

John XXIII – Angelo Giuseppe Roncalli
“Good Pope John” / “Papa Roncalli” / Blessed John XXIII
25.11.1881 – 03.06.1963

1. Explain the contribution to the development and the expression of Christianity of Pope John XXIII. (SOR Syllabus, p 40)
2. Analyse the impact of Pope John XXIII on Christianity.

Points to consider:

1. Pope John XXIII was pope from 28 October 1958 to 3 June 1963. He lived 76 years before his election. His pre-papal life is very important.
2. Explain – “Relate cause and effect; make the relationships between things evident; provide why and/or how”.
(http://www.boardofstudies.nsw.edu.au/syllabus_hsc/glossary_keywords.html)
3. Examining the whole life of Angelo Roncalli look for those events and processes that you determine to be most significant. You must show how each event or process contributed to Roncalli’s special place in Christianity.
4. Contribution – must be seen from the perspective of Roncalli’s WHOLE life, and not just his papacy.
5. Development – you need to make clear what you understand by this word. Did Roncalli “develop” Christianity – if “yes” / “no” – what, where, how, when and why? Be very careful here!

Ensure you avoid any and all generalisations about Pope John! He was not an innovator.

http://www.vatican.va/holy_father/john_xxiii/apost_constitutions/1962/documents/hf_j-xxiii_apc_19620222_veterum-sapientia_lt.html

He was an inspirational leader who was not threatened by others who thought or believed differently to him. The Catholic-Christian Papa Roncalli reached out as one human being to another.

6. Expression of Christianity – you need to be clear in your mind what this phrase means. Take note that the Syllabus directs you to “Christianity” not “Catholicism”. Roncalli had significant encounters with Christians other than Catholic Christians as well as equally significant encounters with Jews and Muslims. This matters.

7. Analyse – “Identify components and the relationship between them; draw out and relate implications”

8. Impact – in other words – what was the lasting effect of the life of Angelo Roncalli on the Christian tradition.

2013 is the 50th anniversary of the death of John XXIII. The election of Pope Francis has sparked a lot of discussion over the similarities between both men. This can be used in relation to impact.

“John and Francis: two of a kind” <http://www.thetablet.co.uk/article/164297>

The original article may be found here:

<http://www.e-ir.info/2013/05/16/in-the-footsteps-of-john-xxiii-pope-francis-and-the-embodiment-of-vatican-ii/>

<http://ncronline.org/news/vatican/francis-100-days-worlds-parish-priest>

9. Keep Vatican II within the context of Roncalli's life. John XXIII was elected pope on 28 October 1958, announced his intention of calling an ecumenical council on 25 January 1959, opened the council on 11 October 1962 and died on 3 June 1963. The First Session of the Council ran from 13 October to 8 December 1962. The Council was suspended on the death of Pope John and reconvened by order of his successor Pope Paul VI on 21 June 1963.

10. Judgement – at the end of your essay / response you must make a judgement based on your evidence. Avoid generalized responses, “everybody knows” answers, “it can be seen” answers etc.

Sources on Angelo Roncalli:

Wikipedia. http://en.wikipedia.org/wiki/Pope_John_XXIII This is a useful summary of the life of the pope. If you intend to use this site, make sure you look up the footnotes as they take you to valuable sources.

This is another excellent site: <http://www.papagiovanni.com/sito/en/>

Biography. The best English language biography of Pope John is “John XXIII: Pope of the Century” (2005) by Peter Hebblethwaite. This is the revised edition published by Hebblethwaite's widow Margaret. It is a manageable

book. <http://www.bookdepository.com/John-XXIII-Peter-Hebblethwaite/9780860123873>

John XXIII – from the Vatican website.

http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20000903_john-xxiii_en.html

John XXIII's encyclicals.

http://www.vatican.va/holy_father/john_xxiii/encyclicals/index.htm

A minimum reading list should include:

Mater et Magister (15 May 1961)

Pacem in Terris (11 April 1963)

Gaudet Mater Ecclesia (11 October 1962) English translation -

<http://www.catholic-forum.com/saints/pope0261i.htm>

Vatican II.

http://en.wikipedia.org/wiki/Second_Vatican_Council As per the comments made above.

