

*The Good Pope, John XXIII &
Vatican II*

by Greg Tobin

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Book Discussion

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Leader's Guide

Prepared by

Mary Jo Sullivan-Worley
msullivanworley@dsj.org

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1. How did Angelo Giuseppe Roncalli's family, peasant farming background, and service in the Italian Army help mold his outlook on the Church and his papacy?

(Chapter 1)

He was a poor non-Roman, farmer-peasant from Bergamo, one of 12, responsible for the economic survival of his family. He served with army men through three wars, ministered to refugees, and the poor. He respected priest-workers in and out of favor with the Vatican, and supported worker rights.

Roncalli was pragmatic, friendly, intelligent, intuitive, and had a sense of humor. He was rooted in prayer and the social justice teachings and example of Pope Leo XIII.

He realized the Monolithic Church of the Middle Ages had to become dynamic and diverse to survive. He was not beholden to the Curia. He developed an ecumenical approach in relationships.

He came to the papacy after Nazism, the Holocaust, fascism, communism, WWI (young noncommissioned officer and chaplain in Italian Army), WWII, Cold War, Vietnam War, atomic arms race, science and technology leaps in West, and a population explosion in the "Third World."

2. How did Angelo G. Roncalli meet and come under the influence of Monsignor Giacomo Maria Radini-Tedeschi?

(Chapter 2)

*In the 1880's, Italy had high unemployment and taxes. Young Italians immigrating to U.S., France, Latin America. In 1891, Leo XIII wrote *Rerum novarum* (The Condition of Labor). By 1895, Catholics (clergy and lay) set up soup kitchens, fought for social justice, and organized unions. The Catholic Action Movement was founded in Italy.*

Bergamo, was a town of ancient beauty, brawling taverns, gambling houses, and terrible poverty. Roncalli was a humanist to the needs of others and not isolated from the world. Mentored by his parish priest, Father Rebuzzini.

In 1899, met Monsignor Giacomo Maria Radini-Tedeschi (intimate of Pope Leo and a liberal). He had oversight of Catholic social action groups in Italy. In 1901, Roncalli took an exam and won a scholarship to the Pontifical Roman Seminary. Msgr. Radini-Tedeschi profoundly influenced Roncalli's outlook on the poor, especially working women, the right to labor to organize, and the plight of refugees.

Pope Leo XIII died in 1903 (25 years as Pope). He was a formidable force for progressive change in the Church. "Right of exclusion" allowed leaders of Spain, France, and Austria veto power over candidates for the papacy. Resulted in a conservative being elected, Pius X. Pope Leo and Msgr. Radini-Tedeschi profoundly influenced Roncalli. With Pius X, Msgr. Radini-Tedeschi was removed from influence in Rome. This move gave Roncalli the opportunity to develop under the radar of Rome.

3. Why did Fr. Roncalli accompany Msgr. Radini-Tedeschi to his new assignment in Bergamo and what did he learn from him?

(Chapter 3)

Pius X dissolved the Opera dei Congressi, the organization that promoted social justice headed by Msgr. Radini-Tedeschi. As the new Bishop of Bergamo (considered a backwater diocese), he appointed Roncalli his secretary. Roncalli called him "my spiritual father" and "Pole Star of my priesthood."

Radini-Tedeschi was a rising star under Leo XIII for the poor and less fortunate, but took his new assignment in humility. The Bishop's cart only had one seat so Roncalli had to run behind, which really bothered the Bishop. When Roncalli became Pope, he added a seat in his car for his secretary.

Roncalli was called the "Bishop's shadow." The two transformed the Bergamo Diocese. They built a new episcopal palace (old one crumbling), the seminary was given running water and electricity, the 17th century cathedral was renovated, new schools and churches were built, and pastoral visits were made to every parish. They continued the principals of Catholic Action in their pastoral care. Roncalli learned "there was a way to apply changes within the Church while preserving older traditions." A lesson he applied to Vatican II.

