

## Series Seven—1976

### *BY HIS NEWEST CARDINALS POPE PAUL ENSURES FURTHER POWER SHIFT FROM EUROPE AND WESTERN INDUSTRIAL NATIONS*

On May 24, Pope Paul announces the creation of 21 new Cardinals; over half are from the Third World. There are only three Italians. There are three new Eastern Europeans: Poland's Filipiak, a Traditionalist; Hungary's Lekai, a Progressivist; Czechoslovakia's Tomašek, a Traditionalist. There are what are called obligatory appointments (either because the diocese occupied by a Bishop or Archbishop is traditionally headed by a Cardinal, or because some Bishop or Archbishop has secured the promise of a "red hat" by one means or another): Baum of Washington, D.C., a Conservative; Hume of Britain, a Progressivist. All will be eligible to vote in Conclave next year or the year after.

### *HEAVY PERSONAL POLITICKING BY CARDINALS ON INTERNATIONAL SCENE— PIGNEDOLI VERY VISIBLE*

There are more Cardinalial tours, and there are further fortuitous events facilitating face-to-face discussions between future Conclave Electors.

Cardinal Conway of Ireland dies in April. At his funeral in Ireland there are six Cardinals, two from the United States. Cardinal Pignedoli goes on an extended tour of the United States. It is part of a worldwide tour during which he listens to Tibetan monks in Switzerland, Hindus in

England, Muslims in the Philippines and in Libya, Saudi Arabians and Egyptians in the Middle East—all this ostensibly in function of his role as Prefect of the Vatican Secretariat for Relations with non-Christians. But the trip is a *papabile* tour on his own behalf.

In the United States the highlight of Pignedoli's trip is a convention at the Maryknoll headquarters at Ossining, New York. Many—not all—Maryknoll priests and nuns are known now throughout Latin America as being deeply and actively involved with, and committed to, Marxist guerrillas and political activists.

On July 15, Pignedoli preaches a special homily. Presiding there is Newark Archbishop Peter Gerety, who keynotes the convention with his statement that the Gospel must be integrated "with the socio-economic, political, and global structures which are becoming increasingly important." And Pignedoli, in agreement with two Archbishops—one of whom is Marcos McGrath of Panama—half a dozen bishops, 75 priests and nuns and lay people, challenges the Roman Catholic Church "to make social justice and human rights integral parts of the Gospel." This is Pignedoli's expression of Paul's plan for "opening up the Church decisively in love for all mankind."

The Eucharistic Congress at Philadelphia in August provides another occasion for a big gathering of Cardinals, domestic and foreign. The main word from Rome is that a Papal resignation by Paul is quite possible next year, 1977, at his birthday on September 26. A galvanizing thought!

The American Initiative is advanced somewhat in private discussions.

Lekai of Hungary, accompanied by a layman, attends, but is rather isolated from all the others, as nobody feels quite sure of where Lekai stands or in what he is implicated.

When the Congress is over, and after a tour of the United States, Cardinal Wojtyła of Poland is the personal guest of Cardinal Cooke in New York. There is now a strong feeling of agreement in favor of the American Initiative between the Poles and the three Americans, Krol, Cooke, and Manning of Los Angeles. But Cody of Chicago, Carberry of St. Louis, Shehan of Baltimore (retired but eligible to vote in Conclave until the end of 1978), and

O'Boyle of Washington (also retired), all Traditionalists, are opposed to the American Initiative.

The Poles agree to communicate with other Europeans.

*CONCLAVE EXPECTED TO BE COMPLEX.  
HÖFFNER OF COLOGNE EMERGES  
AS POSSIBLE CANDIDATE*

The coming Conclave 82 promises to be much more complicated than any remembered Conclave of this century. As the views of future Electors and present Pope-makers come in with recommendations concerning the Papal policy that the next occupant of Peter's throne should follow, they are analyzed and put into a general précis. There seems to be no way of reconciling the different factions—so divergent are their views and so unsure are the political and economic conditions envisaged for the next ten years.

Gradually, the reactions to *Position Papers* and *Special Reports* are reduced to a *General Policy Paper*. To everybody's amazement, and to Villot's satisfaction, the general consensus seems to run in the direction of having an Italian Pope who will not be a Curial man. All tend to think that the next Pope should be projected for a ten-year pontificate. This conclusion determines more or less that the choice will be of a candidate with that age and health expectancy.

In spite of this apparent concordance of view, there remains a feeling at the center of things, in the Vatican, that the subterranean rumblings and movements of which the Vatican is aware, will only come to a head at the Conclave. The possibility of a real breakthrough on the part of the "open-to-Marxists" and Third World mentality, has evoked from the Conservatives a stand-by plan for a pan-European candidate. And, indeed, all those pushing the idea of a pan-European candidate are, in the main, Conservatives, with a sprinkling of Traditionalists.

