

WORLD MOURNS POPE JOHN XXIII



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EUCCHARISTIC OBSERVANCE

Three deaneries set Corpus Christi rites

Corpus Christi Rallies are being planned within the next ten days in three deaneries of the Archdiocese. Sponsors of the spiritual observances honoring the Blessed Sacrament are the District Councils of Catholic Men in Indianapolis, New Albany and Tell City.

The Feast of Corpus Christi is celebrated on the first Thursday after Pentecost.

Several thousand persons are expected to attend the Eucharistic devotions in Indianapolis, to be held at the CVO Stadium, 1502 W. 16th St., at 7 p.m. Sunday, June 9.

The celebrant will be the Very Rev. Richard Kavanaugh, V.F., pastor of St. Michael's parish and dean of the North Indianapolis deanery.

THREE ALTARS will be erected on the grounds for the procession of the faithful. Hymns will be sung and a blessing given at each of the altars. Solemn Benedictions will conclude the services at the third altar.

The same routine will be followed in the New Albany and Tell City Deanery observances.

Our Lady of Providence High School, Clarksville, will be the scene of the Corpus Christi Rally at 3 p.m. Sunday, June 16, 1963.

Archbishop offers Requiem for Pope

Archbishop Schulte offered a Solemn Pontifical Requiem Mass for His Holiness Pope John XXIII in St. Peter and Paul Cathedral on Thursday morning, June 6, the day of the Pontiff's burial.

Earlier in a pastoral letter, the Archbishop asked that a Requiem High Mass be celebrated in all churches on or before the day of the Pope's burial "as a public expression of the grief of our beloved Pontiff, Pope John XXIII."

Cablegram

Following is the text of a cablegram sent by Archbishop Schulte to Cardinal Masella on the occasion of the death of Pope John XXIII.

Cardinal Aloisi Masella, Caravaggio, Sacred College of Cardinals, Vatican City.

"The Archbishop, the Clergy, the Religious and the Laity of the Archdiocese of Indianapolis, join in offering our sympathy in the death of our much beloved Pope John XXIII. With our sympathy comes an assurance of a generous remembrance in our prayers and the Holy Sacrifice of the Mass for the repose of his soul.

Paul C. Schulte, Archbishop of the Archdiocese of Indianapolis

James Jansen, V.F., pastor of St. Mary's parish, New Albany, and dean of the New Albany Deanery, will be celebrant.

Chairman of the observance there is John D. Roberts.

THE TELL CITY Deanery Rally will be held at St. Pius parish, Troy, 6 p.m., Sunday, June 16. Services will consist of

Permission is granted for Sunday evening Mass

Archbishop Schulte has granted permission for the celebration of an evening Mass on Sundays in churches of the Archdiocese "whenever any pastor judges that it will be to the spiritual advantage of a large number of his parishioners."

Permission for the extension of the evening Mass privilege was contained in a pastoral letter issued this week. Heretofore evening Masses could be celebrated

Pope's last prayer was unity appeal

By MSGR. JAMES TUCEK

VATICAN CITY—A worldwide death watch came to an end at 7:59 p.m. (2:49 p.m. EDT) June 3, almost 20 hours after Pope John XXIII murmured his last words praying for the union of all Christians.

The Pontiff's last breath freed him of the agony which brought the world to his side by every modern means of communication for a four-day sorrowful vigil.

Within minutes after the Pope's death Vatican Radio announced:

"It is with profound sorrow that we announce the death of our beloved Pope John XXIII. His Holiness, whose kindness and humanity have won the admiration and affection of all mankind, died peacefully and serenely in his apartment in the Vatican apostolic palace at 7:59 p.m. this evening, the third of June, 1963.

"The Holy Father had received the last sacraments of the Church on Saturday morning (June 1) at his own request. He had been attended with loving care right to the end by his closest collaborators and by his doctors.

"The incurable disease which had become graver and graver during the last few months had gradually worn down his strong constitution, but it did not prevent the Vicar of Christ from fulfilling the arduous duties of his high office with indomitable pastoral zeal. . . .

"His Holiness lived 81 years, 6 months and 9 days."

THE INEVITABLE word "The Pope is dead" came gravely (Continued on page 9)

a Mass, procession and Benediction.

Celebrant of the Mass will be Father Eugene Weidman, pastor of St. Pius parish, Father Robert Hathorn, O.S.E., of St. Meinrad Archabbey, will direct the community participation in the Mass. The sermon will be given by Father William Lautner of Washington, Ind.

Permission for the Sunday evening Mass, the Chancery explained, was dictated by the fact that many churches, particularly newer parishes with young families, cannot accommodate crowds attending late morning Masses.

Following is the text of the Archbishop's letter:

"Whenever any pastor judges that it will be to the spiritual advantage of a large number of his parishioners, he is hereby given whatever permission is necessary on our part to have an evening Mass on Sunday. This Mass must begin no earlier than 4 p.m. and no later than 6 p.m. A Sunday evening Mass is not recommended unless needed for the good of the people."

The letter was dated June 4, 1963.

Pope's death poses questions about future of the council

By MSGR. JAMES I. TUCEK

The Pope is dead! Long live the Pope!

The Church has a heart, but the Church is realistic. One of the most loved popes in the Church's long memory is dead, but questions with an eye to the future must be asked.

Will Pope John XXIII's successor reconvoke the council? Who will his successor be?

To ask these questions is not to lessen the mourning for the loss of the beloved Pope John. They are questions of vital interest to the Pope's loyal subjects.

They are questions which had certainly occurred also to the dying Pope. As he lay on his deathbed he was reported to have expressed the wish that his successor would see the Second Vatican Council on to a successful conclusion. And even before that, the Pope had suggested that he was hurrying the processes of the council through its preparation and actual convocation with the hope that he might live to see its successful conclusion.

BULLETIN
The conclave to elect a successor to Pope John XXIII will open on Wednesday evening, June 19. Balloting is scheduled to begin the next morning.

VATICAN CITY—The body of Pope John XXIII was carried into St. Peter's basilica along the same route over which the Pontiff had been borne on his portable throne nine months earlier to open the ecumenical council.

Despite overcast skies, hundreds of thousands of Romans and visitors filled the vast square in front of the basilica to pay tribute to their beloved Pope John, who died on Pentecost Monday evening (June 3) at 7:49 p.m. after four days of suffering.

Long before the procession emerged (June 4) from the great bronze doors of the apostolic palace at the right of

Editor's Note—A four-page supplement containing stories and pictures on the life of Pope John XXIII is included with this issue of The Criterion. Also see articles on Page 2 and editorial comment on Page 4.

the basilica, the people heard the sorrowful chanting of the Julian Choir.

The words of the penitential Psalm, Miserere, carried into the square: "Have mercy on me, O God, according to thy great mercy."

The procession formed in the Royal Hall of the Vatican Palace. The Pope's body was brought down from the floor above on a bier carried by the "sedarii," the men who bore the papal throne during Pope John's lifetime.

As the procession moved slowly out of the bronze doors, the bells of St. Peter's began their funeral tolling. Their deep notes mingled with the chant: "Cast me not away from thy face; and take not the Holy Spirit from me. Restore unto me the joy of thy salvation and strengthen me with a perfect spirit."

THE PROCESSION was a spectacle of Renaissance beauty and pomp. It was led by a squad of Palatine Guards who set a slow and measured pace. Next came four Swiss Guards in uniforms said to have been designed by the artist Raphael.

These were followed by officers of the Papal Gendarmes, the Palatine Guard of Honor, the Swiss Guards and the Noble Guards.

After coming out of the bronze doors, the procession turned right and moved toward the obelisk in the center of St. Peter's square, where it turned right again and moved forward to enter the main doors of the basilica.

Following the group of papal guards came a cross bearer flanked by acolytes. Next came the Julian Choir, the choir of St. Peter's. Behind them came the students of the Roman Seminary.

Next, in black and gold vestments, came the celebrant of the ceremony, Bishop Peter C. Van Lierde, the Papal Sacristan, who later imparted absolution to the body after it was placed in St. Peter's.

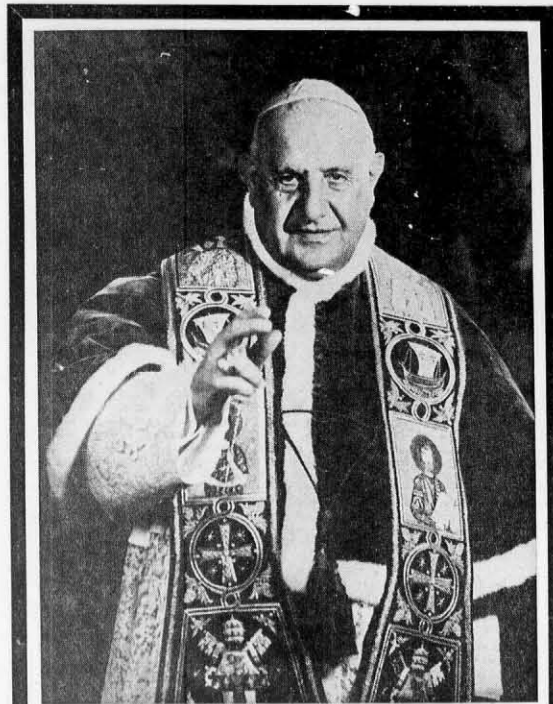
The Bishop was followed by the "bussolanti" of the papal palace, the men who wear the red cruciform costumes with knee britches and who are on duty in the state apartments of the pope. Behind them came the Knights of Cape and Sword in black velvet uniforms with white ruffs.

These were followed by officials of the Vatican court, including Msgr. Mario Nascelli Rocca di Corneliano, Master of the Apostolic Chambers. Behind him were additional members of the Noble Guard, clad in black instead of the usual crimson.

AT LAST the Pope's bier emerged. It was followed by Noble Guards and four sergeants of the Swiss Guard carrying broad swords, with their points turned toward the ground as a sign of mourning, and six mace bearers in black and violet velvet. The silver maces also were turned toward the ground to symbolize the fact that the papal throne is vacant.

As the body was borne through the vast square, thousands knelt almost as if to receive the blessing of the Pope who four and a half years ago had given it so gladly and freely at the time of his election and coronation.

Immediately behind the body was Cardinal Paolo Marella, Archbishop of the Vatican basilica, wearing the capa magna, an ermine-trimmed cloak. (Continued on page 9)



HIS HOLINESS POPE JOHN XXIII

'A CAUSE TO MOURN'

Religious, civic leaders extoll Pope John's work

"No one in our time has exerted a greater influence for good than Pope John XXIII," Archbishop Schulte said in a statement issued upon the death of the Supreme Pontiff.

Below is the text of the Archbishop's statement along with reactions from other civic and religious leaders in the Indianapolis area.

Archbishop Schulte—

We feel that we are voicing the sentiment of all Catholics throughout the whole world when we say that in the death of Pope John XXIII, we have lost one of the greatest spiritual leaders that has ever graced the long line of Pontiffs.

Although his pontificate was relatively short, he has had a tremendous impact upon the modern world. His guidance and pronouncements have been a source of assurance, and at times a great joy to his own way of mind, and in a spirit of resignation to God's Holy Will, thank God for having given him to us during the past five years.

The world at large has occasion

to mourn his passing for no one in our time has exerted a greater influence for good than Pope John XXIII. Even non-Catholics have been deeply impressed by his ever gracious and kindly reception for the health of this earthly man on our Synagogue on Memorial Day.

Through the Ecumenical Council, which he has convoked, he has started a movement of rapprochement of people of all faiths which cannot but continue throughout the years to come. Indeed, the whole world has cause to mourn the death of Pope John XXIII.

Bishop Richard C. Raines, head of the Indiana Area of the Methodist Church—

The passing of Pope John is an untimely and tragic loss to all Christians. Despite his brief reign as pontiff he will live in history as a vigorous proponent of church unity and world peace. Men of all faiths have come to respect his integrity, spirit of conciliation and concern for the well-being of all men.

We can only hope that his successor will follow the path Pope John has pioneered and carry on the noble works he has so courageously begun.

Father Joseph M. Shaheen, pastor of St. George Syrian Orthodox Church—

The cause of Christian Unity has lost its greatest servant with the passing of Pope John XXIII. In his few short years as pontiff he has done more to strengthen the bonds of Eastern and Western Christendom than any single man. He has enlightened the world of Christians to the proposition of unity. No expression can fully reflect the hopes the Eastern Orthodox Church had placed on the works of Pope John or how sad we feel at the knowledge that he was not able to complete this great task.

The Rt. Rev. John P. Craime, Bishop of the Indianapolis Episcopal Diocese—

All Episcopalians are grateful to God for the humble and great-hearted Pope John XXIII, who served as an example and inspiration to all men of good will. He gave new hope for the common Christian cause and his concern for the rights of all men brought Christian leadership to a new high.

Rabbi Nander Fruchtner, Congregation of Bnai Torah—

The death of Pope John XXIII is an irreplaceable loss to the whole world. His deep love for mankind, his profound sense of justice, and his untiring efforts for world peace were unparalleled and ranked him among the great leaders of the world of all times. His friendship to the Jewish people will be always re-

membered. I saw him in 1959 and his face reflected pure kindness and love, which left an indelible impression on me. It caused me to utter a special prayer for the health of this earthly man on our Synagogue on Memorial Day.

Governor Matthew E. Welsh—

Lossers of all faiths join with Roman Catholics throughout the world in mourning the death of Pope John. His service to peace, to humanity, and to his Faith have earned him the respect and admiration of men of good will everywhere. The world has lost a great religious leader.

Mayor Albert Losche—

The entire world mourns the loss of Pope John XXIII whose love and benevolence was for all peoples. We citizens of Indianapolis share in the sorrow and grief of all his followers in this tragic loss.

'In petto' cardinals not named

VATICAN CITY — Three ecclesiastics whom Pope John XXIII picked to become cardinals three years ago lost their prospect of joining the College of Cardinals with his death.

It was at the consistory of March 28, 1960, when he published the names of seven other new cardinals, that Pope John revealed he had also chosen three "in petto." The term is an Italian one meaning "in the breast"—or secretly.

If a Roman Pontiff announces the creation of a cardinal, but reserves the name to himself for special reasons, the person thus promoted does not enjoy the rights and privileges of cardinals. But at the time the Pope does publish his name, he takes a superiority over other cardinals created after the time of the reservation in petto.

In this case, however, the Pope died without publishing the names of the three in petto cardinals. Thus in effect their appointments to the College of Cardinals died with him.

The last cardinal who was chosen in petto was Cardinal Federico Tedeschi, then Archbishop of Palermo, who died in 1959. Pope Pius XI chose him a cardinal in petto on March 13, 1953, choosing to keep him in his position as Papal Nuncio to Spain. Pius XI made his name public in the consistory of December 16, 1953, and he was automatically recalled to the Vatican.

Pope's village in mourning

SOTTO IL MONTE, Italy—This village in the foothills of the Alps was one of tears on the death of its famous son who was born Angelo Giuseppe Roncalli on November 25, 1881.

When news of Pope John's death reached the village most of the people of the community hurried to the church, where the priest began prayers for the dead. Assisting at the service were some Swiss priests who had come to Sotto il Monte on a pilgrimage.

Black streamers and black-bordered papal flags hung from the window ledges of the houses.

Meanwhile, Bishop Giuseppe Piazzi of Bergamo declared:

"The world has lost a pope—and what a pope!—and mourns him disconsolately. We have lost a loving father."

to bring the council to its present state.

It was highly probable also that Pope John's successor will be a man who had already been intimately engaged in the council and would have a fine appreciation of its importance. A new pope would almost certainly be elected from among the members of the College of Cardinals, all of whom had been actively engaged in the council.

IT SEEMED to be less a question "Will the council be reconvened?" as "When will the council be reconvened?"

Before Pope John's final crisis, the council was scheduled to reconvene on September 8. It was possible that that date could still be met without the council's scheduled program in breaking stride. Much depended on when the conclave to elect a new pope would be called, how long it would take to elect a new pope, and what date the new pope would choose for his coronation.

The man who could answer (Continued on page 9)

THE POPE OF UNITY



SUMMER IN EUROPE—Five students from St. Benedict College, Ferdinand, will spend two months this summer working and traveling in Europe. The group includes two wives of the Archdiocese—Sharon Lautner, above center, of Tell City, and Sandra Fitter, second from right, of St. Meinrad. Others in the groups are, from left: Carol Hartweck, Evansville; Gloria Wollemmann, Ferdinand; and Evelyn Dilger, Mariah Hill.

Universally hailed as the Pope of Unity, John XXIII added a special distinction to his pontificate by the number and variety of non-Catholic churchmen whom he personally welcomed within the ancient walls of the Vatican Palace.

The guests included not only the official delegate-observers to the Vatican Council—39 in all—but those who were received by him in special private audiences.

The Pope's visitors were not restricted to Protestants and Eastern Orthodox; there were many non-Christians—Jews, Moslems, and even Japanese Buddhists and Shintoists. His Protestant guests included Anglicans, Lutherans, Methodists, Baptists, Reform, Presbyterians, Congregationalists, Quakers, Old Catholics, Disciples and Unitarians. Among countries the visitors represented were the United States, Canada, Italy, France, Germany, Switzerland, Holland, England, Scotland, Russia, Egypt, Armenia, South Africa, Ethiopia and Ceylon.

POPE JOHN had only just been elected when President Kennedy said here that the "wisdom, the depth of spiritual heritage of His Holiness Pope John XXIII have left the world a legacy of hope for the future."

And the preparations for the Second Vatican Council had been under way since the Pope on March 18, 1959—the Pope was visited by Archbishop Iakovos, the newly-elected head of the Greek Catholic Archdiocese of North and South America. Three months later he received Canon Donald Rex, Anglican vicar of Portland, Oregon.

Archbishop Iakovos' visit marked the first time in some 250 years that an Orthodox archbishop or bishop had called on a Roman pontiff. Canon Rex is chairman of the Anglican Conference of Unity founded in 1928.

"The text of the President's statement follows: "The highest work of any man is to profess and carry on the deepest spiritual heritage of the race. To Pope John was given the most unique gift of enriching and enlarging that tradition."

"Armed with the humility and calm which surrounded his earliest days, he brought compassion and an understanding drawn from wide experience to the most divisive problems of a tumultuous age."

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"The enabling precepts of his encyclicals and his actions drew on the accumulated wisdom of an ancient faith for guidance in the most complex and troublesome problems of the modern age."

"To him the divine spark that unites men would ultimately prove more enduring than the forces which divide. His wisdom, compassion and kindly strength has bequeathed humanity a new legacy of purpose and courage for the future."

EXCERPTS from comments of other national Catholic leaders follow:

Cardinal Francis Spellman, Archbishop of New York, said Pope John "gained the confidence and love of all the world" and that even everywhere "looked to him hopefully for the wise guidance our troubled times need so desperately."

Cardinal Joseph Ritter, Archbishop of St. Louis, said: "All the prestige and power at his command, by reason of his position, were at the service of the human being, whatever his rank, his nationality or his ideological persuasion. . . ."

"In time history will show that his reign, despite its shortness, was one of the most vigorous and significant in modern times."

Cardinal James Francis McIntyre, Archbishop of Los Angeles, said: "The coming and the passing of the worldwide beloved Pontiff John XXIII has manifested God's goodness and mercy upon our times. . . ."

Richard J. Cushing, Archbishop of Boston, described Pope John as "the best human reproduction of Christ that I have ever met."

"Though a man of advanced years when he was elected to the papacy, he was young at heart in every way, seeing the world in freshness and simplicity, in open-hearted candor and wondrous wisdom. He was an example for our times and although he has passed from among us, that example will linger on," Cardinal Cushing said.

ARCHBISHOP Egidio Vagnozzi, Apostolic Delegate in the United States, said: "The work of Pope John XXIII has been an example of the updating of the Catholic Church, for a more charitable understanding between men of various religions and creeds, and for a more confident and determined effort among nations to avoid war and to secure peace, will continue to hear fruit and to be a promise to the world for better days to come."

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Washington. He came a representative of the Holy See, Archbishop of York, newly-chosen successor of Dr. Fisher as head of the Canterbury See. In April, 1963, the Pope gave a private audience to Dr. Mervyn Stockwood, Anglican Bishop of Southwark, England, who told reporters the meeting was further evidence of growing goodwill among Christians of different belief. In June of the same year, the Pope received Anglican Bishop Josef de Blank of Capetown, South Africa, an outspoken critic of that country's racial segregation policies.

This was three months after Pope John had been visited by the top leader of the strongly Calvinistic Church of Scotland, another event of unusual historic significance.