Bishop Radini-Tedeschi organized a travel aid service for workers forced to immigrate. Established 3 organizations for women: The League of Women Workers, Association for the Protection of Young Women, and Casa di Maternita (aided expectant mothers). Roncalli served as advisor to these 3 groups. Both believed in "the fundamental right of Christian labor to organize against the powerful organization of capital.

Roncalli spent time filling in for parish priests, saying Mass, visiting the sick, hearing confessions, teaching children's catechism, so he could understand pastoral work.

1906 began teaching in the Bergamo Seminary.

4. What was the “white terror” under Pope Pius X and how did it influence Fr. Roncalli?
(Chapter 3)

In 190, Roncalli met Cardinal Andrea Carlo Ferrari, Archbishop of Milan, who was also out of favor with Pius X because of liberal leanings. Roncalli found in Ferrari’s library 39 bound parchment volumes detailing pastoral visits of St. Charles Borromeo to the Bergamo Diocese in 1575. While editing and publishing these documents, Roncalli worked with the Prefect of Milan’s Ambrosian Library, Monsignor Achille Ratti, who later became Pius XI. Cardinal Ferrari became Roncalli’s spiritual advisor. Roncalli gained a reputation as an activist.

Pope Pius X’s 1907 encyclical Pascendi Dominici gregis (Feeding the Lord’s Flock) was an attack on modernism. This was an attack on humanist belief among the clergy. There grew a secret network of spies who reported to the Curia. The period between 1907-1914 (Pius X) was called the “white terror” where the Church told priests how they should think. Roncalli was careful how he phrased things in his lectures, at the seminary, while remaining true to a liberal outlook.

On Aug. 20, 191, Pius X died and Bishop Radini Tedeschi died at midnight of the same day. Roncalli was 33. He had served his entire priesthood with the bishop. The Archbishop of Bologna was elected Pope Benedict XV. He had leanings more sympathetic to Radini-Tedeschi and Roncalli.

5. Father Roncalli served three times in the Italian Army. How did his experience in the Army and working with casualties, students, and Catholic Action Groups, following World War I, lead to his appointment by Pope Benedict XV as head of The Propagation of the Faith?

(Chapter 4)

In 1915, Italy declared war on Austria-Hungary. Roncalli was called up and served in the Medical Corp. Sent to Bergamo to serve in the hospitals there, he founded a major receiving center for casualties called New Shelter. Also assigned to the civil defense department as a clerical adviser and continued to teach at the seminary. Finished his biography of Bishop Radini-Tedeschi during this period.

In 1917, the Austrians took 300,000 Italian soldiers captives (one was Roncalli’s brother, Guiseppe, age 23) and killed or wounded 45,000. Many died of poison gas. The Italian commanders ordered those who retreated killed in the old Roman tradition (one out of 10 shot). Roncalli was appalled by these actions.

In 1918, Roncalli set up a student hostel, Casa dello Studente, to assist lay students in their studies (Roncalli was now 37). World War I ended in 1919 and he was released from the Army. He continued to run Casa Hostel, was spiritual director of the seminary, spiritual advisor to the 3 Catholic Action women’s groups, and organized the first postwar Eucharistic Congress (a dream of Radini-Tedeschi) in 1920.

In 1917, Pope Benedict tried for an unsuccessful peace plan and reversed some of the Churches isolationism of Pius X. Roncalli worried about the rising Italian Socialists, who became Fascists and Benito Mussolini's black shirts. Benedict concerned about the world-wide Church in former developing countries coming out of imperialism. Wrote Maximum illud (On the Propagation of the Catholic Faith) in 1919. Focused on missionary activity and established a Vatican department to coordinate all the Propagation of the Faith groups.

Roncalli appointed head of this department. In 1921, Benedict told him he would be "God's traveler" to Propaganda Field centers in Italy, France, Belgium, and Germany.

In 1922, Benedict died of pneumonia. Conservatives and liberals vied for the papacy. Ratti elected Pius XI as a moderate between the two. He supported Roncalli's work for the missions. Roncalli had a distaste for politics but was very tactful. Started the magazine The Propagation of the Faith in the World that told mission stories of lay, clergy, and founding societies.

