



Pope John, three years Chief Shepherd of Christendom and nearing his 80th birthday, keeps busy schedule with ceremonies; administration of world wide Church and personal concern for all.

From Peasant To Pontiff

The world will honor tomorrow a man who might have remained a peasant farmer and been quite as content in his chores as he is now with the task of shepherding the flock of Christ.

Pope John will mark his third anniversary as Supreme Pontiff and his 80th birthday with a solemn Mass in St. Peter's Basilica tomorrow morning, Nov. 4. More than 50 nations (but not the United States) will have official representatives at the ceremony. In Rochester, a solemn Mass for the Pope will be offered at Sacred Heart Cathedral at 11 a.m.

The Pope's birthday is actually Nov. 25 but he preferred celebrating the two events together.

Despite his 80 years, the Pontiff sets a pace that exhausts many of his younger aides at the Vatican and his schedule — with a meeting of all the Catholic bishops of the world set for next year — indicates the pace will quicken.

His encyclical "Mater et Magistra" outlining the Church's attitude on modern social problems won acclaim from such poles-apart spokesmen as U.S. Secretary of Labor Goldberg and Soviet Premier Nikita Khrushchev.

The Second Vatican Council, the meeting with the bishops, will give enduring historic significance to his pontificate.

He remains, however, a pastor at heart with an obvious delight to be with people rather than at an office desk.

His audiences at the Vatican reveal a warm affection for the thousands of ordinary people who come for his blessing and his counsel. He swept aside ancient customs which imprisoned the Pope in a lonely privacy — he invites friends to join him for dinner, he strolls out into Rome's streets to chat with vendors and passersby, visits orphanages, hospitals and even jails and takes time to escort old neighbors through the vast corridors of his palace.

At the outset of his reign as Pope, he ruled out the Vatican newspaper's practice of referring to him with elaborate titles leftover from medieval times — "just say 'the pope'" he told the paper's editor.

Pope John was the third of 13 children of Giovanni and Maria Anna Roncalli of Sotto il Monte, a village of northern Italy. His seminary studies were interrupted in 1901 for a year of military service. He was ordained in 1904. During World War I he again put on the uniform of his country and rose from private to lieutenant.

He taught at his diocesan seminary and in 1921 became the head of Italy's Propagation of the Faith Society, the position held by Bishop Sheen in the United States. He organized the mission exhibit in Rome for the Holy Hour of 1925.

His diplomatic career began in that year when he became Vatican representative in Bulgaria. There he laid the foundation of lasting friendships with many Orthodox clergymen. He was named the Vatican diplomatic agent to Greece and Turkey in 1934 and to France in 1944. Pope Pius XII gave him the added task of representing the Vatican at the United Nations Educational, Scientific and Cultural Organization (UNESCO) which had its headquarters in Paris.

He was made a Cardinal in 1952 and Patriarch (bishop) of Venice in 1953 and five years later, on Oct. 28, 1958, he was elected Pope.

In the three subsequent years he has named 42 prelates to the rank of Cardinal, canonized five saints, issued five encyclicals and set in motion the complex machinery to hold an "ecumenical council of the world's bishops" — it will be only the 20th in church history — and announced this week it will be held "during the coming year."

In announcing 1962 as the date for the Council he said, "The responsibility for the division (among Christians) falls somewhat on all. Each one of us should seek to restore unity in the first place through charity."

This plea for charity rightly characterizes this man who is Vicar of Christ, the great Good Shepherd who said, "By this shall all men know that you are my disciples, if you have love for one another."



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Orthodox Grope Toward Unity

(The author of the following article is an American Jesuit who covered the recent Rhodes conference of the Orthodox Churches for the N.C.W.C. News Service. He is a specialist in Byzantine Church history, and his command of six languages gave him special insights into the conference as it proceeded. This is the first of a series of analytical articles on the meeting.)

By FATHER JOHN F. LONG, S.J.

The recent Pan-Orthodox Conference on the island of Rhodes brought into the open the differences between various branches of the Orthodox Church. But the conference itself was a sign of a desire for unity.

The head of the Russian Orthodox delegation pointed out that the differences between the various Orthodox bodies were heightened in the past by the close ties between Church and State in many Orthodox countries. But he said that the breaking of these ties gives hope for more united action in the future.

Despite their differences, the Orthodox delegates were able to agree on the agenda for a projected pre-synod — a meeting which would be the immediate preparation for what would in effect be a general council of the Orthodox Church.

The conference was more widely representative of the various Christian communities of the Eastern tradition than any meeting held in over a thousand years — long before the schism of 1054 severed totally their communion with the Holy See of Rome.

The meeting, held from September 23 to October 2, brought together official delegations representing the ancient Orthodox Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, as well as the younger Patriarchates of Moscow, Serbia, Rumania and Bulgaria.