The visitor was Dr. Archibald Campbell Craig, 73-year-old moderator of the General Assembly of the Scottish Church, who later disclosed that Christian unity was a major topic of conversation.

One of Pope John's recent visitors was the Rev. Leslie Davison, president of the Methodist General Conference of Great Britain, who commented later: "It is a blessing to be in the Pope's company. He is a gracious man of obvious saintliness of character."

AMERICAN churchmen received an audience by the Pope included two Episcopalians, a Methodist, a Southern Baptist, and the head of America's largest Negro church body.

Presiding Bishop Arthur Lienhard of the Protestant Episcopal Church in the U.S., was the first head of any American Protestant body to meet a Pope when he called upon John XXIII in November, 1961. He described the Pope as a "very affable" and informal.

In June, 1962, the Pope was visited by Canon Albert J. De Bois of New York, executive director of the American Church Union, an Anglo-Catholic wing within the Episcopal Church.

One of Pope John's most appreciative visitors was Methodist Bishop Fred Pierce Corson of Philadelphia, who is also head of the World Methodist Council. A delegate-observer at the Vatican Council, he was received by the Pope in an almost hour-long audience last October.

"He's very expressive," Dr. Corson later said of the pontiff. "Just the kind of person you have to be with. Whenever he wanted to say something to me, he would pat me on the arm. And, really, I had all I could do to keep from putting him back."

"The attitude and views of the Pope," Dr. Corson added, "reflect a healthy and helpful outlook for the Council and Catholic-Protestant relations. The Pope is a practical person and realizes the many obstacles that are in his way. He realizes as well as anyone that religion is the matter of the heart and of the emotion as well as of the mind."

ANOTHER notable meeting was the audience given by the Pope to Rev. James H. Hays, former president of the Southern Baptist Convention. He said the Pope had said to his brothers in Christ "and that he

Testament story of Joseph of Egypt, had a double meaning. This Pope, he noted, Angelo Giuseppe, counts St. Joseph as his patron.

IT WAS NO surprise when Israel's Ambassador in Rome, Elihu Sassoon, attended funeral rites for Pope Pius XII and the coronation ceremonies of Pope John XXIII. Bishop Zakariah Ben Zvi of Israel was among the heads of state to whom papal letters of accession were dispatched by the new pontiff. It is said to be the first time in modern history that the Vicar of Christ wrote to a successor of King David. Written in Latin, the letter was answered in Biblical Hebrew.

During his pontificate Pope John dispensed "a Jewish belief attitude toward Israel and all that is being done there," reported Melkite-Rite Bishop George A. Sarrasin, Bishop of a rite of the 20,000 Eastern-Rite Catholics there.

When Pope John in 1959, ordered the words "unbelieving" and "perfidious" in reference to Jews and Moslems deleted from the liturgy of Good Friday, he received letters of praise from such Jewish organizations as The American Jewish Committee, the Jewish War Veterans of the U.S., and the Anti-Defamation League of B'nai B'rith. It was hailed as another significant step toward improving interreligious understanding."

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responded by telling the pontiff that it was a great privilege for him to greet Pope John as a "fellow Christian."

The following December, Dr. J. H. Jackson, president of the 6,000-member National Baptist Convention, U.S.A., Inc., met the Pope in what he called a "very friendly, very cordial, very Christian" audience. Added the Negro churchman: "I found the Pope to be a great spiritual soul in whom the thought of discrimination does not exist. I think that is very encouraging in one who is the spiritual leader of so many millions."

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A capsule record of Pope's illness

VATICAN CITY—Following is a capsule record of the illness of His Holiness Pope John XXIII:

May 17—Pope cancelled all private audiences and those regularly scheduled with Vatican officials for May 17 and 18. No official Vatican announcement was made, but Pope had suffered recurrence of illness which began last November.

Internal bleeding had begun, but this was not revealed at the time.

May 20—Pope received Cardinal Stefan Wyszyński, Primate of Poland, in audience.

May 21—Vatican communique announced Pope would begin ninety-day recumbent illness.

May 22—Regular Wednesday general audience cancelled at doctors' orders, but Pope appeared at his window to speak briefly to the crowd in St. Peter's Square and bless them.

May 24—Pontiff showed marked improvement, according to Vatican Press Office communique, as he began retreat. Appeared briefly at window to bless people gathered for Ascension Day feast.

May 25—Pope rallied after severe internal bleeding on night of May 24-25.

May 26—Pontiff showed improvement, according to statement in L'Osservatore Romano, but did not appear at window for usual Sunday noon blessing. Saw Cardinal Amleto Cicognani, Papal Secretary of State, twice to discuss Church business.

May 27—Doctors reported Pope showed improvement early in day. Later they said his condition could be described only as "stagnant."

May 28—Doctors announced Pope's improvement, but revealed existence of a stomach growth—"gastric heteroplasia"—from which he had been suffering for about a year.

May 30—Pope showed "noticeable recovery," according to L'Osservatore Romano. Got out of bed for a short time following restful night. Saw Cardinal Cicognani for half an hour and Cardinal Gustavo Testa.

May 31—Further improvement of Pontiff's health announced early in day. Received Vatican sufferer relapse. Received Vatican and Extraordinary Communion. Later fell into a coma.

June 1—Pope John emerged from coma several times. Temperature rose. Put in oxygen tent and given morphine to ease intense pain.

June 2—Pontiff had brief periods of wakefulness, during which he prayed and gave blessings to those at bedside. Pulse beat rose to 135 a minute. Respiration stopped briefly, then resumed early in evening.

June 3—Pope suffered severe pain at 3 a.m., but remained conscious until dawn. Then lapsed frequently into unconsciousness. Pulse and respiration became more rapid. Died at 7:49 p.m.

President says Pope left 'legacy'

WASHINGTON—President Kennedy said here that the "wisdom, the depth of spiritual heritage of His Holiness Pope John XXIII have left the world a legacy of hope for the future."

The President, in a statement on Pope John's death, said he brought "compassion and understanding. . . to the most divisive problems of a tumultuous age."

"He was the chosen leader of world Catholicism; but his concern for the human spirit transcended all boundaries of belief or geography," Mr. Kennedy said.

"The highest work of any man is to profess and carry on the deepest spiritual heritage of the race. To Pope John was given the most unique gift of enriching and enlarging that tradition."

"Armed with the humility and calm which surrounded his earliest days, he brought compassion and an understanding drawn from wide experience to the most divisive problems of a tumultuous age."

"He was the chosen leader of world Catholicism; but his concern for the human spirit transcended all boundaries of belief or geography."

"The enabling precepts of his encyclicals and his actions drew on the accumulated wisdom of an ancient faith for guidance in the most complex and troublesome problems of the modern age."

Ordination class of 1938 schedules joint Twenty-fifth Jubilee Mass



MSGR. GALVIN



FATHER BARTHEL



FATHER GERDON



FATHER GLEASON



FATHER GOOTE



FATHER MINTON



FATHER MOLL



FATHER SEXTON

Eight priests of the Archdiocese will hold a combined observance of their 25th Jubilees of Ordination in Indianapolis on June 10.

St. Philip Neri Church will be the scene of the Solemn High Mass of Thanksgiving at 11 a.m. on that day. Archbishop Schulte will preside in the sanctuary.

THE JUBILARIANS are: Msgr. James P. Galvin, Archdiocesan Superintendent of Schools; Father Aloysius Barthel, pastor of St. Lawrence parish, Lawrenceburg; Father Bernard Gerdon, administrator of Holy Trinity parish, New

Albany; Father Patrick Gleason, pastor of St. Bartholomew parish, Columbus; Father Paul B. Gootee, pastor of St. Paul's parish, Sellersburg; Father Robert Minton, pastor of Holy Family parish, Richmond; Father Raymond Moll, pastor of St. Augustine's parish, Leopold; and Father Charles Sexton, pastor of St. Martin's parish, Martinsville.

Ordained at St. Meinrad Seminary in 1938 by Cardinal Joseph Ritter, then Bishop of Indianapolis, the group chose to hold their joint observance at St. Philip Neri Church, Indianapolis, because many of them have been

associated with the parish during the past 25 years.

MEMBERS of the class will serve as officers of the Jubilee Mass. The sermon will be given by Msgr. Albert H. Busald, pastor of St. Philip Neri.

Following is a brief biographical sketch of the jubilarians with details of other public celebrations planned on the parish level.

Msgr. Galvin—A native of Indianapolis, Msgr. James P. Galvin read his First Mass at St. Philip Neri Church. He served as assistant pastor of St. Mary's parish, Richmond,

(1938-42), and St. Ambrose, Seymour, (1942-48). For four years (1942-48), he was a chaplain in the military.

In 1946 he began graduate studies at the Catholic University of America where he received a doctoral degree in education. Four years later Msgr. Galvin was named superintendent of Cathedral High School, Indianapolis. He became Archdiocesan Superintendent of Schools in 1954.

Other positions held include: Archdiocesan Executive Secretary of the Legion of Decency, Archdiocesan Secretary for Ecclesiastical Students, Archdiocesan

Secretary of the Confraternity of Christian Doctrine, Censor of Books. He was named a Papal Chamberlain with the title of Very Reverend Monsignor in 1958.

Msgr. Galvin offered a Solemn Mass of Thanksgiving on Sunday, June 2, in Immaculate Heart of Mary Church, Indianapolis, where he has resided since 1954. A public reception was held in the parish auditorium that afternoon.

Father Barthel—Father Aloysius A. Barthel read his First Mass in his native St. Boniface parish, Evansville. For two years following ordination he

served on loan to the Diocese of Denver.

He returned for assignment as assistant pastor of St. Lawrence parish, Lawrenceburg, in 1941. Other parishes served include: St. Mary's, New Albany, (1942), and St. Catherine's, Indianapolis, (1948). In 1950, Father Barthel was named pastor of St. Ann's, Hamburg. Last year he became

pastor of St. Lawrence, Lawrenceburg.

Father Gerdon—A native of Corydon, Ind., Father Bernard Gerdon offered his First Mass in St. Joseph's parish, there. Among the parishes he served as assistant pastor are: St. Philip Neri, Indianapolis, (1938); St. Rita's, Indianapolis,

(1938); St. Mary's, North Vernon, (1947); Little Flower, Indianapolis, (1953) and (1957).

Father Gerdon was named a chaplain in the military in 1944 and, at present, holds the rank of lieutenant colonel in the Army Reserve. He returned as a military chaplain in 1950. Father Gerdon is past National Chaplain (Continue on last page)

G. H. Herrmann

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THE CHURCH AND THE WORLD

Hits tax relief—Aid Cuban children—KC expansion

The Vatican
 ♦ The Sacred Congregation of Rites held a preliminary meeting (May 28) to discuss the decree of virtue practiced by Pope Pius IX. A decision on the heroic nature of a person's virtue is one

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Rome on February 7, 1878, after one of the longest papal reigns.

♦ **The Vatican City Post Office** is issuing special stamps to commemorate the arrival of SS. Cyril and Methodius, Apostles of the Slavs, in Moravia in 863. A series of three stamps—20, 70 and 150 lire—will be released June 25.

♦ **No immediate release** is proposed for Cardinal Jozsef Mindszenty, the Austrian Cardinal who visited him in mid-April has repeated here. Cardinal Franziskus Koenig, Archbishop of Vienna, before leaving Rome (May 31) for Vienna, repeated to newsmen what he told them when he arrived there (May 16): "I do not feel the very fact that there have been contacts between the Holy See and the Hungarian government represents a positive evolution."

At home

♦ **WASHINGTON**—Secretary of Health, Education and Welfare Anthony J. Celebrezze said he does not favor granting income tax deductions to parents whose children attend private schools. He said he opposed a plan for tax relief to parents of private and parochial school students offered by Sen. Abraham A. Ribicoff, his predecessor in the Kennedy Cabinet. "The Administration feels it has fulfilled its obligations when it provides support of mass public education available to all," he declared.

♦ **A spokesman for the AFL-CIO** urged Congress to extend loan forgiveness to teachers in private and parochial schools and to expand the program of lunch starts its activities and begins to proselytize. . . . The scandals of division are clearest in places where the Church of Christ is confronted by the non-Church world."

♦ **LONDON**—The British government will contribute close to \$19 million during the fiscal year 1964 to the approximately \$25 million Catholic school construction program. The year's government grants to Catholic school building continue to amount to about 10 percent of the nation's overall school construction program.

♦ **WARSAW**—At least a dozen Catholic priests in Western Poland have been ordered to stand trial for refusing to submit to new government regulations affecting religious instruction, according to reports here. The priests are accused specifically of refusing to submit to local Communist Party officials lists of pupils attending the religious classes held in churches, church halls and even in private homes. Unable to pay the large fines imposed, the priests have had all their private belongings, including books, confiscated by the authorities.

♦ **COLOMBO**, Ceylon—Ceylon's Protestant leaders and its Catholic Bishops have agreed to undertake a joint translation of the Bible into Sinhalese, the country's official language. The purpose is to publish the Scriptures in one version acceptable to all Sinhalese-speaking Christians of the island. Ceylon is predominantly Buddhist, with Christians forming about nine per cent of the population. About five out of six of the Christians are Catholics.

♦ **BOGOTA**, Colombia—in an unprecedented "dialogue" for predominantly Catholic Colombia, 15 Protestant and 11 Catholic clergy and laymen gathered here for "informal and friendly exchange of ideas" on

interconfessional relations in this country. Details of the meeting were not announced, but it was reported that subjects discussed included evangelism on nominal Christians and non-Christians, the problem of proselytism, and anti-Protestant and anti-Catholic literature.

♦ **LAKE VILLAGE, Ark.**—The Supreme Council of the Knights of Columbus has been urged to expand the organization into all countries of Latin America to counteract the "fraternization" of communism there. The action was recommended in a resolution adopted at the convention of the Arkansas K of C here.

Abroad

♦ **GENEVA**—A Yale professor who served as an official Latin Council of Churches' staff in Geneva at the invitation of the ecumenical council said that the liturgical principles which won council approval could "revolutionize Roman Catholic worship within a generation." Dr. George A. Lindbeck, writing in the current issue of the World Council of Churches' quarterly, said that the declaration on the liturgy approved by the council Fathers last December is "an excellent piece of work, fundamentally evangelical in character."

♦ **ST. GALL, Switzerland**—Dr. Lukas Vischer, a member of the World Council of Churches' staff in Geneva, told a group of Catholic students here that "bitter experiences in the mission field" are putting a shadow on inter-church relations. Dr. Vischer was the council's observer at the Vatican council's first session. "Again and again in the very places where mission work is flourishing," he said, "another church starts its activities and begins to proselytize. . . . The scandals of division are clearest in places where the Church of Christ is confronted by the non-Church world."

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint...

The Pope

Pope John XXIII was an appealing and well-nigh overwhelming proof of the papal claims.

In a few short years he demonstrated how a pope could be a basis of unity in the Christian Church...

Protestants have joined Roman Catholics and the Orthodox today in emphasizing that Christ wants His Church to be one.

As they created a mechanism for promoting unity in the World Council of Churches they were tempted at times to draw back...

Much of what the Protestants feared in the papacy had nothing to do with the essence of the papal claims.

We have entered a new phase in the history of the papacy. The loss of the Papal States, which appeared as a calamity in 1870...

In 1870, when the temporal power of the papacy came to an end, the New York Herald Tribune sealed the tomb with this editorial comment...

As so often happened in the course of the history of the Church, which is but the prolongation of the life of Christ, the Church rose again to life.

Little by little, the trappings and impediments of temporal power have been purged from the papacy.

But during the short reign of John XXIII it came closest, in our estimation, to what Christ wanted the papacy to be.

The whole world seems to be saying: this is what a pope ought to be.

We can only pray that the Cardinals of the Church, who will soon meet in conclave to elect his successor, have listened to the common voice of the world...

New image

It used to be that Catholics had to depend upon their own newspapers and periodicals to receive detailed information on any significant religious event.

During his brief four and one-half years in the papacy, the beloved Pope graced the cover of Time magazine three times.

The amount and depth of coverage surrounding the last days and death of the Pope, representing no small expenditure of time and money by the nation's secular press, radio and television networks...

Strict School

When the Fifth U.S. Circuit Court of Appeals, Atlanta, directed Birmingham school officials to readmit some 1,081 Negro pupils suspended for participation in demonstrations, the court also recognized the right of the schools to discipline these pupils for acts of actual violence or actual breaches of the peace...

Commenting the other day on this ruling, David Lawrence complained: "So now the federal judiciary, in effect, takes charge of a city's educational system and decides how children shall be disciplined. Yet there isn't a word in the Constitution which gives the federal government any such power over the educational system in any state."

"Yet there isn't a word in the Constitution..." This little phrase summarizes simply the battle cry of what might be called the SSCU, the Strict School of Constitutional Interpretation. The Strict School has reacted similarly when the Supreme Court ruled on segregation or President Kennedy confronted the steel industry.

The Strict School specializes, vaguely but proudly, in What The Founding Fathers Meant, carrying on their program of instruction and interpretation with a self-righteousness that makes you hesitate to ask something as elementary as how they crashed that secret Constitutional Convention.

For instance, we think Thomas Jefferson readily admitted written constitutions because they "fix for the people the principles of their political creed."

Finally, we are all familiar with the alarmist attitude of the Strict School in the area of Presidential intervention and initiative, as in the case of last year's steel pricing.

(Continued on page 9)

QUESTION BOX

Raises question about evolution

By MSGR. J. D. CONWAY

Q. Your article on evolution was informative and sensible. However, there is one point about evolution and Catholic teaching that seems to be in conflict. Granted some form of evolution, doesn't this presuppose countless beings evolving over many thousands of years?

A. In my opinion, you have proposed the only problem of potential conflict between science and religion for which no well-thought-out and widely accepted solution has been offered.

Largely because of the story of man's creation in the first chapters of the book of Genesis, Christians, Jews and Mohammedans have traditionally held that the origin of the human race was monogenic, i.e. that all men and women on earth are descended from a single pair of human ancestors...

Monogenism was first questioned publicly in 1655 in an anonymous book which proposed that there were men created before Adam—Preadamites. God created them on the sixth day of Genesis, and they were ancestors to the Gentiles.

In 1844, John T. Calhoun, Tyler's Secretary of State, tried to justify slavery by claiming that the Negro is not of the same human species as the white man. His claim has been echoed in recent years by segregationists.

During the past century the sciences of biology, anthropology, paleontology, genetics and embryology have made marvelous advances in acquiring knowledge of man's possible origins and his history.

Today most reputable scientists are in agreement that all races of men belong to the same human species, but on the other hand most of them work from an unceremonious hypothesis that the mutations which produced the human species were fairly numerous and appeared in clusters at some unidentified time and place—and maybe in different places at different times.

Father Teilhard de Chardin, the famous Jesuit anthropologist once said, as I translate it: "Science left to itself would never dream (that's the least you can say) of attributing a foundation as narrow as two individuals to an edifice so vast as the human race."

The last official word of the Church on polygenism is in the Encyclical Humani Generis of Pope Pius XII (1950). After noting that Catholics are free to weigh and discuss the theory of evolution, the Holy Father says:

"When, however, there is a question of another conjectural opinion, namely polygenism, children of the Church by no means enjoy such liberty. For the faithful cannot embrace that opinion which maintains either that after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all, or that Adam represents a certain number of first parents. Now it is in no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Church propose with regard to original sin..."

Without accepting polygenism, some Catholic theologians have proposed as hypothetical speculations, that original sin could have been a collective or corporate fall of a group of men, and that we are all descended from sinners, heirs to a fallen nature, redeemed by Jesus Christ who shared our common nature in all but sin.

This is far from the traditional teaching of the Church.

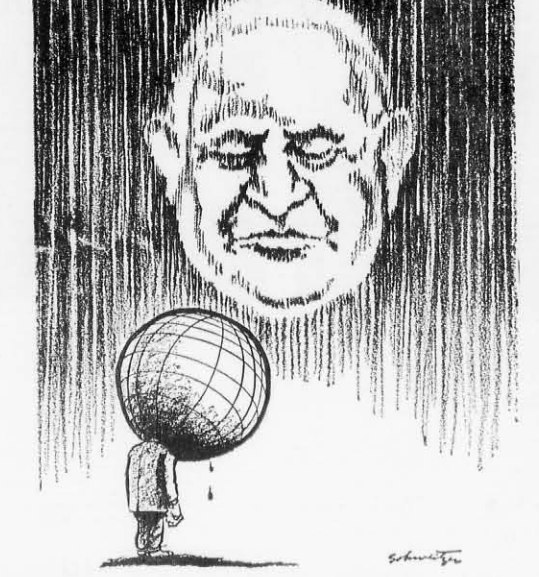
Q. You recently answered a question about being excused from Mass while on vacation, and your answer has caused confusion and argument. Your questioner did not indicate how far from Church she and her camping family might be. Surely a trip of 40 miles would not be a major inconvenience.

