



Typical of a growing liturgical way of worship in Protestant churches are these items used on the T-shaped altar at Christ Clarion Presbyterian Church in Pittsford, a lamp indicating the warmth and light of God's presence and a basin and ewer as a symbol of one man's Christian service to another - recalling the Lord's humble service to His apostles at the Last Supper. Catholic rituals are increasingly becoming simplified so people can understand them more easily.

Churches Tend To Convergence

"Where in the world is the Church going these days?" - is a question many ask these days.

And the question is itself a clue to the ultimate

The Church, despite its surface divisions, is, as St. Paul repeatedly insisted, one Church — the Body of

Our Lord chose to describe His Church in many ways — the kingdom of God is like a net a fisherman casts into the sea, a field where a farmer plants good seed, a banquet where people come from the east and

One image of the Church that has long been familiar is that of the rock - firm, stable, always there, something you can rely upon. The Israelites recognized this as an appropriate symbol of God Himself and called to Him in prayer, "my rock and my fortress." Catholics are reared from childhood to know the quotation from St. Matthew's Gospel, "Thou art Peter and on this rock I will build my Church." And Protestants for generations have delighted to sing the hymn, "Rock of Ages."

The rock is, therefore, an apt symbol of religion.

A nother image, equally valid, however, is that of a river. Ezechiel the Prophet and John in his Apocalypse or Book of Revelations both describe the river which flows from the throne of God — an appropriate illustration of that mighty river not of water but of people who are the Church which flows from the pierced Heart of the Saviour.

And how different is a river from a rock! - turbu-Ient, always pouring onward, sometimes flooding over its banks, hazardous, invigorating.

Perhaps in our times, the river image is even closer to the reality than the more familiar rock image.

We Christians are quite like people in several different little boats in that river, each rowing or sailing quite at his own speed and charting his own course but some mighty current is drawing all to a convergence, not to collision but to board perhaps a more seaworthy craft for weathering the stormy weather of the

The chosen people of God in their wanderings from Egypt's slavery to their promised land followed God who led them by a pillar of fire. Pope John and Pope Paul have repeatedly said our pillar of fire today is the "signs of the times" which reveal an increasing tempo toward unity among men - through instant communications, rapid travel, science and art and educations - even the threat of a common doom under a

What are some of the areas of convergence.

Catholics and Protestants are increasingly discovering that they both agree more and more about how we smould worship, how we should read God's holy word in the Bible, how we should resolve our ethical quandries — not by abandoning the heritage given us from our parents but by developing from their instructions even as Jesus our Lord Himself "advanced in age and wisdom and grace."

Our convergence cannot be limited just to "chur-chy" affairs, however.

We are sent not just to Church but "into the whole world" and not just to speak to it with words but with the far greater eloquence of our deeds ... as Jesus Himself did, by giving His life in sacrifice to prove beyond any question or doubt God's love for all of us.

With a love like that to inspire us, with the enorrhous tasks to be accomplished, can we much longer in sist on our petty divisions which so hobble our efforts?

'I am bringing something great to Rome with me.'

Pope Paul's 'Brother' -- Patriarch Athenagoras

By REV. BENEDICT EHMANN Pastor, St. Michael's Church,

During Easter week this year left with Father Leonard Kelly of Fairport for what turned out to be a very busy and fascinating trip to the Holy Land and other parts of the Near East. We were members of a party of 21 people, including three other priests, two of whom were the guides of the

One of these was the Jesuit, Father Clement J. McNaspy, associate editor of "America." It was through him that an audience was arranged for our group with the Patriarch Athenagoras, Archbishop of Constantinople (now called Istanbul), and the spiritual leader of the world's 160 mil-

This audience was almost the highest event of the entire pilgrimage. Yet, to call it an "audience" seems inept. For His Holiness made us feel very much at home, as though we were doing him the favor. As we were introduced to him, he gave each of the men the kiss of peace. and shook hands with each of

There were chairs enough for all arranged around he walls of his rather small office. In the company of this great man, at 81 still vigorous and dynamic, the spiritual descendant of St. John Chrysostom and St. Gregory Nazianzen, and today perhaps the greatest single hope of Orthodox union with Rome. we should have been awe-struck. But we were not.

In the presence of the "Pope" of the Orthodox we might have felt uneasy. But we did not. He put us completely at ease with his warmth and with the remarkable words he addressed to us - in English which he spoke fluently.

He spoke for about 20 minutes, very spontaneously and about many things. He began about his love for the United States. He lived here for 18 years when he was the Archbishop of the Orthodox in North and South America. He even became a citizen of this country and remained so for 13 years. But when he became the Patriarch of Istanbul, Turkish law required that he must be a citizen of Turkey.

He said to us: "I owe many things to America: the meaning of democracy, the dignity and freedom of human beings, good neighborliness and most of ail; ecumenicity. I am convinced that America has a great, a secret, destiny to serve the world of the future. She is perhaps paying for it new in the sacrifices of her sons in Vietnam. I pray that America will fulfill its secret destiny, that is, to prepare the new world which is being born."

