

Washington - (RNS) - Archbishop Patrick A. O'Boyle of Washington presided over the Interreligious Convocation on Civil Rights - attended by 6,000 clergy and lay people - which supported the civil rights bill now before the Senate. Held at Georgetown University, the rally was sponsored by the National Catholic Welfare Conference, National Council of Churches and Synagogue Council of

Clergy's 'One Voice' Asks Equal Rights

The nation's religious leaders have spoken with one voice" on the proposed civil rights legislation still bottled up in Congress.

Catholic, Protestant and Jewish clergymen converged on Georgetown University to demand equal justice for all citizens.

The 6000 priests, ministers and rabbis came at the invitation of the capital's Archbishop Patrick A. O'Boyle.

President Johnson later told 177 representatives of the 6000 that the civil rights bill "is going to pass if it takes us all summer, and this bill is going to be signed and enacted into law because justice and morality de-

Major speakers at the interreligious convocation were Dr. Eugene Carson Blake, head of the NCC race commission and chief administrative officer of the United Presbyterian Church in the U.S.A.; Bishop B. Julian Smith, of the Christian Methodist Episcopal Church; Archbishop Lawrence J. Shehan of Balfimore and Rabbi Uri Miller, president of the Synagogue Council.

Dr. Blake declared that civil rights legislation "must and will be enacted - and the time is now."

He said the "unconcerned" and "uncommitted" people in America must be won over to pass the bill. "These are the Americans whom we must win to our side of the contest." he said. "We must by our speaking and acting draw them into a determined commitment to our just

Referring to the defection of some liberals from the civil rights cause over "such questions as the legality of demonistrations," he maintained that "unless we quickly understand that standing insults in our society . . . make peaceful men turn violent and patient men lose their self-control, we understand neither the first level of morals nor the depth of the crisis. . .'

Bishop Smith, prominent Negro churchman and a vice-chairman of the NCC race commission, told the audie ence that "religion has spent too much time in saving itself" and has been "insensitive, indifferent and hostile to the aspirations and hopes of Negro people."

"It has cut them off from the main streams of culture, even to the extent of closing the doors of the Holy Sanctuary to sons of God whose skin is black," he charged. "It has sanctioned and supported racial segregation and discrimination not only in the community but in its own life and ministry."

Archbishop Shehan, urging early passage of the civil rights bill, said, "further delay in bring about what we have come to recognize as a requirement of justice may well do irreparable harm to this nation's whole future."

He said he was encouraged by the large majority by which the House passed the civil rights bill and by the support of President Johnson, along with evidence that the "thoughtful and responsible people of this country desire the passage of such legislation and the attainment of the goals which it seeks."

"The time for such action is now," he declared. "We must not be diverted from our vision by the hysterical cries of racists, or by the provocative and relf-defeating gestures of those who, in the floodlight of national publicity, strive not for an order of justice but for the ac-

Rabbi Miller, speaking on the morality of legislation, struck out at those who say that "you can't legislate morals and laws cannot change attitudes." He cited recent studies which have shown that laws can help determine attitudes and even counteract prejudice.



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Congress Studies Prayer # Bible Amendment

(This is the first in a series of three articles analysing implications which stem from a proposal to amond the Constitution to permit prayer, and Bible reading in public schools. The series has been prepared for the Catholic press by George E. Reed, associate director of the Legal Department of the National Catholic Welfare Conference, who is an authority on the question of Church State relations in constitutional law.)

By GEORGE E. REED (N.C.W.C. News Service)

A proposal to amend the Constitution to permit prayer and Bible reading in public schools has become the subject of sharply divided debate in Congressional hearings.

The "prayer amendment," as it is commonly called, has much popular appeal. But it also raises difficult constitutional

These problems are now being exposed and discussed by the House Committee on the Judiciary. The committee actually has 147 resolutions before it. They reflect about 35 different forms of amendment to nullify the Supreme Court's 1962 and 1963 decisions.

But most testimony has centered on H. J. Res. 693, sponsored by Ren. Frank J. Becker of New York. Becker has camhis proposal, including an effort to have the House take it out of the hands of the Judiciary

The Becker amendment has three major sections. These are:

"Nothing in this Constitu-tion shall be deemed to prohibit the offering, reading from, pr listering to prayers or biblical scriptuipes, if participation therein is on a voluntary basis, in any governmental or public school, institution or place.

• "Nothing in this Constitution shall be deemed to prohibit making reference to belief in,

reliance upon, or invoking the aid of God or a Suprema Being in any governmental or public document, proceeding, activity, ceremony, school, multiution, or place, or upon any collage, currency or obligation of the Unit

Wothing in this article



Washington (RNS) Bishop Fulton J. Sheen of New York confers with the chalman of the House Judiciary Committee before testifying at hearings on "prayer amendment" bills introduced in Congress. Rep. Emanuel Celler. (D.-N.Y.), the chairman, is on record as opposing prayet and Bible-reading in public schools. Bishop Sheen, in supporting prayer in the nation's schools, said the U.S. Supreme Court had usurped a legislative function in barring such devotional practices.