<http://www.christendom-awake.org/pages/ianker/vatican2.html>

<http://www.vatican2voice.org/2need/need.htm>

http://www.vatican.va/news_services/liturgy/saints/ns_lit_doc_20000903_john-xxiii_en.html (Accessed 22.06.2013)

Bl. Pope John XXIII was born Angelo Giuseppe Roncalli at Sotto il Monte, Italy, in the Diocese of Bergamo on 25 November 1881. He was the fourth in a family of 14. The family worked as sharecroppers. It was a patriarchal family in the sense that the families of two brothers lived together, headed by his great-uncle Zaverio, who had never married and whose wisdom guided the work and other business of the family. Zaverio was Angelo's godfather, and to him he always attributed his first and most fundamental religious education. The religious atmosphere of his family and the fervent life of the parish, under the guidance of Fr Francesco Rebuzzini, provided him with training in the Christian life.

He entered the Bergamo seminary in 1892. Here he began the practice of making spiritual notes, which he continued in one form or another until his death, and which have been gathered together in the *Journal a Soul*. Here he also began the deeply cherished practice of regular spiritual direction. In 1896 he was admitted to the Secular Franciscan Order by the spiritual director of the Bergamo seminary, Fr Luigi Isacchi; he made a profession of its Rule of life on 23 May 1897.

From 1901 to 1905 he was a student at the Pontifical Roman Seminary. On 10 August 1904 he was ordained a priest in the church of Santa Maria in Monte Santo in Rome's Piazza del Popolo. In 1905 he was appointed secretary to the new Bishop of Bergamo, Giacomo Maria Radini Tedeschi. He accompanied the Bishop in his pastoral visitations and collaborated with him in his many initiatives: a Synod, management of the diocesan bulletin, pilgrimages, social works. In the seminary he taught history, patrology and apologetics. He was an elegant, profound, effective and sought-after preacher.

These were the years of his deepening spiritual encounter with two saints who

were outstanding pastors: St Charles Borromeo and St Francis de Sales. They were years, too, of deep pastoral involvement and apprenticeship, as he spent every day beside "his" Bishop, Radini Tedeschi. When the Bishop died in 1914, Fr Angelo continued to teach in the seminary and to minister in various pastoral areas.

When Italy went to war in 1915 he was drafted as a sergeant in the medical corps and became a chaplain to wounded soldiers. When the war ended, he opened a "Student House" for the spiritual needs of young people.

In 1919 he was made spiritual director of the seminary, but in 1921 he was called to the service of the Holy See. Benedict XV brought him to Rome to be the Italian president of the Society for the Propagation of the Faith. In 1925 Pius XI named him Apostolic Visitor in Bulgaria, raising him to the episcopate with the titular Diocese of Areopolis. For his Episcopal motto he chose *Oboedientia et Pax*, which became his guiding motto for the rest of his life.

On 19 March 1925 he was ordained Bishop and left for Bulgaria. He was granted the title Apostolic Delegate and remained in Bulgaria until 1935, visiting Catholic communities and establishing relationships of respect and esteem with the other Christian communities. In the aftermath of the 1928 earthquake his solicitude was everywhere present. He endured in silence the misunderstandings and other difficulties of a ministry on the fringes of society, and thus refined his sense of trust and abandonment to Jesus crucified.

In 1935 he was named Apostolic Delegate in Turkey and Greece. The Catholic Church was present in many ways in the young Turkish republic. His ministry among the Catholics was intense, and his respectful approach and dialogue with the worlds of Orthodoxy and Islam became a feature of his tenure. When the Second World War broke out he was in Greece. He tried to get news from the prisoners of war to their families and assisted many Jews to escape by issuing "transit visas" from the Apostolic Delegation. In December 1944 Pius XII appointed him Nuncio in France.

During the last months of the war and the beginning of peace he aided prisoners of war and helped to normalize the ecclesiastical organization of France. He visited the great shrines of France and participated in popular feasts and in important religious celebrations. He was an attentive, prudent and positive observer of the new pastoral initiatives of the Bishops and clergy of France. His approach was always characterized by a striving for Gospel simplicity, even amid the most complex diplomatic questions. The sincere piety of his interior life found expression each day in prolonged periods of prayer and meditation. In 1953 he was created a Cardinal and sent to Venice as Patriarch. He was filled with joy at the prospect of ending his days in the direct care of souls, as he had always desired since becoming a priest. He was a wise and enterprising pastor, following the model pastors he had always venerated and walking in the footsteps of St Laurence Giustiniani, first Patriarch of Venice. As he advanced in years his trust in the Lord grew in the midst of energetic, enterprising and joyful pastoral labours.