6. Why did Pope Pius X I give Archbishop Roncalli diplomatic assignments far from Rome and how did they illustrate Roncalli's spirit of ecumenism?

(Chapter 5)

In 1922, the Fascists and Mussolini took over Italy. Mussolini was an atheist who needed the Church. This was a period of an "unsavory relationship between fascism and the Italian Catholic Church." To get Catholics on his side, Mussolini introduced religious education in public primary schools and crucifixes in public buildings. The Vatican Secretary of State gave Mussolini a list of Vatican Christian Democrats. Began secret negotiations for the 1929 Treaty of Lateran, in which, the Holy Father renounced claims to former Vatican states in return for independence of the Vatican City State.

Roncalli very concerned and supported the Christian Democrats in the election in a Bergamo sermon. This resulted in Pius XI assigning him as Apostolic Visitor to Bulgaria, a predominately Muslim country with the Greek Orthodox Church the majority Christian sect. (Similar to what the previous pope did with Radini-Tedeschi by sending him to Bergamo). In 1925, Roncalli was elevated to Archbishop (traditional rank to serve as a diplomat), but tagged as a modernist.

Archbishop Roncalli arrived via the Orient Express following the bombing assassination attempt on King Boris that killed the Orthodox Prime Minister. Roncalli's first official act was to visit bombing victims. There was great suspicion of the first Vatican envoy in 600 years. Roncalli purposely stayed with a priest from the Eastern Catholic Church (under the authority of the Pope but Byzantine liturgy) to dispel suspicion of a Vatican plot.

Traveled on horseback from the Black Sea to Turkey with Msgr. Kurtef visiting scattered Catholics. He was called "Diado (Good Father)" and "the round one." The Bulgarian peasants reminded him of home and his own family. He changed Mass prayers to Bulgarian vs. French. Roncalli sowed the seeds of ecumenism (tried to re-approach after 1000 year schism) with the Bulgarian Orthodox Church.

After a series of earthquakes, used Vatican funds to open "Pope's Soup Kitchens" for survivors for months. He slept in tents with refugees. Recommended Msgr. Kurtef be made Bishop of Unites (Easter Rite Catholics) with standing in the Vatican.

Roncalli then named Apostolic Delegate to Turkey and Greece in 1935. Once again, another assignment far from Rome and not very desirable. Turkey had 18 million people, 79,000 Jewish, 100,000 Orthodox, 35,000 RC. The rest were Islamic. President Ataturk in middle of modernizing (westernizing the state), Catholic schools replaced by state-run schools, banned all religious displays, habits, and fezes (Muslim hats). Roncalli wore a dark business suit and a bowler hat.

Roncalli brought a spirit of ecumenism, preached and offered Mass in Turkish.

Greece was mostly Orthodox and the site of Crusades in 13th Century. In 1935, Italy invaded Abyssinia (Ethiopia). Greece complained to League of Nations and also territorial issues in Albania. Relations very strained. Only 50,000 RC and Roncalli had to keep a low profile because he was Italian. General Metaxas refused RC to marry or build churches.

Roncalli was able to get permission for Catholics to marry in Greek Orthodox churches. Visited their shrines, churches, and monasteries. Began to build relationships and adapted pastorally to the local and indigenous peoples.

7. How did the death of Pope Pius XI and the election of Pope Pius XII impact Archbishop Roncalli's diplomatic work to save Jews from the Nazi Holocaust?

(Chapter 5)

In 1938, Pius XI issued two encyclicals denouncing Nazi idolatry and Soviet atheism. Hitler and Mussolini signed the Munich Agreement. War broke out in 1940 between Greece and Italy. Italy was the aggressor that led to suspicion of the Vatican. Pius XI died in 1939 and through Roncalli's efforts, the Ecumenical Patriarch head of Orthodox Church attended the funeral.

