

## Series Three—1972

### *POPE PAUL'S RESIGNATION THIS YEAR IMPOSSIBLE*

None of Pope Paul's plans for altering Church government has come close even to marginal success. His proposed resignation would be catastrophic for his plan of extreme change.

First, the College of Cardinals. Paul's new ruling that barred Cardinals of 80 and over from Conclaves has eliminated the old guard chieftains: Ottaviani, Parente, Roberti, Tisserant, Zerba. But a good majority of the Electors would still be Traditionalist: Cardinals such as Samoré, Siri, Traglia, Vagnozzi. A whole host of Italians and most of the Cardinals from the United States, Germany, Spain, Portugal, Ireland, England, Austria, and Poland, are Traditionalist. The very same holds for Yü Pin of China and Kim of Korea, Razafimahatratra of Tananarive, and all the African Cardinals.

The results of Paul's probings, though still incomplete, convince him that he could not persuade enough Traditionalist Cardinals to accept his plan. Resigning in those circumstances would be certain, swift death for his Papal policies.

On top of that, there have appeared this year the first genuine signs of serious revolt among clergy and lay people against Paul's new "liberal" laws of worship that have changed nearly every aspect of Catholic religious life. The spearhead of the revolt is one Archbishop of the Traditionalist mind that Paul felt it so essential to change: Marcel Lefebvre. Archbishops don't make headlines much these days. But this one proves to be an exception.

Lefebvre preaches that Paul's revised version of the

Roman Mass is an inspiration of Satan. He charges that the Vatican has been infiltrated by Communists and atheists, and corrupted by Protestants. He gives voice and focus and new muscle to the Traditionalist faction of the Church. And he is setting out to create a backlash movement in the Church of Europe and the Americas.

Paul, for his part, is as aware as Lefebvre that most Roman Catholics do not like his new forms of worship or the way theology is going.

At least two extraordinarily powerful Cardinals hate Lefebvre: Villot, the Secretary of State for the Vatican; and Cardinal Garrone, a Frenchman, as are Villot and Lefebvre. These two urge Paul to stay on as Pope, in order to combat Lefebvre and the entire Traditionalist movement.

On top of these matters, small straws in the wind begin to make Paul uneasy about how his plan is proceeding for the massive transfer of Vatican investments. Both Cardinal Vagnozzi, head of the Vatican's *Prefecture of Economic Affairs* (PECA), and Bishop Marčinkus, head of the *Vatican Institute of Religious Works* (IRW), bring disturbing reports of the management of Vatican funds in the hands of Italian financier, Michele Sindona.

### PAUL PROPOSES NEW DEMOCRACY

For the moment, the only way for Paul to further his vision of radical reform is to remain on as Pope and try to effect a reform himself. He issues another Encyclical Letter, known by its first two words, *Octagesima Adveniens* (the Eightieth Anniversary). It concerns the state of democracy and its future.

His message about Western democracy is put in a negative way: "It is necessary to invent fresh forms of democracy," he says. And it becomes clear in his message that what he means are democratic structures as different from American-style democracy as America's democracy is from the Democratic German People's Republic.

Paul's letter greatly encourages many in the Roman Catholic Church who regard democracy as an outworn system and as a pest. Paul's letter stimulates such men to think of a wholly new departure in the next Pontificate, and even of the possibility of a real rapprochement with Marxists in Europe and Latin America. For, while Paul

rejects Marxism as an ideology, he does not completely reject Marxism as an economic system, or as a political structure, or as an intellectual framework.

**PAUL LOOKS TO NEXT POSSIBLE DATE FOR RESIGNATION AS HIS APPOINTMENTS OF NEW CARDINALS SWING BALANCE OF POWER AWAY FROM OLD GUARD. THE PAPABILI BEGIN TO EMERGE**

The next date when Paul could willingly resign would be on his 80th birthday, September 26, 1977; or, if the Sindona Affair and Lefebvre problems are laid to rest, possibly sometime before that date. Always provided that Paul is confident that he has attained his two main goals of revamping the Conclave system and the assurance that his successor will be the man of his choice with whom he can work, even in retirement.

At this time, only one name stands out for Paul on his list of possible *papabili*: Sergio Pignedoli, Vatican career man. Assistant to Secretary of State Villot. He is not yet a Cardinal. But Paul will soon be making some Cardinals; and those appointments must, as far as possible, reflect his new policies.

Since becoming Pope in 1963, Paul has made more Cardinals than any Pope in history—150 in all. The first group in 1965 contained due and expected appointments, as did the second group in 1967.

His 1969 appointments already marked a change. Out of 32 new Cardinals, 11 belonged to the Third World of Africa, Asia, and Latin America. Two Frenchmen are appointed. Gouyon and Marty, together with the Dutchman Willebrands, and the United States's Deardon.

Meanwhile, the Traditionalist Curia has fixed on two Vatican career-men as its candidates.

The French, the Germans, and the others have not yet made up their minds.

### CARDINAL VILLOT QUIETLY BEGINS PRE-CONCLAVE ACTIVITY

The Secretary of State for the Vatican or some other senior member of the College of Cardinals will be the Camerlengo of the Universal Church when the Pope either dies or abdicates. He will be in charge, so to speak, until a new Pope is elected, and he will be responsible for the organization and the functioning of Conclave 82.

He has not ignored the possibility of Pope Paul's resignation. Or of his death. It is not too soon to begin the huge task of taking stock of the status quo of the world and of the Church on every issue and in every area. Nowadays—and differently from past ages—it is issues, not personalities, that dominate the Conclave election.

Accordingly, the first task of the Cardinal Electors in the Conclave will be to formulate and adopt the *General Policy*—a Papal policy to be followed by the next Pope. That *General Policy* will be based on the conditions, changes, and developments in religion, politics, and economics, and on the current evolution of nations and of the community of nations.

Villot, as Camerlengo of the Conclave, begins the process of gathering the vast amounts of information required and of organizing that information into what are called *Position Papers* and *Special Reports*.

*Position Papers* will, on the basis of extremely accurate and up-to-date information, describe the condition of: Roman Catholicism; Eastern Orthodoxy; non-Catholic Christian Churches; non-Christian religions; Europe; Russia; the United States; Latin America; the Near East; Africa; Asia. These *Position Papers* are drawn up with the aim of giving the Electors a comprehensive view of the state of religion (Christian and non-Christian), the evolution of world politics, and economic projections for the next ten years. Under all headings, of course, the emphasis is on the position of the Roman Church in relation to religious conditions, politics, and economics.

There are three *Special Reports*. These deal with the Pontificate of Paul 6 (his politics and achievements and failures); the results of the Second Vatican Council; and the social revolution around the world.

Finally, on the basis of the facts and analyses contained in the *Position Papers* and the *Special Reports*, a summary of the condition of the world as seen by the Roman Curia, and a blueprint of a general policy, are supplied in the *General Policy Paper*.

All of this will be the subject of discussion, debates, and exchanges by the Cardinals in the Conclave, until they reach a consensus on a *General Policy* that is accepted by a vote of two-thirds plus one. Only after adoption of a *General Policy* will the Conclave proceed to elect the next Pope.