At the death of Pius XII he was elected Pope on 28 October 1958, taking the name John XXIII. His pontificate, which lasted less than five years, presented him to the entire world as an authentic image of the Good Shepherd. Meek and gentle, enterprising and courageous, simple and active, he carried out the Christian duties of the corporal and spiritual works of mercy: visiting the imprisoned and the sick, welcoming those of every nation and faith, bestowing on all his exquisite fatherly care. His social magisterium in the Encyclicals *Pacem in terris* and *Mater et Magistra* was deeply appreciated.

He convoked the Roman Synod, established the Commission for the Revision of the Code of Canon Law and summoned the Second Vatican Council. He was present as Bishop in his Diocese of Rome through his visitation of the parishes, especially those in the new suburbs. The faithful saw in him a reflection of the goodness of God and called him "the good Pope". He was sustained by a profound spirit of prayer. He launched an extensive renewal of the Church, while radiating the peace of one who always trusted in the Lord.

Pope John XXIII died on the evening of 3 June 1963, in a spirit of profound trust in Jesus and of longing for his embrace.

<http://www.thetablet.co.uk/article/164297> (Accessed 22.06.2013)

Fifty years after the death of Pope John XXIII, comparisons are being invited between him and the current occupier of the Chair of Peter. A specialist in interreligious dialogue explains what they have in common

From the moment of his introduction to the world as Pope Francis, Jorge Mario Bergoglio has resembled Angelo Giuseppe Roncalli, or Pope John XXIII, more than any other Pope since Pope John's death 50 years ago. The first resemblance is that both were 76 when elected. Roncalli's electors wanted a short-term -compromise candidate. He turned 77 less than a month after his election, reigning barely another 54 months before succumbing to cancer; yet, the much beloved Pope John unquestionably changed the lives of Catholics and of countless others. Three months into his papacy, Roncalli stunned the cardinals who had elected him, by announcing his intention to summon an ecumenical council of the Catholic Church. Only 20 such general councils had met previously. Pope John's Second Vatican Council greatly renewed the Catholic Church and significantly redirected Catholics towards social justice and dialogue with others. Pope Francis, who will turn 77 in December, is indeed a man of social justice and dialogue, thoroughly formed in the principles and teachings of Pope John's Vatican II. Rumoured to have come second behind Benedict XVI in 2005, he already represents a change in direction for the Catholic Church and a correction of the immediate past, as did Pope John XXIII. Pope Benedict had just turned 78 when he was elected, but his papacy, by contrast, is already judged as eight additional years to the long papacy of John Paul II. Angelo Giuseppe Roncalli signalled big changes ahead when he chose "John," breaking a 175-year pattern of usual names like Pius, Leo, Gregory and Benedict. There had even already been a John XXIII, who convoked the Council of Constance (1414) that later had to depose him in a show of conciliar power over papal authority. Jorge Mario Bergoglio broke

two even larger traditions by being the first Jesuit Pope and by selecting “Francis”. No one had ever felt brave or worthy enough to choose the name of the universally beloved 13th-century saint, venerated for his poverty, humility and simplicity of service to anyone in need. From the moment Pope John XXIII made public his intention to call a council, he declared that he wanted it to be “an invitation to the separated communities to seek again that unity for which so many souls are longing in these days throughout the world” (L’Osservatore Romano, 26 January 1959). Pope John had in mind an end to disunity among Christians. By 1960, he added “something for Jews” to this initiative. By 1964, and after Pope John’s death, the council fathers of Vatican II decided to include interreligious dialogue, especially with Muslims, in this new and important ministry of dialogue for reconciliation. On 22 March 2013, nine days into his papacy, Pope Francis told the diplomatic corps accredited to the Vatican how greatly he “appreciated the presence of so many civil and religious leaders from the Islamic world” at his installation. He declared to them his intention “to intensify dialogue among the various religions” and that he was “thinking particularly of dialogue with Islam”. His model, St Francis of Assisi, pioneered dialogue while ignoring the call of Pope Innocent III for universal support for the Fifth Crusade, literally distancing himself from the ecclesiastical authorities accompanying its army, and crossed military lines to meet for several days in dialogue with Sultan Malik al-Kamil. After Francis’ election, journalists and other enthusiasts scrambled to read the one available published book by the new Pope, *Sobre el Cielo y la Tierra* (On Heaven and Earth). Actually it is a co-authored dialogue with Abraham Skorka, a scientist and professor, rector of a rabbinic seminary and rabbi of a community in Buenos Aires. Rabbi Skorka told the readers of *The Tablet*, “I think he’s going to change everything that he believes needs to be changed,” and added: “He is not a person to take on this role in a passive way. He’s not a person who stays quiet when he knows that there is work to be done.” Such was the way John XXIII acted too, beloved still by Catholics who recall those heady days of Vatican II and its aftermath. He was the first Pope to address an encyclical, *Pacem in Terris* to “all men of good will”. It followed six months after the Cuban Missile Crisis and the near miss of global nuclear war. “Peace

