



His life was a blessing to the world.

## Pope John's Death, His Victory

Joan of Arc on her way to martyrdom in 1412 said, "My death shall be my victory."

Although millions mourn his loss, Pope John's death is indeed his victory, too.

It is a long way from Rheims to Rome and five hundred years from Joan to John but the peasant girl was prelude to the peasant pope.

Joan died rather than compromise her faith, her ideals. Her ashes scattered to the winds became seeds to take root around the world and make her a symbol of men's hopes and strivings — freedom for a homeland, confidence that God hears even if His answering voice cannot be heard.

So also Pope John remains as a symbol for our modern world — a man of faith in God and confidence in his fellow man.

In 1961, he wrote about a predecessor who also typified this need of the world for a symbol.

His little-read encyclical "Aeterna Dei Sapientia — The Eternal Wisdom of God" told of 15th century Pope Leo the Great.

Ten centuries later the famed artist Raphael painted a fresco in the Vatican palace to show the historic meeting of Pope Leo and Attila, king of the Huns. Pope John must have seen it often. Perhaps it inspired him to write the encyclical and even to shape his own pontificate accordingly.

In the Vatican painting, Attila rides a black horse at the head of his armies. Behind him is a village in flames, another victim of the Scourge of God who

now threatened to devastate Italy and Rome.

Toward him comes Pope Leo astride a white horse. A monk holds aloft a cross and the Pope sits calmly in blessing.

Attila rests in his saddle at the vantage above of St. Peter and St. Paul each with menacing swords.

Faith confronts force and faith emerges the victor.

Attila gave the order to his hordes to turn back, and Rome was spared. His threat to the Eternal City was averted. His first act last nor was it the worst.

The Goth Alaric sacked the city forty years before Pope Leo halted Attila. And three years later the Vandal Gaiseric spent fourteen days plundering the city.

But in the year 452, Romeans looked to a man without weapons to defend them. He did. And he lives in history as the symbol of a spiritual power that is stronger than a fighting army.

And here a strange irony intrudes itself.

Pope Leo was an austere, rigid and uncompromising pontiff.

Raphael, however, chose to represent the saintly champion of faith in the guise of the puffy, indulgent Medici Pope Leo X, the prelate who paid Raphael's wages.

There is also an added irony. Pope Leo the Great by his courage to stand against Attila

of the Church, set a pattern which would guide a Pope for a thousand years. Pope Leo X, in the end of that thousand years, for his least response to the challenge of the German monk Luther, saw that bond of unity shredded.

Behind both the triumph of the first Leo and the failure of the tenth, behind the lack of sorrow at the passing of the latter and the immense sorrow at the passing of the present Pontiff is a fundamental fact of the Catholic faith: the Church of Christ has a Shepherd who dies now no more.

Whoever wears the tiara and the robes — or lies in death before the altar in St. Peter's Basilica, there is one who guides the Church through the centuries.

It has often been pointed out that no ideal can be "incarnated" or put into practice without some loss of its ideal character.

When liberty is perpetuated in a constitution, then liberty at that moment becomes limited. When the ideal of equality is guaranteed by government decree, then equality ceases its ideal to the necessities of officials who govern and citizens who obey.

Even the gospel of Christ faces its most subtle test in that the very organization founded to preserve it — the Church.

Cities the simple Scripture texts of the Saviour's words in philosophy or theological terms, philosophy or theological terms becomes duty, mystic riddles become puzzles. Organiza-

tion is the very essence of the difference between the two.

That is why the world needs symbols — men and women who die with their ideals intact, untarnished by the compromise of actuality.

When Pope John spoke his message of peace and unity, the world heard the voice of God — "Peace I leave with you. My peace I give unto you," and the Saviour's prayer "that they may be one that the world may believe."

Pope John voiced his plea for peace — but actual peace is forever beyond the grasp of mankind as long as humanity has its heritage of original sin and consequent waywardness. He saw Christendom divided and said, "Let us come together, but fragmented Christendom stumbles so clumsily in response. Other splinter groups even shatter the hoped-for unity all the more.

When Pope John spoke to the world's Catholic bishops at the opening of his encyclical

the subject of that "freedom which was made possible by the gift of God's grace, as granted us first as Jews or Gentiles in His or another's name — and that freedom their being subject to the cumbersome machinery of ecclesiastical courts and scholar's opinions.