A great deal of popular suffs, port has been mustered for the prayer amendment. This would be expected, particularly in this wake of the Supreme Court decisions which made many citizens trate, Besides, who pould

possible he opposed to priver?

"No genings however he strong as more penelialing in more penelialing light of the proposed amendahall constitute an establish ment of religion.

Altitude questions are mere for There are for example problems of non-denominational prayer in a prigratistic accept and the rights of parents regarding the education of their chickens.

The Players and mendment

The pipesaid amendment does not apply to any specific provision of the Constitution. Some contend that it would superseds anything in the federal Countitution so that there would be no basis for sellminating prayer from public schools or public life. Others wonder it parts of the Constitution would have to be repealed and the new provision substituted. There is no consensus among consulties exempers.

A major quiestion is this how would the proposat affect the language of the First Amendment, which pertains to the "establishment of religion"?

THE SUPREME COURT has declared that recitation of prayar and reading of Bible verses violate the "establishment" clause of the First Amendment. While this declare ation of the court has been challedged, atthents of history know that the Founding Fa-thers rejected many formulations and drafts before agreeing on the present simple language. "Congress shall make no law respecting an establishment of yelfgion or prohibiting the free exercise thereof.

There are state lays which provide that there shall be no religion in public schools. Would the amendment invalldate these laws? Some proponents of the amendment say that it would, but Becker himself believes differently.

Aside from legal considerations, there is the question of the nature of the school prayer. indicated a willings to accept that idea. Will such a prayer, however, failer the wide range of religious belief

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Furthermore, if the amend nient should ultimately become a part of the Constitution, som say prayer and Bible readin would be a matter of constitu-tional right rather than a re flection of community nears lious vight rather than a lession of community desired that right would be vested in the school board and in the children. The school board then, would be enjoyered to authorize prayer as the public schools; of at least there would be no could be no this. be no court bar to this.

The involvement of purblic school officials should give all pause for thought.

If these officials recomme recitation of prayer during the school day size this not an implicit form of speculon? Could the facilation be considered voluntary? And most important how does the involvement of school officials affect parents

frontcally, only one witness the televancy of parental rights. The hearing disclose an attitude which give to the state and its subdivision all authority over matters relacing to the school. Yet, this country has always vested that tight in the parents. The state must be regarded as an educator, but not to the exclusion of the primary right of the parents.

The hearings have certainly brought many issues under scru that end they are refe dering a great service to the American people, It is hoped that the final findings of the hearings will help to balance the genuine concern of the American people for the place of religion in public life and for the preservation of the Constitution which has served the people so well.

Bitter Memories Haunt Orthodox Christians

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(The following article analysing currents in the Greek Orthodox Church in pursuit of Christian unity was written by a Latin Rite Catholic who boasts the friendship of both the late Pope John XXIII, and Patriarchi Athenagoras I, and who has utilized for it his ready access to some of the world's leading

By ANTONIO NEGROPONTE

Istanbul - (NC) - "We pray that Almighty God will guide us all to emerge with decisive steadfastness from the barriers of our self-imposed isolation, and lead our Churches to unity in the Risen Christ

This unity - "a Christian unity that would make whole once again the garment of the Lord" - was the theme of the message of Orthodox Patriarch Athenagoras I of Constantinople (Istanbul) on Easter, 1963. It was not a new approach, He had sounded similar calls frequently since 1948, when he became the top spiritual leader of Or thodoxy throughout the world - "by the grace of God, Archbishop of Constantinople, New Rome, and Ecumenical Patri-

The 77-year-old prelate's meetings with Pope Paul VI in Jerusalem last Jan. 5 and 6 were in line with this goal. So is his projected meeting in England with Archbishop Michael Ramsey of Canterbury, the leader of the worldwide Auglican Communion, which is to follow-the Orthodox celebration of Easter on May 3.

The Constantineple patriarch ate has been under harassment by the Turkish government in the wate of the recent fighting

PRINCIPLE PROPERTY AND ADDRESS OF THE PERSON OF THE PERSON

hetween Greeks and Turks on the island republic of Cyprus. Turkish officials have even hinted that the very headquarters of the patriarchate - the Phanar, in the northwestern sector of Istanbul - is to be demolished for city planning rea-

This beleaguerment serves only to strengthen Patriarch Athenagoras in his longtime view that Greek Orthodoxy's future for the time being is in the Western world. In the general interest of Orthodoxy, to assure that Orthodox Christians in the West are not absorbed into Catholicism, the Patriarch looks toward an agreement with the Church of Rome.