There were also official representatives of the independent Orthodox Churches of Greece, Cyprus, Poland and Czechoslovakia. The young Orthodox communities of western Europe, North and South America and the Far East were represented by delegates of their mother churches and by unofficial observers. The only Orthodox bodies not represented were the relatively small churches

of Albania and Finland, and some groups, principally Russian, which do not maintain relations with their mother communities.

Present, too, were official observers from the ancient Armenian, Coptic, Ethiopian and Syrian Churches, reminders of the great, dogmatic struggles which shook the Church in the fifth and sixth centuries.

The predominantly Protestant World Council of Churches also had official observers, as did the Anglicans and some other Christian groups. A number of Catholic priests, although not officially representing the Holy See, were present in private capacities.

The importance of a cohesive unity among the Orthodox Churches was repeatedly stressed during the various events of the conference. This theme was quite prominent in the eloquent and moving sermon preached at the opening Liturgy (Mass) by the secretary of the conference, Metropolitan Chrysostom Constantines of Myra. Another Archbishop, the Metropolitan of Philippi, who presided in the name of the Patriarch of Constantinople, stressed it during the course of his opening presidential address.

Speaking for the Russian Orthodox delegation, Archbishop Nikodim of Jaroslavl and Rostov praised the efforts being made for unity and emphasized the need for common decisions made in a synod to prevent individual churches and groups from acting against the general interests of Orthodoxy. The heads of the other delegations were no less emphatic.

From all these public pronouncements as well as from private conversations, it was clear that the various Orthodox Churches were keenly aware of their differences on the practical level of concrete action. It was Archbishop Nikodim who put his finger on one main cause of division — the fact that, in the past, "unnatural unions between Church and State led to a lack of fraternal action" among the various churches. Nikodim also stated that there are better chances for closer cooperation since most of the churches are now separated from the State.

A main problem facing the Orthodox churches is the theory of autocephaly. This is the concept that each national church, though bound by ties of faith, worship and adherence to the ancient canons and traditions, is completely independent in its internal government and action.

How to reconcile this cherished idea with the needs for common action was a dominating question at the Rhodes conference. Speaking for the Church of Greece, Metropolitan James of Mytilene brought the question into the open. He stated that although autocephaly has many advantages, its great disadvantage is that it weakens the Church and makes it helpless before a world which, more and more, tends towards common and united action, whether it be good or evil.

The Rhodes conference was summoned by Patriarch Athenagoras I of Constantinople in his capacity as first among equals. Long years of negotiations had gone into preparing the official convocations.

The Patriarchate of Constantinople, once second only to Rome in an undivided Christendom for a period of four centuries of Ottoman subjugation under the Ottoman Empire. It had been torn by internal dissensions and had seen its authority constantly whittled away by the revolutions of national churches in eastern Europe. In this country, however, though its effective authority is still a mere shadow of what it once was, the Patriarchate has seen its moral authority increase a great deal.

More and more, the other Orthodox Churches, especially those of the Byzantine traditions, have been willing to rally around it as a focal point of united Orthodox action and as a center for the reform and adaptation of the Orthodox Churches to the modern world.

The Russian Orthodox Church, on the other hand, has been slow in joining this movement. Only 50 years ago, it was the largest, richest and most active of the Orthodox Churches. It was the official church of a huge empire with widespread missions in foreign lands and with a voice that was often decisive in the affairs of the other churches.

Now, though it still remains the largest numerically, the Patriarchate of Moscow exists in an officially atheistic state. Its internal problems are a very great burden. The influence it once held in the Orthodox world

SERMONETTE

GOD NEEDS A LITTLE HELP, TOO
By Rev. James D. Moriarty

As Communism sweeps along with its hammer and sickle to encompass more and more people over the surface of the earth the hatred on which it is based is fostered with a satanic zeal. If we think that the Russians and more lately the Chinese have been taught to hate Americans we must only realize that before this step was taken they were taught to hate God. They are taught to ignore God out of existence. One method that the communies often use on children in their school systems is certainly effective, . . . even though not true.



The teacher shows the pupils two beds of flowers in the school yard. One bed is well kept, free of weeds, orderly and apparently thriving. The other bed, they tell the children, we will leave in the hands of this so-called God. Naturally, the first plot will bring forth beautiful flowers while weeds in the second plot thrive and the flowers if they come up at all are stunted.

From this demonstration then, the teacher draws the conclusion that there is no God. And that the children will be happier if they waste no time with the idea of God.

Very effective, is it not?

But all too often do we who consider ourselves a Christian people let the garden of our life's development up to God. We are here, existing with all the life that a generous God has given us. Like any plot of ground as long as there is soil something will grow. We can by planting and taking care of the soil determine just what will be allowed to develop or we can ignore the whole affair and without any effort have an abundant crop of weeds.

Our soul is fertile soil in which beautiful deeds can be planned. If care is given then these few seeds blossom into beautiful works which manifest the goodness of God to all. But if we leave everything up to God, if we neglect to cultivate our soul then other seeds will fall upon the soil in the course of our daily activity and we have an abundant "crop of weeds."