This is the tension that is inevitable as the Church seeks to realize its own ideals — and critics complain that the realization always falls short of the ideal. They ignore the fact that this is the very essence of the difference between the two.

That is why the world needs symbols — men and women who die with their ideals intact, untarnished by the compromise of actuality.



Zaverio Roncalli, a brother of Pope John XXIII, walks from a church at Sesto il Monte, Bergamo, Italy, after praying for the gravely ill pontiff. Pope John was born in Sesto il Monte, the third of 13 children of Giovanni Battista and Marianna Roncalli, owners of a small farm.

# Pope John XXIII, Universal Shepherd

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### World Loved Him

(By Religious News Service)

John XXIII, old in years, young in spirit, will be remembered as the Pope who pushed the Catholic Church squarely into the 20th century.

As "the universal shepherd" — a title in which he took special pride — he set the stage for far-reaching adjustments in the Church's life and stance designed to cope with the revolutionary scientific, political, social and economic changes sweeping the modern world.

An intuitive judge of mankind's hopes and needs, Pope John meanwhile did more than any man of his time to heal the wounds of a divided Christendom.

The great, overshadowing event of his pontificate was the Second Vatican Ecumenical Council (first in nearly 100 years). Convened primarily to bring about an inner renewal of the Catholic Church in the light of modern needs, it was intended as well to further the cause of Christian unity.

From it came a surge of mutual goodwill and understanding between Catholics and other Christians unparalleled since Reformation times.

Two other accomplishments helped to place the mark of his reign on the annals of the Church. One was his special encyclical, "Mater et Magistra," which set forth Christian solutions for the complex political, social and economic problems of the new age. The second was the encyclical "Pacem in Terris" (first ever addressed to non-Catholics as well as Catholics) which embodied a brilliant and challenging codification of the Church's teachings in the field of international peace.

His illness entered its critical phase May 21 and ten days later medical authorities said they had exhausted their remedies.

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Pope John XXIII and Bishop Kearney, May 2, 1959

### 'Strong Mind, Kind Heart'

Statement by Bishop Kearney on the occasion of the death of Pope John XXIII

The late Pontiff, John XXIII, will be very much missed. He combined a genial, gentle, and kindly personality with a strong will and an exceptional breadth of vision.

His action in calling a Council of the Church was a manifestation of the depth of his sense of responsibility for the progress of the Church in a changing world. An interview with him was a refreshing and warming experience.

A strong mind, an experienced sense of public relations, and a kind heart made him the great figure that all men admired and loved.

"That all may be one" was the quotation from the lips of Christ that he loved to use. He left nothing undone in his efforts to bring it to realization.



Carpets drape from balconies to greet the Pope.

### Solemn Masses in Rochester, Elmira

Solemn Mass for Pope John will be offered at Sacred Heart Cathedral tomorrow morning, Saturday, at 10:30 a.m.

Bishop Kearney will preach the eulogy. Bishop Casey will be celebrant of the Mass.

Bishop Casey will also offer a Pontifical Low Mass for Pope John at the Cathedral Monday, June 10, at 5:30 p.m.

In Elmira, Monsignor Wilfred T. Craugh, rector of St. Bernard's Seminary, will celebrate a solemn Mass for the Pope at St. John the Baptist Church Saturday, June 8, at 12:10 noon. Rev. William M. Hart of the Seminary faculty will preach. Rev. John Leary will be deacon and Rev. William Reed, subdeacon. Elmira civic officials will attend the Mass and residents of the Elmira area are also invited to attend.

Many parish churches will also schedule special Masses and prayers for the deceased Pontiff.

### Chronology, Tributes

Pope John's illness first became apparent when a general audience was canceled Nov. 28, 1962. From that date until his death at 7:49 p.m. (2:49 p.m. EDT) on Monday, June 3, 1963, the Pontiff struggled to maintain a rigorous schedule of appointments and duties.

As he neared death and following his death, tributes poured in from around the world — from President Kennedy and Soviet Premier Nikita Khrushchev, U. Thant of the United Nations, the U.S. Congress, leading churchmen of all denominations.

Newspapers, television and radio gave unprecedented coverage to him.

Reason for it all was voiced by a Jewish tailor in Rochester — "He loved everyone."

### Special Section

This four page special section of the Courier Journal may be slipped from the rest of the edition and kept for more careful reading. It is the only in words and pictures of Pope John XXIII and how the Catholic Church prepares to elect his successor.