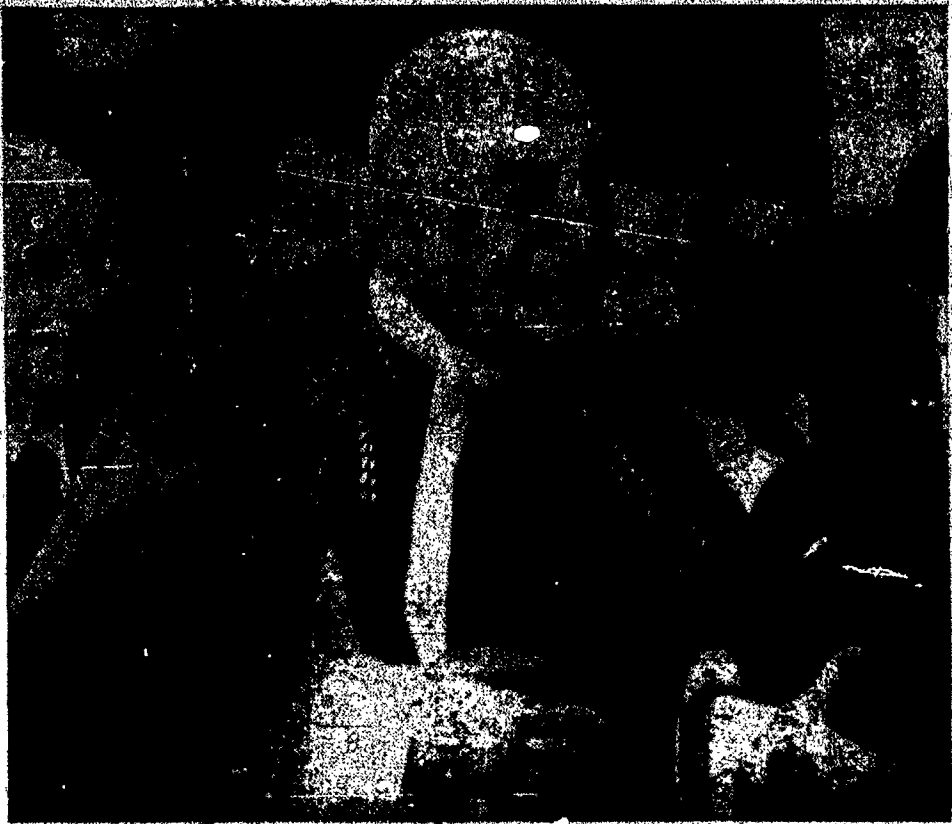


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He loved people — and they loved him in return, deeply.



The world listened when Pope John spoke



A visit to a youngster in one of Rome's hospitals.

Highlights in Life Of Pope John XXIII

(By Religious News Service)

Following is a summary of the main events in the life of Pope John XXIII:

