

Church Leaders Mourn Pope John Paul's Death

New York (RNS) — Tributes to the late Pope John Paul from Protestant, Orthodox and Jewish leaders hailed the humility, simplicity and spirit he brought to the papacy in a reign as brief and brilliant as a shooting star, as several tributes put it.

Dr. Philip A. Potter, general secretary of the World Council of Churches, joined with Anglican Archbishop Edward W. Scott of Canada, moderator of the WCC's Central Committee, in recalling the late pope's "open-hearted simplicity, his pastoral concern for all, especially the poor and needy, and above all, his utter commitment to Christ and his Church."

They declared that Pope John Paul "had already shown signs, both by his personal conversations, with leaders of Churches and of the World Council, and by his actions during his all too brief pontificate, that he was particularly eager to facilitate closer cooperation in common witness between the Roman Catholic Church and other communions."

Archbishop Iakovos, primate of the Greek Orthodox Archdiocese of North and South America, asserted that "John Paul as a Pope was too young to die. He seemed to initiate a new era of human concerns and Christian insights, all expressed through his unpretentious smile and humility."

Dr. Claire Randall, general secretary of the National Council of Churches, declared that "Pope John Paul entered our lives like a meteor, coming from obscurity, bursting brightly on the scene, and quickly going on. The life he gave was beautiful and encouraging for us all. It is a shock and disappointment that his service ended so soon."

Funeral From 2

work that caused him to be left in the background when the experts began to pinpoint the "papabili."

He did not have the attention of the press at the start of the conclave although some publications had characterized him as a possible stalking horse for more formidable choices.

If John Paul was not considered a social reformer, his personal family background is of special interest and meaning to the class-conscious world which is Europe. The Pope's father was a laboring man, a socialist who emigrated to Switzerland to find work, finally returning to work in the Murano Glassworks. He was the first working-class Pope the Church has seen.

Before his surprise election, Albino Luciani was known foremost for pastoral duties. In Venice he was noted for his special care of the poor and needy. But he was little known in the world of international Vatican diplomacy.

He was born Oct. 17, 1912 in Forno Di Canale, between Venice and the Austrian border. In the middle 1930s when he was studying

Pope John Paul's reign was compared to a comet by the leaders of the American Jewish Committee. Richard Maass, president, and Rabbi Marc H. Tanenbaum, national director of interreligious affairs of the committee, said that "the 33 days of his papacy, so tragically brief, resembled a sudden and brilliant comet that illumined the skies over the human family through his spontaneous warmth, his compassion and his contagious friendship toward all people."

They noted that "from the days of his mother's close friendship with a Jewish family in Venice, Albino Luciani expressed a deep respect for Jews, a reverence for Judaism, an abhorrence of anti-Semitism, and later, a profound understanding of the meaning of Judaism and of Israel to the Jewish people."

Burton M. Joseph and Benjamin R. Epstein, national chairman and director, respectively, of the Anti-Defamation League of B'nai B'rith (ADL), said in a joint statement that "the example of his lifelong faith will inspire Catholics and all people of good will to continue to foster the spiritual values and human rights to which he was so profoundly devoted."

Presiding Bishop John M. Allin of the Episcopal Church said that "the gracious pastoral leadership he had demonstrated in so short a time will be sorely missed by many members of the Christian world."

William P. Thompson, stated clerk of the United Presbyterian Church and outgoing president of the National Council of Churches expressed gratitude "for the spirit of joy, grace, friendliness and humility that he manifested so openly and beautifully."

theology in Rome, the future Pope wrote a thesis, "Problems of the Origin of the Spirit in Rosmini," a work the Vatican termed "brilliant." Rosmini was a 19th century theologian whose books were put on the Vatican Index of forbidden works.

He was ordained July 7, 1935, and served in several parishes and later was director of the Gregorian Seminary in Belluno for 10 years. In 1949, when he was vicar general of the Diocese of Belluno, Father Luciani wrote "Catechism in Scraps." The book is in its seventh Italian edition and was published in Colombia, South America, just before his election as pope.

In 1958, the future pope became the first bishop appointed by Pope John XXIII when he was named ordinary of Vittorio Veneto, a region in northern Italy.

Shortly after his appointment, the diocese became upset by a scandal in which two priests had incurred debts of tens of thousands of dollars. Bishop Luciani summoned the 400 priests of the diocese and told them the incident should teach them of the necessity of the Church to identify with the poor. He refused to invoke

United Methodist Bishop James K. Mathews of Washington, D.C., secretary of his denomination's Council of Bishops, said that "the brief reign of Pope John Paul had held much promise, and he shall be long remembered for warmth of spirit in caring for all humankind."

