

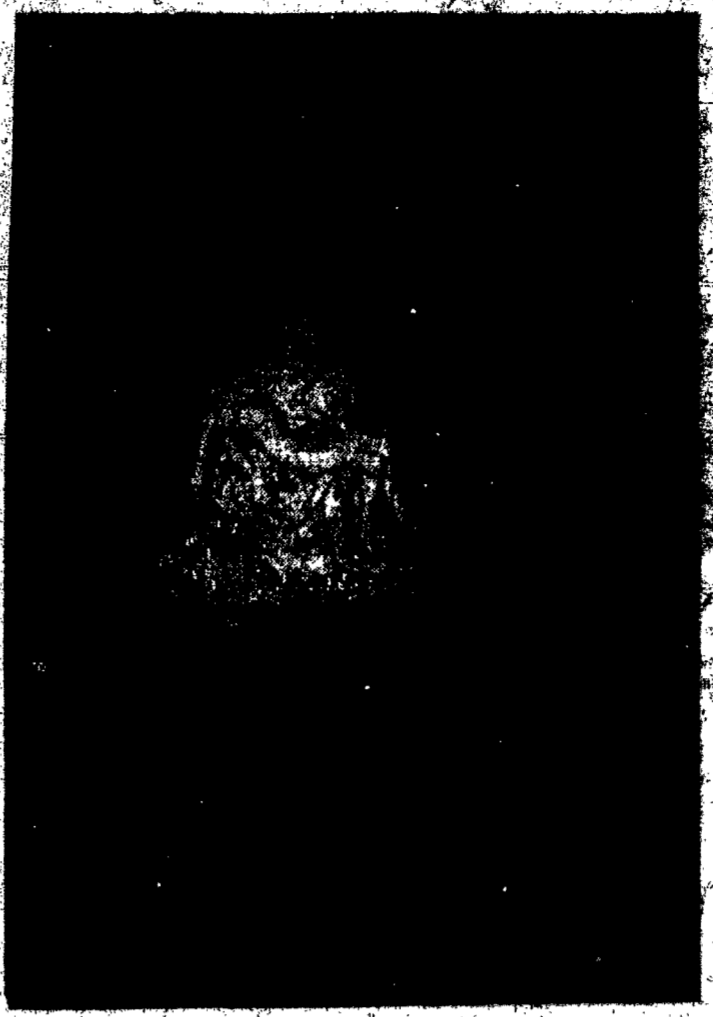
Bishop Kearney's Appointments

- MAY
- 1 Friday—St. Joseph's Church—St. Monica Sodality Mass—9 a.m.
St. John the Evangelist (Humboldt St.)—Confirmation—7:30 p.m.
 - 2 Saturday—St. Mary of the Lake, Ontario—Confirmation—10 a.m.
Nazareth College—Alumnus Weekend Dinner—8 p.m.
 - 3 Sunday—St. John of Rochester—Blessing of church and school—4 p.m.
Manger Hotel—K. of C. Fourth Degree Dinner—7 p.m.
 - 4 Monday—New York City—Banquet in honor of Cardinal Spellman
 - 6 Wednesday—Nazareth Academy—May Day Ceremony—10 a.m.
St. John Fisher College—Glee Club Concert—8 p.m.
 - 7 Thursday—Chamber of Commerce—Community Chest Dinner—6:15 p.m.
 - 8 Friday—St. John, Ft. Byron—Confirmation—7 p.m.
 - 9 Saturday—St. Joseph's Church—F.C.A. Mass in honor of Our Lady followed by Luncheon—12 noon
Sheraton Hotel—Central New York Chapter of K. of C. Dinner—7 p.m.
 - 10 Sunday—St. Joseph's Church—Police Holy Name Society Mass and Breakfast—6:30 a.m.
St. Anne's Home—Community Chest Mass—11 a.m.
Nazareth College—Nurses' Commencement—4 p.m.
 - 11 Monday—St. Bernard's Seminary—Preside and preach at Msgr. Craugh's 40th Anniversary Mass—4:30 p.m.
Powers Hotel—Nazareth Academy Alumnus Banquet—6:30 p.m.
 - 12 Tuesday—St. John Fisher College—Low Mass—9 a.m.
St. Ambrose Church—Scouting Committee Dinner—7 p.m.
 - 13 Wednesday—Bishop Kearney High School—May Day Mass—9 a.m.
McQuaid High School—Sodality Reception—2 p.m.
St. Agnes High School—Bishop's Oratoricals—8 p.m.
 - 14 Thursday—St. Joseph, Weedsport—Confirmation—7 p.m.
 - 16 Saturday—Nazareth College—D.C.C.W. Reception—3 p.m.
 - 17 Sunday—St. Joseph's Church—Firemen's Holy Name Society Mass and breakfast—7:30 a.m.
St. John the Evangelist (Humboldt St.)—Preside and preach at 50th Anniversary Mass—5 p.m.
 - 19 Tuesday—Washington, D.C.—Consecration of Most Rev. William J. McDonald, D.D.
 - 23 Saturday—University of Rochester Stadium—Aquinas Relay—Awarding of Prizes—3 p.m.
 - 24 Sunday—St. Joseph Business School—Commencement—7:30 p.m.
 - 25 Monday—Academy of the Sacred Heart—Solemn Pontifical Mass in honor of St. Madeline Sophie—9 a.m.
St. Joseph, Weedsport—Confirmation—7 p.m.
 - 26 Tuesday—Our Lady of Mercy High School—May Day Mass—9 a.m.
 - 27 Wednesday—St. Boniface Church—Silver Jubilee Mass for St. Bernard's Seminary Class of 1939—11:30 a.m.
 - 28 Thursday—Cardinal Mooney High School—May Day ceremonies—9 a.m.
 - 29 Friday—St. Agnes High School—May Day Mass—9 a.m.
 - 31 Sunday—Nazareth College—Baccalaureate Mass—11 a.m.
Nazareth College—Commencement—3 p.m.