A. My questioner's letter was long and I took only excerpts from it. She gave me the impression that they would be very far from a church. The letter came from the West, and I had visions of vast plains and high mountains. Few vacationers would hesitate to drive 40 miles on a freeway to see a show. We might expect similar "sacrifice" to get to Mass. The main point I wished to make was that people can be excused from Sunday Mass occasionally in order to take a well-earned week-end vacation.

Q. What is the position of a Catholic lawyer who is called upon to represent someone charged with abortion, murder and the like?

A. Anyone accused of crime is entitled to a fair trial, and this includes capital counsel. So a Catholic lawyer may properly represent anyone. Even though the lawyer knows his client to be guilty he may still enter in his name a plea of "not guilty" and use every legitimate means to obtain leniency or acquittal for him. There might be occasional exceptions to this general rule; a lawyer might not be justified in getting a known criminal free on a technicality when he is evidently a menace to society. And of course truth must always be the norm of all evidence and argument.

OPINIONS



OPINIONS

Question Box reply draws a protest

To the Editor:

I see in your Question Box (issue of 5/31/63) that it is once again open season for enjoining at Catholic missions and missionaries. One of our Catholics is quite upset because he receives numerous (?) appeals from missionaries; and your Monsignor J. D. Conway hastens to offer real sympathy to the poor man. This is just too, too ridiculous to be Catholic!

Please, Monsignor Conway, don't blame the poor missionary who sends out an appeal. His faults—if faults they be—are simply that he is trusting, he is a Christian, and he is poor. He really believes that Holy Scripture means what it says where we read that "it is more blessed to give than to receive"; he is confident that there are still numerous Catholics who are also sufficiently Christlike to be somewhat unattached to their material wealth; and he is sincerely convinced that some number of Catholics still remember and sincerely believe that Our Lord means to stand by His promise: "I was hungry, and you gave Me to eat... so long as you did it to one of these, my least brethren, you did it to Me."

Dear Monsignor, don't boast that all appeals from missionaries find their way to your waste basket, because this surely is a public confession of remarkable ignorance to one who should know better. Let me assure you that those clergy who agree with you are small in number indeed. During more than 18 years in the Mission Office of the Archdiocese of Indianapolis, I can recall no more than three men who seemed to think as you do that they had to "protect" their people against appeals to missionaries and their appeals.

What shall we say from the point of view of authority? The Holy Father encourages missionaries to appeal for help; and many who do appeal are bishops. During more than 18 years in the Mission Office of the Archdiocese of Indianapolis, I can recall no more than three men who seemed to think as you do that they had to "protect" their people against appeals to missionaries and their appeals.

This is far from the traditional teaching of the Church.

Q. You recently answered a question about being excused from Mass while on vacation, and your answer has caused confusion and argument. Your questioner did not indicate how far from Church she and her camping family might be. Surely a trip of 40 miles would not be a major inconvenience.

A. My questioner's letter was long and I took only excerpts from it. She gave me the impression that they would be very far from a church. The letter came from the West, and I had visions of vast plains and high mountains. Few vacationers would hesitate to drive 40 miles on a freeway to see a show. We might expect similar "sacrifice" to get to Mass. The main point I wished to make was that people can be excused from Sunday Mass occasionally in order to take a well-earned week-end vacation.

Q. What is the position of a Catholic lawyer who is called upon to represent someone charged with abortion, murder and the like?

A. Anyone accused of crime is entitled to a fair trial, and this includes capital counsel. So a Catholic lawyer may properly represent anyone. Even though the lawyer knows his client to be guilty he may still enter in his name a plea of "not guilty" and use every legitimate means to obtain leniency or acquittal for him. There might be occasional exceptions to this general rule; a lawyer might not be justified in getting a known criminal free on a technicality when he is evidently a menace to society. And of course truth must always be the norm of all evidence and argument.

CONTROVERSY

Lessons to learn from Birmingham

(From the St. Louis Review)

Birmingham's booming bombs and slashing knives have cut in letter of flame a warning to all America. The long pent-up desires of the Negro for integration and equality crash ever more resoundingly on the rock of white traditions and customs.

Echoes of the Birmingham explosions are already heard in Nashville. The dynamite behind them can well spread to other cities.

Birmingham might well mark the last real chance our nation has to work out peacefully the problems of race relations. In Birmingham we can see the whole spectrum of white feeling toward the Negro, from responsible acceptance to bomb-throwing.

Even more significantly, in Birmingham we can see the whole spectrum of Negro feelings toward the whites, from non-violent resistance to the Black Muslims.

Unless an impatient Negro people can win their rights by non-violence there is a daily increasing danger that they will turn to the irresponsible racism encouraged by those who would substitute hate for patience.

In Birmingham, responsible Negro leadership under Dr. Martin Luther King is fighting to keep knives and guns out of their people's fight for their rights.

Representative Adam Clayton Powell, controversial, but not an extremist, solemnly warns the white world that gradualism is not enough, that unless the Negro man receives fair and equal treatment he will turn to more violent means of achieving his goals.

Today Dr. King and Christian principles voice the Negroes going to win their civil rights—but the Negro community could become the curses and hatred of a Malcolm X.

Fortunately for all, the Negro does not fight alone. His swift progress in the past few years has been aided by men of good will of all races.

The application of Christian principles to the race problem is a far better solution than the violence of Birmingham.

(From the Peoria Register)

The question now seems to be not so much "Are the Negroes going to win their civil rights?" but "Can the Negroes' rights be granted fast enough to avoid the explosion that is building up in both the North and the South."

This is apparently not the old story of an isolated explosion like Little Rock and then a return to a certain amount of calm. Birmingham is no isolated incident today. True, in many unpolluted places around the country desegregation measures are being undertaken. But in even more parts of the country the tension that is building up has even the moderate Negro leaders frightened.

Psychologically, of course, the change in the pace of the drive for desegregation was to be expected. Much of our hopes for Russia are placed on the fact that when persons are given a taste of freedom it only intensifies their craving for more. The same pattern is found to hold true in the young Negro's drive for desegregation.

After a session with Robert Kennedy, one Negro said, "He just doesn't understand." And we really understand it is true that very few Whites can really understand the other side of segregation. It should be enough that we are aware of the fact that the Mystical Body of Christ and that every man is made to the image and likeness of God.

But if that does not get through to us, then there are the graphic words of Martin Luther King: "I guess it is easy for those who have never felt the stinging darts of segregation to say 'wait.' But when you find out how necessary it is to sleep at night in the uncomfortable corners because no motel will accept you; when you are humiliated day in and day out by nagging signs reading 'White' men and 'Colored'; when your first name becomes 'nigger' and your middle name becomes 'boy' (though ever old you are) and your last name becomes 'John,' and when your wife and mother are forever given the respected title 'Mrs.'; when you are forever fighting a degrading sense of 'nobodiness'—then you will understand why we find it difficult to wait."—(B.G.P.)

(Question Box Continued)

Q. What is yours and the Church's viewpoint on visiting the graves of our dear departed ones, that is—do we ever offer Masses and all the other prayers for them? I realize that the soul is not in the grave, but I still feel that we should visit and pray at the graves of our dear ones sometimes. Or should we?

A. We should, in a moderate, sensible way. And the Church must agree, because the custom is quite general in Catholic countries.

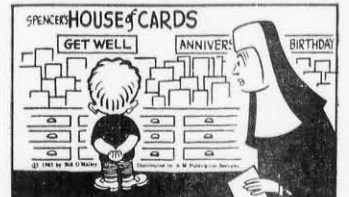
Q. A friend who is a housewife with six children, and naturally has a busy schedule during the week, was told by a priest that she would be committing a sin if she should sew for her family on Sunday.

A. If she regularly spends a good part of each Sunday sewing I would agree with her priest that she is guilty of sin. At least she violates the charity she owes to herself. She should seek a bit of rest or recreation, if possible. However, I would take a more lenient view of a few repairs here or a few buttons there, or even a new dress for herself on occasion—provided that sewing is something she really likes to do. It may be her relaxation from the hard work of the week.

Q. I know you must be a very busy person; so go to Confession and Confession while he or she is still making restitution for a sin she or he committed a year ago or longer?

A. Yes.

By Bill O'Malley



THE YARDSTICK

'The Quiet Revolution' termed disappointing

By MSGR. GEORGE HIGGINS

On May 24 the National Broadcasting Company produced an hour-long documentary ("The Quiet Revolution") on the churches and social action. Frankly, it was a very disappointing program. It is true of course, that representatives of the three major faiths were heard from on the program, but all of their "action" shots, without exception, involved Protestant social action projects. Not a single Catholic or Jewish spokesman was mentioned on the program.

My objections to the program from the point of view of substance or content are of an even more serious nature. First of all, it didn't completely live up to its advance billing as an inter-faith program. It is true of course, that representatives of the three major faiths were heard from on the program, but all of their "action" shots, without exception, involved Protestant social action projects. Not a single Catholic or Jewish spokesman was mentioned on the program.



PLAN MOTHER-DAUGHTER DINNER—The Junior and Junorette Catholic Daughters of America will sponsor a Mother-Daughter Dinner at 6:30 p.m., June 10, in the cafeteria of Secunia Memorial High School. Shown above, from left, are: Mrs. John Boyle and her daughter, Sandra, of Holy Spirit parish. All mothers at the dinner will receive corsages from their daughters. (Staff photo)

My second objection to "The Quiet Revolution" from the point of view of substance or content is that its approach to the subject of religiously motivated social action was excessively clerical. Almost all of the people who appeared on the program were clergymen.

This was regrettable, I think, for it left the mistaken impression that religious social action (with the emphasis on action) is primarily the responsibility of the clergy, whereas in fact, it is first and foremost the responsibility of properly instructed and properly motivated laymen.

The importance—for religion as well as for society—of extending the scope and improving the quality of religiously motivated social action programs is repeatedly underscored by the well known Jesuit sociologist, Father John Thomas, in a new book entitled "Religion and the American People" (The Newman Press, Westminster, Md. \$4.50).

Although the major faiths have been discussing," Father Thomas writes, "may conceive the ethical process somewhat differently, they all maintain that religious beliefs have personal and social implications..." and they all "share the persistent struggle of re-examining and reformulating the implications of their specific beliefs if they are to offer their adherents a religiously meaningful interpretation of the world in which they live. We contend that it is the failure of the churches to meet this challenge adequately that is frequently mistaken for secularization."

In the few fleeting seconds which I had at my disposal in my own appearance on "The Quiet Revolution," I suggested that the traditional social action programs of the churches in the United States have been, for the most part, rather antiquated and that the time has come to undertake them with extensive research—cooperative research on the part of theologians, philosophers and social scientists.

I am convinced that unless and until the churches improve the quality of their social action programs by means of scholarly research they will not be able to meet the challenge which Father Thomas has set before them—namely "to define and implement the practical implications of their specific beliefs."

HONOR PRESIDENT NEW YORK—President Kennedy has been named as the first non-Protestant to be awarded the distinguished service award of the Protestant Council on New York City. Presentation will be made November 8 here.

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CHEMISTRY RESEARCH PAYS DIVIDENDS—Five Marian College chemistry students have discovered a new boron compound after months of labor in the college labs. Aided by a \$1,500 grant from the National Science Foundation, the group's efforts were rewarded when the ELL Lilly laboratories notified them of their success. It remains for future researchers to determine the chemical properties and practical use for the compound. Shown above, the chemists are (from left): Jack O'Donnell, a junior; Donald Bozic, senior; Jerry Trumpey, junior; Robert Turk, senior; and Beth Sutherland, junior. All are from Indianapolis, except Miss Sutherland, who resides in Fort Thomas, Ky. (Staff photo)

Council statement on freedom urged

STANFORD, Calif. — Nothing would do more to relieve immediate tensions between Catholics and non-Catholics than an "explicit, conciliar statement on religious liberty" by the Second Vatican Council, Robert McAfee Brown of Stanford University said here.

And there are several indications that such a statement may be forthcoming. The Protestant professor of Religion told the 1963 Stanford Campus Conference (May 25).

These include material in Pope Pius XII's encyclical *Mystici Corporis* and in Pope John XXIII's encyclical *Pacem in Terris*, which contains an unequivocal acceptance of the principle of religious liberty, he said.

"All this suggests that the time is now ripe for a conciliar statement," he stated. "This would have the most significant immediate results of anything the second session of the council could do."

Brown, co-author with Father Gustave Weigel, S.J., theologian at Woodstock (Md.) College, of the book "An American Dialogue," said that in the past "Catholics has often given the impression that it favors religious liberty when it is in the minority."

He said the late Pope John's action in calling the council and inviting non-Catholic observers to attend demonstrates that any self-imposed isolation of the Catholic Church from the rest of Christendom "is clearly over."

"No longer can anyone, inside the Catholic Church or not, claim that ecumenism is only a fringe concern of fringe Catholics. It is a central concern of the whole Church," he declared.

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WHAT OF THE DAY

The work of Pope John

By REV. JOHN DORAN

When a much-beloved person is dying or recently dead, those around him often remark, "There will never be another like him." They are right, for there will never be another just like him. God does not seem to repeat Himself in the making of humans.

At the death of a Pope the people of the world seem to return to this so-called "normal" and remark that there will never be another like the Holy Father whose reign is then ending. This is true. Each Pope will not be repeated; but he will be continued.

When Pope John was elected and came so soon to be appreciated by the whole world, some writers seemed to think it necessary to be critical of Pope Pius XII in order to write glowingly of Pope John. This type of contrast-seeking was neither necessary nor fair. Though Pope Pius was an entirely different man than Pope John, he was Pius' continuation.

Pope Pius, the teacher, had done the work of the Gospel on so many different modern problems. Indeed, the volumes of his speeches contain Papal teaching on scores of different subjects, teachings which will gradually filter down to the textbooks. Pope Pius' encyclicals paved the way for modern Catholicism. The teacher was followed, and this is the right order of things, by the man of action.

Pope John will be remembered, I feel sure, as the Ecumenical Pope, not only ecumenical in that he called the Second Vatican Council, but in his spirit toward all Christians of the world.

A loving, open-hearted Pastor, he was a "natural" for this movement in the Church. But, as Pope John himself pointed out, he was led following in action the teaching of Pope Pius in his encyclical on the Mystical Body of Christ.

To say that he was following his predecessor in no way takes away from the grandeur of Pope John. Indeed, I think, it enhances it. What greater accomplishment for any man than to fulfill so adequately his place in history, to come onto the scene when a particular work is fully prepared and waiting, and to begin that work?

We humans are not satisfied usually to see a man begin a work and complete it. We feel that he, and we, have been cheated. In this we fail to remember how clearly God told us: "one man sows, another reaps. The wages paid... are eternal life, in which sower and reaper are to rejoice together." (1n IV 28:25) The infinite God works out His eternal plan.

We humans, living our earth-bound days through time, work out some little phase of God's over-all design. If we do this well, we have done much, we have done enough. Surely this can be said of that lovable, wonderful Pope John.

prepared and waiting, and to begin that work? We humans are not satisfied usually to see a man begin a work and complete it. We feel that he, and we, have been cheated. In this we fail to remember how clearly God told us: "one man sows, another reaps. The wages paid... are eternal life, in which sower and reaper are to rejoice together." (1n IV 28:25) The infinite God works out His eternal plan.

Corporal punishment in schools opposed

NEW YORK—A priest-educator said here that corporal punishment in schools is "a monstrous perversion of sound teaching."

Father George Hagmaier, C.S.P., of the Paulist Institute for Religious Research noted that the U.S. House of Representatives recently passed a bill to permit corporal punishment in District of Columbia public schools.

"It is not surprising that our national legislators have been so unsuccessful in curbing the spread of juvenile delinquency if this is a sample of the kind of thinking they are doing on the subject," Father Hagmaier said.

"Corporal punishment administered by teachers is a clear admission of failure—on the part of the teacher who uses it and the student who receives it."

THE PRIEST, addressing a conference on "Social Therapy for Youth" at Lincoln Hall, an institution for delinquent boys administered by the Christian Brothers, said corporal punishment is "the prerogative of the parent, who may occasionally employ it with debatable success."

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Will The Real Lebanese-Americans Stand Up? THE LEBANESE-AMERICANS, a friendly close-knit group, meet in various cities to enjoy their traditional foods and songs. For the older folks, born in Lebanon, there are bits of news of the old country to share. Did you know that many of their merchants were responsible for the popularity of kimonos, lacets, linens, Oriental rug and Near East foods in this country? So says the famed scholar, Dr. Philip K. Hitti, in the Encyclopaedia of Islam... We think of these people when we get an appeal such as the one from the village of AICHEH in THEO diocesan in Lebanon. The villagers, mostly poor farm workers, about 1,000 in number, are trying to replace their small, inadequate and very rundown church with a larger more suitable one. Encouraged by their Bishop, they appeal to us for \$4,000 to build outside walls. They have the land and if they can have help with the walls, they feel they will be able to finish the building from their own small earnings and labor. Will you help them? Any amount will be appreciated. Perhaps one of the many Lebanese-Americans groups would like to make this a special work of charity? Please help now!

Men always ring a little bell When the sacking time is here, And then stalk, how do reverence To Christ Jesus' own high presence." (From a 19th century Mass Book).

In 18 Near and Middle East countries, our MISSIONARY PRIESTS, 15,000 in number, struggle against difficulties of climate, lack of finances, need for helpers, to bring the "high presence" of Christ into the midst of their people. Your MASS STIPENDS are often their only means of daily support. Please remember them from time to time. Thanks!

JUNE IS FOR BRIDES We have the names of many young women wishing to become "Brides of Christ." They need help to pay expenses of their two-year novitiate, which are \$150 a year... Names such as SISTER ROSE MARY and SISTER MARY CYRIL of the Carmelite Sisters of Kothamangalam, India! We have also many unmarried daughters desiring to become nuns... Their education costs \$600 each (\$100 a year), in the case of ANTHONY GEORGE FETICKAL and JACOB PAUL VADASSERY of Bangalore, India.

FATHER'S DAY IS SUNDAY JUNE 16. Who not a Mass said for his intentions? A MEMORIAL GIFT TO bring the day on remembering him when placed in some mission chapel. We'll send a lovely FATHER'S DAY GIFT CARD to let him know what you have done. We suggest: Vestments (\$50), Monstrance (\$40), Chalice (\$40), Ciborium (\$40), Tabernacle (\$25), Censer (\$20), Stations of the Cross (\$25), Altar (Linen \$13), Sanctuary Lamp (\$15), Sanctuary Bell (\$5).

QUOTABLE QUOTE. "What's wanted now is a lot of little people, in a lot of little places, doing a lot of little things." Monsignor Luitpold, quoted in AMERICA magazine.

SOME LITTLE WAYS TO HELP

Join one of our MISSION CLUBS. For a dollar a month, you can help any of these: DAMIEN LEPAGE CLUB (covers for Leprosy) PALACE OF GOLD (purses for aged) ORPHAN'S BREAD (feed orphans) THE BASILIANS (support mission schools) MONICA GUILD (provide chaises, attars and other items for chapels).

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MONSIGNOR GOOSSENS SAYS: SCENE IN THE INDIANAPOLIS ATHLETIC CLUB DINING ROOM Any afternoon, 5:30 p.m.

"What are you going to order, Joe?" asked Mike Muehman as he pulled his chair closer to the table. "This beef tenderloin with mushrooms looks mighty good to me. And it's only \$4.00, too."

"Looks good to me, too," said Joe. "I'll take mine medium rare."

Same afternoon, 6 p.m.

"What slays me," said Mike Muehman as he deftly carved an inch-thick beef tenderloin (\$4.00 a plate, well-done). "What slays me is the way these missionaries get you on their mailing list and try to put the bee on you for a donation. Like today, for example; some priest out in India wanting a couple dollars. Says he cares for 200 orphan kids and is running short on his supply of rice. Where would I get a dollar for that?"

CATHOLIC HOME AND FOREIGN MISSIONS POST OFFICE BOX 302 INDIANAPOLIS 6, INDIANA



Edited by the Cleric Seminars of West Baden College

A new world

By RAFAEL BORROMEO, S.J.

Last February I spoke to you about Amado, the second poorest of the poor...