Dr. Carl H. Mau, general secretary of the Lutheran World Federation, joined with Bishop Joseph Kibira of Tanzania, the LWF president, in a joint statement saying that the late pope's "warm personality, ecumenical openness, and steps toward greater collegiality in the exercise of his office will leave their mark upon the Roman Catholic Church and upon the ecumenical movement despite his short pontificate."

Dr. Robert J. Marshall, outgoing president of the Lutheran Church in America, said that the late pontiff "had impressed the world with his affable manner and good will, and had indicated his concern for the unity of the church and peace of the world."

Dr. David W. Preus, president of the American Lutheran Church maintained that "however short his reign, John Paul had already made an impact upon the world and the Christian church. His pastoral heart, his humility, his concern for the oppressed and their hurting identified him as a pope of the people. He appeared to be a man for this time in history."

Dr. William Kohn, president of the Association of Evangelical Lutheran Churches, expressed the prayerful hope "that the people of the Roman Catholic Church will be comforted by the knowledge that Christ is the Resurrection and the life," and asked "God's guidance for those who will select a new pope."

ecclesiastical immunity for the two priests and repaid their debts out of the revenues earned from ecclesiastical holdings.

After 11 years in Vittorio Veneto, he was made patriarch of Venice in 1969 by Pope Paul VI. He continued to stress the need for the Church to aid the poor by assigning additional priests to poverty districts. He refused the traditional ceremonial celebration across the lagoon for the coronation as patriarch because of the cost.

He sold works of arts and jeweled gifts, donating the proceeds to charity and he made pastoral visits via bicycle.

Though he identified with the poor he was not considered a leftist. In 1974, he dissolved a group of Christian students who were advocating divorce. In 1976, when it looked as though the Communists might come to power in a tough election race in Italy, he warned against the "danger which threatens the liberty of our land."

On issues such as ecumenism, he was seen as liberal, much along the lines of Paul VI.



Chance meeting . . . Pope John Paul on the way to take charge of his home church, St. John the Lateran Basilica, came across Rome's Communist Mayor Giulio Carlo Argan at the foot of Capitoline Hill and they exchanged greetings. (RNS)

Once Again . . .

How Conclave Works; Rumors, Speculation

Vatican City — Once again rumors and speculations abound in the Holy See as the cardinals of the world gather to seat one of their number in the Chair of Peter, vacant since the sudden death of Pope John Paul last Thursday, Sept. 28, 1978.

The procedure by which the cardinals will choose a new pope was determined in close detail by Pope Paul VI in a 1975 document "On the Election of the Roman Pontiff."

That document, or Apostolic Constitution, gives three broad forms for choosing the successor to Peter. The first is called acclamation, or inspiration; the second, delegation; the third, scrutiny.

The first "occurs when the cardinal electors, as it were through the inspiration of the Holy Spirit, freely and spontaneously, unanimously and aloud, proclaim an individual as Supreme Pontiff."

In the second method, the cardinals "entrust to a group of their members — from a minimum of 9 to a maximum of 15 — the power of electing, on behalf of them all, the Pastor of the Catholic Church.

The third method is by secret ballot. A man must receive two-thirds plus one of the votes cast in the conclave.

Pope John Paul was elected by this method on the third ballot.

Pope Paul's instructions on this method include such details as the size of the balloting form, and that each elector "will write down, as far as possible in writing that cannot be identified as his, the name of the person he chooses."

The electors are told how to fold the ballot form, how to carry the completed form to the ballot box (usually a chalice, covered with a plate), to pray before casting the

ballot and to then swear an oath that "I call to witness Christ the Lord who will be my judge that my vote is given to the one who before God I consider should be elected."

Once the votes are cast, three scrutineers, who have been chosen by lot from among the electors, examine the ballots and call aloud each name. The cardinals each keep a tally of the voting.

Then one of the scrutineers "pierces each one (of the ballots) with a threaded needle." At this point, a second group of three cardinals checks over the ballots and the tallies.

Once this is done, the ballots are burned along with "whatsoever kind of notes (a cardinal elector) may have in his possession concerning the result of the scrutiny."

At the close of the conclave, the tally sheets from the voting sessions are kept in a sealed envelope in the Vatican archives. No one may open

the envelope unless explicit permission is given by the pope.

Should the balloting continue for long stretches of time, Pope Paul determined to break the routine with days of prayer and reflection.

If the balloting continues at great length, the cardinals may unanimously adopt another voting system.

When finally the successor to Pope John Paul has been elected, he will be asked by the electors "Do you accept your canonical election as Supreme Pontiff?"

If he answers yes, he is then asked what name he chooses as pope.

The newly elected pope is then dressed in papal robes and receives the homage of the cardinals.

After he makes an act of thanksgiving to God, the new pope goes to the balcony of St. Peter's Basilica and imparts to the City of Rome and the whole world his apostolic blessing.

Edwards

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Pope John Paul I

1913 - 1978

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