March 1939, Cardinal Eugenio Pacelli (Papal Secretary of State and a former teacher of Roncalli), was elected Pope Pius XII. Good Friday, Italy invaded Albania. In fall, Germany invaded Poland. In 1940, England and France entered the war, Italy invaded France and Greece, Axis powers, that also included Bulgaria, invaded Yugoslavia and Greece. Roncalli hated flying but flew to Greece (from neutral Turkey) to visit Italian occupation troops, wounded German soldiers, British prisoners of war, and provided relief aid to Greeks. He was now 60. Over 400,000 Greeks imprisoned, 60,000 executed, millions homeless. Used Vatican funds for food depots, clinics, purchased food and medicine from neutral countries.

The Vatican was officially neutral. Through his German diplomatic contacts, Roncalli became aware of the Nazi campaign of extermination of European Jews. Pius XII and Cardinal Luigi Maglione (Pius XII's Secretary of State) were accused of being more concerned with preserving Jerusalem and sacred Christian places (Pius XII was former Nuncio to Berlin) than exerting political influence over humanitarian relief. These actions continue to be controversial today.

Roncalli worked with German Catholic von Papen, Raymond Courvoisier, Coordinator of the Red Cross/Red Crescent, and Rabbi Isaac Herzog of Jerusalem to save Jews through transit visas to Palestine. Roncalli and King Boris helped save 24,000 Jews from Slovakia.

8. Following WWII, what were Archbishop Roncalli's relationships with France and the United Nations?

(Chapter 6)

At age 63, Roncalli was named Nuncio to Paris. After liberation, Charles de Gaulle of the French Free Army became the leader of France and was very anti-Vichy government. He accused many French Catholic bishops and collaborationist clergy of ties with Vichy and supported by the Vatican .

Roncalli spoke French and was considered liberal and acceptable to de Gaulle. de Gaulle wanted some bishops and clergy expelled without real evidence. Roncalli suggested Jules Saliege be made a cardinal, a favorite of Resistance forces. The Vatican quietly forced 7 French bishops into retirement.

Roncalli known for ecumenical dinners that included Eduard Herriot (socialist who converted on his deathbed) and Nama Menemengioglu (Turkish ambassador to France). Muslims were subjected to apartheid-like laws. Roncalli visited French North Africa (Tunisia, Algeria, and Morocco). French Cardinal Eugene Tisserant (influential in the papal election of Roncalli) ,who also wanted unification with the Orthodox churches, became one of Roncalli's best friends.

Socialism was sweeping through Europe (Pius XII was very anti socialism), especially anti the priest worker movement. Pius XII encyclical Humani generis (Of Mankind) was a crackdown on French neo-modernist theologians, including Jesuits, supporting the philosophy of Father Teilard de Chardin and the Dominicans. (As Pontiff, Roncalli brought some of these disgraced scholars to prominent roles in Vatican II. He said, "Without a touch of holy madness . . . the Church cannot grow)."

Roncalli was appointed Vatican observer to the UNESCO (United Nations Educational, Scientific, and Cultural Organization). Conditionally supported but recognized the danger UNESCO could propagate a mass materialistic culture. Roncalli could speak Italian, Bulgarian, Turkish, modern Greek, and Russian. He sought "what unites rather than what divides."

In 1953, Roncalli returned to Rome as a Cardinal in Venice (age 71). Found city high in unemployment and poor. Sold the summer palace to pay for a new seminary and used own money to support charities for the poor. Said to be the happiest time in his life.

9. Why was Cardinal Roncalli chosen Pope following the death of Pope Pius XII in 1958?
(Chapter 7)

Growing internationalism of the College of Cardinals (only 17 of 51 were Italian). Looking for an older father and shepherd figure, someone seen as nonpolitical, and known as an advocate for peace. Thought his would be a short and uneventful papacy. Frenchman Cardinal Tisserant and conservative Curia Cardinal Alfredo Ottaviani backed Roncalli.

Nov. 2, 1958, Roncalli chose the name John XXIII (name of two humble men closest to Jesus). On Dec. 15, he created 23 new cardinals, breaking the 1587 limit of 70. His first new cardinal was Montini (future Pope Paul VI). By Jan. of 1959, Pope John and his Sec. of State, Cardinal Domenico Tarini, were talking about a "council."