I just got a letter from Amado, with several questions he explains why he couldn't write earlier...

He describes the glorious but brief moment of graduation, what he felt and what he thought of him, he makes his comments...

Northside parishes form softball loop

INDIANAPOLIS - The Holy Name Societies and Men's Clubs of St. Pius, St. Monica, St. Michael, and St. Joan of Arc have formed a slow pitch summer softball league...

3 from Archdiocese honored at Woods

ST. MARY-OF-THE-WOODS, Ind.—Three girls from the Archdiocese of Indianapolis were among students honored at the annual year-end President's Convocation...

Eight cub scouts receive decoration

INDIANAPOLIS - Eight cub scouts and former Scout Pack 118 received the Parvati Dei Award recently at the church...

RECEIVE DEGREE

ST. LOUIS, Mo.—Two students from the Archdiocese of Indianapolis received degrees from St. Louis University on June 1...

Camp openings

Openings in "almost all weeks" exist on the boys' CYO camp roster, the CYO Office reported this week...

Plan summer work in Mexico missions

BALTIMORE—Eight seminarians from St. Mary's Seminary and three priests from Woodstock (Md.) College will spend their summer vacations doing missionary work in Mexico...

Emulate Pope John, graduates are told

The graduates of Marian College were advised to follow as their "shining star" Pope John XXIII, who "may go down in history as the greatest pope of modern times"...

Given youth post

WASHINGTON—Father Thomas Leonard of Philadelphia has been appointed assistant director of the Youth Department, National Catholic Welfare Conference...

CYO announces full summer activity calendar

Busy slate on tap for youngsters

One of the biggest summer activity programs in CYO history was announced this week. The slate opens with the Cadet summer baseball program about June 13 and extends through late August...

Two "B" and two "C" leagues are included in the baseball sport, which is being operated in conjunction with the Indianapolis Junior Baseball Program under CYO auspices.

On June 16 the Junior CYO boys' and girls' softball leagues hit the lid, with games slated on Sunday afternoons through June 23...

ON the calendar for late June is the popular Archdiocesan Junior CYO Golf Tournament and Outing. Set for Saturday, June 22, the event will again be held at the Willowbrook Course in Indianapolis.

For the social-minded, the annual outdoor city-wide summer dance, sponsored by the Junior Youth Council, is slated for Friday, July 12. The site will be announced later.

The Archdiocesan CYO Swimming Meet takes over the spotlight on July 14. The event, scheduled for the Broad Ripple Pool, Indianapolis, is expected to draw another record entry list.

AUGUST activities include: (1) The Annual Archdiocesan Junior CYO Tennis Tournament beginning on August 3 at the Riverside Courts in Indianapolis; (2) The Archdiocesan Junior CYO Talent Contest, slated to hit the boards at the Garfield Park Amphitheatre, Indianapolis, on August 25; and (3) The St. Philip Next Summer Bowling Tournament scheduled to open on August 26 at the St. Philip's lanes in Indianapolis.

The vacation schedule closes with the annual Pre-School Evening of Recollection for Junior CYO'ers on August 28. The site for this spiritual observance will be announced at a later date.

The seminarians are the first organized team of diocesan seminarians from the U.S. to do active missionary work in Mexico.



ST. BRIDGET'S TRACK CHAMPIONS—These overjoyed girls have just won a "first" for St. Bridget... the over-all team championship at the 1963 CYO Cadet Girls' Track Meet...



ANOTHER TROPHY FOR ST. CATHERINE—That famous girls' athletics parish, from the South side, St. Catherine, did it again at the recent CYO Cadet Girls' Track Meet...



CLASS "C" TRACK QUEENS—St. Pius X, always a factor in CYO Cadet Girls' track, proved to be a contender again in the recent 1963 girls' meet...

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FAMILY CLINIC

A searching question about family planning

FR. WALTER W. IMBORSKI, Guest Columnist for Fr. John L. Thomas, S.J.

We've been married five years and have three children. Our income is adequate for my wife and I. I am pregnant again and happy to be, but as the years go on, do I and my husband have as Catholics a right to think about family size and family planning? And, if so, what factors do we have to consider?

Dear Mary: Your problem troubles many couples because of talk about over-population, rising prices, and a score of other reasons. Let's see if we can set up some guide lines.

First, is it a real question? Is family planning possible? Well, putting aside artificial contraception or sterilization as simply unacceptable according to moral law, we find that in the use of periodic continence or rhythm we have a morally acceptable and effective means to regulate family size. As study and research continue, the means become even more effective.

The next question: How do we fit this new fact (effective rhythm methods are less than thirty

years old) into our traditional teaching about marriage and family size? The concept of marital chastity gives us our clue. Marital chastity is the reasonable use of sexual powers according to the goals of our state in life.

When we look at marriage we see that its goals and purposes are several. First, there is the procreation and education of children. When we talk about education, we do not mean sending George or Susie to college. We're not talking primarily about formal education. We are talking about giving children the love, training, and guidance necessary to become, as canon law specifies, mature and effective personalities, good citizens and committed Christians.

Secondly, marriage should foster deep mutual love between husband and wife. The quarrelsome, frustrated couple who "stay together for the good of the children" are failing their children. The proper education of children requires that husband and wife love one another deeply, so that their love will radiate through to their family.

Finally, as Pius XI tells us, the mutual spiritual development of the spouses, leading one an-

other and their family to sanctity, can in one sense, be called the chief reason for matrimony. This is the day-to-day work of moving and mortgages, diapers and markets, you, as a couple, are committed to all of these goals. The use of sexual powers must be guided not merely by the goal of procreation, but also by that of mutual love, sanctification, and the proper development of your children.

Now what about family size? Theoretically a large family is better than a smaller one because two external persons enjoying creation and eternal life better than one. But couples do not live in theory nor in the pages of moral books. In the context of their daily lives, (for example, circumstances of health, salary, space, temperance, etc.) some couples (I repeat some) will have to consider: "Should we regulate the number of our children in order to give them the material, psychological, and spiritual good of our marriage and family which best be served?"

Family size is not something a couple should sit down and coldly calculate with computer and slide rule. It involves a progressive development of prudent judgment based on generosity and a realization of God's Providence. Every mature couple knows that another child brings its own gifts; each child extends the personality of the parents and deepens their life and virtue. To set an arbitrary number in order to make every child calculated, planned and wanted is a little ridiculous.

On the other hand, the cliché "Have all the children God will send you," and the thesis, "The maximum number possible is the optimum for any family," are also out of touch with reality. In summary, Mary, some Catholic couples can and should think about regulating the size of their family. But be careful. Rhythm and periodic continence are neither an ideal way of life in marriage nor are they emergency measures only to be resorted to in crisis.

Rhythm—and the fact that it can be used to regulate family size—is a phenomenon of nature and part of God's order. Those who use it uselessly for the total good of their marriage and family are not using it as citizens of the Kingdom. They can and do lead a life of sacrifice, asceticism and high virtue.

They are, however, unable to give personal replies.)

KOREA BAPTISMS

SEOUL—The Catholic Church in Korea, from those of 1959 Lent and Easter Baptisms this year, 90 less than in the same period last year. The total, based on 100 per cent of the questionnaire sent to the country's 207 parishes, includes 14,000 new converts. They were children of Catholic parents.

June 9 TRINITY SUNDAY. A unity of being so rich, so far beyond the things of our human experience or the categories of our human thought, that threeness does not contradict oneness. The very heart of the Church hymns in its public worship today.

The Father's love has become visible to us in the Incarnation of the Son and together they have poured He Holy Spirit into our hearts—from Advent until Pentecost we have celebrated and made liturgically present this history of salvation.

Now we begin a period of more exclusive attention to its present effects. The fact that salvation is both a mystery and utterly God's free gift is the burden of the First Reading. The Gospel proclaims Jesus' command: "Be one as I am with you."

June 10 ST. MARGARET, QUEEN, WIDOW. "Things new and old" (Gospel) belong to the man of faith. And they belong to the liturgy, to the public worship of the "kingdom" as we know it now, as the world.

Bible readings and hymns, prayers hoary with the age and collective wisdom of many Christian generations, symbols and signs as old as the recorded story of man, sacramental rites which make present God's historic saving deeds—these are one with the race across time.



In the vineyard THE SOCIETY OF THE SACRED HEART OF JESUS, was founded in 1800 by St. Madeleine Sophie Barat, and was born of an urgent need for a new type of education for girls, and the necessity of combating the effects of Jansenism and the terrors of French Revolution. The education of Madeleine Sophie had been directed by her brother, Rev. Louis Barat, a brilliant scholar. Under the guidance of Rev. Joseph Varin, S.J., Mother Barat founded the Society which she governed for sixty years. Blessed Philippine Duchesne opened the first convent of the Society in America in 1818 at St. Charles, Missouri. The Religious devote themselves to prayer, teaching, missions and other works of zeal.

Raps archaic methods in teaching Thomism

MILWAUKEE—Thomistic philosophy would have more impact on the contemporary scene if Catholic philosophers swept away dusty ideas about the teaching of Thomism, a philosopher asserted here.

Catholic philosophers have only themselves to blame when non-Thomistic philosophers shrug their shoulders at the mention of Thomistic philosophy, said Gerald F. Krejcie, chairman of the philosophy department at DePaul University, Chicago. In an address at Alverno College on the feast of St. Thomas Krejcie called attention to obstacles blocking the significance of Thomism and also cited ways of increasing its impact.

He said that one reason why Thomism fails to attract outside attention is because for a long time "we Catholics philosophers preferred to relate a scholasticist Kant rather than to understand him and then voice our intellectual disagreement. "Some would view it with near heresy if they saw a logic text read: 'All men are mortal, President Kennedy is a man, ergo...'"

Krejcie said it must be recognized that "traditional" (Continued on page 8)

WORKING TO BEAT HELL

You can't be a sheep!

By JOSEPH T. MCGLOIN, S.J.

When Christ told Peter to "feed my sheep," he was using a figure of speech, but, being Christ, he certainly realized, too, that plenty of those under the care of Peter and his successors would be going to have more in common with sheep than with men. He had often noticed the sheep a round His country side—all of them huddled together in a clump of real or imagined trouble, all galloping over a hill for no reason at all as soon as the shepherd decided to start running, and, in general, doing anything—however stupid or pointless or even dangerous—whenever one of them would go into action on some silly impulse or other. This is why sheep need a shepherd—to keep the goat from committing mass suicide.

Let one or two loudmouths call out, "This way, or you're a square" and we're off to the races with all the career senselessness of sheep. We use other terms for this sort of sheepishness, such as "groupthink," "herd mentality," "conformity," "slavish conformity," and "human respect," and "no individuality." As a matter of fact, you might sometimes even say it's a matter of no courage.

You see examples of this everywhere in human society. Catholicism has to show less "a regular guy," and not over-pious and so feels compelled to outdo his acquaintances in the foolishness of his mouth and the vaunted immorality of his actions.

You see it in the "broad-minded" Catholic in public life who is proudly ignorant of his own faith has no effect on his policies—praise it or deny it in public. You see it in parents who let their kids date too early, too much and even too exclusively, because "everybody else is doing it."

You see it in those teen-agers who have to drink on dates, who must show off at parties by indulging in or at least trying to keep in stiff which is at least stupid and often sinful, who have to resent authority in a low key, etc. You see it in the earnest student who studies for squares and as though the only things of importance were the social life and "popularity."

Yes, you see this great American dedication to the cult of conformity running all the way from the religious exhibitionist screaming at a little man seeking his minimum human rights to the parents who have turned their child's method of avoiding squares.

The philosophy of life of the conformist is easily summed up: "Everybody else is doing it, so they reason in the case of something obviously wrong, 'so it must be all right.'" It's as simple as that.

The first thing you discover under the surface of this cliché is that not everybody is doing it. If it only seems like "everybody" sometimes because those who do profess this philosophy are so convincingly loud.

A psychologist can have a field-day trying to figure out why it is that so many people do not publicly or fanfare, while the irrational, contradicting their own best interests, and all religious minded Americans screaming for the right to acknowledge God publicly, but you don't hear the vast majority of all religion, stridently insisting that God be banished from schools and from all public life by the American Association of University Professors about the curtailment of freedom of speech in the name of "morality and religion from any university, but you do hear them in the name of "freedom of religion" protesting the suspension of a university professor who was teaching his students that sexual intercourse should be permitted outside of marriage for anyone "mature enough," especially with all the nice, efficient contraceptives now at hand.

Psychologically, there is some reason for the irrational to shout: A good offense is the best defense. It is the best defense and all that. Put up a bold enough front, they figure, and everything will be just dandy. They convince themselves that if you get enough people doing stupid things, you can't be all right. And so it is that the immoral always try, by constant propaganda, to make themselves morally seem the only right course, and to label virtue a pious form of cowardice indulged in by only a few mousey squares.

There is, of course, also a good bit of exhibitionist to the immoral



loudmouth—the male species who has to "prove" what he considers his "manhood," or the female type who cultivates what she considers an irresistible "naughty-but-nice"ness.

But this type of character is, unfortunately, worse than just kooky. It is no exaggeration to say that the guy or gal who tries to make vice virtuous and virtue only the cowardice of squares, is in actual fact, Satan's most efficient human representative. He is everything Satan could ask for in an agent, and leaves the old guy relatively free for his many other duties.

Satan has always been the master of making good seem sort of silly. He conned Eve into sampling an apple she didn't really want, and then watched accurately as Adam followed her example lest he become the world's first square—something he managed anyway.

In one way or the other, some men and women, teen-aged male and female types, have been doing the same sort of thing ever since—affraid to refuse anything that's offered, simply because it is offered with a ritual might hurt the feelings of the offerer.

So, don't be sure it's really everybody when you hear the cliché, "Everybody's doing it." But just suppose that the whole world were actually to suddenly start doing all the wrong things, expecting you to imitate their example and hoisting and ridiculing you when you failed? That still wouldn't mean the slightest difference—your soul's salvation is an individual thing. Not only that, but the popular party only seemed to win on Calvary. It's a question of whether you was a real, hidden victory or a flashy fake external one.

THIS IS CATHOLICISM

Son of Abraham

By JOHN WALSH, S.J.

Q. Who was Isaac? A. Isaac was Abraham's heir, his only begotten son by his wife Sarah.

Q. What command did God give to Abraham concerning Isaac? A. God ordered Abraham to ascend Mount Moria and there offer up his only son in sacrifice.

Q. Did Abraham obey? A. Yes, Abraham climbed to the summit of the mountain, constructed an altar, and placed Isaac upon it. But, just as he was about to slay his son, the Lord called to him and told him not to touch the boy, for it was now clear that Abraham loved and trusted God so intensely as to be willing to sacrifice his only son and the hope of his race (Gen. 22:1-14).

Q. Did God then renew His pledge to Abraham? A. As a reward for such heroic faith and unquestioning obedience, God reiterated His assurance that all the nations of the earth would find joy through the Jews (Gen. 22:15-18).

Q. Who was the son of Isaac? A. The son of Isaac was initially called Jacob. Later in his life God changed his name to Israel (Gen. 35:10).

Q. How many sons did Jacob, or Israel, have? A. Israel fathered twelve sons, and from each of these sons descended one of the twelve tribes of the Jewish nation. Of the twelve sons, the most significant for history were Joseph, Levi, and, above all, Judah.

Q. Did God heed the cry of His people? A. The fervor of their plea awakened His compassion and He raised up Moses of the tribe of Levi to deliver them from slavery in Egypt and lead them back to Palestine (Ex. 3:1-10).

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master of all Egypt, second only to the Pharaoh himself (Gen. 37:28-43:7).

Q. When he faced the opportunity, did Joseph take revenge on his brothers? A. No, Joseph forgave them; and when his brothers were starving because of a famine raging in Palestine, Joseph sent them food and saved them from death. In addition, Joseph arranged for Israel, his father, and all his brothers to join him in Egypt that they might share with him all his best good fortune (Gen. 41:14-46:28).

Q. Was this invitation accepted? A. Israel and all his sons, with all their wives and children joined Joseph in Egypt. Joseph assigned the land of Goshen by the benevolence of the Pharaoh. Thus all the descendants of Abraham, the entire chosen people, found themselves in Egypt (Gen. 47:1-13).

Q. Did Israel die in Egypt? A. Yes, but before he died he prophesied that the Chosen People would someday be brought back to their true home in Palestine (Gen. 47:29-31).

Q. How long did the descendants of Israel remain in Egypt? A. The Israelites stayed in Egypt for nearly four hundred years. At first they were well treated; but later they were persecuted and enslaved. The Egyptians even planned to exterminate them; and the cry of their misery rose up to God (Ex. 1:1-13:10).

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IN THE WHOLE CHRIST FAITH By ARP. EMILE GUERRY

Now, faith is the substance of things to be hoped for, the evidence of things which appear not.

It is a gift of God, which places in the souls of the believer the principle of permanent tension of his whole being, torn between the appeal of the invisible and the attraction of the visible world.

Tension, too, because, on the one hand, faith brings peace, since it rests on the witness of God and gives the soul a sense of security in the possession of truth; while, on the other hand, it kindles a thirst and more into the mystery which always eludes its understanding. But faith is also a liberating force, to the extent to which, through faith, the Christian makes a gift of his whole being to Jesus Christ.

The vivid realization of a Presence Faith does not create a Presence, but discovers it, and becomes conscious of it. Faith experiences a Presence as a living reality so close that it seems to be within grasp. This Presence is that of the Holy Trinity within the soul: The Presence of Christ in His Apostles (Matt., X, 40), and in the members of His Mystical Body (Matt., XXV).

There is yet another Presence. The member of the Mystical Body knows that Jesus Christ acts in him by His grace and His Spirit. But his love for Christ makes him ceaselessly desire an ever deepening intimacy with the Sacred Humanity of his adorable Saviour, apart from those who are in His Church. This desire for Christ is present within him in Holy Communion, the soul knows that the Sacred Humanity is in a "place" in Heaven.

It is at this point that faith enters in with all its life-giving power. Faith is no mere imaginations, which would only prove to be obstacles in its way. Distance has no part in faith; and, through faith, the member of the Mystical Body is directly and immediately connected with and incorporated in Christ, the Head. In the Person of Jesus Christ, Head of the Mystical Body, the soul attains to Christ in His Divinity and in His Humanity. Through faith, the member becomes aware of the presence of the Head, leading and forming His Mystical Body.

Spiritual contact with the Person of Christ Faith is an acquaintance with the Very Person of Jesus Christ; not a cold and abstract acquaintance, but one which is deep, intimate and personal.

Through the words He has spoken to us, faith attains to Christ in His secrets and His desires, in His Heart and in His Soul, and in His plan of love for each one of us and for all mankind as united in His Mystical Body. In proportion as the soul cultivates a generous and ardent faith towards Christ, it discovers the perfections of Our Lord. His attributes and His Personality itself, become Christ reveals and gives Himself to the soul. Faith thus establishes an extremely powerful "spiritual contact" between the believer and Christ; a knowledge which provokes love, which implies and demands love, which blossoms in love, and reaches its perfection in an intimacy of adoration, of love and of reciprocation.

Total self-oblation to Jesus Christ Through incorporation, Jesus Christ takes possession of the baptized soul; and it is faith which places the believing soul under the effective sway of this sovereign dominion of Christ.

The believer submits his understanding to Jesus Christ. He does so, in the first place, by accepting all the teaching of Christ, by believing in His word those truths revealed by Him which surpass the power of our human understanding. But he also does so in another sense.

Faith introduces into the understanding and the life of the believer, a principle of judgment, of appreciation, of direction, which enables him to look beyond the external appearance of events and things, to control his purely natural reactions towards his fellow men, to rise above earthly horizons in order to enter into the designs of God, to see God and God's Will in all visible things, and, finally, to submit himself to the higher designs which Jesus Christ our Head has for the world.

Hence it is that it is not the intelligence only which submits in faith, but the will and the entire personality also. The will must enter actively into the very genesis of the act of faith, in order that the intelligence may accept Christ's words for the sole and only reason that they are the words of God.

But because faith is a principle of life, of tension and of action; because it contradicts the tendencies of our nature; because it obliges man to rise constantly above himself, so that he may walk in the Light of faith demands the total oblation of the will to Jesus Christ, at every moment of our spiritual ascent to Him.

O Jesus, since it is true that, in order to love You, we must first know You by faith, how much do we love You if we are to believe in You and shape our entire lives according to Your Teaching? You are the Eternal Word of God, the Word Himself in Person, the Incarnate Truth. Teach us to make our faith in You an oblation of our whole selves to Your Person, so that we may receive Your Life and Your Love, and possess You.