Bishop Casey's Appointments

- MAY
- 1 Sunday—St. Margaret Mary Church, Apalachia—Confirmation—10:30 a.m.
St. Patrick's Church, Owego—Confirmation—1:30 p.m.
Immaculate Conception Church, Ithaca—Confirmation—4 p.m.
 - 4 Monday—St. Patrick's Cathedral, New York City—Cardinal Spellman's Jubilee Mass—10 a.m.
Waldorf Astoria Hotel, New York City—Cardinal's Jubilee Dinner—7 p.m.
 - 5 Tuesday—Sacred Heart Rectory Hall—Home-School Association, Sacred Heart School—8 p.m.
 - 6 Wednesday—Our Lady of Mercy High School—Silver Jubilee Dinner, Class of 1939—7 p.m.
 - 9 Saturday—Sacred Heart Cathedral—Pontifical Low Mass, First Holy Communion—9 p.m.
 - 10 Sunday—St. Michael's Church, Lyons—Confirmation—1:45 p.m.
Newark State School—Confirmation—3:30 p.m.
St. Michael's Church, Newark—Confirmation—5 p.m.
 - 11 Monday—St. Bernard Seminary—Jubilee Mass of Monsignor Craugh 4:30 p.m.
St. Lawrence Church, Greece—Confirmation—7:45 p.m.
 - 13 Wednesday—Sacred Heart Rectory Hall—Rochester Diocesan Conference, "Vatican II, Second Session"—3:15 p.m.
 - 14 Thursday—Sacred Heart Rectory Hall—Men's Club Sports Award Dinner—6:30 p.m.
 - 17 Sunday—Sacred Heart Cathedral—Adult Confirmation—4 p.m.
St. Ambrose Church—Adult Confirmation—7:30 p.m.
 - 18 Monday—Sacred Heart Rectory Hall—Rosary Guild Annual Dinner—7 p.m.
 - 19 Tuesday—Holy Cross Church, Ovid—Confirmation—7:45 p.m.
 - 20 Wednesday—Our Lady of Lourdes Church Hall, Elmira—Elmira Diocesan Conference, "Vatican II, Second Session"—4 p.m.
 - 21 Thursday—Sacred Heart Rectory Hall—Ottelona Council Boy Scout District Leaders Dinner 6:30 p.m.
 - 24 Sunday—Sacred Heart Rectory Hall—Lay Teachers' Day of Recollection—5 p.m.
Sacred Heart Cathedral—Confraternity of Christian Doctrine Teachers Graduation Exercises—7:45 p.m.
 - 25 Monday—Sacred Heart School Hall—Kindergarten (Morning Class) Graduation Exercises—5 p.m.
 - 26 Tuesday—Sacred Heart School Hall—Kindergarten (Afternoon Class) Graduation Exercises—5 p.m.
 - 27 Wednesday—Sacred Heart Cathedral—Girl Scout Marian Awards Ceremony—7:45 p.m.
 - 31 Sunday—St. Jude Chapel, Fairhaven—Confirmation for Cato and Red Creek parishes—4:30 p.m.

