

COLUMNISTS

A journalist considers papal candidates

Not all papal elections are historically momentous or pivotal, but many have signaled a new direction for the church, or at least the new direction intended by the cardinal-electors.

The election of Pius X in 1903, for example, marked a turning away from the more open posture of Leo XIII toward the modern world and back toward the more reactionary approach of Pius IX (reflected even in the name the new pope chose for himself).

The election 11 years later of Benedict XV, who had been a close collaborator of Leo XIII's secretary of state, was indicative of yet another change. Within three months, Benedict issued an encyclical calling a halt to the battles waged by ultra-conservative Catholics against progressive Catholics.

Sometimes papal elections are simply opportunities for the church to catch its breath. Surely, that was the case when the cardinals elected the kindly diplomat-pastor, John XXIII, in 1958, less than a month before his 78th birthday.

They expected his to be a transitional pontificate. Instead, he opened the windows to let the fresh air in, through the mechanism of the Second Vatican Council.

In the next election the cardinal-electors will be faced with the choices of continuing the present course marked out by John Paul II or of embarking on a new,



BY FATHER RICHARD P. MCBRIEN

essays in theology

more reformist course.

The well-informed and astute Italian journalist, Giancarlo Zizola, believes that the new pope will emerge from this clash of views within the College of Cardinals: the reformers versus the conservatives.

The reformers want a pope young enough to serve at least 10 years, and who is ready to attack the problems facing the church. He must be capable of repairing the fractures inherited from "wojtylism," that is, from the present pope's style of exercising authority.

On the other side are the conservatives, whom Zizola refers to as "partisans of a wojtylism without Wojtyla." They want to exploit to the fullest the new force which John Paul II has given to the church in the ethical and political realms.

It is not that the reformers want to abandon all that the present pope has done, however. In particular, they would

continue his initiatives toward Judaism, Islam and the other religions of the world, and would want to follow up on his invitation (in his encyclical *Ut Unum Sint*) to consider new and better ways of exercising papal authority.

The principal reformist candidate is Cardinal Carlo Martini of Milan, who is 69. He is widely admired and has been elected by his fellow bishops to many high-ranking positions in the church, including the presidency of the European conference of bishops. A Jesuit biblical scholar, Martini has a reputation for spiritual and intellectual depth.

Like all people of integrity, however, he has made some enemies over the years. He speaks the truth, and, although Jesus said the truth would make us free, many ecclesiastical bureaucrats seem to fear it.

If Martini does not gain sufficient support, two backup candidates are Cardinal Roger Etchegaray, a Frenchman who, at age 74, heads the Vatican's Councils for Justice and Peace and Cor Unum, a council that coordinates the church's social services and its relationships with human development organizations worldwide; and the ecumenically-minded Cardinal Achille Silvestrini, age 73, prefect of the Congregation for Oriental Churches and formerly a high-ranking official in the Secretariat of State.

Until a few months ago when his

health took a downward turn, the most serious candidate of the conservatives was Cardinal Lucas Moreira Neves, president of the Brazilian conference of bishops. Cardinal Angelo Sodano, the secretary of state, has moved in, at age 69, to fill the vacuum.

A candidate favored by the Curia is Cardinal Pio Laghi, the Holy See's former ambassador to the United States. Zizola suggests he might prove to be a compromise choice even though he had a direct hand in naming most of the United States' conservative bishops.

The candidate of the far right — especially of Opus Dei — is Cardinal Giacomo Biffi of Bologna, who has denounced just about every progressive initiative taken in the church since Vatican II. "We can live only with certitudes," he once said.

To be sure, there are several other possibilities: Cardinals Marco Ce' of Venice, Silvano Giovannelli of Florence, Eduardo Pironio of Argentina, and Francis Arinze of Nigeria, who are generally moderate in outlook. (The latter two hold curial posts.) Zizola finds it difficult to imagine that the next pope will be a true continuator of the pontificate of John XXIII.

But who expected the 78-year-old Cardinal Angelo Roncalli of Venice to turn into a John XXIII?

Father McBrien is a professor of theology at the University of Notre Dame.

Love leads to salvation

Sunday's Readings: (R3) Matthew 22:34-40. (R1) Exodus 22:20-26. (R2) 1 Thessalonians 1:5-10.

