## COURTERSOURNAL Friday, Nov. 8, 1963

## Pope John XXIII-His Life was a Blessing to the Church and to the World

(Following is a translation. John XXIII breathed his last of the address given by Leo at the dy after Pentecost just Cardinal Success of Malines. Brussels at the Mass in St. Square had spoken the words: "It missa est,"-"Go, the Mass is ended." For him too the mis-memorating the fifth anniver-sion was at an end, his offering sary of the election of Pope completed in a spirit of su-John XXIII.)

(N.C.W.C. News Service) Soirit\_ John XXIII has left us.

There was a man sent from God, whose name was John.

. .

Yet we clare to believe that

asked himseir is the father talk-goodbye? Will the father talk-ing to us now ever see his children again?" We realized that we were listening to a kind of discourse at the Last Supper the new to be for he preathed physical and moral method the faith just as the breathed physical and moral he breathed physi press brought his deam so close to us that it was like a death in the family. Never has the whole world trken part at such close quarters in the poignant strate of a mortal sickness. Church in close form and sub-child to console at invalid lise chose of a mortal sickness. Church in close form and sub-child to console at invalid lise chose for a mortal sickness. close quarters in the poignant stages of a mortal sickness. Never has it shown such unan-imity of feeling. "The death of the saints," says Voly Scripture. In the sight of John XXIII is present in our prayed for the astronauts. In the saints, " the sight of John XXIII is present in our prayed for the astronauts. thuing steadfastly in prayer His life was a grace for the with Mary, the Mother of Jesus, world, "is precious in the sight of John XXIII is present in our prayed for the astronauts. these words: "I believe that "The humble Pope who God." The death of John XXIII midst in canother way, mysteri- But he also lived completely the greatest truth exists where speaks to you," he said, "is the death of John XXIII midst in canother way, mysteriawaited the fulfiliment of the was precious also in the sight ous and profound. He is with in the world of the superna-there is the greatest love." fully conscious of being personwas precious and in the sign out and producted. He is with in the world of the superna-of the world. The Pope trans-tormed it into a final procla-mation of faith and hope: he made it something like the cele-bration of an Easter liturgy. A few weeks before his great into a final medicing is a secret to lowing the the superna-to you just as We think no circumstance, no event, no mat-superna-to the sacrifice of the bration of an Easter liturgy. A few weeks before his great into a final medicing is the start iter and the sacrifice of the bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bration of an Easter liturgy. A few weeks before his great bratic brat once again visited His people: times. leave-taking, the Supreme Pon-dolfo in the July of last year surprised St. Joseph by introtiff had said in the course of John XXI II had spont the day, ducing him into the Canon of others to this extent: a man on Our poor person, can puff grasp. tiff neil said in the course of John XXI 41 had spont the day, the Mass, and some saints from must forget himself. Charity, if Us up or do harm to the tran-soud day to be born, and every paratory schemata. In the course bardy by raising them to the contration on the existence of day to die. 1 of an auclience he read sloud barry works the most of the course of the existence of The council is the light of the through. lloty Spirit which will pene know in whom I have believed "some of the notes he had writ-altars: we recall the names of others" (Lavelle). He went to meet his end with ten in the margin Then, sud. St. Gregory Barbarigo and of trate deeper into the Church No one was surprised to read and through the Church, into in his personal diary reflections He went to meet his end with ten in the margin. Then, sud for oregory paroango and or the serenity of a child going deniy, he stopped and said. Blessed Innocent of Berzo and To be completely dedicated to such as the following: the world; it is a gift of God's others, one must banish all self-interest. Forget'ulness of magnanimity to our age. home, knowing that its father "Oh. I know what my personal Luigi Palarrolo. "This year's celebrations for The Pope followed the vari is waiting there with open srms. part in the proparation of the This successful alliance be oneself conditions the gift of my priestly jubileo have come to an end. I have allowed them ous phases of the council with THE CATHOLIC Council will be ..." And after tween grace and nature explains oneself. a pause Pre concluded: "It will another harmony, so strikingly What could be simpler? that superior wisdom which wa-When he heard the membersibe suffering" to be held here at Sofia and at in John XXIII, that existed be- John XXIII leaves us the Sotto il Monte. What an embar- his and which appears in the his bed, he protested "Don't He did not specify what the tween his life and his teaching memory of someone who, in his rassment for mel Countless lines which date from his mit of his household solong found his bed, he protested "Don't the end drew near, he asked to easy to see that he was thinking the end drew near, he asked to easy to see that he was thinking of his coming death. Not in be "left alone with the Lord" to recollect himself But some echoes of his prayer could be heard when he recovered con sciousness He could be heard of the bearvest With all his repeating the words of the bearvest With all his repeating the words of the Mas heart he believed in the spir-te end mass heart he believed in the spir-te end mass heart he believed in the spir-te end to be words of the Mass heart he believed in the spir-te end to be marked of the bearvest With all his repeating the words of the Mass heart he believed in the spir-te end to be marked of the spire the the proper place one the speaking of somebody else. The him light and warmth were were inseparable, like the sciousness He could be heard of the barvest With all his repeating the words of the Mas heart he believed in the spir-ter "I am the Resurrection itual value of total sacrifice and the Life," words which in fully accepted. He knew that such a moment took on their once agaim, death would be the fullest meaning And then his source of life. In accept ng if fullest meaning And then his source of life. In accept ng if in fight, ever-alert goodness was MOST REV. JAMES E. KEARNEY, D.D., President MAIN OFFICE



