

Orthodox Efforts for Unity Date Back to 1902

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Pope Repeats Saviour's Plea

Following are excerpts from Pope Paul's talk at a recent audience in St. Peter's Basilica in which he appeals for an end to bickering by Catholics. His statement, lengthy by comparison with most talks he gives at audiences, came on the heels of an announcement in New York City that a U.S. priest, Father Gonnar DePauw, was organizing a "Traditionalist Movement" to stall current liturgical and ecumenical trends in the Catholic Church. Text of the papal talk is from N.C.W.C. News Service. His plea for unity recalls our Lord's own prayer for the unity of His disciples which He said Holy Thursday evening after His Last Supper with His apostles.

These general audiences present to us a picture of togetherness which always makes us think and always stirs us, not only because of the multitude of persons gathered around our humble person, but also because of the variety of groups who make up this assembly and who, if we understand well their feelings, are happy to come together, to be brought together in a single group and in a single feeling, and perhaps happier for being of different origins, different languages, different ages, different cultures; happier for experiencing togetherness as if they had always known each other.

In church certainly the assembly of the faithful takes on a wonderful spiritual unity in which the many form a single body (I Cor. 10, 17), but usually the praying community possesses already a certain homogeneity and a certain habitual cohesion. Here instead the coming-together finds its interior-harmony only because of the common faith and charity, which by virtue of the Pope's presence, acquires, perhaps as it would rarely occur anywhere else, their expression of unity which is not only a matter of the moment but is also ecclesial and spiritual.

Unity is not only a prerogative of the Catholic Church. It is a duty, a law, a task. The unity of the Church must be experienced and recognized by all and by each and every member of the Church, by all and by each and every one it must be promoted, loved, defended. It is not enough to call oneself a Catholic. Catholics must be united effectively.

The great teacher Thomas Aquinas teaches that the unity of the Church must be considered under two aspects: first, in the link of the members of the Church among themselves, in the unity of communion; the second in the reference of all the members of the Church itself to a single head, who is Christ, and of whom the Pope is the representative on earth — in the convergence of unity.

And perhaps today there is a particular need for this. Many speak now of the unity to be reconstituted with the separated brethren; and it is well to do so. This is a very worthy task, in the fostering of which we must all cooperate with humility, tenacity and trust. But we must not disregard the duty to work all the more for the whole unity of the Church, so very necessary for its spiritual and apostolic life.

How can we give separated brethren the example of unity, how can we offer them this inestimable gift, if we Catholics do not ourselves live it in the loyalty and in fullness which it demands.

What must we say of those who instead, it seems, can contribute to the Catholic life nothing more than a bitter, disruptive and systematic criticism? What must we say of those who place in doubt or deny the validity of the traditional teachings of the Church to invent new and unsupportable theologies?

What must we say of those who seem to have a taste for creating currents, one conflicting with another, to implant suspicions, to deny trust and docility to authority and to claim autonomous rights without foundation or wisdom? Or what must we say of those who to be modern find everything beautiful, imitable and supportable when looking in other areas and all that is unbearable, debatable and outdated in our area?

Certainly we do not want to censure the process of purification and of renewal which now stirs and regenerates the Church and which the Church is the first to ask for and promote. We wish only to invite all those who feel the dignity and responsibility of the Catholic name to love strongly and deeply the mystery of its interior unity and to venerate it in word and deed to give to the Church the joy of being that which it is, magnificently one, and to increase its splendor so that it is radiated from it for the illumination of the world.

This is not, believe it, a closed, static and egotistic spirit. It is not the "ghetto" spirit, as it is called today. It is the genuine spirit of Christ, diffuse in His Church. And it is, for those who have eyes to see, a phenomenon of supreme spiritual beauty. As St. Augustine counsels us, "the secret of beauty is unity."

By Religious-News Service

One of the less known aspects of the burgeoning ecumenical movement is the pioneer role of the Greek Orthodox Patriarchate in Istanbul in striving to bring about closer relationship and understanding between the various Christian Churches.