I wonder how many people could look at our lives — yours and mine — and know that there are two laws to which the followers of Christ must conform: to love God and to love our neighbor as ourselves. Love is everything.

So, what is love?

Love is an omnibus word, a generic term. Like a grab bag, it holds, or includes, everything from Hollywood love to heavenly love. The Greeks, with their genius for grasping concepts, have four words for love. We have only one.

St. Thomas in his *Summa Theologica* (his Reader's Digest of Theology) has devoted to the subject of love five questions composed of 53 articles (2a2ae, qu 23-27).

Victor Herbert's beautiful operetta "Naughty Marietta" (1910) climaxes in the duet between Marietta and Dick: "Ah! Sweet mystery of life, at last I've found thee ..."

What's the mystery? "'Tis love and love alone, the world is seeking; ... 'tis the answer, 'tis the end and all of living, for it is love alone that rules for aye!"

For Victor Herbert, love is everything, yet the mystery of life — for God is love and God is mystery.

Though love is a mystery, St. Thomas with his usual brevity defined love in three Latin words: "complacentia in bon-



BY FATHER ALBERT SHAMON

a word for sunday

um."

First, love is "complacentia" — a feeling of complacency, a being pleased with, a delight in, a contentment, a sense of euphoria, as if you had swallowed the noonday sun. Love makes one feel good. This feeling of delight in or pleasure is common to all forms of love.

Secondly, love is a complacency in some "good." If the good loved is a thing, one moves toward it instinctively, like a hungry dog for a bone. This movement for the good thing that delights is impulsive. When every strong, we call it a passion or emotion.

If the good loved is a human person and one-sided, then love makes us do flip-flops. It makes us giving people. Such love gives, forgives, outlives and ever stands with open hands. Such is parental love (in Greek, "storge"). It can be a one-way street.

If, however, it becomes a two-way street, if the good loved is a human person and the love is mutual, such love is friendship, like that of David and Jonathan (in Greek, "philia"). Such a love moves us to share.

If the good loved is a human person and mutual but with one of the opposite sex, this is erotic or romantic love (in Greek, eros). It moves one to give his or her very self. When this gift of self is exclusive, open to life and till death, it is married love.

Finally, there is the love for God, a divine person. When he is loved above all things, then our human love becomes, like God's love, unconditional love (love for all, the worthy and the unworthy) or celibate love (self-donation for love of God) or contemplative love (God's kiss, mystical marriage). To express such love, the Christians used the Greek word *agape*.

However, we cannot love everyone the same. As those closest to a fire receive more of its heat, so the closer a person is to us, the more of our love he deserves. Consequently, our first love should be for our family.

But love should not stay at home: It ought to go to church. So our second love should be for our coreligionists. Thus at Mass we pray for the pope, the souls in purgatory, the assembly and ourselves.

Our third love should be for our neigh-

bor. No man is an island — we need others. But more, every man is God's creation, purchased by his precious blood — so, lovable.

Finally, as the intensity of a fire can be known by how far it can throw its heat, so the depth of our love for God can be measured by how far it reaches out — even to enemies. We love them, not as enemies, but as potential saints.

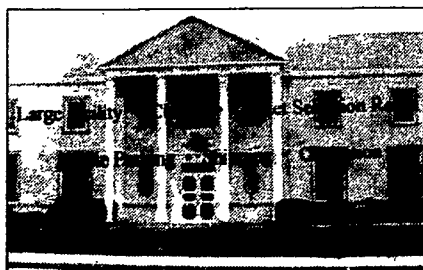
St. Margaret of Cortona said: "The way of salvation is easy. It is enough to love."

Father Shamon is administrator of St. Isaac Jogues Chapel, Fleming.

Daily Readings

Monday, October 28
Ephesians 2:19-22; Luke 6:12-16
Tuesday, October 29
Ephesians 5:21-33 or 5:25-32;
Luke 13:18-21
Wednesday, October 30
Ephesians 6:1-9; Luke 13:22-30
Thursday, October 31
Ephesians 6:10-20; Luke 13:31-35
Friday, November 1
Revelation 7:2-4, 9-14; 1 John 3:1-3; Matthew 5:1-12
Saturday, November 2
Daniel 12:1-3; Revelation 21:1-5, 6-7; Matthew 25:1-13

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