

## Highlights In Life Of Pope John XXIII

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- Sept. 10, 1961. In a radio message to the world made strong plea for justice and peace based on reason rather than force. This produced unprecedented comment by Soviet Premier Khrushchev, who declared that the Pope was "talking common sense" and called his appeal "a good sign."
- Sept. 20, 1961. Deplored lack of religious freedom in Cuba and expulsion of priests by Castro regime.
- Oct. 21, 1961—Authorized decree of Sacred Congregation of the Holy Office liberalizing rules for distribution of Holy Communion to the sick in their homes.
- Nov. 6, 1961. Inaugurated new Vatican Radio transmitter for daily broadcasts to Africa.
- Nov. 11, 1961. In encyclical letter, *Aeterna Dei*, praised achievements of Pope Leo the Great, outstanding defender of the primacy of the Holy See.
- Nov. 12, 1961. Presided at the beatification of Blessed Elena Guerra, foundress of the Sisters of St. Rita (Oblates of the Holy Ghost); Blessed Marie Marguerite d'Youville, Canadian foundress of the Congregation of Grey Nuns of the Sacred Heart; and Blessed Innocent of Berno, an Italian Capuchin.
- Nov. 15, 1961. Received visit from Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church in the United States.
- Dec. 8, 1961. In letter to Pontifical Institute of Sacred Music said Latin must remain the language of the solemn liturgy.
- Feb. 19, 1962. Named ten new cardinals, bringing membership in Sacred College to a record 87, representing 32 countries.
- Feb. 22, 1962. In Apostolic Constitution, *Veterum Sapientia*, reaffirmed primacy of Latin as the official language of the Church and stiffened requirements for its use in seminaries.
- Apr. 9, 1962. Received in private audience Dr. Mervin Stockwood, Anglican Bishop of Southwark, England.
- May 6, 1962. Canonized St. Martin de Porres, 17th century half-caste Peruvian lay brother, long recognized as the patron of interracial justice.
- May 22, 1962. Received in 30-minute private audience, Greek Orthodox Metropolitan Damaskinos of Volos, Greece.
- July 1, 1962. Issued encyclical, *Paenitentium Agere*, urging Catholics to do penance as a worthy preparation for the Second Vatican Council.
- July 17, 1962. In special message to 49th French Social Week in Strasbourg, gave approval to the concept of a United Europe and urged Catholics to be in the front-rank of this "eminently peaceful work."
- Aug. 6, 1962. Called for coordination of efforts by individuals and organizations providing material and spiritual assistance to refugees. Occasion was special celebration marking the tenth anniversary of the Apostolic Constitution of Pope Pius XII, *Exul Familia*, which treated of the Church's concern over the well-being of those seeking new homes and opportunities in other countries.
- Oct. 4, 1962. Went on 400-mile pilgrimage by rail to famed shrine of Our Lady of Loretto in Central Italy; that of St. Francis in Assisi to pray for success of Second Vatican Council. At stations along the route crowds estimated at 2,000,000 cheered him. His journey marked the first time in a century that a reigning Pope had gone to Loretto.
- Oct. 11, 1962. Formally opened Second Vatican Council in St. Peter's Basilica in presence of 2,600 Council Fathers. Said aim of the Council was to "consolidate the path" toward a unity of all mankind, "with truth, charity and peace forever."
- Oct. 13, 1962. Received in special audience 39 Protestant and Eastern Orthodox delegate-observers to the Vatican Council.
- Oct. 15, 1962. Gave private audience to Dr. Fred Pierce Corson, Methodist Bishop of Philadelphia and President of the World Methodist Council, one of the delegate-observers to the Vatican Council.
- Oct. 31, 1962. In message marking groundbreaking ceremonies for the Vatican Pavilion at the 1964 New York World's Fair, conveyed best wishes for the success of the event.
- Nov. 28, 1962. Gave private audience to Jerry Zawiejski, State Councillor in Communist Poland.
- Nov. 28, 1962. Illness—later described as anemia and a stomach disorder—forced Pope to cancel customary midweek general audience.
- Dec. 8, 1962. Officiated at closing of first session of Second Vatican Council.
- Dec. 9, 1962. Canonized St. Peter Julian Eymard, French-born founder of the Congregation of Blessed Sacrament; and two Italians—St. Francis Mary Croese of Camposanto, a Capuchin Brother; and St. Anthony Mary Pucci, a Servite priest.
- Jan. 21, 1963. Canonized St. Vincent Pallotti, founder of the Society of the Catholic Apostolate (Pallottine Fathers).
- Feb. 11, 1963. Lengthy private audience with Ukrainian Rite Archbishop Josyf Slipyi of Lvov. Known as the "great living martyr" of the Catholic Church, the 71-year-old prelate had just arrived in Rome after having been released from 18 years of Communist imprisonment.
- Mar. 7, 1963. Granted private audience to Alexei A. Adzhubel, atheist son-in-law of Soviet Premier Khrushchev. Audience followed ceremony in Vatican Library at which Pope was officially notified of his nomination to receive the Baisan prize.
- Mar. 14, 1963. In talk to scientists and sociologists, urged co-ordinated efforts to banish hunger from the world. Occasion was special assembly in Rome on "The Human Right to Freedom from Hunger," sponsored by the United Nations Food and Agriculture Organization.
- Mar. 17, 1963. Attended first public veneration of Mother Elizabeth Ann Bayley Seton, foundress of the Sisters of Charity in the United States. She was the first native U.S. citizen to be proclaimed a Blessed.
- Apr. 10, 1963. Issued historic 22,000-word peace encyclical, *Pacem in Terris*. It was the first papal encyclical addressed not only to Catholics but to "all men of goodwill." It brought an unprecedented world reaction with commentators in both the Communist and free worlds joining in praise of it.
- Apr. 28, 1963. In message to Catholic-sponsored World Congress on the Rights of the Child, declared Catholics "have the task today of making concrete in various national legislative systems the principles embodied in the Declaration on the Rights of the Child adopted by United Nations in 1959."
- May 3, 1963. In letter to the 11th conference of the International Conference of Catholic Engineers, Agronomists and Economists at Barcelona, Spain, urged delegates "not to forget to deal with problems of developing countries, a field which offers glorious opportunities for apostolic work."
- May 7, 1963. Had second physical collapse and then rallied.
- May 10, 1963. Received Balzan Peace Prize at ceremony in Vatican attended by many statesmen, scientists and ecclesiastical dignitaries.
- May 21, 1963. Suffered "weak spell," causing him to cancel all private audiences until the Feast of Pentecost.
- May 26, 1963. Catholics around the world prayed for Pope John following announcement that blood transfusions had been administered because of internal hemorrhages.