on Earth”, promulgated on 11 April 1963, applied human dignity – a philosophical principle that appealed to atheists and a -theological principle acknowledged by -believers – to all human relations, especially relations among states for world peace. Dialogue with others, believers, agnostics and atheists, was now on the agenda of the Catholic Church and encouraged as essential to Catholic life. Pope Francis spent an hour after his inauguration in private conversation with the Ecumenical Patriarch Bartholomew, the head of Eastern Orthodoxy. First, it was unprecedented that the Patriarch of Constantinople would attend the inauguration of the Bishop of Rome. Armenian Catholicos Karekin II was there at the installation as well, another ecumenical first. Two months later, when Pope Tawadros II of the Coptic Church arrived on an official visit at Domus Sanctae Marthae, the guest house where Pope Francis has chosen to remain rather than moving into the papal palace, the Pope himself was at the door to greet the Coptic Patriarch of Alexandria. I am told reliably that this was another first. If Patriarch Bartholomew and Pope Francis did speak privately for an hour in March, they had much to review on managing far-flung communions of Christians. They also raised the idea of commemorating the upcoming fiftieth anniversary next January of the historic embrace between Patriarch Athenagoras and Pope Paul VI, Pope John’s successor, on the Mount of Olives outside Jerusalem. Francis has already shown that he likes such public gestures. Stories and testimonies of him as Archbishop of Buenos Aires circulated quickly after his election. One in particular recalled how he knelt down at a huge public gathering and received a blessing from Luis Palau, an Evangelical preacher and television celebrity. He has the right spirit for Catholic-Jewish dialogue too, as evidenced by his book and the testimony of Jewish leaders. And the picture shown to the world on Holy Thursday of Pope Francis bowed down before a young incarcerated Muslim woman and washing her foot sent a clear message of service not only to members of other religions but to all who live beyond the margins of power and affluence. In his book with Rabbi Skorka, the then future Pope Francis remembers being five or six and accompanying his grandmother, when two Salvation Army women passed by. He asked her if they were nuns. “No,” she replied, “they are Protestants, but they are good.”

Though he was propagandised that all Protestants were going to hell, being raised in a country inextricably linked with Catholicism, Bergoglio reflected back on the incident as archbishop of the capital city and praised his grandmother's "wisdom of true religion". John XXIII arose from humble origins in a village near Bergamo, Italy, never forgetting his roots. His chauffeur secretly slipped him away from the Vatican for a surprise visit to a dear friend in hospital in Rome. Pope John seemed to interact best in private conversations and offering encouragement with simplicity and humility in contrast to the high pageantry surrounding the papacy. He knew how to exercise papal authority but he preferred to trust his fellow bishops to take charge of his council and engage the modern world. Pope Francis has the same preferences. He does not stand on ceremony, and prefers a simple style of liturgy. His daily homilies are how he communicates best. He pleased his electors by forming a new collegial body of eight cardinals to assist with major deliberations. Restoring consultation and collegiality throughout the Church, he will most remind us of Pope John. He has complained more than once about careerism, linking it to clericalism. The stories of him living a less than princely life as a bishop in Argentina demonstrate that he is personally dedicated to Catholic Social Teaching. Indeed, on 8 May, he told a worldwide assembly of women Religious: "A theoretical poverty is no use to us." There is much to like about Pope Francis, especially if he continues on the -present course implementing the initiatives of Vatican II.* John Borelli is special assistant for interreligious initiatives to the president of Georgetown University. He previously promoted ecumenical and interreligious dialogue for the United States Bishops' Conference and was a consultant to the Pontifical Council for Interreligious Dialogue. This article is adapted from a longer essay for e-International Relations, www.e-ir.info