Serving to focus attention on the Patriarchate's part in the search for Christian unity was the official visit paid last week to Ecumenical Patriarch Athenagoras by Augustin Cardinal Bea, who, as president of the Vatican Secretariat for Promoting Christian Unity, ranks as Catholicism's top ecumenical leader.

The 83-year-old German-born cardinal was not the first Prince of the Church to visit the "first among equals" of the Orthodox Patriarchs; Cardinal Spellman of New York called on the Patriarch in 1959 during his annual Christmas visit to U.S. servicemen overseas. But Cardinal Bea was the first to do so in an official capacity and to bear special greetings from Pope Paul VI.

In a message of homage to Patriarch Athenagoras, delivered before the Synod of the Ecumenical Patriarchate, Cardinal Bea spoke of the mutual desire of the Church of Rome and the Patriarchate to "carry on with their search, for a common ground of agreement, for the eventual unity desired by Christ."

Historically, the Ecumenical Patriarchate formulated its first proposals for a rapprochement among all Christian Churches in a Patriarchal and Synodical encyclical in 1902.

The document spoke of "our present and future relations with the two great bodies of Christianity, i.e., the Roman Catholic and that of the Protestants and the desired union in the present and future with them, including the Old Catholics."

In another encyclical in 1920 — the first official church document proposing the creation of a League of Churches such as finally came into being by the formation of the World Council of Churches in 1948 — the Church of Constantinople again took the initiative in calling upon Christian leaders to "come to a closer intercourse with each other."

This ecumenical tradition has been zealously maintained by the Greek-born Turkish citizen who was elected to Orthodoxy's most elevated office in 1948 after having served for 17 years as head of the Greek Orthodox Archdiocese of North and South America.

A crowning event of his career was his meeting in the Holy Land with Pope Paul in January last year, the first occasion in more than five centuries that a Roman Pontiff and an Ecumenical Patriarch has come face to face with each other.

The historic encounter served to recall a previous Easter encyclical in which Patriarch Athenagoras proclaimed that "the barriers which the ages have raised between the Christian denominations do not make impossible their mutually approaching each other again, and their coming together."

For Cardinal Bea, one of the deepest impressions created by his two-day stay in Istanbul was probably his visit to the ancient Hagia Sophia church (now a museum after five centuries use as a Moslem mosque). It was there the legate of Pope Leo IX in 1054 issued the decree of excommunication against Michael Caerularius, Patriarch of Constantinople, and the Orthodox split with Rome, known as the Great Schism, began.

Most likely, Cardinal Bea's thoughts were on the stipulation of the late Pope John XXIII that one of the major concerns of the Second Vatican Council (to which Patriarch Athenagoras sent official observers) must be to bring about an improvement in relations with the Orthodox Churches — a stipulation given practical ef-



Cardinal Bea, head of the Vatican Secretariat for Promoting Christian Unity, receives a warm embrace from Ecumenical Patriarch Athenagoras on a two-day visit to the Orthodox Patriarchate in Istanbul. He was the first cardinal in 900 years to attend a liturgy celebrated in the Patriarchal Church of St. George.

fect when the Council last year approved its far-reaching decree on ecumenism opening up and encouraging new contacts with the "separated brethren."

In visiting Patriarch Athenagoras, Cardinal Bea was recapitulating a call paid on Pope Paul last February by two delegates of the Ecumenical Patriarchate — Metropolitan Meliton of Heliopolis and Metropolitan Chrysostom of Myra — to in-

form him of the decision of the Third Pan-Orthodox Council at Rhodes, Greece, last year, approving individual Orthodox Churches exploring with Rome means of ending the centuries-old Orthodox-Catholic division.