# Pope of Unity Bridged Old Denominational Chasms

(By Religious News Service)

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 who personally welcomed him within the ancient walls of the Vatican Palace.

The guests included not only the official delegates to the Second Vatican Council—38 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 Shintolists.

His Protestant callers included Anglicans, Lutherans, Methodists, Baptists, Reformers, Presbyterians, Coptic and Ethiopian Catholics, 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 Professor Leone Leoni, Chief Rabbi of Venice, flew to Rome to deliver a special greeting on behalf of the Jewish community in the city where the new pontiff had spent five years as Patriarch.

On Dec. 2, 1960, one of the most historic events in church history took place when Dr. Geoffrey Francis Fisher, the vicar general of Rome who announces the demise to the people of Rome. The vicar is Clemente Cardinal Micara.

The chamberlain then gives orders for other necessary notifications to be made. The diplomatic corps, for example, is officially informed by the papal secretary of state, an act which is the secretary's last official job, because his office is not jurisdictional, but administrative under the direction of a living pope. The secretary is Amleto Cardinal Cicognani, longtime Apostolic Delegate in the United States.

Word is then sent from the Vatican to all cardinals to come to Rome for the conclave to elect a new pope.

The day after the pope's death, those members of the College of Cardinals who are in Rome begin to hold daily meetings called "preparatory congregations."

In the meantime, the government activities of the Holy See continue, but only the absolutely necessary business is dealt with.

This administration is conducted by the cardinal chamberlain. He acts with the advice of a committee of three cardinals, the deans of each order of three in the Sacred College—bishops, priests and deacons. In extraordinary matters, he can consult with the entire college.

While some titles with which Cardinals are invested lapse with the death of the pope, others do not to assure that Church business will be attended to.

For example, the cardinal penitentiary retains his post. He continues to decide on cases of conscience, his main function. He is the only cardinal who is entitled during the secret conclave to receive letters which are not first opened and examined by the secretary of the college and custodians of the conclave.

The ordinary faculties of the Roman congregations—that is, those which they exercise without having recourse to a pope—continue during the interregnum.

If, however, a case should arise in which it is necessary to have recourse ordinarily to a pope and which cannot be deferred, the Sacred College can

then Archbishop of Canterbury, who had a long-remembered visit of "homage and courtesy" to the Pope.

Five months later, Queen Elizabeth, the nominal head of the Church of England, was received by the pontiff amid scenes in which human warmth and sympathy mingled with ceremonies of rich pomp and splendor. She was the third British monarch in history and the first in 38 years to meet a Pope.

Pope John had another Anglican visitor in the person of the Rev. John Colin Stephen, of Walsingham. He came as a representative of Dr. Arthur Michael Ramsey, Archbishop of York, newly-chosen successor of Dr. Fisher as head of the Canterbury See.

