

# Eyes of the World

## From I

rescinded, no papal powers were foresworn, no new definitions were promulgated that set a new papal style — what happened was simply that the office was engulfed by one who overshadowed many of the preconceptions people had always thrust upon that office.

Pope John simply persuaded the world that perhaps the papacy with such force for good was again worth reexamining.

The impetus was accelerated, of course, by the Second Vatican Council, in which the Catholic Church showed a willingness to update its doctrines and dialogue with — not dictate to — both Christians and non-Christians.

Lacking the charisma of his predecessor, Pope Paul nonetheless proceeded cautiously and carefully to sustain the spirit of Vatican II through his frequent meetings with religious and government leaders and by his proclamations and worldwide pilgrimages.

His performance was better than generally accredited, says Methodist theologian Albert Outler in assessing Pope Paul's pontificate. "In the turbulent aftermath of the Council, his patience, courage and wisdom came through," Dr. Outler said.

Now, most Protestant and Orthodox Churches envision the real possibility of a reunion of Christian Churches that acknowledge the Pope as its chief leader.

That possibility is perhaps best measured in the book, "A Pope for All Christians?" In the volume, seven leading American Protestant and Orthodox theologians examine the question. And only one, Southern Baptist theologian C. Brownlow Hastings, said his tradition definitely could not accept reunion with a Pope or any centralized authority.

The six other theologians — Lutheran Joseph Burgess, Presbyterian J. Ross Mackenzie, Orthodox John Meyendorff, Methodist J. Robert Nelson, Episcopal J. Robert Wright and Presbyterian Robert McAfee Brown — all agreed that their Churches could accept a modified papacy that places strong emphasis on servanthood and service.

They generally agreed with Dr. Bruggess who quoted from a common statement of the Lutheran-Roman Catholic dialogue: "The only conditions which stand in the way of accepting papal primacy are that the papal primacy be so structured and interpreted that it could clearly serve the Gospel and the unity of the Church of Christ, and that its exercise of power not subvert Christian freedom."

Is such a modified papacy possible? Yes, says Catholic theologian Avery Dulles, stating that a 1973 Vatican declaration on papal infallibility, acknowledged as the major stumbling block on the ecumenical road, "recognizes the historically conditioned character of dogmatic pronouncements and calls attention to the need of updating them according to the exigencies of the times."

The document, according to the Jesuit scholar, says

that "no one interpretation can be imposed as definitive for all future time."

Without minimizing the theological problems yet to be resolved, the Protestant and Orthodox theologians see the key to the solution embodied in the Christian symbol of "servanthood" — ministering to an oppressed world beset by economic injustice, racial intolerance, religious divisions and conflicts between nations.

In this context, the papacy is seen as the most visible embodiment of servanthood. But the theologians point out that service to the human family is a Gospel mandate placed on all Christians, a mandate that does not allow marking time while the papacy adapts.

"If servanthood is appropriate to the Bishop of Rome, it is appropriate to Anglican and Methodist bishops as well, or Orthodox patriarchs, to Presbyterian and Lutheran pastors, to Baptist laity, to Catholic priests, to all the faithful." These are directions in which all can — and must — go," Dr. Brown declares.

The death of Pope Paul, however, is a reminder that inspired leadership is needed to clarify those directions — to spark individual responsibility and to unite it as an effective liberating force in the world.

Thus, not only Catholics but all men of goodwill look to his successor as he takes up the burdens of an awesome office. They look to him with the prayer that his attributes of sanctity, intelligence and spirit will help them find hope and challenge and peace.

## Paul a Friend and Champion, U.S. Black Catholics Say

**Biloxi, Miss (RNS)**— Although some liberal groups have been critical of Pope Paul VI's pontificate, black Catholics in the U.S. have regarded him as a friend and a champion as well as spiritual leader.

Bishop Joseph L. Howze of Biloxi, the only black bishop who heads a U.S. Catholic diocese and one of four black bishops (three auxiliaries) in this country named by Pope Paul, said that the pontiff "has been a great pioneer in the concrete witness to justice and human rights. His appointments of bishops among minority groups is a positive example of his desire to see the Church truly universal."

Bishop Howze noted that the last bishop to be named by Pope Paul was a black American missionary priest. On Aug. 5, the day before his death, the Pope appointed Father Raymond R. Caesar, a native of Eunice, La., to be coadjutor bishop of the diocese of New Guinea, where the Divine Word missionary has been serving since 1961.