Prayer, "In the Whole Christ," St. Paul Publications, 2107 Victoria Blvd., Staten Island, New York.

THE WEEK IN LITURGY

By REV. ROBERT W. HOVDA

June 9 TRINITY SUNDAY. A unity of being so rich, so far beyond the things of our human experience or the categories of our human thought, that threeness does not contradict oneness. The very heart of the Church hymns in its public worship today.

The Father's love has become visible to us in the Incarnation of the Son and together they have poured He Holy Spirit into our hearts—from Advent until Pentecost we have celebrated and made liturgically present this history of salvation.

Now we begin a period of more exclusive attention to its present effects. The fact that salvation is both a mystery and utterly God's free gift is the burden of the First Reading. The Gospel proclaims Jesus' command: "Be one as I am with you."

June 10 ST. MARGARET, QUEEN, WIDOW. "Things new and old" (Gospel) belong to the man of faith. And they belong to the liturgy, to the public worship of the "kingdom" as we know it now, as the world.

Bible readings and hymns, prayers hoary with the age and collective wisdom of many Christian generations, symbols and signs as old as the recorded story of man, sacramental rites which make present God's historic saving deeds—these are one with the race across time.

June 11 ST. BARNABAS, APOSTLE. The Gradual Hymn after the first Scripture lesson and the Alleluia before the Gospel proclaim our faith in the Christian mission as a mission of the word, of preaching.

The Apostles, after the Lord Himself, are our great prototypes, our heroes of the word. The Mass, the liturgy of the Eucharist, cries out for

that preaching which has been traditional in its celebration. It is a sound instinct which feels the Mass somehow incomplete without it.

June 12 ST. JOHN OF SAN FACCUNDO, CONFESSOR. We celebrate St. John as a reculer of enemies (Coloel). In the light of Pope John XXIII's phenomenal contribution to the work of reconciliation, today's Mass reminds us to give thanks for his ministry often and to pray for him. By the calling of the Council, by encyclicals (especially Mater et Magistra and Paces in Terria), by the institution of the Secretariat for Promoting Christian Unity, he has worked mightily to reconcile East and West, Protestant, Orthodox and Catholic, the Church and the modern world.

June 13 CORPUS CHRISTI DAY. Catholic faith in the Holy Supper of the Lord receives a resounding affirmation in today's Mass. And the poetry of this Sequence hymn proclaims: "Bread and wine are now signs only and no longer their own reality. But wonderful realities are hidden under them. . . . See, here is the bread of angels, become the earthly pilgrim's food."

June 14 ST. BASIL THE GREAT, BISHOP, CONFESSOR, DOCTOR. Again the Mass dwells on preaching and teaching particularly, but, more broadly, on the Christian disciplines in general. Patience, urgency, the good fight, the course (First Reading)—and in the Gospel the emphasis on one's cross and on reckoning one's strength for the sake of effective witness.

June 15 ST. MARY ON SATURDAY. Saturday Eucharistic celebrations, unless an important feast intervenes, are ordinarily commemorative. Our Lady as first among the disciples and as symbol of the Church itself, in its aspects of holiness and motherhood.

Mary roots the salvation that has come to the world in Jesus Christ firmly in human history. She prevents the mystical element in religion from running riot and disdaining the redemption of flesh and blood.

Radio & TV Apostolate

ROSARY RADIO PROGRAM WIRE-1430 on Your Dial—Mon.-Fri.—7:45 P.M.

FRIDAY, June 7.—(Tape) Rev. Paul Landwerder. Requested by the American Association of Apostolate for a Special Intention. MONDAY, June 10.—(Tape) Rev. Thomas Carey and members of the Knights of Columbus St. Pius Council. TUESDAY, June 11.—(Live) Rev. Donald Schmitt and members of the Junior League Mary St. Joan of Arc parish. WEDNESDAY, June 12.—(Tape) Rev. Patrick Smith and students of Ladywood School. THURSDAY, June 13.—(Tape) Rt. Rev. Edward Bokhold and members of Holy Trinity parish.



The Above Schedule Presented As A Service To The Criterion Readers. Daniel F. O'Riley

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Adoration attendance awards to be given

Twenty-eight Catholic men will receive "perfect attendance" certificates as members of the Nocturnal Adoration Society at the quarterly meeting of the Indianapolis District Council 3286, Knights of Columbus, Wednesday, June 12.

A dinner will precede the meeting at 7 p.m., with the business meeting set for 8 p.m. DCCM President Raymond F. Albers will preside.

Presentation of the Nocturnal Adoration awards will be made by Father Raymond T. Bosler, DCCM moderator.

SEVEN will be honored for having achieved a perfect attendance record for the second consecutive year. They are: H. J. Watson, Richard O'Connor, Lloyd A. Wilson, J. S. Farrell, E. E. McConahan, Louis Slattery and Lawrence A. Welch.

The other first-year recipients include: Jack McLeod, Arnold P. Scinglan, Joseph Schmoel, L. A. Sringman, John Metalic, L. J. Swinford, Leo A. Brand, Clarence Holzer, James V. Tarney, Lawrence Beason, Ted Scholt, Flavian Craney.

Also, Hubert Schmidt, Carl E. Sprauer, John R. Chandler, Wilma E. Barker, Ollie Davine, John Duffy, J. F. Gibson, Maurice A. Gwynn and John Scollard.

PROGRESS REPORTS will be given during the quarterly meeting by the chairman of three DCCM projects—the Latin School Foundation, the Talbot House and the Martin Inn.

Also on the agenda is an explanation of a new Ecumenical Committee formed by the DCCM and the launching of the NCCM Associates Program.

The Knights of Columbus house is located at 1313 S. Post Road.

Calendar

FRIDAY, JUNE 7
 The Annual Fish Fry at Assumption parish begins at 4 p.m. on the school grounds, 1165 S. Blaine Ave. Carry outs.

S. Rita's Social begins at 8:00 p.m. in the parish hall, 19th and Arsenal.

SATURDAY, JUNE 8
 The Saturday Social at Holy Cross begins at 6:30 p.m. in the parish hall, 122 N. Oriental St.

THURSDAY, JUNE 13
 Holy Angels Social begins at 6:30 p.m. in the school auditorium, 28th and Northwestern.

GUILD TO MEET
 INDIANAPOLIS — The Ave Maria Guild will meet at 12:30 p.m. Tuesday, June 11 at St. Paul Hermitage, 801 N. 17th Ave., Beech Grove. A covered dish luncheon will precede the meeting.

Tic Tacker

FIRST MASSES SUNDAY—Parishioners of the new St. Gabriel's Church, 6000 W. 34th St., Indianapolis, will get a glimpse of the new plant Sunday, June 9, as the first Mass will be offered there. According to Father Victor F. Wright, pastor, the schedule of Masses will be: 7:30, 10 and 11:30 a.m. . . . A new summer Mass schedule has been announced by Father Anthony McLaughlin, pastor of Assumption parish, Indianapolis. They will be at 7, 9 and 11:30 a.m. from June 9 through the summer months.

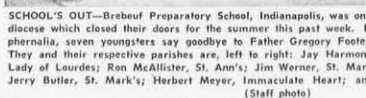
NAMES IN THE NEWS—Silver Jubilee Father Paul B. Gootee, pastor of St. Paul's parish, Sellersburg, has spent 17 of his 25 years as a priest in Clark County. And he likes it. . . . Marvin Gudorf has been named to receive the scholarship awarded by Bishop Chartrand Council 1172, Tell City. He will attend St. Joseph's College, Bensenville. . . . Sister Mary Anthony, C.M.P., daughter of Mr. and Mrs. James J. Callahan of St. Francis de Sales parish, will have a six-day visit home beginning June 10. A graduate of the old St. John's Academy, she is a member of the Pallottine Order of Huntington, W. Va., and a grade school teacher in Spring Lake, Mich. Address of the Callahans is 2029 N. Adams St. . . . J. Herman Schweigener, an Indianapolis native and author of two books on Catholic history in Kentucky, received the Nazareth Medal of Merit from the Sisters of Charity of Nazareth during recent commencement exercises there. He is a professor of history at the College of St. Thomas in St. Paul, Minn. . . . Nearest member of the president's council and board of advisors at Sacred Heart School is Noble L. Biddinger, president of City Securities Corporation.

SLIGHT OVERSIGHT—Father James Sweeney, assistant pastor of St. Augustine's parish, Jeffersonville, organized a clerical farewell party to honor Father Richard Lyons, assistant pastor at neighboring Sacred Heart parish, who was being transferred to an Indianapolis parish. When the invited priests showed up for the affair, the guest of honor, Father Lyons wasn't there. Father Sweeney had failed to "check him in" and he made other arrangements for the evening.

HERE AND THERE—St. Mary's Academy Class of 1948 reunion will be held June 6 in the Marriott Hotel, Indianapolis. . . . As a result of an art exhibition held in nearby Springs Valley grade school at which they were judges, two Jesuit seminarians at West Baden College were so impressed with the art that they brought it home with them for admiration of the entire student community there. . . . In an item in this column recently about a parishioner of Little Flower parish, Indianapolis, seeing garments for school-age children in New Guinea, we gave an incorrect telephone number. Mrs. Ed Priller can be reached by those anxious to aid in this cause by calling PL 7-1820. . . . The employees of St. Francis Hospital, Beech Grove, are dusting off their dancing shoes and humming a lot these days. They have decided to put on their version of "The King and I" next October. Several public performances will be given in the hospital auditorium. . . . An outdoor shrine to Our Lady of Fatima will be erected on the grounds of Bishop Chartrand Council 1172, Knights of Columbus, in Tell City. . . . Speaking of shrines, residents of St. Paul's Hermitage, Beech Grove, now have a devotional shrine to Our Lady and pool (with fountain that drips, drips, drips) in their back yard.

SPECIAL SHOWING—A 13-minute tribute to Pope John XXIII will be shown at Keith's Theater, Indianapolis, through next Wednesday after the showing of the regular feature attraction. It is the work of Twentieth-Century-Fox.

OFF TO MEXICO—A graduate student from Indianapolis is among 12 Xavier University students making their way this week to San Cristobal de Las Casas, in southern Mexico, to build a children's hospital this summer. He is Joseph Linder, a member of St. Mark's parish and graduate of Sacred Heart Central High School. Upon his return in September, Linder will complete his master's degree in labor-management relations at Xavier.



SCHOOL'S OUT—Brebeuf Preparatory School, Indianapolis, was one of scores of schools in the Archdiocese which closed their doors for the summer this past week. Loaded with books and other paraphernalia, seven youngsters say goodbye to Father Gregory Foe, S.J., Latin instructor at Brebeuf. They and their respective parishes are, left to right: Jay Harmon, St. Ann's; Allen McFerrin, Our Lady of Lourdes; Ron McAllister, St. Ann's; Jim Werner, St. Mark's; Terry Charlton, St. Joseph's; Jerry Butler, St. Mark's; Herbert Meyer, Immaculate Heart; and Chris Kirk, Trinity Episcopal. (Staff photo)

World mourns

(Continued from page 1)
 trimmed silk cape. Behind him were the more than 30 cardinals present in Rome. These were dressed in mourning, purple in color, the usual cardinal red. . . .
 Then came the Grand Master of the Knights of Malta, Angelo de Mojana di Cologna, followed by the Prince Assistants of the Papal Throne, Prince Asprona Colonna and Prince Alessandro Torlonia. Lay and clerical officials of the Vatican walked behind the princes and then came the members of the diplomatic corps accredited to the Holy See. The procession was closed by another squad of Palatine Guard.

At the entrance to the basilica the canons of St. Peter's awaited the body. After it was blessed with holy water, it was carried into the church, which was closed to the public. From the square above, watching could see the brilliantly lit interior through the open doorway. The main aisle of the church was flanked by the rows of green-covered seats in which the world's bishops had sat while attending the first session of the ecumenical council.

THE NEXT DAY (June 5) the first of the nine daily Masses for a deceased Pope were begun. At the same time the public was admitted to the basilica to pay their last respect to Pope John as he lay in state.

In the absence of the body, which was entombed at a private ceremony in the crypt of St. Peter's on June 6 at 6 p.m., the rest of the Masses were offered in the presence of a huge catafalque draped in violet and topped by a triple crown characteristic of the papacy.

Pope John was buried wearing a ring mounted with a sixteenth-century diamond ring of Christ. The Pope had bought it in Istanbul, where he was staying when he was Apostolic Delegate in Turkey.

On June 4, prior to the procession, a restricted meeting of cardinals was held to call the first general assembly of the conclave to elect a successor to Pope John. The first general meeting was held June 4 at 10 a.m. The cardinals are meeting daily until the conclave begins.

The restricted congregation of June 4 consisted of Cardinal Beneditto Aloisi Masella, Chamberlain of the Holy Roman Church, and the heads of the three orders of cardinals: Cardinal Eusebio Tisserant, Dean of Cardinal-Bishops; Cardinal Santiago Copelli, Dean of Cardinal-Priests; and Cardinal Aristide Riboldi, Dean of Cardinal-Deacons. No details of the meeting were released.

In the general assembly, the cardinals meet to prepare for the conclave. They have no authority to make any decision except in the most pressing matters confronting the Church. These decisions can be set aside by the new pontiff.

Among the first business of the general assembly was to make sure that the seal of the fisherman's ring and the seal of the apostolic chancery have been broken. This ceremony is held to make sure that no document may be forged by the seal of a pope who could no longer deny its authenticity. The fisherman's ring is kept in the apostolic chancery and is never worn by the pope, although he does wear an episcopal ring which is often erroneously called the fisherman's ring.

Other business before the general assembly is to order obsequies for the dead pope and to appoint committees of cardinals to prepare for the conclave. . . . One committee provides for material construction of the conclave apartment, a rather chooses who will be in the service of the conclave, and the third examines the credentials of those to be admitted into the conclave.

Carmelites slate solemn profession

INDIANAPOLIS — Sister Elizabeth of the Sacred Heart, daughter of Mr. and Mrs. John P. Melouch, of Charlot, Pa., will receive the black veil of a solemnly professed Carmelite nun from Archbishop Schulte on Saturday, June 15, in ceremonies at the Carmelite Monastery Chapel, 3286 Knights of Columbus, Wednesday, June 12.

Archbishop Schulte will be assisted by the Very Rev. Walter L. Farrell, S.J., rector of West Baden College, and the sermon will be preached by Rev. Albert O'Brien, pastor of St. Peter and Paul Church, Beecher, Pa.

The former Miss Elizabeth Melouch, Sister Elizabeth, is a graduate of St. Mary-of-the-Springs College, Columbus, Ohio, where she earned a Bachelor of Arts degree in sociology.

Relatives and friends of Carmel will be welcomed by Sister from 9 a.m. until 4 p.m. on June 15, 16 and 17.

Council

(Continued from page 1)
 This led to the next question: Who would be the next pope?
 This was a guessing game being played by the man on the street, but only 82 men could play it effectively. The 82 members of the College of Cardinals would ultimately bring their decision down to one man, and by all odds he would be one of their number.

Here again the council would enter in as a determining factor. The fact of the council would be foremost in the minds of the cardinals when they would gather in the conclave to elect a man to succeed the Pope who had convoked the Second Vatican Council.

CERTAIN tendencies brought two candidates to the council might also affect the choice. The union of Christian Churches in general and the reunion of various Christian Churches in particular had gained in importance because of the council. The importance of the missions had likewise become more real and proximate than ever before. The internationalization of the Church's government, which had been in process for several decades, would continue to be a factor.

The old and half-dozen conclaves had not gone outside of Italy for their choice of a pope, and it seemed not too harsh to expect that the choice of a pope would once more be within Italy's boundaries. Even so, one might guess that all the factors could meet in one man within these limits.

The dying Pope had certainly also given thought to his possible successor, for it is axiomatic as his biographer has stated that every cardinal named is considered to have the qualities necessary to succeed to the papacy. The College of Cardinals, considering the fact of a council halted in mid-stream, so to speak, might also have in mind the choice of a man who could be expected to continue in the papacy with those personal qualities and convictions which Pope John had brought to the papacy with such great success.

WHOEVER the new pope might be and whatever factors might bear upon his choice, there was also a time factor to be considered as far as the future functioning of the council was concerned.

The work of the interim period between council sessions would be halted or considerably slowed down by the death, burial, conclave, coronation and first days of a new Pope.

By a conservative estimate, a new pope could not be in office functioning within less than a month after the death of the former pope. This would be followed by the hot summer months that is which slow the 82 members even more. And, as respect of tradition confirms, Rome will not be hurried.

Strict School

(Continued from page 4)
 situation. But it might come as somewhat of a surprise to the Strict School to learn that men like Alexander Hamilton tended to favor such Executive individualism. In the famous "Federalist" papers, Hamilton remarked: "Energy in the Executive is a leading character in the definition of good government. It is essential to the protection of the community against foreign attacks. It is not less essential to the steady administration of the laws. . . . to the security of liberty against the enterprises and assaults of ambition, of faction, and of anarchy."

So, as we said, we hesitate about enrolling in the Strict School. We would like to feel so certain about the Founding Fathers' intentions, to advocate confidently an America that should be in the face of today's challenges.

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Two Benedictine priests observe Silver Jubilee

ST. MEINRAD, Ind. — Two priest-monks of St. Meinrad Archdiocese will commemorate the silver anniversary of their ordination to the priesthood on June 7...

Mrs. Herbert Walsh; by his two brothers, Fathers Joachim and Marion, monks of St. Meinrad Archdiocese; and by his three sisters, Sisters Virginia, Mary Herbert, and Marion, Benedictine Sisters of the Convent of the Immaculate Conception in Ferdinand, Ind.

BORN IN Fort Wayne, Ind., Father Paschal received his elementary education at the Cathedral School in Fort Wayne and at St. Philip Neri and Holy Cross Schools in Indianapolis.

After two years at Cathedral High School in Indianapolis, he entered St. Meinrad Minor Seminary. He was ordained at St. Meinrad June 7, 1908.

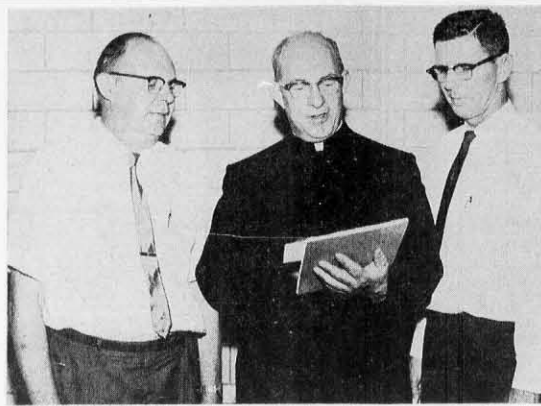
Father Paschal has served as associate editor and managing editor of Grail Magazine (now Marriage Magazine), editor of Grail Publications, spiritual director of St. Meinrad Major Seminary, director of Secular Oblates, and a guest lecturer.

He received a licentiate in sacred theology from the Catholic University of America in Washington, D.C., in 1949, and a doctorate in sacred theology from Catholic University in 1950.

Woods instructor gets NCMEA post

INDIANAPOLIS—Sister Marie Celestine, S.P., music instructor at St. Mary-of-the-Woods College, has been elected to serve a two-year term as president of the National Catholic Music Educators Association, Archdiocesan unit.

Other new officers include: Sister Mary Ellen, O.S.B., of Our Lady of Grace Academy, Berea, O.S.B., of Marian College. Sister Mary Ann, O.S.B., of St. Bridget's Church, 801 N. West St., Indianapolis, where he served as pastor from 1951 to 1961. No reception is planned.



PLAN CORPUS CHRISTI RALLY—Father Bernard Gordon, spiritual moderator of the New Albany District Council of Catholic Men, discusses final plans for the annual Corpus Christi Rally with Edgar Day, left, vice-president of the DCCM, and John D. Roberts, general chairman for the Rally...

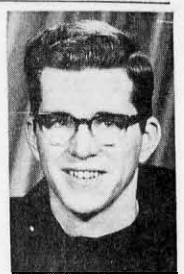
Native son of Batesville to be ordained June 13

DAYTON, O.—A Batesville native will be ordained to the priesthood at St. Leonard's Seminary here by Archbishop Kard J. Alter of Cincinnati on Thursday, June 13.

The Franciscan ordinand is Rev. Alton Ronald Wintz, O.F.M., son of Mrs. Paul J. Wintz and the late Mr. Wintz of Batesville, Ind. He is one of eight Franciscans to be ordained.