- Nov. 25, 1881 Born at Sotto il Monte, in the Diocese of Bergamo, Northern Italy, the third of 13 children born to Giovanni Battista and Marianna Roncalli, owners of a small farm.
- Aug. 10, 1904 Ordained in Rome at the church of Santa Maria in Monte Santo.
- Jan. 31, 1905 Returned to Bergamo as secretary to Bishop Giacomo Radini Tedeschi. Held this post for ten years serving also as a professor in the diocesan seminary.
- 1915-16 Military service as sergeant in the Italian Army Medical Corps, and as a chaplain (lieutenant) in Bergamo.
- Mar. 12, 1921 Appointed by Pope Benedict XV as president of the Society for the Propagation of the Faith in Italy.
- May 7, 1921 Made a Domestic Prelate (Monsignor) by Pope Pius XI.
- Mar. 3, 1925 Named Titular Archbishop of Areopolis.
- Mar. 19, 1925 Appointed Apostolic Visitor to Bulgaria.
- Nov. 30, 1924 Named Apostolic Delegate to Turkey and Greece and Apostolic Administrator of the Latin Vicariate Apostolic of Istanbul (Constantinople).
- Dec. 27, 1944 Appointed by Pope Pius XII as Papal Nuncio to France.
- Jan. 12, 1963 Created cardinal by Pope Pius XII.
- Jan. 15, 1953 Appointed Patriarch of Venice.
- Oct. 28, 1958 Elected Supreme Pontiff on the 11th ballot of the conclave of Cardinals.
- Nov. 4, 1958 Solemnly crowned in St. Peter's Basilica.
- Nov. 17, 1958 Appointed Mar. Domenico Tardini as Vatican Secretary of State, a post vacant since the death of Luigi Cardinal Magliana in 1944.
- Dec. 15, 1958 Created 25 new cardinals, increasing membership in Sacred College to 74.
- Dec. 23, 1958 In first Christmas message to world, urged all men of goodwill to join in efforts for world peace.
- Jan. 25, 1958 Announced plans to convene an Ecumenical Council—the first since the First Vatican Council of 1869-70.
- April, 1959 Officialized at canonization of St. Charles of Sezze, an Italian Franciscan (1613-70), and St. Joaquina de Vedrans de Mass, foundress of the Carmelite Sisters of Charity (1783-1854).
- June 29, 1959 In first encyclical, Ad Petri Cathedram, appealed to separated Christians to reunite with Rome.
- Aug. 1, 1959 Issued encyclical, Sacrosancti Nostri Primordia, to commemorate the centenary of St. John Vianney, the Cure of Ars, patron of the diocesan clergy.
- Nov. 16, 1959 Named eight new cardinals, including the first Scotsman ever appointed to the Sacred College.
- Nov. 28, 1959 Th. encyclical, Princes Pastorum, called for high priority in all mission-countries to the development of a native clergy and hierarchy.
- Dec. 4, 1959 Received U.S. President Eisenhower in private audience.
- Mar. 3, 1960 Named seven new cardinals including the first Negro, the first Japanese and the first Filipino elevated to the Sacred College.
- Apr. 24, 1960 Praised the United Nations for its Declaration on the Rights of the Child during audience to delegates attending the World Union of Organizations for the Protection of Children and Youth.
- May 26, 1960 Canonized St. Gregory Barbigo (1625-97), a bishop of his own native Diocese of Bergamo.
- June 12, 1960 Canonized St. Juan de Ribera (1532-1611), Spanish bishop and nobleman.
- July 25, 1960 Issued Motu Proprio announcing changes affecting the celebration of Mass, recitation of the Divine Office, and the observance of feasts, effective Jan. 1, 1961.
- Nov. 13, 1960 In message to First Inter-American Marian Congress in Buenos Aires, called for just solution to Latin America's social problems.
- Nov. 23, 1960 Received in special audiences British Prime Minister Harold MacMillan; British Foreign Secretary, the Earl of Home; and Mayor Willy Brandt of West Berlin.
- Dec. 2, 1960 Gave hour-long audience to Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. This was the first personal encounter in more than 400 years between a Pope and the top spiritual leader of the Anglican Church.
- December, 1960 Announced creation of a new hierarchy in Vietnam, where 17 of 19 newly appointed bishops were members of the native clergy.
- January, 1961 Established hierarchy in Indonesia by creating six archdioceses and 12 dioceses.
- May 5, 1961 Received Queen Elizabeth II of England and Prince Philip, Duke of Edinburgh, in special audience. This was the first visit ever made to the Vatican by a ruling Queen of England.
- May 11, 1961 Canonized St. Bertilla Boscardin, Italian nun who died in 1922.
- May 30, 1961 In letter to Archbishop Josef Beran of Prague, Czechoslovakia, noted his 50th anniversary as a priest and deplored the prelate's imprisonment by the Communist government.
- July 14, 1961 Issued 20,000-word social encyclical, Mater et Magistra, which was hailed as a monumental contribution to the development of the Church's social doctrine.