How The Pieta Came to St. Peter's



The 8,000 mile journey of Michelangelo's Pieta, crated, packed and transported with all the safeguards modern technology could provide, was not the first journey for the Renaissance masterpiece.

But the first journey four hundred years ago, on the shoulders of eight husky men, was no less a labor of love than the trip this year from the Vatican to the New York World's Fair.

Wrapped in many blankets and quietly carried through the streets of Rome, the Pieta entered the Basilica of St. Peter for the first time virtually by the back door.

The statue was commissioned by an aging cardinal from a not-yet-appreciated artist as a gift of beauty to the city the cardinal knew he would soon leave by death.

The French Cardinal Groszays of San Dionigi was determined to leave "something of singular beauty" in the chapel of the Kings of France in St. Peter's, a tribute from France, from Charles VIII and himself.

He first encountered Michelangelo Buonarroti when the young artist was creating a statue of the pagan god Bacchus for his Roman sponsor Jacopo Galli.

"I can feel the blood and muscle under your marble skin" the cardinal said of the half-finished work.

Michelangelo suggested a Pieta in the night. St. Peter's and his imaginative conception persuaded the cardinal.

He was commissioned in 1498 to finish the work in one year's time. The marble was taken to his order, a flawless, massive block from the mountains of Carrara.

The fee was 4500 ducats to be paid over a year's time—about \$1,000 in today's U.C. currency.

Michelangelo finished the Bacchus, and turned his talents

his brother in Florence, moved in to learn sculpture and keep house.

From sketches, Michelangelo progressed to models in clay and wax, experimenting with the Pieta which would give the Madonna's face strength to support the body of her son.

Young Jewish men modeled for the figure of the dead Christ. He chose a lean Chile, strong even in death.

Through two wet, raw winters, through a metal silver in the pupil of his eye, through the feverish sickness of his apprentice, Michelangelo worked at his marble.

At night, he devised a cap with a candle held in a metal loop to provide light.

The cardinal, abridged with age, visited the studio to see his progress. He asked the artist why the Madonna's face remained so young—yunguer than her son's.

Michelangelo replied that her purity would have made it impossible for her to age.

The polishing of the statue was finished in 1500. But the Cardinal of San Dionigi, whose dearest wish was to install the statue in its niche, had died the previous August.

With the patron dead, Michelangelo's right to install the Pieta in St. Peter's was in question. It was decided that it would be taken in quietly, with discretion.

Eight stonecutters who had transported the original marble from the port shouldered the statue, placed it in a donkey cart, and proceeded cautiously to the basilica.

Again, they shouldered it, carried it up St. Peter's 35 steps, and placed it in its niche. Then, instead of accepting payment, they knelt and murmured a prayer before the Pieta.

They were not the last to do so.

New York World's Fair visitors are streaming past Michelangelo's priceless statue of the Pieta at the rate of as many as 10,000 an hour—making it the Fair's principal attraction. Here is the story of how the young artist created his masterpiece. It is based on "The Story of Michelangelo's Pieta" by Irving Stone, a 60 page volume specially written for the Vatican Pavilion at the Fair.

from the portrayal of pagan Bacchus, and turned his talents left the comfortable studio of his patron, Galli, and rented two rooms below the embankment of the Tiber.

To concentrate, Michelangelo A young apprentice, sent by

Orthodox Mellow in Attitude To Rome

(The following article analyzing currents in the Greek Orthodox Church purporting the course toward Christian unity was written by a Latin Rite Catholic who has taken advantage of his ready access to leading Orthodox bishops and high prelates of the Ecumenical Patriarchate of Constantinople.)

By ANTONIO NEGROPONTE (N.C.W.C. News Service)

Istanbul, Turkey — Patriarch Athenagoras I of Constantinople (Istanbul) is working ardently to eradicate old conflicts between Greek Orthodoxy and Roman Catholicism and thus lay the groundwork for unity. In doing so he must overcome an Orthodox mistrust of the Church of Rome whose roots lie deep in the past.