HE WILL OFFER his First Solemn Mass in his home parish, St. Louis Church, Batesville, at 10:30 a.m. Sunday, June 16.

SEMINARY studies were taken at St. Francis Seminary and St. Anthony Friary, Cincinnati; Duns Scotus College, Detroit; and St. Leonard's Seminary, Dayton. He will return to St. Leonard's



REV. ALTON R. WINTZ, O.F.M., after ordination for a year of advanced theology before assignment.

Set rummage sale for Child Center

INDIANAPOLIS—A rummage sale, for the benefit of St. Mary's Child Center, is scheduled Saturday, June 15, at the center, 311 N. New Jersey St., from 7 a.m. to 6 p.m.

Donations of clothing, furniture and toys may be brought to the center Wednesday and Thursday, June 12 and 13, from 9 a.m. to 3 p.m. For pickup call Mrs. Joseph Finneran, AT 3-8600.

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FARMER'S VIEW

Food supply

By DANA C. JENNINGS
Three-fourths of the earth's surface is water. Water produces plants and animals even as does the land. The tremendous tonnage of fish, lobster, oysters and the like...

When America was discovered it supported students of the problem, about half a million Indians and was just at the point of becoming overpopulated. Today we pursue game of the sea in about the same fashion—hunting and killing what's there but doing nothing to increase the supply.



FATHER WOLF

Rockport pastor is jubilarian

ROCKPORT, Ind.—Father Michael Wolf, pastor of St. Bernard's parish here, will observe his 25th Anniversary of Ordination on Sunday, June 9, with a Solemn Mass of Thanksgiving at 11 a.m. in the parish church.

A public reception for the jubilarian will be held in St. Bernard's auditorium from 2 to 4 p.m. Sunday. No invitations have been issued.

Father Wolf comes from a large family. He has three brothers and seven sisters. Two are deceased. Three of his sisters are members of the Sisters of Providence community at St. Mary-of-the-Woods. They are: Sister Agnes Loyola, Sister Ann Bernadette and Sister Ann Colette.

New Albany couple to observe jubilee

NEW ALBANY, Ind.—Mr. and Mrs. C. U. Zoeller will observe their 50th anniversary on Sunday, June 9. A Mass of Thanksgiving will be offered at 9:30 a.m. in St. Mary's Church.

The Zoellers are the parents of six children: Jack, of Arcadia, Calif.; Jim, of Clarksville; and Bob, of Washington, D.C.; Dave, June and Sissie, all of New Albany.

A reception will be held at the New Albany Country Club from 2:30 to 5 p.m. No formal invitations have been issued.



TO MARK JUBILEE—The Very Rev. William P. Ryan, O.M.I., Provincial of the Oblate Fathers Eastern Province, will celebrate a Solemn High Mass at 10 a.m. on Sunday, June 16, in observance of his Silver Jubilee. The Mass will be offered in St. Bridget's Church, 801 N. West St., Indianapolis, where he served as pastor from 1951 to 1961. No reception is planned.

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ACCW workshop

INDIANAPOLIS—An orientation and workshop meeting for all denery presidents and archdiocesan chairmen of the Indianapolis Archdiocese is a Council of Catholic Women, will be held at 11 a.m. Tuesday, June 11, at the Catholic Community Center, 623 E. North St.

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w/ wife, Mary, w/ 3 children, Survivors
brothers, John, James, Joseph, and
Anthony, daughter, Joyce, and
brothers, Charles and James M. sisters,
Ruth and Marie, all deceased.
- † FLORENCE BERGAM, 82, Church of
the Holy Spirit, 700 S. Washington,
Holt City, Indiana.
- † DANA C. MATTHEWS, 12, Holy Trinity
Church, 300 S. Washington, Survivors
brothers, Dennis, Mark, and John,
sisters, Barbara, Martha, and Marie,
all deceased.
- † EUGENIA J. NEAL, 75, Little Flower Church,
300 S. Washington, Survivors
brothers, Simon and John, all deceased.
- † MICHAEL A. HIATT, 22, Immaculate Heart
of Mary Church, 300 S. Washington,
Survivors, parents, Robert J. and Ruth
H. sisters, Robert L., Thomas L.,
and John E. sisters, Susan E., Marie J.,
and Mary E. sisters, Mrs. Mary
Edward J. Hinton.
- † ORA A. LYNCH, 79, St. Ann's Church,
300 S. Washington, Survivors,
brother, Robert J. Lynch.
- † ANNA I. LIESKE, 74, St. John's Church,
300 S. Washington, Survivors,
brothers, Anthony A. and Joseph
A. and James W. sisters, Mrs. Mary
Edward J. Hinton.
- † MOSE KENNINGTON, 61, St. Philip's
Church, 300 S. Washington, Survivors,
wife, Elizabeth, son, Carl, daughter,
Dorothy, all deceased.
- † TIMOTHY F. FRY, 51, St. Benedict's
Church, 300 S. Washington, Survivors,
brother, Walter, daughter, Sally, Lee,
and Mary, all deceased.
- † LEO P. FLANNERY, 73, St. Peter and Paul
Church, 300 S. Washington, Survivors,
brother, Helen St.
- † PETER F. PIAZZA, 73, Holy Trinity Church,
300 S. Washington, Survivors,
brother, Joseph, daughter, Mary,
sister, Elizabeth, all deceased.
- † ELMER A. STEFFENSEN, 51, St. Joseph's
Church, 300 S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.
- † JOSEPH J. LEE, 75, St. Catherine's Church,
300 S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.
- † MARY C. YOUNG, 75, St. John's Church,
300 S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.
- † THEODORE TELI CHURCH, 70, St. Paul's
Church, 300 S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.
- † JOHN C. STROBLE, 75, St. Paul's Church,
300 S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.
- † THOMAS P. GOFFIN, 63, St. Ann's Church,
300 S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.
- † EUGENIA J. NEAL, 75, Little Flower Church,
300 S. Washington, Survivors,
brothers, Simon and John, all deceased.
- † ED KELLEY, 82, St. Andrew's Church, 300
S. Washington, Survivors,
brother, Joseph, daughter, Susan,
sister, Margaret, all deceased.

Regional meeting scheduled by CFM

INDIANAPOLIS—The public is invited to attend an open meeting of the Indianapolis Region of the Christian Family Movement on Sunday, June 9, at 7:45 p.m. at Holy Angels auditorium, Northwest and West 28th Streets.
Guest speaker will be Father John LaBauve, S.V.D., whose topic is entitled: "Ground Rules for Interfaith Dialogue."
The program will include a discussion on the National CFM Convention at Notre Dame, August 23-24, and installation of officers. CFM members of Holy Angels parish will serve refreshments.

CARD PARTY SET

MEET SENORITA 'LETTY'

Bolivian student takes to Hoosier hospitality

By PAUL G. FOX

NEW ALBANY, Ind. — A grade of "straight A's" has been achieved by a pretty Latin American young lady from her "parents" of the past year — Mr. and Mrs. Edgar Day of St. Mary's parish here.

For Senorita Leticia Garcia Romero—"Letty" to her many new friends—the next few days will allow precious little time to visit the countless places she hopes to see before returning to her native Bolivia.

Letty is one of eight international students who are completing a year's study in the United States as guests of Catholic families under the archdiocese. The arrangements were made through the International High School Student Program of the National Catholic Welfare Conference.

DURING Her stay as a guest of the Day family, Letty was enrolled as a senior at Our Lady of Providence High School, Clarksville. A constant con-

panion to her was her "sister," Joanne Day, who was a junior at OHS.

"I'm very glad that Joanne and I were not in the same classes," Letty commented, "because I would have learned on her very heavily during trying moments, especially in overcoming the language barrier."

She admitted that although she had studied English for six years in Sacred Heart home town, the first few months here were "pretty stiff." It took her until Christmas, she related, until she felt at home in the classroom.

Having now acquired an American high school diploma, Letty will spend her remaining days in the United States visiting such places as Mammoth Cave, Cincinnati, West Baden Springs, Chicago and the University of Notre Dame. The Days have promised her "open house" before leaving for home.

Once back in Bolivia, Letty plans to enroll at San Francisco Xavier University in Sucre, where her father is professor of philosophy and literature. He is also an author and poet. Her career interest? Chemical engineering.

ACCORDING to Mr. and Mrs. Day, their house guest was a "real charmer." She fitted into the family routine very well, even helping with the usual domestic chores. "Letty is polite, friendly and eager to please," commented Mrs. Day.

Asked if they would give unqualified endorsement to the International High School Student Program, Mr. Day replied that he would only speak from his personal experience. "If all are as nice as Letty, then it's a wonderful program," he said.

Elmer A. Steffen, KSG, dies at the age of 73

A Funeral Mass was offered Thursday in St. Joan of Arc Church, Indianapolis, for Elmer A. Steffen, K.S.G., Archdiocesan Director of Music from 1957 to 1958. Mr. Steffen, who was 73, died Monday in St. Vincent's Hospital. He was buried in St. Joseph Cemetery. Archbishop Schulte gave the absolution.

nationally approved Catholic hymnal. In addition to his post as archdiocesan director of music, he had served as archdiocesan chairman of the Auxiliary Committee to the Roman Pontifical Institute of Sacred Music, secretary of the Society of St. Gregory and a member of the advisory board of the Gregorian Institute of America.

OTHER outstanding awards which he had received for his work as archdiocesan chairman of the Caccion Award and the Federation of Music Clubs Award.

Surviving are his wife, Mrs. Marguerite M. Steffen; two daughters, Mrs. Suzanne M. Geritzer and Mrs. Pauline B. Slaver; a son, Andrew Steffen; a brother, Charles Steffen, and nine grandchildren, all of Indianapolis.

LONG An advocate of more active lay participation in the liturgy, Mr. Steffen promoted the teaching of Gregorian Chant in schools through the use of modern notation and worked for the compilation and adoption of a

Evening funeral Mass privilege is extended

PUEBLO, Colo.—The success of a four-month trial of evening funeral Masses in one parish here has led to extension of the privilege to the entire Pueblo diocese.

The Mass was announced by Bishop Charles A. Buswell of Pueblo who said that at the discretion of each local pastor evening funeral Masses may be permitted upon request of the family of the deceased.

"The evening funeral Mass fulfills both of the conditions required by the Holy See for granting permission for evening Masses: a special occasion and the convenience of a large number of the faithful," he said.

Bishop Buswell said that during the trial period at St. Mary's parish, Walsenburg, "the families who have requested evening funerals have been unanimous in their appreciation of the plan."

"LARGE NUMBERS of people," he added, "have been able to participate in offering the Requiem Mass and receiving Holy Communion.

"The evening funeral Mass fulfills both of the conditions required by the Holy See for granting permission for evening Masses: a special occasion and the convenience of a large number of the faithful," he said.

PERMISSION for the trial program was given in January. Bishop Buswell said at the time that changing work conditions have made it difficult for most persons to attend funeral services held in the morning.

As a result, he said, the Rosary service is given an undue stress and he hopes to extend funeral Masses to help put the emphasis back on the Church's official liturgy for the dead.

At the evening Masses, the absolute rite follows the Mass. Burial takes place the next morning. The remains may either stay in the church or be returned to the funeral home.

Asks U.S. aid for schools

NEW YORK—Federal aid for parochial schools has been urged by a famel liberal and Protestant educator who denounced a constitutional issue.

Dr. Robert M. Hutchins, who now heads the Fund for the Republic, said in the current issue of the Saturday Evening Post that the Supreme Court "has never held aid to pupils in religious schools unconstitutional. Federal aid to pupils in parochial schools is not a constitutional issue, it is a political issue, a real one and important one."

President Kennedy, he charged, "is himself guilty of jeopardizing aid to all schools by perpetuating the misquadrade." Dr. Hutchins said the President and other opponents argue that aid to church school pupils is a constitutional question because "there is a wall of separation between church and state forbidding any kind of assistance to an educational institution operated under the auspices of a church."

Sr. Helen Clare dies at the Woods after long illness

ST. MARY OF THE WOODS, Ind.—Funeral services were held here on Monday, June 3, for Sister Helen Clare (Freiburger) who died at the motherhouse, Thursday, May 30, after an illness of nearly a year.

Born in Shelton, Ind., Sister Helen Clare entered the Community of the Sisters of Providence in 1904. During her career she was a member of the Superior General's Council of the motherhouse. Her last teaching assignment was at Our Lady of the Greenwood School at Greenwood. Survivors include four sisters: Mrs. Loreta Lambright, Sandusky, Ohio; Mrs. Priscilla Stracz, and the Misses Stella and Rose Freiburger, all of Ft. Wayne, Ind. The late Rev. Edward J. Freiburger, of Lafayette, was a brother.



MANY FOND MEMORIES—Senorita Leticia Garcia Romero, left, will leave many happy memories behind when she returns to her native Bolivia this summer. She has spent the past school year as a guest of Mr. and Mrs. Edgar Day of New Albany. Looking over a "memories book" from Our Lady of Providence High School, Clarksville, are "Letty" and her American "sister," Joanne Day, with whom she lives. (Staff photo)

Jubilee

(Continued from page 3) of the American Legion. Other assignments have included: pastor of St. Ann's, Hamburg, (1949); superintendent of Cathedral High School, (1955); and pastor of St. Michael's, Bradford, (1960). He was appointed administrator of Holy Trinity, New Albany, last year.

A Solemn Mass of Thanksgiving will be offered by Father Gerard at 10 a.m. Sunday, June 9, in Holy Trinity Church. Msgr. James H. Janssen, V.F., will deliver the sermon. A parish reception will be held from 3 to 5 p.m.

Father Gleason Father Patrick Gleason, a native of Newark, N.J., read his First Mass in St. Benedict Church, Evansville. He has served as assistant pastor of the following parishes: St. Charles Borromeo, Bloomington, (1938); St. Patrick's, Terre Haute, (1939); St. Philip Neri, Indianapolis, (1942) and (1946); St. Mary's, Greensburg, (1947). Between 1944 and 1946 he was a chaplain in the military.

He was named pastor of Holy Cross parish in St. Croix in 1950. Six years later he became pastor of St. Bartholomew's, Columbus. The parish observance of Father Gleason's jubilee was celebrated on March 17. He will note the occasion with a High Mass of Thanksgiving on Friday, June 7.

Father Goote Father Paul B. Goote is a native of Logansport, where he offered his first Mass in St. John's Church here. His assignments as assistant pastor have included: St. Augustine's, Jeffersonville, (1933); St. Patrick's, Indianapolis, (1940); St. Simon's, Washington, (1942); St. Vincent de Paul, Bedford, (1945).

In 1948, Father Goote was named founding pastor of St. Paul's, Sellersburg. He is planning no special celebration of the jubilee in the parish.

Father Minton A native of Indianapolis, Father Robert M. Minton read his first Mass in St. Philip Neri Church. Among his assignments as assistant pastor are: St. Gabriel's, Columbus, (1933); St. Francis de Sales, Indianapolis, (1940); St. Lawrence, Indianapolis, (1951). From 1942 to 1950 he served as a chaplain in the military.

In 1953 Father Minton was appointed founding pastor of Holy Family parish, Richmond. He will offer a Mass of Thanksgiving in the parish church at 11 a.m. Sunday, June 9. A public reception will be held in the parish hall at 4 p.m.

Father Mall Father Raymond T. Mall is a native of Dupont, Ind., and read his first Mass in St. John's Church, Osgood. He has served in the following parishes as assistant pastor: St. Mary's, New Albany, (1938); St. Augustine's, Leopold, (1940); St. Patrick's, Greensburg, (1943); and St. Philip Neri, Indianapolis, (1947). He was named pastor of St. Augustine's, Leopold, in 1954.

Father Sexton A native of Indianapolis, Father Charles Sexton offered his first Mass in St. Philip Neri Church. He spent three years on loan to the Diocese of Denver. In 1941 he was named assistant pastor of St. Anthony's parish, Indianapolis.

Father Sexton was named administrator of St. Martin's, Marquette, in 1949. Two years later he became pastor. A High Mass of Thanksgiving will be offered by the jubilarian at 9:30 a.m. Sunday, June 9, at St. Martin's Church. The parish reception will be held from 2 to 4 p.m.

TAX SAVINGS NEWARK, N.J.—Catholics save New Jersey taxpayers in excess of \$70 million annually by supporting their own educational system, a study conducted by the Advocate, newspaper of the Newark archdiocese, reveals. There are 219,000 children enrolled in the state's parochial and private schools as compared to 1,150,000 in public schools.

Archbishop's Schedule Unless otherwise indicated, the following appointments are Confirmations: Friday, June 7—West Baden, Ordinations; Paoli, Christ the King, 7:30 p.m. Saturday, June 8—West Baden, Ordinations; French Lick, Our Lady of the Springs, 7:30 p.m. Sunday, June 9—West Baden, Ordinations. Sunday, June 10—Indianapolis, Ordination Class of '78 Jubilee at St. Philip Neri, 11 a.m. Saturday, June 15—Indianapolis, Carmel Veiling Ceremony, 9:30 a.m. Sunday, June 16—Indianapolis, Cathedral, Confirmation of Adults, 3 p.m.

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ARCHDIOCESAN Bulletin OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS St. Patrick's Christian Mothers LUNCHEON and CARD PARTY School Hall — 950 Prospect Street Wednesday, June 12 Lunch 11:30 A.M. — Card Party 1:30 P.M. Embroidered Pillow Cases Door Prizes ST. JOHN BOSCO GUILD'S ANNUAL MEETING and SOCIAL Sunday, June 12 — 8 P.M. Immaculate Heart of Mary Church ST. MICHAEL'S DANCE — Alton Heidelberg Friday, June 21 — 9 P.M. 'Til 1 A.M. Westlake — Music by Mike Craig \$4.00 Per Couple Reservations: WA 5-0437 COVERED DISH LUNCHEON MEETING Tuesday, June 11 — 12:30 P.M. Ave Maria Guild — St. Peter's Church 501 North 17th Ave, Beech Grove, Ind. WA 3-3331 WA 3-4594 Feeney-Kirby MORTUARY HARRY J. FEENEY MERIDIAN AT 19th STREET

Personal warmth, simplicity 'hallmarks' of Pope John

His Holiness Pope John XXIII may be remembered by Church historians as the Pope of the Second Vatican Council, but to thousands of others throughout the world he will always be "Il Papa Simpatico."

Pope John's vigor in promoting the affairs of the Church has amazed those who regarded him on his election to the papacy at age 76 as a "compromise" pope or a pope of "transition." For he brought to the agelessness of the Church the stamina associated with youth, and at the same time has captured the hearts of the multitude with his extraordinary simplicity and warmth.

The world was amazed that at an age when many men are expected to retire from public life, Pope John did the following: convoked the Second Vatican Council—the first general eccumenical council since 1870; increased the total membership of the Sacred College of Cardinals to 87, the highest in history; canonized 10 saints; issued eight encyclicals; named the first Negro, the first Japanese and the first Filipino cardinals; and appointed a Papal Secretary of State for the first time in 14 years.

But thousands of other people not so interested in statistics will cherish his friendly smile; his ability to laugh—even when the joke was on him; the occasions when he committed a faux pas—and quickly admitted it; his surprise visits to the poor, sick and imprisoned; his engaging manner of breaking a papal protocol; and his readiness to substitute praise for censure.

And if you asked them to sum up their impression in a few words, they would exclaim, as so many have after an audience with Pope John, "He's so natural!"

RARE COMBINATION

Pope John had a dual nature in which the simplicity of a peasant is combined with the dynamic drive of an administrator. He worked as a farmer and as a diplomat and was as much at home among rural people as he was among heads of state.

Pope John XXIII was born Angelo Giuseppe Roncalli on November 25, 1881, in Sotto il Monte, Italy. He was the third of 13 children and the first son of Giovanni Battista Roncalli, a poor farmer, and of Maria Anna Mazzola.

At the age of six he received his first schooling from the parish priest of the nearby village of Cervino. Five years later he entered the minor seminary at Bergamo.

In his early years, Angelo Ron-

calli was a normal but undistinguished student, but even then he was noted for his amiable disposition and his common sense. His growing talents were first recognized when he became dormitory prefect of his class, a distinction reserved to students of scholastic merit.

In 1898 he received minor orders and by 1903 his pre-eminence in scholastic training was evident. By this time young Roncalli had found his way and had developed into a brilliant student. He won a scholarship to Rome's major seminary, but his studies were interrupted for a year of military duty in 1907. He returned to Rome to continue in the seminary and was ordained a priest on August 19, 1914.