The exchanges of courtesy between Rome and Istanbul — reflecting the interest in Christian unity which has characterized Patriarch Athenagoras during his entire ecclesiastical

career — have been neither few nor of comparatively recent date. They have occurred along with other cordial exchanges with Anglican and Protestant bodies. In 1959, eight months before Cardinal Spellman called upon him, the Ecumenical Patriarch was visited by Archbishop (now Cardinal) Gustavo Testa, the then Apostolic Delegate in Turkey, who brought greetings from Pope John and presented him with a gold medal commemorating the coronation of the new pontiff. Two years later, the future cardinal, together with Father Alphonse Russ, dean of the Pontifical Institute for the Oriental Churches, called on the Patriarch to discuss subjects related to Catholic-Orthodox relations and the forthcoming Second Vatican Council. Later, four Orthodox prelates returned the visit on behalf of the Patriarch by calling at the papal internunciature in Istanbul.

December, 1963, saw a particularly bright red-letter event when an official representative of Patriarch Athenagoras was received by Pope Paul and spent 30 minutes conversing with him in the pontiff's private library. He was Metropolitan Athenagoras of Thyateira, formerly head of the Greek Orthodox Church in Canada, and now Archbishop of Great Britain, who came to discuss plans for the Holy Land meeting between the Ecumenical Patriarch and the Pope.

Metropolitan Athenagoras had a second meeting with the Pope the following month. This time, he was accompanied by Metropolitan Maximos, a member of the Ecumenical Patriarchate's Committee on Christian Relations.

Patriarch Athenagoras' visitors have also included Archbishop Francesco Lardone, East Intermuncio in Istanbul; Bishop Jan Wilibrand, secretary of the Vatican unity secretariat; and Father Pierre Duprey, the undersecretary of the secretariat's Oriental section. Both Bishop Wilibrand and Father Duprey also accompanied Cardinal Bea on his trip to Istanbul.

Meanwhile, several messages of greetings have been exchanged between the Patriarch and Pope Paul, all reiterating the hopes for unity treasured by the two great branches of Christianity. Last year the Pope sent

to the Patriarch and other Orthodox prelates some of the candles traditionally blessed in Rome on Candlemas Day as tokens of his "ardent hope of Christian unity."

In January it was disclosed that Patriarch Athenagoras was depicted in the sculptured bronze central altar panel of the Pope's newly renovated and modernized private chapel in the Vatican Palace. Previously, the Ecumenical Patriarch had conferred on Cardinal Joseph Frings, Archbishop of Cologne, Germany, a high Orthodox decoration, the Golden Cross of the Order of the Holy Mountain of Athos.

Not only Catholics, but Protestants, Anglican and Old Catholic leaders have been among the stream of visitors to the modest headquarters of the Ecumenical Patriarchate in the Phanar district of Istanbul, many of them from the United States.

The visitors have included Lord Fisher, the former Archbishop of Canterbury; his successor, Dr. Arthur Michael Ramsey, and Archbishop Gunnar Hultgren of Uppsala, Primate of the Church of Sweden.

Last February it was announced that full-scale theological conversations between the worldwide Anglican communion and the Orthodox Church as a first step toward Christian unity would be resumed after a lapse of 34 years. The announcement was made following a visit to London by Metropolitan Meliton and Chrysostom after they had previously been received by Pope Paul in Rome.

In a press interview last November, Patriarch Athenagoras stressed that he was aware of the "countless difficulties" facing Christian unity. He said some of them were "different inherent ways of thinking, different philosophical views, church education, different ways of formulating the same views, prejudice, fanaticism and the conscious or subconscious confusion which limits religious freedom."

However, recalling the "grand gesture" of Pope Paul in returning a famed relic of St. Andrew to the Orthodox Diocese of Patras, Greece, where the saint was martyred, he said this was "further proof that charity will achieve closer contacts between our Churches."

Summer Opportunities for Mission Spirited

Washington — (NC) — As many as 1,000 American Catholic students and young people may spend their summer this year as voluntary mission helpers in cities and rural areas of the United States and Canada.

The Foreign Visitors Office of the National Catholic Welfare Conference lists nearly 25 such projects for the summer months. Some of these are for women only, some for men only, and some for men and women.

Thomas Quigley, director of the Foreign Visitors Office, said the number of American students who want to spend their summer doing apostolic work has been "growing fantastically" in the past few years. However, he said the number of projects open to them has not been growing proportionately, so that now the supply of young people exceeds the demand.