Walter Hubbard, president of the National Office for Black Catholics in Washington, D.C., noted that

Pope Paul broke the color barrier in the U.S. Catholic hierarchy by appointing the first black prelate in 1966, Auxiliary Bishop Harold R. Perry of New Orleans.

Hubbard, a Catholic layman from Seattle, quoted Pope Paul's invitation to blacks "to enrich the Church with your unique gift of blackness which it needs in this historic hour."

Robert W. Cottrol, public relations director of the National Office of Black Catholics, said that most of America's one million black Catholics are aware that in the first 150 years of this country only 10 American blacks had been allowed to be ordained Catholic priests — all had to take their seminary training in a foreign country.

Cottrol said that Pope Paul's stands against racism and for human rights "did much to change America's black Catholics from a mission status to one of full participation, welcome and dignity in the Catholic Church."

Father James Lyke, president of the National Black Clergy Caucus and

chaplain at Grambling University, said that the late pontiff's "pen of justice and peace seethed with condemnation of racism and its dehumanizing expressions."

He added that "even the Pope's controversial encyclical, *Humanae Vitae*, was at its roots a call for personalization of human life, a contribution which the Pope believed to be inherent in the souls of black people."

Auxiliary Bishop Joseph A. Francis of Newark said, "I am deeply moved by the influence Pope Paul had upon my life as a black man, as a black Catholic, as a black religious, and now as a black bishop."

The Divine Word prelate said that the pontiff "has not been eulogized enough for his tremendous social justice and peace accomplishments. People in general and blacks in particular are sadly unaware of his efforts in combating racism and its offshoots, namely, segregation and discrimination."

"I for one will work to see that Pope Paul continues to live in my personal commitments and efforts," Bishop Francis said.



The modest sign above a church entrance in Brooklyn proclaims the universality of the grief for the loss of Pope Paul. (RNS)

## Pope Modified the Papal Election Process

**Vatican City (RNS)** — The process of electing the successor to Pope Paul VI has been modified but not changed, a legacy of the late pontiff's combination of progressiveness and conservatism, his adaptation to modernity and his concern for tradition.

Pope Paul won headlines in 1975 and the animosity of older prelates, when he disenfranchised cardinals over 80 years of age and limited the number of papal electors to 120. But despite pressure from reformers, he refused to

change the process essentially by which the head of the Church has been chosen for nearly a thousand years.

Pope Paul went beyond Pope John XXIII in internationalizing the College of Cardinals to such a degree that for the first time in history, non-Europeans make up the voting majority, thus opening up the possibility that a non-Italian may be elected. That hasn't happened since a Dutchman, Pope Adrian VI, was chosen in 1522.

But the pope spurned suggestions that he follow up on the Second Vatican Council's spirit of collegiality by adding to the electorate the Eastern Rite patriarchs and/or the bishops elected as presidents of their respective national hierarchies (which, for example, would have made Archbishop John R. Quinn of San Francisco, head of the U.S. National Conference of Catholic Bishops, eligible).

Pope Paul, whose whole

priestly life was steeped in Vatican tradition, preserved the prerogative of papal elections for the "Roman Church," defined by Pope Nicholas III in 1059 as the College of Cardinals. The cardinals now come from all over the world, but each presides titularly over a church in Rome.

Of the 129 present cardinals, 114 are eligible to meet in the secret conclave (a Latin word meaning "locked in") in the Vatican Palace. The "Apostolic Constitution on

the Vacancy of the Apostolic See and the Election of the Roman Pontiff," issued by Pope Paul in 1975, specifies that the conclave begin no earlier than 15 days and no later than 20 days after the pope's death.

The manner of election instituted by Pope Alexander III in 1179 is by a two-thirds plus one majority vote. Pope Paul's decree added that if this is not accomplished in three days, there shall be a day's pause for reflection and

consultation within the conclave. If no decision is reached in a series of three-day intervals, the cardinals may elect by a simple majority plus one, by a runoff between the two leading candidates, or by delegating nine to 15 of their number to make the choice. In order of seniority, the cardinals place ballots in a chalice twice each morning and twice each afternoon.

It is expected that the traditional smoke signals will be replaced by chimes or light or other device.