Indeed, it takes effort but we will be the ones to determine just what we want to produce in our lives.

Calendar Reds Welch

- Sunday, Nov. 5 — Twenty-fourth Sunday after Pentecost (green). Gloria, Creed, Trinity Preface.
- Monday, Nov. 6 — Mass as yesterday except no Gloria, no Creed, common preface.
- Tuesday, Nov. 7 — Mass as yesterday.
- Wednesday, Nov. 8 — Four Crowned Martyrs (red). Gloria, 1930—Rev. Francis Naughton.
- Thursday, Nov. 9 — Dedication of the Cathedral of Rome (white). Gloria, 2nd prayer of St. Theodore, Creed.
- Friday, Nov. 10 — St. Andrew Avellino (white). Gloria, 2nd prayer of the martyrs.
- Saturday, Nov. 11 — St. Martin (white). Gloria, 2nd prayer of St. Menna, 1954 — Monsignor John Conway.
- Los Angeles — (NC)—After 25 years as a missionary in Japan, Father Joseph Figura, S.D.B., traveled to the frontier of Czechoslovakia for a prearranged visit with his 79-year-old mother.
- The Red authorities welched on a promise to permit the priest's mother to exit for a visit in nearby Vienna.
- They said they'd be glad to arrange an entry permit for the priest, if he could wait several weeks. Father Figura could not wait that long. He attempted speaking to his mother via international phone connections were bad. They did not understand each other.
- Stand the story the Salesian missionary told here on his way back to Tokyo.

Reapings at Random

Pope's Birthday Prompts Pledge of Loyalty

By GERRARD E. SHERRY
Editor, Central California Register

This weekend we shall all be celebrating a birthday even though the actual date is not until November 25. We are referring of course to the world-wide Catholic observance of the birthday of His Holiness, Pope John XXIII. At the same time we are marking the third anniversary of his Pontificate.

It is a wonderful thing to be able to recognize the 80th birthday of our Chief Shepherd and Vicar of Christ. All the more so when our present Holy Father portrays in all his actions and utterances the age of wisdom and perennial youth of the Church.

These are hard times for any man, be he Pope or peasant, king or commoner. The war clouds are looming on the horizon and the world is generally suffering from spiritual malnutrition. It has made some of us pessimistic as to the outcome almost to the point of despair. The power of science, in the shape of the atom bomb, seems to have more influence than the power of God. Men all over the world seem to have lost touch with real-

ty, and glory in, or fear, mankind's achievements.

In the midst of all this secularistic disappointment there sits in Rome one of the few voices with the cool balm of reason.

Pope John is fully aware of the sad state of the world. He sees where it is all leading us; and he cautions against hysteria. Instead of worshipping mankind and its achievements he tells us to return to God. His cry for peace, through prayer and penance, rings out above the clamor of the tanks and the guns and the atom bombs.

Pope John was born to simplicity. He has never forgotten his humble origins, even among the splendor of the Vatican halls. His material sovereignty is small as things go these days. But his spiritual sovereignty goes beyond the power of any other human person.

Stalin's famous question to Churchill, "How many divisions has the Pope?" looks ridiculous in the light of the real power of the Holy See. It is a power divinely instituted, and sustained. It requires no armies or armaments to survive even time itself. When Com-

munist is only a mere page in the history of the world, the See of Peter will still have survived to carry out the tasks appointed to Peter, the first Shepherd.

Pope John XXIII is really the Chief Shepherd of the Flock. To him we owe filial obedience that belongs to no man-made institution. Although he sits in Rome he is close to us in a very real way.

We in America have a special responsibility to make this obedience and allegiance to the See of Peter something more than lip service, or an ideal. We have little excuse to be apathetic or inactive. Modern methods of communication make it easy for us to hear the voice of the Shepherd in all its clarity and sincerity.

He exhorts us not to save man-made institutions or systems but ourselves, our souls, and the souls of others. His serenity in the face of world crisis rests assuredly on the firm promise of God. Peter may die, but the Rock remains.

One way in which we can bear fruitful witness to our loyalty to the Holy Father is

by frequently praying for him in these trying times. The material donations to the works of the Church here in America are tremendous.

American Catholics give generously to the works of the Holy Father in the mission fields, and in the underdeveloped countries. But the Pope asks more. He seeks also the spiritual aid from all Catholics—the prayers and good works that are offered up to Heaven for the success of his earthly mission. Maybe we haven't enough of this. It is for this reason that the hierarchy of the United States has set aside tomorrow for our remembrance of Pope John XXIII.

Many Catholics will not be allowed to join in any celebrations. They languish in foreign climes, fettered or impeded in other ways in their yearnings for the assistance of the Holy Father. We Catholics in America are most fortunate. What better way to acknowledge this than to heed the constant exhortation of the Holy Father to return to the strength of the inner life. If we become serious about this I doubt if there could be a better birthday present.