(Continued on Page 4A)

Whole World Acclaimed His Encyclicals

(By Religious News Service)

Pope John XXIII's status as a pastor and teaching Pope was eminently demonstrated by his momentous social encyclical, Mater et Magistra, and the even more historic Pacem in Terris.

Mater et Magistra was issued on July 16, 1961, although the document was dated July 15, the 70th anniversary of the Roman Nativum of Pope Leo XIII, the first great social encyclical of modern times.

Running to 20,000 words, the encyclical was hailed by Catholic sociologists everywhere who predicted it would exert a profound influence on the Church's role in social and economic life.

In this monumental document, the Pope updated the application of the earlier social encyclicals to such problems as socialization, the needs of underdeveloped countries (a moral imperative resting on the wealthier nations, according to the Pope), the depressed state of agriculture, and the pressure of world population.

On the national level, the Pope declared that the common good demanded the employment of the greatest possible number of workers, cautioned less privileged classes arose even among the workers, called for maintenance of equilibrium between prices and wages, and emphasized the need to make goods and services accessible to the greatest number.

The Pope went on to urge the elimination, or at least restriction, of inequalities in the various branches of the economy—that is, among agriculture, industry, and services; the creation of a proper balance between economic expansion and the development of social services, especially through the activity of public authorities; and the best possible adjustment of the means of production to the progress of science and technology. To all this he added an exhortation that the benefits which make a more human way of life possible be made available not only to the present generation but to the coming generations.

One of the most remarkable features of Mater et Magistra was the extraordinary warmth it stirred in the Non-Catholic world. No other papal encyclical had until then excited more sustained interest outside the

Catholic Church. One renowned American Protestant theologian, Dr. Reinhold Niebuhr, declared: "I think that the Catholic Church is ahead of America in social legislation."

A poll among U.S. religious editors and reporters listed the encyclical among the ten top religious stories of 1961.

Even more remarkable was the impact of Mater et Magistra (soon known in Catholic circles under the more descriptive title of "Christianity and Social Progress") on the secular world of politics and economics.

The document was cited several times during a debate on the world's social situation at plenary sessions in Geneva of the United Nations Economic and Social Council. The parliamentary assembly of the six-nation European Economic Community voted to distribute that part of the encyclical dealing with relations between the economically developed and underdeveloped countries.

Copies of the encyclical were distributed to every member of Britain's Parliament and every British trade union leader. The encyclical made its mark also on many parts of the Moslem world and was reported and commented upon in newspapers of every continent. Its impact on the Catholic world was nothing short of phenomenal. Copies of the encyclical were circulated among Catholic groups on a scale unknown in the case of any other document issued by a pontiff.

If Pope John set new winds a-blowing with his Mater et Magistra, he created a veritable whirlwind with Pacem in Terris.

Never in modern Church history did any papal document stir such instantaneous and worldwide repercussions. More remarkable still was the uniformly favorable response—even in the Communist world.

In this connection, however, the Vatican Radio was quick to note that while Communist observers stressed the encyclical's plea for negotiation to save the world from nuclear annihilation, they ignored the insistence on respect for human dignity and freedom that was the core of Pacem in Terris.

In his encyclical, Pope John insisted that peace can be firmly established "only if the remember that 'God created men, not as enemies, but as brothers' and that 'if the fires of discord are set ablaze in the world

again, nothing else awaits all people but appalling destruction and ruin."

He spoke of the persecution of the Church in Communist countries, especially in China; order laid down by God is dutifully observed. He said "justice, right, reason and humanity" demand that the arms race cease and that the armaments stockpile in various countries be reduced "equally and simultaneously by the parties concerned." He urged a ban on nuclear weapons.

The pontiff warned that problems of world-wide dimensions can be adequately solved only by the efforts of public authorities "endowed with a breadth of power, structure, and means of the same proportions." This was clearly a call for strengthening the United Nations.