The coronation in Rome, in 800, of Charlemagne as Holy Roman Emperor by Pope St. Leo III was a major irritant to the court of the Eastern Roman emperor in Byzantium. The incident, which had been chagrined a half-century earlier when the papacy assumed temporal power over central Italy. But the crowning of Charlemagne was seen as collusion with the western temporal power, a part of a plot to undermine the foundations of the eastern empire.

Here was the barbaric West pretending to rival the civilized East.

As political events frequently have consequences in the religious sphere, this political antagonism became complicated by religious hostility.

The first major break came

in 883, when the Byzantine Emperor Michael III deposed the Patriarch and appointed in his place Photius, who was subsequently excommunicated by Pope Nicholas. The rift apart was accelerated in 1054, when the Patriarch Michael Cerularius was excommunicated in the name of the Pope.

The culmination of all this came in 1204, when Latin Crusaders switched their course to the Holy Land in order to besiege, conquer and pillage Constantinople, carrying priceless Byzantine treasures and relics back to the West. The usurpation by Latins of the imperial throne and the patriarchate have rankled ever since.

Moreover, the Christian West remained but a bystander as the Byzantine Empire slowly succumbed to the heavy assault of Islam. Aid from the West was rare and always inadequate. This was a major mistake psychologically as well as politically.

The Eastern Church became introverted, tending to isolate itself more and more from the rest of Christendom. There were positive aspects along with the negative, however — among the primary ones is the fact that the Eastern Church remained completely outside the movements of the Reformation and Protestantism. It is a the dominion of the Muslim Ottoman Empire, and the Eastern Church's strong desire to preserve the customs of the primitive Church helped foster this isolation.

The patriarchs of Constantinople in the course of the centuries worked out a system of

coexistence under Turkish rule, and had civil as well as spiritual authority over the Christian population.

All this was lost in the wake of World War I. After the establishment of the Turkish republic and the failure of the Greek armies' invasion of 1921-22, the once flourishing Greek communities were decimated; 1.5 million Greeks were forced to leave the country. And modern Turkey took away the civil authority of the Ecumenical Patriarch, along with that of other religious communities.

The Patriarch himself, Melchior IV, had to flee Turkey in 1923, and one of his successors was brutally expelled.

The patriarchate gained new vigor in 1948, however, with the election to the patriarchal throne of Athenagoras I, the former Archbishop of North and South America, who had spent nearly 18 years in the United States.

Having a brilliant and perceptive mind, Patriarch Athenagoras immediately undertook a policy looking toward the world-wide spread of Orthodoxy. He held that the destiny of Orthodoxy lies in the West, and that a rapprochement with Rome was necessary.

The outstretched hand of Pope John XXIII, evidently supported by a large majority of the Roman Church and of the Fathers of the Second Vatican Council, appeared as a providential sign for the Patriarch's goal of Western penetration.

The Orthodox view is that

sooner or later the Catholics will be "converted" to Orthodoxy. Thus when Pope John dispatched a pontifical mission — headed by his close friend, the late Archbishop Giacomo Testa — bearing a personal message and gifts to Patriarch Athenagoras, the popular Orthodox view was that this was confirmation of the Pope's desire to resume friendly relations with the Eastern Church, the sole depository of the ancient Christian tradition.

All seemed to go well until the opening of the Second Vatican Council, in October, 1962. There were no official observers from the Phanar and the rest of the Greek Orthodox world. This reticence had only one meaning — that the Greek Orthodox thought there should be some advanced concessions from Rome. Within the Church of Greece — the State Church, which is in communion with but not subject to the Ecumenical Patriarch — there remains a hard core of antipathy to the Catholic Church.

But Patriarch Athenagoras continues to work to remove all the old quarrels with Rome. His pilgrimage to Jerusalem last January to meet and to pray with Pope Paul — over the bitter opposition of leading prelates of the Church of Greece — was not a culmination but simply another step in his determined course.

As a Greek with a lofty classical cultural background, the Patriarch is an idealist as well as an opportunist and an excellent politician. He has a sort of apocalyptic vision foretelling

the future not in terms of months or years, but on the scale of a century.

He is all too aware that the Eastern Church has lost major outposts in the ancient realm of Orthodoxy. The Patriarchate of Antioch is now virtually no more than a name. The situation in the same for the Patriarchate of Jerusalem. And the Orthodox Patriarchate of Alexandria lost most of its importance after the massive Greek emigration from Egypt in the 1950s.