For the Lord where for nt." [It grave of the council, for his John XXIII managed to make control of the sound barrier.
"My recollectrom are deline, which is more than ever unable of the grave beau of the sound barrier." The words of John avakened to make any on the Lord but at the anne we will be united to the success of the council, for his John XXIII managed to make the sound barrier. The words of John avakened to whom we pledge the same over an the response.
Mor recognized his voice a voice speaking to them of God; whom we pledge the same indefectible over the sound barrier.
The words of John avakened to whom we pledge the same over and the same indefectible over the sound to whom we pledge the same over and the same indefectible over the sound to whom we pledge the same over the sound to be explored a return without any proportion to the first in the same indefectible over the sound the sound the same indefectible over the sound t

Each one of the council Falgrest work which he beginger to a happy conclu-there keeps in his heart the be brought to a happy conclu-vivid remembrance of our last sion and that the glorious day. Everything about him sprang meeting with him, here in this which he foresaw in calling the from a single source. In a com-the had confidence in the power of the mountain of life. Provi-actly how all of this was to be this moving sincerity which wheth he moving sincerity which He obeyed God's call, peace- This confession gives us the farewell message, a message

"Oh my brothers," he said," the roads of the world in the ingly, "we are all novices. The day after the council opened? what may, will remain always

the television, radio and faithful servant. The television, radio and moral faithful servant. The television radio faithful servant. The television radio faithful servant. The television radio faithful servant. The television for the same faithful servant faithful servant. The television radio faithful servant faithful servant faithful servant. The This is why, on the eve of confide to you how my heart will be opened, whether he be unites men." This is why, on the eve of confide to you how my heart will be opened, whether he be the council, he invited us to re-to suffer for the coming of that from Bulgaria, this will be title hour when Jesus' prayer at the enough. He will be welcome the before his death on the occasion. Connecte of Jerusalem, where of the bestowal of the Balgari Peace Prize: This invitation has gone far beyond the borders of Bulgaria: Master's promise. Master's promise. Thanks to John XXIII, God clair reference to the men of our of national frontiers. Christ the Savior sends His Spirit to His own, to leach It is not easy to make the Pone of welcome and of hope. He will be for history the them, in His name, all truth and world of today hear the voice This is the reason his gentle to explain to them what before of the Church. It is drowned by and holy memory will remain they could not bear mof faily too much noise; there is too in benediction in the conturies grasp. The acquait is the limit of the direction of the message to ge' At his departure he left men closer to God, and the world a in spite of these obstacles, better place for men to live. OURIER JOURNA Friday, November 8, 1963 38 Bein Bt. - BAker 5-6210 - Rachester 4, N. Y. BLAURA OFFICE 317 Robinion Bidg., Lake St.- RR 2-3858 or RE 2-3428