10. What were the "3 legs" of Pope John XXIII's papacy?
(Chapter 8)

June 29, 1959, on the Feast of Apostles Peter and Paul, he published his first encyclical, Ad Petri cathedram (To the Chair of Peter) devoted to truth, unity, and peace. The 3 legs of his papacy. Truth = ecumenical council, Unity = extending a hand to estranged churches, Peace = encouraging Churches of Silence in Iron Curtain countries. Text made public at the United Nations. Within a day, the World Council of Churches, also asking to help refugees. Like Leo XIII, linked social justice to unity and peace. Anti-Marxist because of its class structure.

11. How was Vatican II different in purpose to the previous councils?
(Chapter 8)

Convened a Diocesan Synod for Rome and an Ecumenical Council for the universal Church. Only 20 in history, last was Vatican I, in 1870. Curia against it to protect status quo. Most councils were to condemn apostasy. John wanted a pastoral council and ecumenical from his diplomatic experiences with Eastern Orthodox, Anglican, and Jewish leaders. A spirit of reform and a renewal dynamic inspired by the Holy Spirit. The flame of enthusiasm swept the whole Church.

Within the Church, unity of doctrine, unity of organization, unity of worship. Charitable to those who doubted (ecumenism)— hasn't been seen since John XXIII. On 100th anniversary of death of St. John Vianney, patron saint of priests, Pope John inspired and challenged priests to virtue, personal Franciscan-style poverty and compassion for the poor. Example of holiness through prayer. Won souls through humility, honesty, and personal holiness.

He wrote *Princeps pastorum* in 1959, on missionaries to former colonial lands. This called for native clergy, local hierarchies, personal sanctification, native seminary teachers, adaptation to local customs/traditions, missiology (taking into account history, culture, science, and not imperialism), lay help, and public defense of persecuted Christians. Some basis for Liberation Theology.

12. How did Pope John XXIII prepare for Vatican II?

(Chapter 9)

In 1959, established the Pre-Preparatory Commission, headed by Cardinal Tardini. Sent out letters to heads of male religious orders and Catholic universities, 77% returned. In 1960, formed 10 preparatory commissions of 800 theologians, to catalogue the letter responses. Various cardinals, from the Curia, chosen as commission heads. Used existing machinery. Cardinal Ottaviani, head of Theological Commission (leader of the conservatives) and resistant to change. Liberals were worried. In addition, he created a Secretariat for Promoting Christian Unity headed by Jesuit Cardinal Augustin Bea, a leading liberal. This sent a message that the revealed truth of God was immutable, how it is expressed and delivered is not (aggiornamento = updating). The council was to express the old in a new way.

13. Through two encyclicals and using coded messages (to conservatives and liberals) that outlined the agenda of the council, how did Pope John XXIII propose to renew the world by renewing the Church?

(Chapter 10)

In 1961, published *Mater et Magistra* (Mother and Teacher) on Christianity and social progress. John continued Leo XIII's encyclical that defined Catholic social teaching and reached out to a broader world. Affirmed subsidiarity (individual – community - government) and socialization (not socialism) for workers to unionize. Rejected Marxist socialism of class warfare and capitalism based on materialism and production, as in the Great Depression. Recognized emerging nations in Asia and Africa have global interdependence in a global village.

The encyclical was pro science and technology (especially in food production) but anti-nuclear weapons and population control. Labor – society – human dignity covered by media but didn't note Pope John XXIII also encouraged making Sunday holy. Laid groundwork for conciliatory discussions at Vatican II of many ideologies, shift to left on social justice, and opened the door to government action for the common good. Media Catholics Wm. F. Buckley and Gary Wills (U.S. conservatives) very critical. Protestant theologian Reinhold Niebuhr said the RC Church balances concern for the individual with concern for the health of the community.

He wrote Aeterna Dei sapientia (God's Eternal Wisdom) on 1500th anniversary of death of Pope Leo I the Great (440-461). Leo turned back Attila the Hun and had victories over heretics throughout his papacy. Pope John XXIII had the Cold War (Berlin Wall built in 1961) and persecution of Soviet block Catholics. Both popes were diplomats, older popes, and worked for unity. "Roncalli built his council on the back of Leo's."