More than one Conservative Elector, unwilling in principle to be nominated as a *papabile*, has disclosed that he would be a willing candidate in two circumstances. First, if thereby he would offset the candidacy of someone put forward by the Progressivists; or, second, if he could foil an attempt by the Curia to get a really Traditionalist

Italian elected. There is a third circumstance: Although he is not yet a Cardinal, Archbishop Benelli, present Under-Secretary of State and close collaborator of Pope Paul, will be a Cardinal before Paul dies; to block the candidacy of Benelli, more than one Conservative would be willing to be put in nomination.

### *AMERICAN INITIATIVE BOTCHED—LOSES CREDIBILITY WITH EUROPEAN ALLIES*

An unexpected factor has put the American Initiative in supreme danger: the meeting of the *American National Pastoral Council* at Detroit, October 21–23, supposedly part of the United States's Bicentennial celebration. Entitled a *Call to Action* (CTA), and at the cost of some hundreds of thousands of Church dollars, the meeting is organized by Cardinal Deardon of Detroit with the very active help of Archbishop Peter Gerety of Newark and Monsignor John Eagan. The late professional agitator and chaos theorist, Saul Alinsky, would have been pleased with the way the CTA was managed.

Gathered at the meeting are 1,340 delegates from 152 American dioceses, and 1,100 observers from around the nation. The delegates from each diocese should be chosen by the Bishops—it is their Lordships' duty. But, it is reported, the Bishops leave the choice to various sublevel diocesan committees. It is not unusual for Bishops to sign papers of approval with no fuss and not much attention when they are placed beneath their pens by diligent secretaries. Now, those committees are, to a large degree, peopled with Catholic radicals who are left-wing in politics, liberated in their views of sexuality, culturally separated from the past history of the Roman Catholic Church. Of course, the left-wing of the Catholic Church should be represented among the delegates. But the way in which their Lordships acted ensured that the overwhelming number of the delegates belonged to the left-wing.

Forty percent of those attending the CTA are clergy. Another forty percent are women, mainly nuns. Special groups present and very active are ex-priests, ex-nuns, homosexuals, pro-abortionists, Christian Marxists, Christian Socialists, Christian pacifists. As yet to be explained is, how is it possible for the Bishops and Cardinals of the

Roman Catholic Church in the United States not to see what is coming?

The Apostolic Delegate, Archbishop Jadot, is also present. The Delegate acts as would have been expected from someone who is a poor theologian. He furthers the impression he has given since his arrival in the United States as he traveled widely around the country. His greatest determination before and during the CTA appears to be the cultivation of the same kind of popularity as one of his predecessors, Amleto Cicognani, enjoyed. Cicognani, universally popular with American Bishops, eventually retired to Rome to become a Cardinal of the Church. Jadot's attitude to the entire "Call to Action" meeting is, in short, one of urbane permissiveness more often found in school-teachers on holiday.

The CTA meeting becomes an object-lesson in Alinsky-style parliamentary tactics: All opposition to liberal ideas is cut off, silenced, steamrollered; all unwelcome motions from the floor are tabled; any opposing group action is met with a vociferous claque. And it all works. The CTA issues over one thousand resolutions and 182 specific demands. Some examples: that abortion, homosexuality, women priests, married priests, all be legalized in the Church; that Marxism be freed from condemnation; that the Church propose and labor for a classless society; and so on.

Cardinal Krol of Philadelphia, supposedly the prime Churchman in Catholic America, tries to explain all this in the *Detroit Free Press* of October 23. He speaks of "rebels taking over the Conference," and he makes light of the whole thing by speaking of "a few manipulators who had received the support of a naive group of little ladies." It is too little, too late, too crude, from too important a man, in too important a crisis. The damage has been done.

On November 9, Cardinal Deardon tries to pooh-pooh and whitewash it all in the report about the CTA which he makes to the Bishops' meeting in Washington, D.C. None of his Episcopal colleagues lay the blame where it should be laid.

At the same time, Krol defends the CTA meeting as "the most diversified assembly in our history"—a statement so inappropriate with regard to a religious gathering that any unknowing stranger who had walked in at that

precise moment of the Bishops' meeting could easily have thought that Krol was talking about the American economy, World War II in the Pacific Theater, or the Vatican's portfolio of investments. He tells his colleagues that "the intelligence and commitment of those chosen to attend is a testimony to the discernment of the Bishops who appointed them." This is more subtle than a mere whitewash. Krol knows as well as anyone that the Bishops did not appoint the delegates. And he knows they should have. But this appears to be Krol's way of saying to his fellow-Bishops: Well, without thinking, you signed the papers creating them delegates officially; so, you are in this as deep as I am.

This remarkable performance of the American Cardinals has, from beginning to end, seriously injured the American Initiative in the minds of the Polish and German Cardinals. They already regarded the French Cardinals as dangerously left-wing—which they are. And now the Americans! The Poles and Germans suspect that Gerety and Deardon might represent the majority stand of the American Bishops. And Krol is compromised in their eyes because of his role in CTA and his subsequent defense of it. Fencemending is going to be necessary if the American Initiative is to get off the ground again.