MORE COMPLETE details regarding the summer projects can be obtained from the Foreign Visitors Office at 1312 Massachusetts Ave., N.W., Washington, D.C., but following is a summary of them along with their cost and duration:

For Women Only
Women 18 to 35 years old, work with Negroes and poor in Greenwood, Okla. or Meridian, Miss., for two-week to three-month periods. Cost: transportation and \$20 a month toward expenses. Write: Kate

F. Jordan, Pax Christi, 708 Avenue "I", Greenwood, Miss.

College women, work at Crossroads International Student Center in Chicago to promote international understanding with foreign students. Candidates accepted for the whole summer only and are paid \$50 a month and room and board. Write: Denyse Snyder, Crossroads, 5621 S. Blackstone Ave., Chicago, Ill.

College women needed as religion teachers and parish visitors in North Carolina, June 9 to 26. Cost: transportation only. Write: Diocesan Chancery, Box 1949, Raleigh, N.C.

Education students or teachers 21 or over to work with Navajo Indian children in Arizona and New Mexico June 13 to Aug. 4. Cost: transportation only. Write: Patricia Doerger, Franciscan Lay Missionaries, Box 384, St. Michaels, Ariz.

College students, high school seniors and working girls needed to work with migrant farmers around San Jose, Calif., July 7 to 31. Cost: \$60 for room and board. Write: Katherine Price, The Grail, 2201 E. San Antonio St., San Jose, Calif.

Women between 25 and 35 to do office work and to help with Mexican and Negro children in Arizona, July 1 to 31. Cost: unlisted. Write: Jack Scanlon, La Casa de Nuestra Senora, Box 334, Winslow, Ariz.

Women 16 to 25, work in 150-square mile rural parish in Fertile, Mo., June 13 to July 25. Cost: transportation and \$5 a week. Write: Rural Parish Workers of Christ the King, Rt. 1, Box 300, Cadet, Mo.

For Men Only
College students and seminarians needed to work at international student hospice with non-Catholics in New York. Cost: \$10 a week. Write: Director, International Student Hospice, 708 E. 6th St., New York, N.Y.

College students and seminarians for work with Glenmary missions in Ohio, Kentucky, Georgia, Virginia, Oklahoma, North Carolina and Pennsylvania for month-long periods starting June 15 and July 15. Cost: transportation to and from Cincinnati plus \$1 a day. Write: Father Robert C. Eberson, Mission Coordinator, Glenmary Missionaries, Cincinnati, Ohio, 46246.

For Men and Women
College students for office work with Association for International Development, Paterson, N.J., from late June through Aug. 15. Cost: transportation only. Write: Association for International Development, 374 Grand St., Paterson, N.J.

High school graduates and young adults for week-study weeks in Catholic Action and race in Chicago. Cost: trans-

portation, \$10 tuition and expenses for housing. Write: Tom Cook, Friendship House, 4233 S. Indiana Ave., Chicago, 53, Ill.

Men and women with office skills needed to work with social action planning in Omaha, Neb., June 15 to Aug. 30. Cost: transportation only. Write: Father James Stewart, Archdiocesan Council of Catholic Social Action, 1817 Dodge St., Omaha 2, Neb.

Men and women over 17 for inner city parish work in Washington, D.C., June 21 to Aug. 6. Cost: transportation only. Write: Freda Barbara, St. Paul and Augustine Parish Center, 1419 V St., NW, Washington, D.C.

College students over 18 for teaching, manual labor with Trinitarian Missions in 15 states for two, four or six-week assignments. Cost: transportation to and from mission assignment. Write: Father Andrew Lawrence, M.S.S.T., Box 30, Silver Spring, Md.

Men and women over 19 for manual labor and other capacities in Dominican community near Prince George, B.C., July 6 to Aug. 15. Cost: transportation only. Write: Director, Frontier Lay Apostles, Davis Road-S.S. 1, Prince George, B.C., Canada.

Men and women 19 and over for many duties as resident volunteers at Martin de Porres House, 3522 W. Washington Blvd., Chicago, Ill.