Less than a year until Vatican II and this encyclical helped set the stage. Had a dual approach – reached out to separated brethren (used language like Christians vs. Catholic or separated brethren) but satisfied conservatives with papal authority claims. Toed the line doctrinally but John had a very welcoming personally. Roncalli open to change within a framework of tradition. This was the hallmark of Vatican II.

On Christmas 1961, John announced the starting date of Vatican II would be Oct. 11, 1962 in Humanae salutis.

14. How did Pope John to reach out to Soviet Premier Khrushchev to resolve the Cuban Missile Crisis, the release of Archbishop Josef Slipyi, and helped begin the process of working toward world peace?

(Chapters 11, 12, 13)

During the Soviet Missile Crisis, in Cuba, Catholic President Kennedy reached out to the Vatican and Russia through Saturday Review editor Norman Cousins. Khrushchev and Pope John worked together as peacemakers. Both had the common ground of peasant backgrounds.

One of the final issues resolved by Pope John before he died, was the release of Metropolitan Josef Slipyi, Orthodox Archbishop of Lviv, Ukraine (18 years imprisoned in the Soviet gulag). Pope John passed a message to Khrushchev, through Cousins, that his release would be quiet and nonpolitical. Khrushchev still appreciative of the peaceful resolution of the Cuban Missile Crisis with the help of Pope John.

Slipyi released from the gulag to Hotel Moscow. (Was the inspiration for The Shoes of the Fisherman novel by Morris West). The condition of release was that he couldn't return to Ukraine. Instead, sent to Italy and gave to John a map of all the gulags that John kept with him until his death and prayed for the people imprisoned. Slipyi's release opposed by hardline Kremlin insiders, but was considered an example of the "thaw" in the late 1950's and 1960's. Pope John was criticized as the center of a growing "cult of personality" and accused of being "soft on Communism" by some of the Curia.

Alexis Adzhuberi, editor of Izvestia, the Soviet Union's official newspaper, married Khrushchev's daughter. He was sent to Pope John by Khrushchev to establish diplomatic relations with the Vatican. John faced Curial opposition and put off a decision.

*John sent an advanced copy of *Pacem in terris* (Peace on Earth), to Khrushchev. It contained language of mutual respect and appreciation toward diverse cultures, especially non-Catholic and atheist. A week earlier in Geneva, U.S. and Russian established "a hot line." All of these indicated Pope John's influence in working toward world peace.*

15. What was the first controversial issue that set the procedure for the rest of Vatican II?
(Chapters 11, 12, 13)

Whether to keep Latin as the language of the liturgy (indicated a Council of updating vs. the status quo). A moderate decision decided that individual country bishop conferences could determine the language of the liturgy for their people and submit to the Vatican for approval. Many pointed out neither Christ nor His disciples spoke Latin. Pastoral concerns prevailed over curial concerns.

In addition, progressive Cardinal Leo Joseph Suenens of Belgium simplified the schemata (as written by Curial Cardinal Ottaviani) from 70 to 20, dividing them into internal vs. external Church issues, thus rejecting the dominant viewpoint and agenda of the conservatives.

16. Why is the final encyclical of Pope John XXIII, *Pacem in terris* (Peace on Earth), April of 1963, considered one of the most influential encyclicals ever written and an example of *aggiornamento*?
(Chapter 13)

April 11, 1963, Pope John's 8th and final encyclical released. Considered the most catholic of papal encyclicals, universal in appeal. Diplomatic background of John important in its content. It was secular and influential and still echoes today. Based on the Nativity, establishing universal peace in truth, justice, charity (love), and liberty.

