. Some African bishops demand-

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ESTIMATES PLANNING ed condemnation of South Africa, Rhodesia, Mozambique and Sudan. They argued that only in this way would the Synod's acts be credible.

The consensus, however, was that this would open a process that would be very long indeed, and lead to satisfying no one or rather dissatisfying everyone.

The German group suggested that the best service the Church could render society and justice is to look to itself. It suggested that the message being dis-cussed at that time be addressed not to the world in general but to those of the household of the faith.

That message would instruct

the People of God, including the bishops.

Not the least of the educa-tional values of the Synod was the shock of confrontation among the bishops. For the first time, the bishops of what is called the Third World came in contact on questions greatly concerning them — whether of the priesthood or justice—with the bishops of the developing countries.

The experience was perhaps an unhappy one for some, especially those who had tended to regard collegiality as the golden key opening the doors wide to the best in democratic and progressive procedures.

As it turned out, the bishops showed they can be more conservative at times than the Pope or the Roman Curia.

This was the shattering of an illusion, especially as the handsoff policy of the Pope and the Roman Curia gave no opening for charges of Vatican armtwisting.

The final intervention of Cardinal Leo-Joseph Suenens of Belgium was proof enough of his own personal disillusion-ment with the workings of collegiality at the Synod.

In a somewhat "we wuz robbed" tone, he complained that the opinions of those bishops representing countries where the questions had been profoundly studied and widely discussed, were given the same weight as the votes of bishops who spoke only in their own names and without anything like the same kind of prepara-

Naturally this late-hour attack not only on the rules of. the game but on the validity of the votes of some fellow bishops was not well received. One bishop asked after the session what Cardinal Suenens knew about the amount of preparation and consultation that he himself had put into the Synod.

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