The Ecumenical Patriarchate itself is confined within the borders of the city of Istanbul, in compliance with the Treaty of Lausanne of 1923. The embittered relations between Greeks and Turks resulting from the Cyprus dispute in the past decade have made life within the patriarchate increasingly difficult.

The patriarchate nevertheless has a worldwide moral and spiritual authority extending to Africa, Australia, North and South America, and Western Europe. These are the regions where the spread of Orthodoxy has the best chance. These are also the regions where the Church of Rome is strongest. Thus the future of Orthodoxy is either to live side by side with Catholicism, or else to be swallowed up into Catholicism. If the latter is to be avoided, an accord with Rome is necessary. It is destined to be.

(The next article will deal with current religious policy and the Orthodox view of the prerequisites for union.)

Colonial Heritage Takes Toll in New African Nations

By DR. GARY MACDON

The efforts of the newly independent African states to govern themselves are rapidly revealing how inadequate was the job of preparation for freedom performed by the European powers while they were in control. For all their protestations that the interest of the local people was paramount, their actions were dictated by their own short-term economic benefit.

As a byproduct of the modern techniques they introduced, many Africans are undoubtedly better off. But the resulting stresses and inequalities are pushing Africa towards disintegration and chaos.

Everyone recognizes the artificiality of the colonial administrative boundaries which are now the frontiers of the successor states. Tribes were cut up arbitrarily, at times deliberately with the intention of weakening them. Different parts of a group speaking one language and sharing common customs and allegiances were consequently launched into the modern world along divergent paths.

Efforts to reincorporate such minorities have brought armed clashes between Kenya and Somalia, and between Ethiopia and Somalia. There is hardly a country on the continent

which does not have similar claims against traditionally hostile groups. The colonial powers found it convenient to foment mutual jealousies, while simultaneously serving as policemen to prevent the conflicts from getting out of hand. The policeman has now been withdrawn, and the majority takes advantage of freedom to stamp on the minority. Such repression is particularly brutal in cases in which the colonial power gave privilege to the minority and so with have the atrocities suffered by the Walusi of Rwanda-Burundi and the ousting of the Sultan's regime in Zanzibar.

The situation is complicated when two groups profess different religions, especially if one is Muslim. This happened in the Sudan. Eight million Muslims in the north were given control of a state which includes four million non-Muslims (Ahmists and Christians) in the south.

The Muslims believe that, whenever they have the power to do so, they must establish a political and social system ruled by the Koran. In the Sudan they have expelled the Christian missionaries and are engaged in imposing Islam on four million unwilling people. A similar conflict looms in Nigeria between the

Muslim north and the non-Muslim regions. Rapidly growing bitterness threatens the survival of the federation.

What this means is that Africa embraces two cultures which are not today capable of co-existing in a free political relationship. The tribal culture of Black Africa and the Western culture of the Arabized areas in the northern part of the continent. For centuries the north-erners were slave traders, and the tradition is by no means dead. They despise the black African and see themselves as destined to dominate all Africa.

While such an attitude persists, there is no basis for unity.

If one takes the Sahara rather than the Mediterranean as the northern boundary, there is a unit which has a logical unity of race and vital interests. The colonial period helped unification of this region in one important respect. It gave wide currency to a few languages which facilitate communication: Swahili and English in East Africa, and either English or French almost everywhere else.

Forces were also set in motion which have undermined the tribal system of society. But tribalism is still strong as a negative force. It causes divisions of the same state to regard

each other as enemies and threatens to fragment still further the present artificial political units.

Another obstacle to a successful universal absence of civic sense. Politicians tend to be motivated by the narrowest self-interest. They apply the colonial techniques more cynically than did their former masters. None is willing to sacrifice office or position in the cause of union, and obviously if several states come together, there would be fewer presidents and prime ministers. This factor played a part in the failure to federate Uganda, Kenya, Tanganyika and Zanzibar. A year ago, the prospects looked good. Today, even President Nyerere of Tanganyika confesses that his dream has become a chimera.

Instead, one must fear further disintegration of Africa into fragments not economically viable. The former federation of Rhodesia has broken in three. Nigeria threatens to follow suit. When the UN withdraws from the Congo, everyone expects a renewal of Kasanga's secessionist pretensions. Each new outside aid and the danger of conflicts fed by foreign arms and money. Here is a major threat both to African development and world peace.