

Papal succession hard to predict

By Father Richard P. McBrien
Syndicated columnist

The College of Cardinals meets to elect a successor when a pope dies. Because the deceased pope appoints most of the cardinal-electors, it is often assumed that his successor will be a carbon copy of himself.

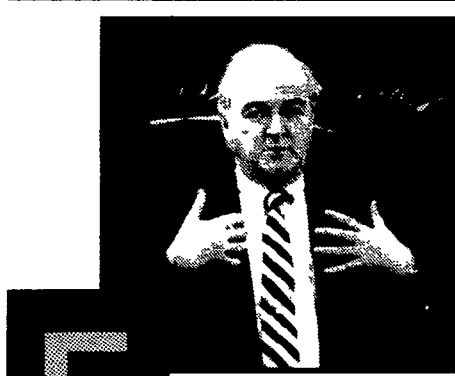
That assumption is false. Gregory XVI, for example, served in the papacy for 15 years and four months (1831-1846). Regarded as one of the most reactionary popes in modern times, he denounced freedom of conscience, freedom of the press, the separation of church and state, and even the steam engine — banning railways in territories under his domain.

One of the pope's chief collaborators was his secretary of state, Cardinal Lambruschini, considered the odds-on favorite to succeed him. A moderate progressive, Cardinal Mastai-Ferretti, was chosen instead. He took the name Pius IX.

To be sure, Pius IX didn't remain a progressive for long. After initiating a number of significant reforms in the papal states, he lost favor with the people when it became clear that he had no intention ultimately of establishing a constitutional state.

The pope fled in disguise to Gaeta, south of Naples, returning to Rome over a year later with the help of French troops. Thereafter, his pontificate moved far to the right ecclesiastically and politically.

Pius IX remained in office for nearly 32 years, the longest papal



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term in history. Having made all the key appointments during those years, his successor was expected to have been a like-minded cardinal.

Yet the cardinals elected a moderate, Cardinal Pecci, who took the name Leo XIII. His 25-year pontificate was celebrated for many achievements, not least of which was his social encyclical *Rerum Novarum* (1891) and his opening of dialogue with the modern world.

At the conclave following Leo's death, his secretary of state, Cardinal Rampolla, seemed the clear and logical favorite. But after 25 years of Leo, a significant number of cardinals — including the curial bloc — thought the next pope should have a different style and so — on the seventh ballot — they elected Cardinal Sarto. He took the name Pius X.

Pius X served for 11 years (1903-1914), conducting a vigorous campaign against modernism and establishing an elaborate system of control over the dissemination of ideas in the church. Some historians have labelled his policies and style as "intransigent."

Nevertheless, Pius X was not succeeded by a like-minded cardinal, such as his devoted and equally hard-line secretary of state, Cardinal Merry del Val.

Instead the new pope was a moderate, Cardinal Della Chiesa, formerly an aide to Cardinal Rampolla (Leo's secretary of state). Pius X had, in fact, refused Della Chiesa a desired appointment as nuncio to Spain because of his association with Rampolla, and did not name him a cardinal until May of 1914 — only three months before Della Chiesa himself succeeded Pius to the papacy.

He took the name Benedict XV, and two months later issued an encyclical *Ad Beatissimi*, that called a halt to the bitter animosities between traditionalists and progressives in the church. By doing so he rejected the traditionalists' claim that they alone were loyal to the "integral" Catholic faith.

Benedict remained in office for seven-and-a-half years (1914-1922), but his pontificate was overshadowed by World War I and its aftermath.

He was succeeded by Cardinal Achille Ratti, a compromise candidate elected on the 14th ballot, who took the name Pius XI. A carbon-

copy successor would have been elected on an earlier ballot.

Although Pius XI's pontificate (1922-1939) was brightened by many achievements, he was also noted — to quote one papal historian — for "a strong sense of personal authority." In other words, he could be autocratic.

Upon his death and with World War II threatening, the cardinals turned to an accomplished diplomat, Cardinal Pacelli, papal secretary of state since 1930. He subsequently took the name Pius XII.

Pius XII remained in office for almost 20 years and was succeeded by someone utterly different in personality and in style of leadership, Cardinal Roncalli, who took the name John XXIII.

After less than five years in office, John was succeeded by Cardinal Montini, Paul VI (1963-1978), a man of similar pastoral outlook but of opposite temperament. Unlike the jovial and optimistic John, Paul was an exceedingly serious man, given to indecision and discouragement.

Papal style changed sharply again with happy, smiling Cardinal Luciani's election in August, 1978. He took the name John Paul I.

But the new pope died suddenly a month later and was succeeded, in turn, by another man of acutely different style, Cardinal Wojtyla, the first Slavic pope in history, who took the name John Paul II.

John Paul II will eventually be succeeded by a carbon copy, as everyone knows. Everyone, that is, except history.

Envy at work deprives selves, others

By Gregory F. Augustine Pierce
Syndicated columnist

Some people view the workplace as being solely about making a living. Work's only purpose for these people is to make money for buying material goods, and the bottom line is the only line.

Labor's other goals such as helping others, creating employment, producing good quality and useful goods and services, protecting the environment, or even pride in achievement are forgotten or ignored. This happens if and when people break the Tenth Commandment: "You shall not covet your neighbor's goods."

According to Father Thomas Paprocki of Chicago, "The desire to have something that belongs to an-

other, whether that be wealth, position, personality, friends, or good looks, points out an inherent dissatisfaction with one's own qualities and possessions. Thus, we sin doubly, for we not only sell ourselves short, but we also deprive those around us of the full extent of our own gifts and talents."

What the Tenth Commandment is really about in today's workplace is living with our value choices. If my wife stays home and takes care of our children for the first six years of their lives, our family will have less money to do certain things.

If my company publishes a book that we feel needs to be published but doesn't have a large potential audience, we have to realize that we aren't going to make much money. If we rent space in our building to a

struggling artist, we can't rent that space to someone else who might pay more.

The Tenth Commandment's point is that we make those choices and then we live with them without regret or second thoughts.

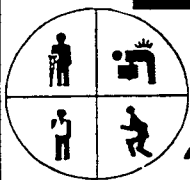
Unhappiness with the choices we have made is the immediate punishment for coveting our neighbor's goods. The tragedy of today's workplace is not that some people become rich — albeit some of them undeservedly — but that so many others covet their Rolex watches, Mercedes Benzes and corner offices rather than thanking God for their job and the many blessings that work provides.

Christians need to take the Tenth Commandment far beyond a prescription against simple envy and



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make it a prescription for simple satisfaction with our work and lives.



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