

The New Pope's

WHEN PRESIDENT KENNEDY called on Pope Paul VI shortly after the new Pope's coronation in June, the two chatted privately for a quarter of an hour and then for another 15 minutes with a third man present.

The third man was not Secretary of State Dean Rusk. The latter was on hand, but he had to wait another quarter of an hour before he was ushered in.

Nor was the third man the Vatican's Secretary of State, Amleto Cardinal Cicognani. The Cardinal, No. 2 man in the Roman Catholic hierarchy, was also waiting outside with Dean Rusk.

The other man in the Papal-Presidential colloquy was an all-but-unknown yet significant figure—the most Americanized prelate ever to reach the highest levels of the Catholic Curia.

You probably never heard of him, but from now on you will. Read the captions under pictures of the activities of Pope Paul, and more and more you will see the name of the Right Rev. Monsignor Igino Cardinale, a former schoolboy in New York City and now, at the very least, the No. 5 man in the Vatican's all-powerful Secretariat of State.

Monsignor Cardinale was born in Italy, but his first language was "American." His sister Gilda, who lives in the same Roman apartment house as he does, still carries on conversations with him only in English.

The future Monsignor was just two when his family immigrated to Boston in 1920. Later his father, who was a maker of fine shoes, took his family to the College Point section of New York City, a humble but self-respecting area of frame houses next to Flushing Meadow, site of the 1964 World's Fair.

It was in College Point's large, baroque St. Fidelis Church that 12-year-old Igino decided that he wanted to be a priest. What kind of a priest? Certainly a hearty, outgoing American one, the only kind the boy knew in the land of Babe Ruth and Jack Dempsey.

But in 1930 Igino's ailing and homesick father felt the lure of sunny, gentle Italy. The boy's mother, who now lives with him in Rome, did not share her husband's desire to return to Italy; but in an Italian family, the father is the boss. So, at 13, Igino went back to the homeland he did not even remember.

After World War II, he was able to write to priest friends in the States: "You did not hear from me during the war because I could not correspond. But I have big news for you. I have realized my ambition; I am now a priest. But something new has come up. I received my doctorate and then won a medal given by the Pope.



Here is the little-known story of the New York schoolboy who has reached the inner circle of the Vatican hierarchy

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Above: the Pope at his coronation. Below: with Msgr. Cardinale (far left) he greets White House press.

Aide—



New York-reared Msgr. Cardinale, the Pope's chief of protocol.

WHO GREW UP IN AMERICA!

As a result, it seems that I am not to be a parish priest as I had wished. They have called me to the Papal Secretariat of State."

The College Point boy whose only desire had been to be a parish priest had been recognized for what he was, one of his Church's most promising young leaders.

Soon after those first postwar letters, the American friends of the young priest-diplomat began getting correspondence from Cairo. Igino had been sent there as a Vatican attaché. Not long afterward, the postmark on the mail was Rome again. The young clergyman was secretary to the secretary of Monsignor Giovanni Montini—now Pope Paul. This early meeting of the two is one reason why those close to the Vatican feel that Monsignor Cardinale soon will be recognized as one of the new Pope's chief advisers.

Monsignor Montini in those days was acting Co-Secretary of State of the Vatican, one of Pope Pius XII's two main aides. Very likely, that will become Monsignor Cardinale's responsibility now.

Expected to Be Progressive

But in his present post as chief of protocol (the one who arranges the visits of dignitaries to the Vatican), Monsignor Cardinale already has a key role. He is one of the insiders who will help decide the main issues facing the Holy See. All who know the Monsignor believe his influence will be on the side of the progressive trend which Pope John symbolized and which Pope Paul no doubt desires to carry on.

Mrs. Mary Plunkett, College Point housewife who is the Monsignor's cousin, visited him in Rome earlier this year. She noticed that her host had the unusual privilege of a chapel in his apartment, where he can say Mass in private. She saw, too, that there were curious souvenirs of many lands, reflections of the world horizons which have opened to the boy who once talked of little but Ruth and Gehrig, Dempsey and Tunney.

But Mrs. Plunkett is not much of a Roman. She got so lonesome for College Point that she headed back home in three weeks instead of the planned four-week stay.

"I'm so sorry it was such a bad time for me," the Monsignor told her. Pope John had just died, and the Vatican's chief of protocol needed 48 hours in every day. "But, come, at least let me show you the Vatican gardens."

Mrs. Plunkett noticed how doors were flung open as they moved about, but she never knew why her cousin met with such deference. "He never told me anything about what he does," she said. "He never even told me his title."