In the world of diplomkey the kind of accord he seeks would be labeled, "a treaty of friendship, alliance and cooperation." It would presumably involve not only the patriarchate — which has jurisdiction in North and South America, Western Europe, Australia, and part of Africa - but also the lesser patriarchates and the independent Orthodox Churches.

One stimbling block here is the Orthodox Church of Greece, which while looking to the Patriarch as the first of the bishops is independent of him. As the State Church of Greece, it is virtually almighty in the spiritual life of the Hellenic peninsula. As such it looks on Catholics in Greece as interlopers. The fact that the Lalin Church ine Latin Archdiocese of Athens was restored in 1875 - is so well organized through its administration, schools and social movements, is a thorn in

But more than that, the State Church sees the Byzantine Rite Catholic exarchate, established in Greece in 1923, as an insolent attempt on the part of the Roman Church to create achism.

But the Church of Greece is at one with the Ecumenical Patriarchate dogmatically, and there are no essential differences in religious policy. The view of the patriarchate is that. the Church of Greece must be nersuaded that the welfare of Orthodoxy as a whole requires a rapprochement with Catholi-

Actually, there is no objection on the part of Orthodoxy to recognize the Roman Postiff, as. the presiding bishop of the Uni-versal Church. The primary of the pope is recognized as in accord with the tradition of the primitive Church, and is not really an issue. But fust what this primacy entails is disputed.

The Patriarchs of Constantinople have long styled their jurisdiction "the Ecumenical See of St. Andrew, the First of the Twelve Apostles." Historians in the West have been virtually unanimous in holding as a baseless legend this claim that the Constantinople See was founded by the brother of St. Peter. But the title is still in use, and is viewed in some circles as supporting Orthodoxy's claim to jurisdiction in the East equivalent to that of the Pope in the West.

The Orthodox, however, take a major stand on the issue on the basis of the 28th canon of the fourth ecumenical council, held at Chalcedon in 451. That canon recalled that "the Fathera" had always recognized the special privileges of the Bishop of Rome, and added that as Constantinople was now the seat. of the Roman emperor, "wa therefore define and declare the same about the privileges

of the See of Constantinople, New Rome. The city . . . which enjoys the same (civil) privishould be as great as she in what relates to the Church, and rank tecond to her?" The Fatilers of the Council of Chaicedon further declared that the Bishop of Constantinople was to be the consecrator and superior of the bighops of the whole region, including Thrace and Asia

Minon.

The papal legates at the counprotested that this was a usuipation of the prerogatives of this Holy See of Rome, But the council maintained its stand, The Bishop of Rome at the time Pope St. Leo I, held this of the Roman See recognized by the Council of Nicken in 325. He said of any violation of the work of the Nicsean council. Fathers: "We diamiss (it) as without legal effect . . . By the authority of the blessed aposite Peter we quash it utterly by a general sentence."

Nonetheless, the view in the East was that, the canon was

Surprise! 51 Million

San Francisco - (NC) - The University of San Francisco announced here it has been given a gift of \$1.000,000 by George B. Gillson, a local investor.

Father Charles W. Dulles, S.I. university president, said Gillson, whom he had never met, called at his office and said he wanted to make the gift.

Asked why by the surprised Jesuit, Gillson said: "I like what you are doling."

the work of an ecumenical council, and was thus valid.

TO SATISFY the Church of Rome, and because of the times, Patriarch Athenagoras would be inclined to accept the legal, theory of the primary of honor and authority of the Pope. But he would do so on the condition that the papal Jurisdiction stems thority be delegated for the By-zantine Church to the Ecument cal Patriarch by right of per-petual privilege. This formula would be acceptable to the Church of the East generally.

At the same time, howevers Patriarch Athenagoras, as leady dok world, will do his utmost to get as many concessions are possible from the Catholic Church. In the postibility of the control of the cont his goal would naturally be to seek confirmation by the Second Vatican Council of Canon 28 of the Council of Chalcedon.

Such a decision by Vaticary II would be followed by ack, nowledgment by the Orthodox Church of the current Vatican Council as a true ecumenical council Likewise the 12 other councils which followed the seventh — which have not heretofore been recognized by the Orthodox — would be ac-corded recognition. The reunion of Rome and Constantinople would then be an accomplished

For the Western world this might seem impossible, in view of the Byzantine world's history and mystleism. But Patriarch Athenagoras has a vision. He Athenagoras has a vision. He knows that the ways of God are not necessarily those of men, he believes firmly that Christ, than unity is the will of Christ, and thus must confe to be. He will fallow and henorable nath. will follow any honorable path; in search of it.

New Roles for Missionaries in Emerging Africa

Independence found all the new Artical states very short of the skills needed to run accountry.

Whether the former administrators deliberately held been on preparing people for public service, or whether they genularly missingly accountry misjudged the tempo of progress, is a question that can hansware according to his preparing people for missing and specifical states according to his preparing people for missing and specifical states according to his preparing people for missing and specifical states of the help's "Mission's Mission's Mi