Other highlights of the encyclical were its trenchant denunciation of racial discrimination, as completely lacking any justification, and its forthright defense of religious freedom. Said the Pope: "Every human being has the right to honor God according to the dictates of an upright conscience, and therefore the right to worship God privately and publicly."

Protestant and Jewish leaders and other religious spokesmen in countries around the world vied in hailing the encyclical as a document of extraordinary scope and significance. Newspapers in the United States and Europe joined in praise.

American Congressmen and British M.P.'s spoke of it as a major contribution toward easing international tensions, and United Nations General Secretary U Thant lauded Pope John's "great wisdom, vision and courage," and said that "in addressing his thoughts to the peace of the world in the nuclear age, he was indeed appealing for man's survival."

The United States government officially praised the encyclical, saying that "no country could be more responsive" to its reassertion of the dignity of man and his right to peace and freedom.

Besides the historic Mater et Magistra and Pacem in Terris, Pope John issued five other encyclicals in the four and a half years of his reign. In his first encyclical, Ad Petri Cathedram (To the Chair of Peter), dated June 29, 1959, he solemnly exhorted world leaders to

warned of the growing threat of unemployment in the world; appealed for just and harmonious relations between workers and employers, stressed the moral responsibilities of the mass communications media; and underscored the challenges to Catholic Action posed by social evils everywhere.

All these themes, as well as that of Christian unity, were reiterated many times by the Pope at private and general audiences.

In his second encyclical, Sacrosancti Nostri Primordia, issued to commemorate the centenary in 1959 of the death of St. John Vianney (the famed Cure d'Ars), the Pope hailed the humble French pastor as a model for priests in the modern world. At the same time he spoke of the great need for more priestly vocations and encouraged Christian families "to give their children with joy and gratitude to the service of the Church."

Pope John issued two other encyclicals the same year. In Grata Recordatio (The Grateful Memory), he called on Catholics to recite the Rosary with particular devotion during the month of October so that world rulers might settle their differences.

The other was Princes Pastorum (The Prince of Shepherds), issued to mark the 40th anniversary of Pope Benedict XV's apostolic letter on missionary work. In this encyclical he announced the creation of eight new archdioceses and 29 new dioceses for the Belgian Congo and Ruanda-Urundi. He also warned against the danger of communism in mission areas of Africa and Asia and cautioned Catholics there against letting themselves be carried away by anti-fundamentalism.

Next came the epochal Mater et Magistra. It was followed on Dec. 9, 1961, by Aeterna Dei Sapientia (The Eternal Wisdom of God), the occasion being the 15th centenary of the death of Pope St. Leo the Great. In this document, the pontiff renewed his appeal for Christian unity, declaring that "the Church of Christ will find in unity the power to resist the assault of Satan's disruptive forces."

Pope John's seventh encyclical (published July 1, 1962 and entitled Paenitentium Ager (To Do Penance) was directly linked to the Second Vatican Council. In it he urged Catholics to practice penance in preparation for the great gathering of the Church's hierarchy.

Pope John, Universal Shepherd

(Continued from Page 2-A)

During this period of his career, the future Pope acquired not only a profound knowledge of the problems of the Eastern Orthodox Church but an insight into what could be done to promote the return of the schismatics to the See of Peter. One of his minor accomplishments meanwhile was the publication of the first pastoral letter written in the Turkish language.

His long service in the Vatican diplomatic corps gave him a knowledge of several languages in addition to Italian and Latin. He was fluent not only in Turkish, but in Greek, Bulgarian and French.

In view of the archbishop's already extensive administrative and diplomatic background, little surprise was caused when he was chosen in 1944 as Papal Nuncio to France. He held that post — with outstanding success — until January, 1953, when he was created a cardinal by Pope Pius XII and named Patriarch. He had been five years in that office when Pope Pius XII died (Oct. 9, 1958) and he was elected to succeed him.