Pacem in terris has 5 points:

- 1. order between men**
- 2. relationship between individuals and public authorities**
- 3. relationship between states**
- 4. relationship of men of political communities with world community**
- 5. pastoral exhortations for world peace (social justice among nations, protection of minority populations and refugees, and nuclear disarmament). Added freedom to Leo's pillars of truth, justice, and charity.**

Based on language in the U.S. Declaration of Independence, French Declaration of the Rights of Man from the Age of Enlightenment (historically criticized by Church authorities), and the Universal Declaration of Human Rights of the United Nations. Concept of human rights balanced with responsibility of social obligations toward the common good. Also wrote, "Women are gaining an increasing awareness of their natural dignity . . . demanding both in domestic and in public life the rights and duties which belong to them as human persons." Predicted the coming "global economy" and profound influence of "science and technology."

Positive reactions from the U.S. and Western nations, the United Nations, the National Council of Churches, and Communist leaders in Italy, Belgium, France, and Poland. It is a shining example of John's aggiornamento (revealed truth of God immutable, how it is expressed and delivered can be updated for today's world). Addressed all men of good will vs. just the Church faithful – this was stunning.

Turning point in papal discourse with the world. Even in Bosnia of 1993 (minority populations), and Iraq of 2003, still referring to this encyclical that changed the conversation. Called on people of good will vs. enforcement arms of Church – fatherly dialogue vs. dogmatic. However, world peace is still elusive.

17. Summarize the accomplishments of Vatican II.

(Chapters 13 and 15)

Overall, Vatican II addressed liturgy in the vernacular (Constitution on the Sacred Liturgy), the lay apostolate, the role of the Church in the modern world, the role of clergy and religious orders, collegiality among bishops, restoration of the permanent diaconate, Christian unity, and the relationship of the Catholic Church with other faiths, including Judaism.

Other issues addressed by Pope Paul VI after Vatican II included, artificial birth control, clerical celibacy, and reform of the Roman Curia. These still continue to be subjects of discussion and controversy.

There continues to be an ongoing dialogue of issues among bishops, which indicate the spirit of Vatican II, even if we don't always agree with the results. The Laity and religious communities have most adopted John's Church vs. many in the hierarchy. The Council of Trent took decades to achieve reforms. Vatican II took 4 years to reform liturgy, education, and discipline. It was the largest and most diverse council body in the history of the Church.

18. Pope Francis recently approved canonization of Pope John XXIII. Why do you think John is an example of a saint for our time?

(Chapters 14, 15, and current news)

Aside from Vatican II, Pacem in terris continues to be Pope John's greatest contribution to the world. Upon his death, June 3, 1963, Cardinal Leo Suenens and many others signed a petition for Pope John to immediately be canonized by acclamation. The Curia prevented this because they claimed it would make Pius XII look bad.

Pope John XXIII was beatified by Pope John Paul II in 2000. He was canonized April 2014 (with John Paul II) by Pope Francis. Pope Francis has some see a resemblance in tone and manner to Pope John, dispensed with the proof of a second miracle, and approved of Pope John's canonization.

Angelo Roncalli came from a humble background. He always stood for the poor, the refugee, women, workers, and diverse members of culture and faith. He was traditional in matters of faith and morals, orthodox in understanding of Catholic faith and dogma. Yet, John XXIII saw the need for theological development and engagement in the contemporary world through the social teaching of the Church since Pope Leo XIII. Many see Vatican II as the most important moment in the history of the Church since the Council of Trent.

Since 1965, some bishops and cardinals, throughout the world, have tried to mitigate the reforms of Vatican II. But the most enduring reforms continue to be the Liturgy of the Eucharist, a call to social justice, and the "universal priesthood" (Laity and Clergy).

Pope John XXIII expressed simply and eloquently the language of the Church in words and images understood everywhere throughout the world by Catholics and non-Catholics alike. The encyclical for world peace, Pacem in terris, continues to resonate.

June 3, 2001, Pope John's body was moved from its crypt and is displayed under glass beneath the altar of St. Jerome, in the central nave of St. Peter's. He is one of only three popes so honored (also Blessed Innocent XI and St. Pius X). His example and vision, as a canonized saint, can only inspire continued renewal in the Church. His impact continues to be so enormous that the world still calls him "the Good Pope."