Father Roncalli had earned his laureate in theology and had just started to earn a doctorate in canon law when Bishop Giacomo Radini-Tedeschi of Bergamo called him to his pastoral office as secretary, a position he was to hold for the next 10 years.

"SCHOLAR AND SOLDIER"

It was during this time that he found a set of old documents pertaining to the diocesan visitation of St. Charles Borromeo, Archbishop of Milan (1585-1631), and decided to edit and publish them. He persisted in this work off and on until his elevation to Bishop in 1954. He also taught Church history and apologetics at the Bergamo seminary.

With the outbreak of World War I, Father Roncalli was recalled to military service in June, 1915. He was assigned as sergeant-major with the medical corps of the Italian Army, and in 1916 was assigned as a hospital chaplain. He worked with the medical corps of the Italian Army, and in 1916 was assigned as a hospital chaplain. He worked with the medical corps of the Italian Army, and in 1916 was assigned as a hospital chaplain.

When he was transferred from Bulgaria to Turkey 10 years later, he had visited every part of the country. The success of his mission in Bulgaria is shown by the fact that in 1932 Pope Pius XI was able to raise the Sofia office to the rank of an apostolic delegation.

Archbishop Roncalli was reappointed Apostolic Delegate to Greece and Turkey on November 21, 1934. At the same time he was transferred to the titular diocese of Aegaeopolis to the titular archdiocese of Mesembria. He was appointed also as the Latin Rite Vicar of Constantinople. His tour of duty in Greece and Turkey was distinguished by his zeal in assisting the undernourished Catholic schools and by his ability to create cordial relations between the Church and government circles.

WORLD WAR II was in progress then, and a great part of Archbishop Roncalli's duties con-

sisted in directing works of charity made necessary by the exigencies of war. The Apostolic Delegation hummed with activity, much of it dealing with receiving and sending information in collaboration with the Vatican's Information Bureau on Prisoners of War and Refugees.

Father Roncalli opened the door and found himself in a broom closet that had a small bed in it. He decided to go along with the joke, settled down on the bed and went to sleep quickly.

Father Roncalli's task in the propagator congregation was to help coordinate the activities of national missionary societies throughout the world. He did considerable traveling in this post, visiting missionary societies in Italy, France, Belgium and Holland.

ADMINISTRATOR

Father Roncalli became a monsignor on May 7, 1921. He demonstrated his administrative ability in the tasks assigned to him, and his talents were recognized by working as a professor of patristics at the Roman Seminary. He was the chief organizer of the Venice exhibit held in Rome during the 1923 Holy Year.

On March 19, 1925, he was consecrated Titular Bishop of Aegaeopolis with the personal title of archbishop and named Apostolic Visitor to Bulgaria. It was the first time the Church had sent an official representative to that country since the 13th century.

In his first sermon in Bulgaria, Archbishop Roncalli evinced that long view toward Christian unity which was to become familiar in the discourses and writings of Pope John XXIII. His role in Bulgaria was to protect the interests of the nation's 30,000 Catholics, to encourage the growth and development of the Church there and his representation to the Holy See of a non-diplomatic level.

When he was transferred from Bulgaria to Turkey 10 years later, he had visited every part of the country. The success of his mission in Bulgaria is shown by the fact that in 1932 Pope Pius XI was able to raise the Sofia office to the rank of an apostolic delegation.

Archbishop Roncalli was reappointed Apostolic Delegate to Greece and Turkey on November 21, 1934. At the same time he was transferred to the titular diocese of Aegaeopolis to the titular archdiocese of Mesembria. He was appointed also as the Latin Rite Vicar of Constantinople. His tour of duty in Greece and Turkey was distinguished by his zeal in assisting the undernourished Catholic schools and by his ability to create cordial relations between the Church and government circles.

WORLD WAR II was in progress then, and a great part of Archbishop Roncalli's duties con-

sisted in directing works of charity made necessary by the exigencies of war. The Apostolic Delegation hummed with activity, much of it dealing with receiving and sending information in collaboration with the Vatican's Information Bureau on Prisoners of War and Refugees.

The Archbishop was so active in aiding Jewish refugees fleeing from Hitler's Germany that his efforts were recalled years later by the Grand Rabbi of Israel, Dr. Isaac Herzog. When Cardinal Roncalli was elected pope, the rabbi sent a message in which he stated: "I am persuaded that your noble faith in the highest values, as shown during the time of Nazi atrocities, will guide you in your new and important tasks."

UNITY THROUGH CHARITY

Archbishop Roncalli's efforts in Greece in this same period created a climate in which the Catholic and Orthodox put aside their differences to work together in a humane effort directed against the threat of widespread starvation.

It was through Archbishop Roncalli's cooperation with Orthodox Archbishop Damaskinos that arrangements were made with the Vatican to bring in a shipment of 350,000 tons of wheat, thereby saving thousands of lives from hunger. The project was accomplished through the combined efforts of the British government, U.S. Catholics and Greeks living in exile.

By 1944 Archbishop Roncalli's time in the ancient cradle of Christianity had run out. Rome decided that the post of 60-year-old Archbishop, now recognized for his knack of getting along well in difficult assignments, was in trouble-shooting Europe. He was assigned as Apostolic Nuncio to Paris and arrived there on December 31, 1944.

France had just been liberated and there was strong tension among the nation's new leaders that the Vatican representation and some members of the Hierarchical Organization (UNECSO). On November 29, 1952, he was appointed to Paris and arrived there on December 31, 1944.

During his stay in France, Archbishop Roncalli was appointed Apostolic Nuncio to the Holy See's first permanent observer at the United Nations Educational, Scientific and Cultural Organization (UNESCO). On November 29, 1952, he was appointed to Paris and arrived there on December 31, 1944.

FROM PEASANT FAMILY

'Pope of common people' appropos of John XXIII

Historians may record Pope John XXIII as the "Pope of the Second Vatican Council." But millions throughout the world still remember him as the "Po-pe of the Common People."

The son of poor peasants, he was born on a farm where his father worked as a sharecropper. The third in a family of 13 children, he was named after his grandfather (in infancy) Angelo Giuseppe Roncalli was born in Sotto il Monte, north of Bergamo, Italy. There his father he was born on November 25, 1881, still hears the motor over its door, "Oh, beautiful, old Past' (Old Peace and Peace).

The first son in the family, he helped gather wood and aided his father in the fields. He learned the hard way to work and grew up on the land. He often recalled his humble beginning. "We were poor but happy. We were never aware of lacking anything," he said. "In truth we lacked nothing; ours was a dignified and contented poverty."

EARLY IN HIS pontificate, when addressing a large group of farmers meeting in Rome, Pope John said: "We find great pleasure in addressing you. In looking at you you see one who recapture the serene face, though stamped with such weariness, of the good people of the fields with their faces soiled by the soil since infancy. Our thought returns today with particular force to that rural world where the first impressions—the first provisionally we had had."

On more than one occasion he recalled his pleasure in having met a man like those humble people whose life is the toil of each day and whose knowledge is of the difficulties of life. Through his personal experience he was well aware of their economic problems, shortly after his election as pontiff he told them: "Now you have a Pope who is himself a farmer's son and who has never felt humiliated or embarrassed because of his background. You can then feel reassured how deep is his interest in this class of workers so dear to the Church."

It is said that on his first visit as Pope to Castelgandolfo, the papal summer home, he appeared on the balcony before the crowds of the faithful in the street below. Among them was a farmer who was known to be a communist. He was soon recognized and the friend who asked him why he

corrected what errors had been committed. He moved with ease among the nation's leaders and diplomats, and also visited 85 of France's 83 dioceses.

But his busy schedule sometimes made him forget his social obligations. One day Francesco Gay, the postwar Deputy Premier, arrived at the nunciature and expressed his pleasure at being invited to dinner along with other VIPs.

"M'an diai!" exclaimed Archbishop Roncalli, "I had forgotten."

He quickly talked the French official into helping him make preparations for dinner. "Here, put on this apron," he said. "You have to help me make polenta" (a thick porridge of broth and meal).

DISPLAYS PRUDENCE

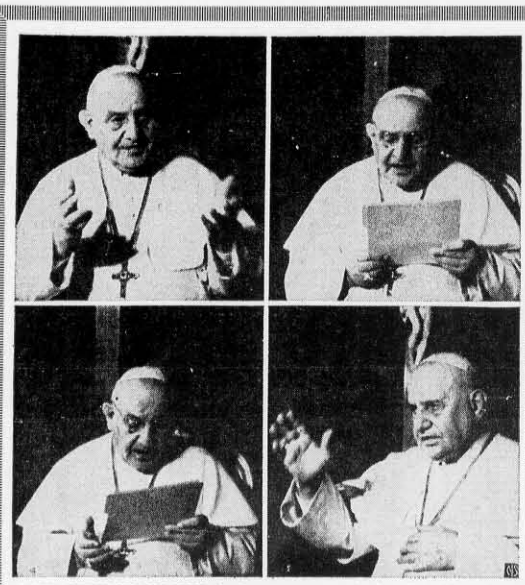
While in France the Archbishop was confronted with the problem of worker priests, clergy who had gone into the working man's work to labor and live alongside him in an effort to reduce the Church's loss of souls in wholesale numbers.

The Nuncio advised the Vatican to wait and move carefully in seeking a solution to the problem. Eventually, it became necessary for the French Bishops to issue orders for the modification of the movement, but it was largely through the Nuncio's tact and prudence that what could have been a tragic episode in the history of the Church in France was avoided.

Later, after Archbishop Roncalli had become Pope, the priest worker movement was stopped by official order of the Congregation of the Holy Office on July 3, 1959.

During his stay in France, Archbishop Roncalli was appointed Apostolic Nuncio to the Holy See's first permanent observer at the United Nations Educational, Scientific and Cultural Organization (UNESCO). On November 29, 1952, he was appointed to Paris and arrived there on December 31, 1944.

(Continued on page 4-P)



CAMERA STUDY OF LATE POPE—In a four-part camera study above, Pope John is shown reading from a prepared text during one of his numerous audiences. After reading a statement on a particular subject, the Pontiff often launched into friendly banter with those guests in attendance.

A MAN OF SURPRISES

Late Pontiff shattered many ancient traditions

Pope John XXIII has been a man of many surprises. He not only broke traditions, he established many precedents, and even reinstated old customs that had fallen into disuse.

Although many of the changes he brought about were private or personal things, he did not hesitate to revise or even dispense with ancient papal protocols. He felt that each pope should be free to establish new customs of his own.

Immediately following his election as pope on October 23, 1958, Cardinal Angelo Roncalli deviated into history and chose John for his name. Although a name most chosen by popes, it had not been used for more than 600 years.

One of the first customs he dispensed with was the tradition that the pope should eat alone. His immediate predecessor Pius XII had rigidly adhered to this custom. Some other popes on special occasions had shared their food with relatives, but usually they ate at a separate table. Pope John's previous experience as a diplomat and his genial nature were opposed to his eating alone.

"I tried it for one week and I was not comfortable," he said. "I searched through Sacred Scripture for something which I had to eat alone and I found nothing, so I gave it up and it's much better now."

Early in his pontificate, Pope John chose to waive traditional rules. He made frequent use of his telephone to call in his aides and ruled that his close assistants need not genuflect and kiss his ring every time they came into his presence. This traditional sign of reverence shown to popes by limited to their first and last visits on the day. It saved time, he said.

result of such inspection was Pope John's decision to increase the wages of the 3,000 employees of the Vatican. In his formula to bring financial equity to them, he decreed that the man who received the smallest pay and yet supported the greatest number of children was granted the greatest increase.

IN HIS FIRST Christmas as pope, he made a private visit to the Regina Coeli Prison in Rome. It was the first papal visit to a jail since Pope Pius IX, who visited there every Christmas during his pontificate (1846 to 1878). "You could not come to see me, so I have come to see you," he told the inmates.

The following day he dropped into Rome's Child Jesus hospital to cheer the sick children there. "Three weeks" later he "disappeared" from his Vatican office and made an unannounced visit to a home for retired and infirm priests. This and many other unexpected departures from the Vatican Concordat, gave security officials much concern. It was finally settled by stationing two motorcycle escorts at the exit of the Pope's palace to escort him, whether he desired it or not.

On one occasion he insisted on visiting Rome's tough Trastevere section to give Communion to a group of working class youth. On another occasion he made an unscheduled stroll through downtown Rome on his way to address some 5,000 seminary students at St. Ignatius Church. In all, it is said he went outside the Vatican at least 150 times.

In September, 1960, he made a motor trip of 50 miles from his summer residence at Castelgandolfo to the Benedictine Abbey at Subiaco. This was eclipsed by his first railroad trip as pope. On October 4, 1962 he made a 400-mile journey from the Vatican City railway station to two of Italy's famous shrines—at Loretto and Assisi. There he prayed for the success of the coming ecumenical council. It marked the longest trip any pope has taken away from the Vatican in 105 years.

The tradition-breaking pope is noted also for reviving other papal traditions. He revived an ancient custom of the conclave as Bishop of Rome he personally led on foot the station procession to the churches of Rome during Lent. He often expressed his dislike of pomp, especially at being carried aloft in the sedia gestatoria, the portable papal throne. When Vatican officials insisted on doing so, Pope John offered it as an exercise in mortification.

AS FOR HIS precedent shattering, early in his pontificate he decided that during his afternoon audiences, the portable sedia gestatoria was not to be used. He told the gardeners and maintenance crew to continue with their work. On one occasion he even insisted that two or three cardinals walk with him.

Pope John replied: "Let the roof stay open while I'm here, I promise not to give any scandal to tourists."

Although at times a traditionalist, he was often an innovator. For use during his summer walks he introduced a new papal style—the wearing of a wide, white-brimmed hat and red Morocco leather shoes. For winter wear he revived the use, for the first time in more than 60 years, of the cambrato. This light-fitting, red velvet cap trimmed with white fur covers the back of the head and ears. It is used on non-liturgical occasions.

In April, 1959, Pope John, in Holy Thursday ceremonies at the Archbasilica of St. John Lateran in Rome, revived the ancient custom of personally washing the feet of 12 clerics, in memory of Christ's washing the feet of the Apostles.

In January, 1959, Pope John announced his intention of convoking a general ecumenical Council in Vatican City.

(Continued on page 4-P)

Significant dates in life of Pope John XXIII

- The following are significant dates in the life and career of His Holiness Pope John XXIII:
- 1881, November 25—Born as Angelo Giuseppe Roncalli in Sotto il Monte in the province and Diocese of Bergamo. The third of 13 children of Giovanni and Maria Anna Roncalli and their first son.
- 1892—Entered minor seminary at Bergamo.
- 1899—Received minor orders.
- 1900—Began theological studies at Cerasola College in Rome.
- 1901—Studies interrupted by one year of military service.
- 1904, August 19—Ordained in the Church of Santa Maria in Monte Santo, Rome.
- 1905-1914—Served as private secretary to Bishop Giacomo Radini-Tedeschi of Bergamo and as professor of Church history, apologetics and patrology at the Bergamo seminary.
- 1915—Recalled to military service as a private in the medical corps of the Italian Army. Promoted to sergeant-major and then to a chaplaincy with the rank of lieutenant.
- 1916-1920—Returned to teaching at Bergamo seminary.
- 1921, May 7—Named monsignor (honorific prelate) by Pope Benedict XV and appointed Apostolic Administrator of the Propagation of the Faith.
- 1925—Organized the Mission Exhibit in Rome for the 1925 Holy Year.
- 1925, March 19—Consecrated as Titular Bishop of Aegaeopolis with the personal title of archbishop and named Apostolic Visitor to Bulgaria.
- 1931, October 16—Appointed first Apostolic Delegate to Bulgaria.
- 1934, November 21—Named Apostolic Delegate to Greece and Turkey and appointed Apostolic Administrator of the Latin Rite Vicariate of Constantinople.
- 1944, December 22—Appointed by Pope Pius XII as Apostolic Nuncio to France.
- 1951, June—Named by Pius XII as the Holy See's first permanent observer at the United Nations Educational, Scientific and Cultural Organization (UNESCO).
- 1952, November 29—Named to Sacred College of Cardinals.
- 1953, January 15—Appointed as Patriarch of Venice.
- 1954, October—Served as Papal Legate to the Marian Year Congress in Beirut, Lebanon.
- 1958, March 25—Went to Lourdes, on the 100th anniversary of the apparitions of St. Bernadette there, to consecrate the underground Basilica of St. Pius.
- 1958, October 23—Entered 78th conclave to elect a pope.
- 1958, October 28—Elected as pope. Took name of John XXIII.
- 1958, November 4—Crowned as pope in St. Peter's Basilica.
- 1958, December 15—Created 21 new cardinals.

'Pacem in Terris' due in Braille

LONDON—The Royal National Institute for the Blind, whose director is Queen Elizabeth II, is to publish a Braille edition of His Holiness Pope John XXIII's last encyclical, *Pacem in Terris*.

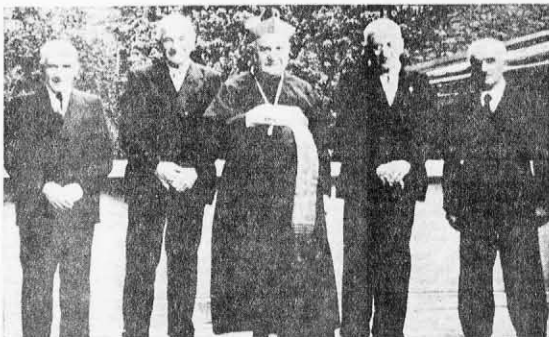
Earlier this year, the Institute also made arrangements to publish the Braille edition of the Pope's social encyclical, *Mater et Magistra*, following requests from the Association of Blind Catholics in London.

PICTORIAL HIGHLIGHTS IN THE LIFE



EARLY LIFE OF POPE JOHN—In these early photos the future Pope John XXIII is shown as he appeared on his ordination day, August 10, 1904; in the uniform of a medical sergeant in the Italian army during World War I in 1915 (the only time he wore a mustache); and as he looked on March 3, 1925, when Pope Pius XI raised him to the episcopate.

POPE AS SEMINARIAN—Left, Angelo Roncalli (seated), poses with two friends during his seminary days at the Pontifical Seminary in Rome.



THE POPE AND HIS BROTHERS—In this picture taken at Paris in August, 1952, Archbishop Roncalli, Apostolic Nuncio to France is shown with his four brothers. From the left, they are: Giovanni (deceased); Saverio, 79; Alfredo, 73; and Giuseppe, 68. His surviving brothers still live in Sotto il Monte, Italy.



BIRTHPLACE OF THE POPE—In this modest farm home, Angelo Giuseppe Roncalli, the future Pope John XXIII, was born on November 25, 1881. The Roncalli home was near the little village of Sotto il Monte, "under the mountain" in Lombardy, Italy, not far from Bergamo. The farm property has been cultivated by the Roncalli family for 500 years.



POPE JOHN AND HIS PREDECESSOR—His Holiness Pope John XXIII is shown with his immediate predecessor, Pope Pius XII when he was about to depart as Cardinal Legate to Lourdes in March, 1958. Pope Pius raised the future Pope John to the College of Cardinals in January, 1953, and appointed him Patriarch of Venice, where he served until his election to the Papacy.



PAPAL NUNCIO VISITS PW'S—While serving as Papal Nuncio to France in 1944, Archbishop Angelo Roncalli, assisted by Vicar General Bohan of Paris, visits a prisoner of war camp near Chartres to aid in the distribution of relief materials supplied by War Relief Services of the National Catholic Welfare Conference, agency of the U.S. Catholic bishops.



ENROUTE TO CONCLAVE—Cardinal Angelo Roncalli, soon to be named Pope by the College of Cardinals, is on his way to attend a meeting of Cardinals shortly before the conclave which would elect him Pope John XXIII. He had just arrived from Venice following the death of Pope Pius XII.



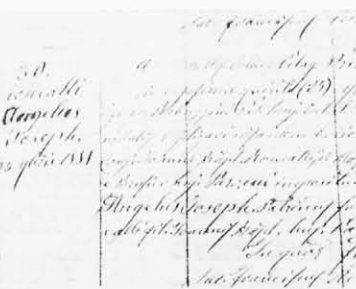
PARENTS OF POPE JOHN XXIII—These reproductions of oil paintings show the parents of Pope John XXIII. His mother, Maria Anna Mazzola Roncalli, died at the age of 96. His father, Giovanni Batista Roncalli, died at the age of 98. Pope John's parents were farmers near the town of Sotto il Monte in Lombardy, Italy.