Outside the Vatican, Monsignor Cardinale is little known. The files of one great New York newspaper boast a half-dozen clippings on almost everyone and shoe-boxesful on the world's great.

But there is only a one-paragraph clipping on Monsignor Cardinale.

Yet those who are "in the know" are aware of him. I asked Robert Moses, head of the 1964 World's Fair, whether he knew of his College Point neighbor who is now such a key personality at the Vatican. It is Moses' job to know who's who at the Vatican and elsewhere. And after all, the fair's most striking single exhibit will be loaned from the Vatican, Michelangelo's *Pietà*. Did he know Monsignor Cardinale? Indeed he did, he assured me.

Did the Monsignor help get the *Pietà* for the Fair? That didn't seem a proper question, so I didn't press it. But more and more it is the Monsignor whom Americans inevitably seek out when they need help.

When American-Vatican relations hit a low point in 1950 after the end of the Myron Taylor Presidential mission, it was Monsignor Cardinale who got private calls from American embassy attachés and handled suggestions and requests in a side-door sort of way.

When American tv and radio networks despaired of getting good coverage of the historic Ecumenical Council which began last year and resumes this month, Monsignor Cardinale was the one who convinced traditionalists that he should control such arrangements—and unprecedented good coverage was the result.

When I was president of the foreign correspondents' association in Italy, I tried to lift the traditional ban against cardinals of the Curia facing the give and take of questioning at a press-club luncheon. It was Monsignor Cardinale who urged Pope John to give permission, and Vatican press history was made as a result. Cardinal Bea, head of the religious reunion work, gave us probably the most informative press conference ever held there.

Vital Questions Must Be Faced

In the years ahead, darkly handsome, gray-templed Monsignor Cardinale will stand beside Pope Paul while he faces many monumental questions:

1. What is to be done about Latin America, which already has one-third of the world's Catholics and may soon have half of them? There is an alarming clergy shortage: only one priest for 4,500 Church members, compared with the desired proportion of one for 1,000. And communism is making frightening inroads there.

2. How can the Church cope with the anti-white feeling in Africa and Asia, areas where white missionaries no longer are as welcome as they once were? Pope John increased the number of Negro African bishops from 20 to 61 in less than five years, and the number of Asian bishops from 63 to 91. He created the first Japanese,

Filipino, and Central African cardinals in history. Is the trend to continue?

3. What is to be done about de-Italianizing the Vatican? Dutch, German, Austrian, and Belgian Catholics, and, to some extent, American Catholics, favor more internationalization of the Roman Curia and, eventually, of the Papacy itself. Pope Paul, like every Pope since the 16th century, is Italian-born, but he commented before his election: "This may be the time for a non-Italian." The current is running that way.

4. Finally, what greater new role are Americans to play at the Vatican? There had never been an American attaché at the Vatican Secretariat of State until 1924 when Francis Spellman, now New York's cardinal, was named to the post. There never was an American cardinal in the Roman Curia until the past decade when Chicago's Samuel Cardinal Stritch and the Dakotas' Aloysius Cardinal Muench served briefly before their sudden deaths. Will there be a greater American role?

Is an American Pope Possible?

Looking at these questions in reverse order, it is certain that the 45,000,000 American Catholics—who are among the Church's best-educated, best-financed, and most vigorous members—will play a steadily more important role and that the present heavy Italianization will be reversed. Pope Paul was wrong in thinking that a foreign Pope might be elected in this year's conclave. But one of his successors in this century is almost sure to be a non-Italian, perhaps even an American (though the tradition against Popes from politically involved great nations is sure to lessen the chances of even such eminent American Catholic clergymen as St. Louis' Joseph Cardinal Ritter, Chicago's Albert Cardinal Meyer, Atlanta's Archbishop Paul Hallinan, or Pittsburgh's Bishop John Wright).

As for Africa and Asia, Pope Paul, Monsignor Cardinale, and like-thinking liberal prelates are certain to press the policy of consecrating more nonwhite bishops. In Latin America, a steady decentralization of Vatican power is sure to build up the authority of regional conferences of bishops which will be able to act more quickly in seeking to roll back the present array of threats to democracy and the Catholic faith there.

The happy tradition of Pope John will live on. The work of ending centuries-old feuds between the religions will be hastened. A happier interfaith era is assured.

Among the architects of that brighter future will be studious, gracious Pope Paul, whom I have been lucky enough to know personally, and Monsignor Cardinale, his assistant from College Point who is slated for even more important roles in the ecclesiastical firmament.