Surinam, Where Many Races Live Together

by GARY MacEOIN

Paramaribo, Surinam—Negro, Hindu, Javanese, Bushnegro, Amerindian, Dutch, Chinese, Syrian—such are the basic constituents from which is formed the kaleidoscope population of this 55,000 square mile segment of the Kingdom of the Netherlands, a Southeast Asia territory several times larger than Holland itself. Its political evolution since World War II has been very similar to that of neighboring British Guiana. The results, nevertheless, have been extremely different.

In Surinam, as in British Guiana, the number of Negroes and of Asiatic Indians (here called Hindustanis), the two major racial groups, is approximately equal. In both countries the Hindustanis are increasing more rapidly in numbers than other racial groups and are also advancing more rapidly on the socio-economic scale because of their drive and their internal dynamism.

Starting from a low level as plantation workers, they are steadily outstripping the Negroes who have long formed the urban labor force.

This change in the relative power of the two groups constitutes the basic cause of the friction between them. As the Hindu-

stanis acquire property, engage in small business, open drug stores, hang out shingles as lawyers, dentists and doctors, the Negroes see themselves being displaced, fear that they may end up with a monopoly of nothing but the most menial jobs.

And that is extremely serious in a country with a high level of unemployment and a population that grows faster than the economy.

One significant difference does exist. Surinam has a substantially bigger "third force" than British Guiana. Each country has an upper part and upper-middle class which constitutes about five per cent of the population. It consists of Europeans and North Americans, Jews who migrated from Portugal to Brazil in the sixteenth century, Syrians and Chinese.

They also have handfuls of Amerindians, survivors of the people who were here before Columbus, and of Bush-negroes, descendants of runaway slaves, but neither of these groups is numerically or politically important.

What distinguishes Surinam is the Japanese. They were brought in the 1920s after India had stopped the export of its citizens as semislaves, and they constitute about fifteen per cent of the popula-

tion. They form the lowest stratum of rural labor and they still lack educated leaders. Compulsory education is nevertheless reaching them.

They now vote, and are growing conscious of their political power. And this fact serves to curb the ambitions of Hindustanis and Negroes alike. Both groups know that neither can achieve the numerical preponderance needed to win control of the legislature. A one-race government is not viable.

When political consciousness began to develop after World War II, parties formed along racial lines. Very soon, the two main parties were those representing respectively the Negroes and the Hindustanis, and they proceeded to oppose each other automatically on all major issues.

All here agree that the man primarily responsible for changing this situation is J. Lachmon, leader of the Hindustanis party. In the early 1950s he announced that his minority party would support the majority Negro party headed by J.A. Pengel and D. Findlay in its program to end the colonial regime and achieve equality of status in the Kingdom of the Netherlands. This constitutional development was completed in 1954.

When elections were approaching, Pen-

gel and Lachmon announced that, if successful, they would form a coalition government in the new Parliament. Findlay, however, refused to approve the cooperation formula. He broke away from Pengel and carried the majority of the voters with him.

It looked as if Surinam was headed for an intensification of race conflict. But Lachmon and Pengel held together in opposition while Findlay headed the government for five years. And in 1958 they were vindicated at new elections and succeeded in forming a stable coalition government. They repeated the election victory in 1963, after which they continued their coalition government.

The possibility of race conflict in Surinam still exists. The races live largely isolated from each other and fear each other. But the seven-year coalition of Negroes and Hindustanis, a coalition in which the Indonesian party has participated since 1963, shows the high calibre of leadership.

"I am quite confident," Mr. Lachmon told me, "that we will never degenerate into racial strife, still less permit left-wing agitators to use race hatred as a launching pad." I have found confirmation of his belief among all racial groups and at many social levels.

The Catholic
COURIER
Journal

Vol. 76 No. 27

Thursday, April 15, 1965

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Second class postage paid at Rochester, N.Y.
Single copy 15¢; 1 year subscription in U.S., \$6.00
As required under the Act of Congress of March 3, 1879.
Canada \$8.00; Foreign Countries \$8.75