POPE'S FAMILY AT CORONATION—Members of the family of His Holiness Pope John XXIII are shown seated (middle row) in St. Peter's Basilica, Rome, awaiting the coronation of the new Pontiff. Between two nuns, who are distant relatives of the Pope, are the Pope's sister and three brothers.



POPE'S SISTER—Assunta, 74-year-old sister of His Holiness Pope John XXIII, fondles a kitten in her farm home near Sotto San Giovanni not far from Milan. The Pontiff's three brothers still reside in Sotto il Monte. Pope John was one of 13 children, three of whom died at birth.



POPE'S BAPTISMAL RECORD—This fragment of the baptismal record of Pope John shows his name and date of birth in the upper left margin. His entry was the 30th in the record book of the local parish church. He was the third of thirteen children and the eldest son.



NEW VENICE PATRIARCH ARRIVES—Archbishop Angelo Roncalli, created a Cardinal by Pope Pius XII in the consistory of January 12, 1953, was a few days later appointed Patriarch of Venice. He chose a motor launch, not a gondola, for his arrival there. He served in this capacity until elected Pope in October, 1958.



RECEIVES RED BIRETTA—Named a Cardinal while serving as Papal Nuncio to France, a 400-year-old tradition is followed when French President Vincent Auriol presented the red biretta to future Pope John XXIII, on January 16, 1953. He went to Rome later to receive the Red Hat from Pope Pius XII.

Personal warmth, simplicity

(Continued from page 1-P)
named to become a member of the College of Cardinals.
The French government decorated him as a Commander of the Legion of Honor. At 71, with a full and satisfactory career behind him, the Archbishop prepared to leave Paris for Rome and new work in the Church's central administration in Rome.

Patriarch of Venice

A few days after the publication of the list of new cardinals, Archbishop Carlo Agostini, Patriarch of Venice, who had been named to receive the post, died. Cardinal Roncalli was named to succeed him on January 15, 1952. He received the appointment to Venice on the same day that French President Vincent Auriol presented to him the red biretta of the cardinalate.

Cardinal Roncalli took possession of the Patriarchate of Venice on March 15, 1952, and immediately set to work. He renovated the ancient basilica and the patriarchal residence, personally visited every parish in the archdiocese, organized instructions in Christian doctrine on every level, convoked a synod and began construction of a new seminary. And all during this activity, he was a stickler for details. This characteristic was evident even outside his administrative functions.

One of his nephews, now a chaplain in a parish in Italy, tells this story: "When he was Patriarch of Venice, at the time I served his Mass, he told me he wanted to serve me, and when I protested, he said to me, 'No, no, I want to serve you myself because I want to see whether you know how to celebrate it.'"

Although he was now in a pastoral role, Cardinal Roncalli continued to be called upon to represent the Holy See. In October, 1954, he went as Papal Legate to the Marian Year Congress held in Beirut, Lebanon. In March, 1956, he was sent by Pope Pius XII to consecrate the new underground basilica of St. Peter X at Lourdes.

After the death of Pius XII on October 25, he entered the 78th conclave of the Catholic Church along with 50 other cardinals.

On October 28, 1958, he appeared on the central balcony of the facade of St. Peter's basilica to be presented to the world as the new Pope, taking the name of John XXIII.

The day after his election, Pope John XXIII filled the office of Vatican Secretary of State, and new work in the Church's central administration in Rome. Within a month he announced his intention of creating 28 new cardinals, breaking a 400-year-old tradition which had limited their number to 70 and raising the total membership of the College of Cardinals to 75. Msgr. Tardini was among those named.

Hardly three months of his pontificate had elapsed when he decided he was going to announce his intention of summoning an ecumenical council.

Pope John gave immediate effect to what he would not resign from in Rome. He received the appointment to Venice on the same day that French President Vincent Auriol presented to him the red biretta of the cardinalate. Cardinal Roncalli took possession of the Patriarchate of Venice on March 15, 1952, and immediately set to work. He renovated the ancient basilica and the patriarchal residence, personally visited every parish in the archdiocese, organized instructions in Christian doctrine on every level, convoked a synod and began construction of a new seminary. And all during this activity, he was a stickler for details. This characteristic was evident even outside his administrative functions.

ON CHRISTMAS Day he captured the hearts of the humble by visiting several of the city's hospitals, and on the following day he visited the city jail. On January 21, 1959, police were taken aback when, without informing them of his plans, he arrived in a long police car, and when priests accompanied only by two members of his household.

Before the first year of his pontificate was completed, he also distributed Communion to the street-vendors of Rome, and even left the Vatican on a long, unannounced trip to Rome's tough Trastevere district to give Communion to a group of working class youths.

PERSONAL HUMILITY

On many occasions he has shown his personal humility and concern for other people's feelings. One he admitted before some 100,000 people that he didn't enjoy sitting on the port-

able throne called the sedia gestatoria.
"I would be most happy to walk on foot like everybody else," he stated. "Then I think that if I went on foot, no one would be able to say to me, 'Therefore I use it (the sedia) as an exercise of mortification.'"

On another occasion he told the captain of the papal gendarmes, "I am a captain you are a bigger boss than I am, because I was only a sergeant."

As a result of the announcement of the coming ecumenical council was made on January 26, 1959, to 17 cardinals who attended ceremonies commemorating the conversion of St. Paul. Pope John at the same time announced his intention to hold a synod for the diocese of Rome, to bring the Code of Canon Law up to date and to complete promulgation of the code for the Oriental Church.

CHURCH PROBLEMS

Pope John stressed in addresses that the main purpose of the Council was to deal with persecution, the communist danger, the spread of atheism, the tepid attitude of many Catholics, the reunion of the Eastern churches with Rome and the reorganization of the Church to meet modern conditions.

In the first public speech of his pontificate he appealed to the leaders of nations to work for peace. Early in the next year, Pope John ruled, through an official "admission" issued by the Holy Office, that it would be sinful for any Catholic, communist or not, known to support communists or their activities. This ruling was commented on and stiffened the Holy Office ruling of 1949 which excommunicated communists and those who supported them.

The Pope's first encyclical, "Ad Petri Cathedram" (The Chair of Peter), was issued on June 29, 1959. It invited separated Christians to return to the Catholic Church, and appealed for renewed efforts for peace in the world.

On August 1 of the same year the second encyclical was issued, "Sacrosancti Nostri Primordia."

(From the Beginning of Our Pontificate)
The centenary of the death of St. John Vianney and death with the priestly life.

THE THIRD encyclical, "Grata Recordatio" (Gracious Memory) was published on September 26, 1959. It urged Catholics to pray for St. John Vianney in October for his intentions: guidance of the Pope the success of missionaries and the Christian apostolate, peace among nations, the success of the Roman Synod and the success of the Second Vatican Council.

Almost as if he were hurrying to the founding of the pontificate, Pope John issued still another encyclical in 1959, "Principles Pastorum" (Principles of Pastors). It urged increased recruiting and training of priests and lay missionaries, and called on Catholics in mission areas to play an active part in public life.

The Pope's own vital interest in the missions was demonstrated in two ways: On Holy Thursday, 1957, he got down on his knees in prayer for the 13 missionary priests, and in May, 1960, he consecrated 14 missionary bishops in St. Peter's basilica.

On October 11, 1959, Pope John presided at centenary celebrations of the North American College in Rome. In his address in English, he made the first announcement of the future beatification of Mother Elizabeth Seton, an American-born convert and foundress of the Sisters of Charity in the U.S.

MORE CARDINALS

On December 14, 1959, he added eight more members to the College of Cardinals, continuing the policy established by Pius XII. Among the new members, the body, as of that date, the college consisted of 31 Italian cardinals, 12 English-speaking, 11 Spanish-speaking, four French-speaking and five each for the German and Portuguese language groups. Seven other languages were represented by one cardinal each: Arabic, Armenian, Chinese, Croatian, Flemish, Hungarian and Polish.

The Pope called the third cardinalist consistory of his pontificate for March 28, 1960, which raised the number of cardinals to 85. Among the new members, four for the honor were the first cardinals to be named for Japan and the Philippines, and the first Negro, opened on the cardinals: Cardinal Peter Tatsuo-Dob, Archbishop of Tokyo; Cardinal Rufino Santos, Archbishop of Manila; Cardinal Laurentia Eusebio Jipka, Bishop of Bukoba, Tanganyika, who was then Bishop of Rutaba, another consistory, the Pope's fourth, opened on the cardinals: Cardinal Pedro Bordaberry, Archbishop of Bogota, Jose Humberto Quintero of Caracas and Giuseppe Ferretto of the Vatican State.

WHEN ITALY entered World War I, he was recalled to duty by the rank of sergeant. It is said that at the end of his training his platoon was rated as one of the best.

Angelo Roncalli's first term of military service was with the 73rd Infantry Regiment of the Italian Army. On November 30, 1904, a few days after his 20th birthday, he interrupted his seminary studies to volunteer for one year. Later, during World War I, he was recalled for military service from 1915 to 1919, first as a medical sergeant and later a chaplain.

His colleagues expressed little surprise if he suddenly dashed out of the Vatican to visit an ailing priest, a group of poor people or to cheer up prison inmates.

In SEPTEMBER, 1962, he personally consecrated as archbishops six secretaries of Vatican congresses to open the Second Vatican Council in St. Peter's basilica, with some 2,500 archbishops and bishops present.

On October 11, 1962, Pope John in a historical ceremony formally opened the Second Vatican Council in St. Peter's basilica, with some 2,500 archbishops and bishops present. The Pope issued his encyclical "Pacem in Terris," which was acclaimed throughout the world. It was a call for peace, a call for world peace, was unusual in that it was addressed not only to the episcopate of the Universal Church and to the clergy and faithful of the whole world, but also to "all men of good will."

One section of the encyclical, on the delicate question of cooperation with communist nations and movements, aroused widespread discussion. The Pope made clear that communism is intrinsically wrong, but pointed out that because of the possibility of change and the existence of some truths amidst Marxist errors, it may be possible to work with communist nations or movements for good causes.

In January, 1963, Pope John and Premier Nikita Khrushchev of the Soviet Union were reported to have exchanged New Year greetings. In March of that year, the Pope received in audience Premier Khrushchev's son-in-law, Alexei Adzhubei, who had just returned from a visit to the Moscow daily Izvestia.

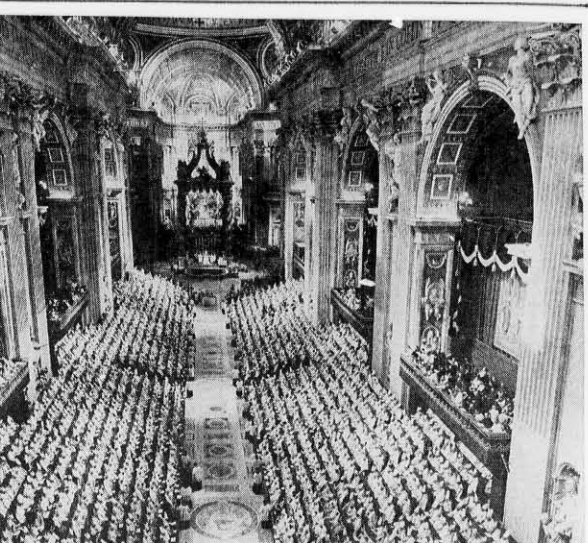
IN FEBRUARY, 1963, Archbishop Josip Slijep of Ljubljana, survivor of the Byrantine-Bite Catholic Bishop of the Ukraine, received a hero's welcome from Pope John on his arrival in Vatican City after 18 years of imprisonment and house arrest in the Soviet Union.

Pope John's persistent efforts for the revision of the Code of Canon Law, April 11, issued his eighth encyclical, "Pacem in Terris," at the Quirinal Palace in Rome, the first pope to call on a president of the Italian Republic.

March 22—Suffering from a recurrence of his illness. All audiences cancelled. Announced plans for a nine-day spiritual retreat.

March 26—Reported suffering from stomach bleeding. Doctors in constant attendance.

March 31—After three days of improvement, condition took dramatic turn for worse. Extreme emaciation, continued loss of weight.



OPENS ECUMENICAL COUNCIL—Pope John XXIII presides at the opening of the Second Vatican Council—an historic event in his five-year reign as Supreme Pontiff. The council is automatically dissolved with the death of the Pope, but Pope John's successor is expected to reconvene it.

'SERGEANT RONCALLI'

Saw war's horrors as soldier, chaplain

A man of peace, Pope John XXIII knew the horrors of war at first hand.

He brought comfort and the uniform of a sergeant. He was sent off to the Austrian front where he saw the horrors of war at first hand.

In March, 1916, when the government agreed that priests should be enlisted as military chaplains, with the rank of lieutenant, Father Roncalli served on the front lines.

It was during this period of his career that he grew a mustache, probably to offset his youthful looks. At the end of four years' service, he collected his accumulated back pay, stating that he should show up work what house which he intended to found upon his return to Bergamo.

In a letter to the president of the Association of Italian Chaplains, he wrote that he was a soldier, a chaplain, and a priest.

His colleagues expressed little surprise if he suddenly dashed out of the Vatican to visit an ailing priest, a group of poor people or to cheer up prison inmates.

He was recalled to duty by the rank of sergeant. It is said that at the end of his training his platoon was rated as one of the best.

Angelo Roncalli's first term of military service was with the 73rd Infantry Regiment of the Italian Army. On November 30, 1904, a few days after his 20th birthday, he interrupted his seminary studies to volunteer for one year.

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SERVED AS UNICHO

Pope John had a wide knowledge of France

By MARTIAL MASSIANI

PARIS—There have been few since the Middle Ages who have known every corner of France as well as Pope John XXIII.

During his tenure here as Apostolic Nuncio to Paris, then Archbishop of Genoa, Roncalli visited great cities, modest towns, small villages and farms in every part of France, from the remote parts of Algeria, graciously accepting every invitation possible and taking every opportunity to meet his people.

His nine-year term as nuncio was crowded with activity. He learned to know and understand the country, its problems, the problems of the clergy and those of the laity.

More than once when he was traveling by automobile, Archbishop Roncalli would have the driver stop and get out to talk with the peasants. He always explained to them that he was interested in their lives because he had been born one of them.

ARCHBISHOP Roncalli's journey to France to take over his post as nuncio had been almost unpropitious. It was at the end of 1934. Although Paris had been liberated from German occupation, the war was to continue until May, 1945. The allied powers had not yet established themselves firmly in France. The nunciature in Paris, closed during the war, had not yet been reopened.

Archbishop Valerio Valeri, a friend of Roncalli's, was appointed as nuncio and now a Cardinal, had remained during the final year of his tenure in Vichy, where the Vichy government was operating. He was recalled to Rome, but the rest of the diplomatic corps, certain Resistance movement leaders, had blamed him for doing this, although the situation was not his fault. Because of strained conditions he had been recalled to Rome.

The chief of the provisional government, Gen. Charles de Gaulle, ardently desired that an end to the regrettable situation. With the approach of the new year, the situation called for an urgent action. This was because the Apostolic Nuncio to France is traditionally the dean of the diplomatic corps and has the right in that capacity to offer traditional New Year's greetings to the French president.

In one of these, delivered to Vincent Auriol on January 1, 1951, he said: "The laws of peace are identical with the laws of civilization. Even before they were engraved

Nuncio arrived in Paris by plane and presented his credentials immediately. Then, the following day, he appeared as dean of the diplomatic corps and offered to Gen. de Gaulle the traditional New Year's greetings.

"In the midst of trials and inevitable suffering," he told his countrymen, "the year which has just ended has been marked by events of the greatest importance for France. Thanks to your political foresight and to your energy, this beloved country has once more found its liberty and faith in her destiny."

The proper note had been struck. The new Nuncio had been struck. The new Nuncio had been struck. The new Nuncio had been struck. The new Nuncio had been struck.

His MISSION to France came to an end when the Nuncio was made a Cardinal and was named Patriarch of Venice.

During his stay in France there was hardly a solemn ceremony in any major church that the Nuncio did not attend. He honored the great solemnities of the Legion of Honor. He promised to return to France. This he did twice.

He was present for the celebration of the centenary of the founding of the Work of the Orient at Notre Dame Cathedral here.

He also returned for the dedication of the suburban Basilica of St. Pius X at Lourdes.

AS PAPAL LEGATE, Cardinal Roncalli had an opportunity to show his physical endurance. He was made a member of the Legion of Honor. He promised to return to France. This he did twice.

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on the rock of the Biblical mountain, they were inscribed—and they remain—in the heart of every man, by inscribing them into his most perfect doctrine, they constituted the divine basis, the honor of the family, the most simple terms, such great meaning! The worship of God, the sanctity of the family, the most elementary rules of community life: thou shalt not kill, commit fornication, steal or lie. All of this—in the personal, political and international plans, without and within the frontiers—is the framework of civilization and international morality.

"Therefore, war is the ruin of civilization and the return to barbarism. The only way to avoid this is to resist violence, through the defense of security and essential liberty makes such resistance inevitable and always remains the last resort."

When, raised to a Cardinal and named Patriarch of Venice, the former Archbishop Roncalli was made a member of the Legion of Honor. He promised to return to France. This he did twice.

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TRADITIONS

(Continued from page 1-P)

the council of the Church, the first in 90 years. It opened on October 11, 1962.

PERHAPS the most important event in the government of the Church was the fact that Pope John for the fifth time broke precedent by naming his successor as a priest, not a cardinal.

On one occasion he departed from a provision of canon law to name a new cardinal who had already had a brother in the Sacred College of Cardinals.

He named the first cardinal to be Cardinal Amleto Cicognani, then Apostolic Delegate in the U.S. and later named Papal Secretary of State.

Pope John established another precedent in naming the first Negro prince of the Church, Cardinal Laurent Bugnambwa, Bishop of Bukoba, Tanganyika, who was named the first cardinal for Japan, the Philippines, Mexico, Uruguay and Venezuela.

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Significant dates

(Continued from 1-P)

1927, October 4—Traveled 400 miles by train to the Shrines of Loreto and Assisi, Italy, the longest trip by a pope in over 100 years.

1962, October 11—Opened the Second Vatican Council in Rome.

1962, October 25—During the Cuban crisis, Pope John made a dramatic broadcast to world statesmen to "spare the world the horrors of war."

1962, November 27—Confined to bed with what doctors described as "strong anemia," caused by gastric disorder.

1962, December 9—Canonized three saints—Peter Eymard of France, Antonio Maria Pucci and Francesco Maria Gerosi of Italy.

1963, January 20—The tenth canonization ceremony of his pontificate, for Vincenzo Pallotti, founder of the Pallottine Fathers.

1963, February 10—Received in audience Ukrainian Archbishop Josyf Slipyi of Lvov, after his 18 years detention by the Soviets.

1963, March 1—Named recipient of the 1963 Peace Prize of the Eugenio Balzan International Foundation.

1963, March 7—Granted private audience to Alexei I. Adzhubei, atheist son-in-law of Soviet Premier Khrushchev.

1963, March 17—Participated in the veneration ceremony at the beatification of Mother Elizabeth Ann Seton, founder of the Daughters of Charity in the United States and first native American to be beatified.

1963, March 19—At beatification ceremonies of Luigi Palazzolo, the fifth of his pontificate.

1963, March 29—Announced establishment of a Pontifical Commission for the Revision of the Code of Canon Law.

1963, April 11—Issued his eighth encyclical, "Pacem in Terris."

1963, May 11—Made a visit of state to Italian President Antonio Segni at the Quirinal Palace in Rome, the first pope to call on a president of the Italian Republic.

1963, May 22—Suffering from a recurrence of his illness. All audiences cancelled. Announced plans for a nine-day spiritual retreat.

1963, May 26—Reported suffering from stomach bleeding. Doctors in constant attendance.

1963, May 31—After three days of improvement, condition took dramatic turn for worse. Extreme emaciation, continued loss of weight.

1963, June 6—Died at 82, after a pontificate of five years and 15 months.

1963, June 21—His successor, Pope Paul VI, was elected to the papacy.

1963, June 24—The funeral of Pope John XXIII was held in St. Peter's Basilica.

1963, June 25—The body of Pope John XXIII was interred in the grotto of the Vatican Museums.

1963, June 26—The canonization of Mother Elizabeth Seton was celebrated in St. Peter's Basilica.

1963, June 27—The canonization of Mother Elizabeth Seton was celebrated in St. Peter's Basilica.

1963, June 28—The canonization of Mother Elizabeth Seton was celebrated in St. Peter's Basilica.

PERSONAL HUMILITY

On many occasions he has shown his personal humility and concern for other people's feelings. One he admitted before some 100,000 people that he didn't enjoy sitting on the port-