In April, 1961, the Pope gave a private audience to Dr. John Vyn 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 Joseph de Blank of Cape Town, South Africa, an outspoken critic of that country's racial segregation policies.

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was Dr. Archibald Campbell, Moderator of the General Assembly of the Scottish Church, who later declared that Christian unity was a major topic of conversation.

One of Pope John's most recent visitors was the Rev. Leslie Davidson, president of the Methodist General Conference, who commented after his visit that the Pope was a "very friendly, very cordial, very Christian" audience. Added 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," Davidson later said of the pontiff. "Just the kind of person you love to be with. Whenever he wanted to say something to me, he would put me on the spot. 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 attitude for the Council and Catholic-Protestant relations. The Pope is a practical person, and realizes the many obstacles that lie in his way. He realizes as well as anyone that religion is a matter of the heart and of the emotion as well as of the mind.

Another notable meeting was the audience given by the Pope in October, 1961, to Brooks Johns, former president of the Southern Baptist Convention. He said the Pope told him "we are brothers in Christ" and that he responded by telling the pontiff that it was a great privilege for him to meet Pope John as a "fellow Christian."

The following December, Dr. J. H. Jackson, president of the 5,000,000-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 out-let in whom the threat of discrimination does not exist. I found that is very encouraging. One who is the spiritual leader of many millions."

Pope John's Jewish visitors included five officials of Jewish religious organizations, and a delegation of 102 American Jewish leaders, who were received in 1960.

Among the British visitors was the President, Lord Latham of New Orleans, who visited especially Pope John's understanding in respect to the disabilities of the Jewish people, as shown by his recent action in ordering revision of certain traditional prayers referring to Jews.

Similar appreciation was voiced by Rabbi Abraham A. Ribicoff, a member of the Canadian Jewish Congress, who had a private audience with the Pope in August, 1960.

In June, 1961, Pope John received Shizuka Matsubara, a Shinto priest from Kyoto, Japan, who was accompanied by members of his family. The following November, the Pope gave a special audience to 28 Japanese Buddhist monks who had come to Rome after an American tour. They heard the Pope's words of peace and brotherhood.

## 'Interregnum'—How the Church Chooses a New Pope

(N.C.W.C. News Service)

What happens after a pope dies?

How is his successor chosen?

Who directs the Church between his death and naming of his successor?

There is a sure, and detailed series of steps spelled out for Vatican officials to follow after the pope's death.

Custom, ancient ritual and recent laws—some of them written by Pope John XXIII himself—have established the procedures to be followed.

Although the Church is plunged into deep sorrow over the pontiff's death, a corps of Vatican officials begins immediately on the work to name his successor, the process culminating in a closed or "secret" conclave of the world's cardinals.

The cardinal chamberlain of the Holy Roman Church guides this process. This chamberlain, or camerlengo, is Benedetto Cardinal Aloisi Masella.

The Cardinal chamberlain's job requires him to take immediate possession of the Holy See's properties and administer the temporal rights and goods of the Church.

It is he who officially verifies the death of a pope by visiting the death scene and receiving the report of attending physicians.

The cardinal chamberlain had a new duty added to his responsibilities by an October, 1962, instruction of Pope John.

This charged him with preventing any person from taking photographs of the pontiff as he was dying or after he was dead. Photos may be taken of a deceased pontiff for reasons of proof or testimony, but only with cardinal chamberlain's express permission and only if the robe is pressed in the pontifical robes.

This instruction was designed to avoid repetition of a performance similar to that of Pope Pius XII's personal physician who photographed the Pontiff and turned the pictures over to newspapers and magazines.

After verifying the death, the chamberlain officially notifies



Pope John accepted the splendor of his office as a "mortification." Here he enters St. Peter's for opening of ecumenical Council last autumn.

declare the prefect of the congregation involved, plus another cardinal, competent to take joint action.

Even such a move is provisional, however, for their decision must be submitted to the new pope after his election.

Papal chamberlains—very reverend monsignors—lose their rank with the pope's death. They can regain it only by reconfirmation by the new pope, an act usually performed during the interregnum.

During the interregnum, the papal masters of ceremonies, whose office does not cease, but

becomes in some respects more important, performs the task the papal chamberlains would normally handle.

Cardinals must enter into conclave to elect a new pope within 15 to 18 days after the pontiff's death. This time was established by Pius XI in a 1922 decree entitled "Cum Proximo."

Previously, according to a 1904 ruling of Pope St. Pius X, the conclave was to start after the nine days given over to the funeral honors for a dead pope.

As the number of cardinals in parts of the world far distant

from Rome increased, however, this meant that it was virtually impossible for them to get to Rome in time. Thus, Pius XI extended the time to 15 days and gave the cardinals authority to extend it to 18 days if necessary.