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## Council, like Atomic Age, Creates Need for New Words

DR. GARY MacEOIN

Rome - "Can't you give us a word that will make sense to my readers, instead of all this talk of charisms," a wire see vice reporter plaintively asked the panel of theologians at our daily briefing on the Council proceedings. "Couldn't we, for example, call it the gift of inspiration?'

of Boly Scripture in his task.

duced many such: collegiality, mystery, sacramentality, here-"I'm afraid not," replied Fathmoneutics, ecumenisia. er Gustave Weigel, S.J., of Woodstock College, Maryland, But a hundred expressions speaking for his colleagues. are today common-place that "Unfortunately, each of these few had even heard twenty words we use has its precise years ago, from fission and fallmeaning. To take your examout to sound barrier, space capple, inspiration is one of the sule and weightlessness. So it looks like we'll have to add charisms, that special gift of the charism to our vocabulary, be-Spirit which guided the writer

what it means.

cause the news out of Rome

right now is that it's one of the To call every charism an inspiration would lead to endless conbirgest stories of the Council. fusion. I fear your only solu-Charism comes from a Greek tion is to use the right word

word meaning literally a gift of and get your readers to learn love. As used by theologians, it describes a special talent free-Understandably, readers don't like words that slow them down ly bestowed by the Holy Spirit in their daily dash through the on an individual for the benenews. And the Council has profit of others rather than for his personal benefit.

In handing out charlsms, the Holy Spirit is not influenced by the state in life or holiness of the recipient. They go to hishop and lavman, educated and ignorant, saint and sanmer. even to son-members .of .the , Church, possibly to creatures other than human. To quote Faiher Weigel again, when Balaam's donkey in the Old Testmment rebuked

lips formed this last barely with his truly noble spirit, he right, ever-alert goodness was audible, heartfelt cry, full of has given to God and to all of like a ray of sunshine which "I wish," he told them, "taigood. Therefore, I take up again filial love for the Blessed Vir-gin "Mv Mother my hope," loved us unto the end, as his ice, which filters its way frankness. You have waited in will be the staff of old age, pression of the council Faihers' And it was the end.

him for fallure to do what God had practed, the donkey may have received a charism.

St. Paul often refers to charisins, and all agree that they were common in the early Church. Theologians later divided them into ordinary and extraordinary, the latter being special gifts needed by the infant Church but superfluous once it was established. Such would be the personal infalli-bility each apostle is believed to have enjoyed, and the in-spiration granted to Scripture authora. But gradually it became common smong Catholics to think of most charisms as extraordinary, something with only historical meaning and no relevance to their daily lives.

Many Council Fathers don't igree. The discussion of the fection on the people of God in the theme (ichema) on the

Church suggests that most Fathers, on the countrary, agree that chaisms are very much alive and must play a critical part in the renewal of the Church which the Council is secking, Incidentally, the Orthodox Church and many Protestant Churches have always stressed this view, One Fathier asked where the Council itself would be without the charismy given its theological advisers. Others pointed out that most religious orders arose through a charism conferred on an unknown individual, not from action by the official Church authoritles.

In this vein, Cardinal Success of Belgium told his fellow Fathers that we must today recogmize the existence of charisms for a balanced view of the Church, seeing them not as accidental additions but as part of its hature. His point was that each member of the Church maust be alert to the voice of the Smirit recognize a talent conferred on him for the benefal of others, use it fearlessly, and act he blocked in his proper use of it.

The practical problem, of course, is to distinguish a true clisticm from the self-delusion of the proud or the mania of the unbalanced. The problem is Endeld practical, because no

automatic way is known. Modern practice has been to solve the difficulty, first be softpedaling the entire subject, then by subjecting the charism to the previous judgment of the Church authorities, so that action requires advance approval.

The emphasis now is to broaden the field once more and to insist that even the Church authoritigs can judge only on results. If, as seems likely, this view is formally approved by the Council, the practical con-requences will be enormous, increasing freedom of action for clergy and laity alike, reserving the interference of officialdom for abuses clearly established by sustained repetition.