Solemnly crowned on Nov. 4, Pope John lost no time in plunging into the affairs of the Church. Among his first steps was to reorganize the finances of the Holy See, raise the salaries of Vatican employees by 25 to 49 per cent, and to fill 18 vacancies in the College of Cardinals also adding five members to bring the total membership to 75. A few days after his election he had made his first broadcast to the world. Its theme was peace, a topic he was to stress with great frequency—especially in his traditional Christmas messages to the world — and far more sympathetically and convincingly perhaps than any of his predecessors.

In other of his initial talks, Pope John spoke of Christian unity, a cause long close to his heart. In convening the Second Vatican Council, only three

months after his election, he stimulated such fraternalism and via-via encounters between Catholics and Protestants as to make his pontificate a truly ecumenical one.

The first preparations for the Council that scarcely got under way when the Pope was visited by Archbishop Iakovos, newly elected head of the Greek Orthodox Archdiocese of North and South America. This was the first time in some 350 years that an Orthodox prelate had called on a Roman pontiff. Three months later the Pope Holy Communion to the sick in the homes, decreed several changes in the rules governing the conclave for the election of a Pope, established a Pontifical Commission for the Revision of the Code of Canon Law, and defined the duties of the Pontifical Commission for Movies, Radio and Television, meanwhile making it a permanent office of the Holy See.

The sweeping range of the Pope's humane interests was demonstrated notably in his strong support of the United Nations in its programs for the abolition of hunger in the world. In August, 1962, he made an urgent plea for coordinated efforts by individual organizations engaged in providing their with material and spiritual assistance. When the World Refugee Year was inaugurated in 1960 he gave it wholehearted endorsement.

In a talk to delegates attending a special assembly in Rome on "The Human Right to Freedom from Hunger" sponsored by the U.N.'s Food and Agricultural Organization, the Pope likewise called for coordinated efforts to end the plight of the underfed and starving. In 1958 when birth control was being urged as a remedy for overpopulation, with its concurrent problem of hunger, the Pope rejected this solution by saying: "There cannot be any adoption of erroneous doctrine or harmful methods and lethal limitation of offspring." His remedy: "All riches which come from the earth should be put at the disposal of all. All earthly goods must be better distributed."

Pope John insisted that Catholics should be leaders in all social welfare activities, but he also believed that they should cooperate with others in this field. In a letter sent to the general assembly of the Conference of International Catholic Organizations held at Buenos Aires in August, 1962, he called for more extensive cooperation among Catholic Actionists not only from country to country but from continent to continent.

The pontiff made many forthright appeals for sound and harmonious labor-management relations, stressing the equal responsibility for workers and employers in maintaining a sound economy. In a message to Canadian Catholics in 1961, he said workers should have a voice in management and also share in the profits of industry.

Secular newsmen on occasions heard the Pope commend honest journalism as a means of "working for universal brotherhood." He told Catholic editors they should stress the Christian way of life and be effective promoters of the hierarchy's teachings.

On many occasions he discussed the paramount importance of preserving sound moral standards in radio, television and the movies. In October, 1961, he exhorted priests and laymen to join with all men of goodwill in fostering the production of wholesome films.

At a general audience to members of the International Olympic Committee in August, 1960, he commended the value of sports in promoting universal brotherhood and peace. Some months previously, addressing delegates to the Seventh Congress in Rome of the International Association of Sports Writers he upheld Sunday sports as in accord with Divine Law.

Problems in Latin America — stemming from Communist infiltration and widespread social inequities — were also uppermost in the Pope's mind. In March, 1961, he told an audience of religious superiors that "only an upsurge of religious faith can bring about a better world."

(Continued on Page 4A)



A haggard Pope gives one of his last blessings from his Spartan apartment in the Vatican palace.



Nearly three thousand bishops attended Council's opening rite, a spectacle of Catholic unity.