Before entering the conclave, the cardinals attend the Mass of the Holy Ghost, celebrated by the dean of the Sacred College, who is now Eugene Cardinal Tisserant. They hear a discourse on the election of a new pope, usually given by the secretary of briefs to princes.

Each cardinal may take two persons with him into the conclave. They may be one cleric or lay assistant, and a personal attendant. If a cardinal decides to take only one person, it must be a layman acting as his personal attendant.

The affairs of the conclave are currently governed by two documents. The first is the 1962 apostolic constitution of Pope Pius XII, entitled "Vacantes Apostolicae Sedis." The other is an October, 1962, series of amendments and new instructions published by Pope John. It is called "Summi Pontificis Electi."

Pope John's document has changed the system of voting. Previously, the requirement was a vote of two-thirds plus one.

The new rules require a simple two-thirds majority. However, it is specified that the total number of cardinals present cannot be divided into three equal parts, one vote more than a simple two-thirds is demanded.

Voting takes place in the famed Sistine chapel. It is by secret ballot. Two ballots are taken each morning and evening until a new pope is chosen. No cardinal can vote for himself.

Pope John repeated an earlier

ity of excommunication for cardinals who, without being prevented by reasons of health, do not meet in vote after the bell announcing a balloting has sounded for the third time.

Pope John also ruled that the conclave is ended by the election of a new pope. He knew that after his own election many persons entered the conclave area to extend congratulations and technically incurred excommunication since the conclave was not officially ended until the following day.

Although Pope John demanded that the cardinals in conclave must turn in all of their writings, such as a personal copy of the votes, the ballots, still will be burned, with the world watching the mass of smoke from the conclave to see if a pope has been chosen.

When a vote fails to produce a decision, the ballots are burned in a stove with damp straw. It is desirable to produce a heavy black smoke and let people in St. Peter's Square know that the voting will have to continue.

The ballots from the vote when a pope is chosen are burned without damp straw, producing a light-colored smoke, and the signal that a successor has been chosen.

When a candidate has received the required number of votes, he is asked by the cardinal dean whether he will accept election and by what name he wishes to be known.

A pope is elected for life, although he may resign if he chooses. In theory, any male Catholic can be elected pope. Should a layman be chosen, he would have to be ordained and then consecrated as a bishop. In practice, election of a layman is unlikely.

## Pope John, Universal Shepherd

(Continued from Page 3-A)

city of the Catholic Apostolate, derived from the principles of St. Gregory Barigo Christian morality—ever more in keeping with the dignity of the human person.

Not only religious leaders but monarchs, heads of state and high-ranking government leaders from all parts of the world came to pay homage to the humble-born John XXIII.

His visitors included the Kings and Queens of Greece, Thailand, Denmark and Belgium. Elizabeth II, the first reigning British Queen ever to visit a Pope, and the Kings of Togo and Burundi, Africa.

The Chief Executives of many countries also paid their respect, the first being U.S. President Dwight D. Eisenhower (in December, 1959).

Others came from Europe (Italy, West Germany, Ireland, France, Turkey), from Africa (Dahomey, Senegal and Upper Volta), Latin America (Peru, Argentina and Costa Rica), Asia (the Philippines Islands), from at least five countries (U.S., Britain, Greece, Burma and

Japan) came top government leaders. Soon after he began his pontificate, the Pope received legislators and other leaders from no less than 44 new African nations.

In many talks and radio messages, Pope John expressed satisfaction over the "growing sovereignty" of the African people and his "abiding affection" for them. In May, 1962, he urged a group of European and American bankers to show special concern for the new nations seeking solutions for their financial problems.

In other messages and addresses he stressed the duty of Catholics to help raise the living standards of underdeveloped countries both in Africa and Asia. In a talk on January 26, 1963, to delegates to the European Parliamentary Assembly, he praised the goal of economic cooperation between nations. On another occasion he urged approval of the concept of a United Europe and said Catholics should be in the forefront of "this eminently peaceful work."

Among his beatifications of his religious step toward canonization—was that of Blessed Mother Elizabeth Seton (1774-1821), foundress of the Daughters of Charity of St. Vincent de Paul at Emmitsburg, Md.—the first native born U.S. citizen to be proclaimed a Blessed.

Four thousand pilgrims from the United States attended the solemn rites in St. Peter's Basilica on March 17, 1963, heard the Pope declare "it is a source of satisfaction to us to pay such a tribute to that illustrious nation as an augury for further advances in spiritual progress."

"Citizens of America," the Pope continued, "have explored the sea and the air; they have given open-handed hospitality and employment to people migrating from every land. America has continued to overcome with courage the various difficulties which have arisen from time to time, and to render her legislation—which is Britain, Greece, Burma and