All the while he was saying these words to us, as if we were special delegates from Washington, we could see, facing us on a deskside stand, an autographed portrait of President Johnson. It was very evident that Athenagoras loves America, and thinks she is very great. He even asked that we sing "God Bless America" for him.

After this, he turned to his favorite topic, which is in fact blazoned on his great medallion: "That all may be one". He emphasized that the great schism of 1054 which split the East from the West was the work of only two men, and then he referred with evident pride to how, on Dec. 7, 1965, he and Pope Paul had lifted the mutual excommunications of 900 years

Then he continued to speak, with evident affection, of "my brother Paul". "I call him Paul the Second, not the Sixth, because he should come right after the Apostle St. Paul for bringing about these things. He has shown such insight and such courage, that already I number him with history's great Popes."

Maryelous words, indeed. And then he asked us very earnestly to pray for the success of his intended state visit to St. Paul



Father Leonard Kelly and Father Benedict Ehmann recently met Greek Orthodox Patriarch Athenagoras in Constantinople. Father Ehmann, in the accompanying article, reports on their visit with the prelate who plans to visit Pope Paul soon in Rome.

And indeed we came to realize how necessary prayer will be to the success of his mission to Paul. For on the very day of our return to New York (April 28) a special dispatch to The New York Times gave a rather frightening report of the bitter opposition Athenagoras is receiving from his fellow · religionists, especially among the Greek Orthodox.

A recent circular to Greece's 67 Orthodox bishops attacked him "for leading Orthodoxy to total subjugation to the Pope. The Athens church has called upon him to drop his plan for a state visit to the Pope. Reaction against his efforts for Chris-

Eager to Discover

What Unites Us'

To our knowledge, it is the first Catholic diocesan paper

Articles have been written by some of the most dis-

Many people of several different denominations have

tinguished churchmen and scholars in our area. We'd sug-

gest you keep this issue for more careful reading and study

aided in editing this issue — Bishop Sheen who made the

original suggestion that we publish the articles, Monsignor

John E. McCafferty, chairman of the diocesan ecumenical

commission, and Dr. Vinjamuri E. Devadutt of Colgate

Rochester Divinity School, chairman of the ecumenical com-

mission of the Rochester Area Council of Churches . . . and,

far from least, more than 45 pastors of Protestant churches

who have ordered copies of this issue for bulk distribution

What do we hope to accomplish with a venture of this

Perhaps we could let the words of Pope Paul in Rome

When the Church of England opened an Anglican Cen-

ter in Rome last October, the Pope told a group of Anglicans,

"You come to Rome to set up a center which may serve to

make the Anglican Church better known, and, reciprocally,

promote better knowledge of the Roman Catholic Church.

This is the first step in practical ecumenism — to know.

To know each other. The distance which separates us should

first be diminished by this approach — mutual knowledge,

knowledge free from prejudice, informed by reverence,

eager to discover not only what separates us but what unites

us, knowledge which banishes mistrust and clears a path by

which we may draw nearer still. Perhaps we can coin a

phrase: 'Knowledge prepares the way for love; love leads to

It is in that spirit that we take this first step. We hope

This is an historic issue of your Courier.

We hope it won't be the only one.

to have an "ecumenical edition."

to members of their congregations.

speak for us in Rochester -

tian unity runs so high that, in some monasteries, his name is omitted from prayers.

The situation indeed seems tense. But one would never sense it in the presence of the Ecumenical Patriarch. He was serene and cheerful. He said: "I am optimistic". He spoke from a burning conviction. Extending his arms toward us, he said: "We are one". And he repeated it: "We are one. We have the same Christ, the same cross, the same sacraments, the same catacombs, the same martyrs". Then he added, smiling and with a twinkle in his eyes: "There are differences. But we'll let the theologians work them out. Even theologians, as Pope John said, have some love!"

Whatever love the theologians have, Athenagoras certainly has an overflowing charism of love, and especially for Pope Paul. "We are in a period when the Pope of Rome leads us all." I should like to visit the Pope as soon as possible, even this year. The church and the world are fed up with gestures and nice words. For a settlement we must go straight to

the point. He cites the incident of Peter fishing all the night and catching nothing, but then at the

Lord's command letting down the net and making so great a catch of fish that the net was almost broken.

"The command is given now to launch out into the deep and let down the net. Think of it, just think of it -with St. Peter in the West and St. John in the East, one vast net could be thrown into the sea of the world and encircle with love all those 900 million Christian fish."

Athenagoras is a seer and prophet of our time. His dreaming is not of the past. It is a vision of the future. He told one interviewer: "I often have a vision when I look from my bedroom window: I see a beautiful hand holding the chalice of Our Lord over a nearby hill. and I hear secret voices that speak of love between humanity and peace among men. These are messages I understand." (Life, pg. 38, March-31,

The Patriarch seemed reluctant to let us go, although the secretary announced that another group was awaiting its turn for an audience. We passed them in the corridor on the way out. They told us they were Episcopalians. But still the Patriarch was in no hurry. He willingly posed for several pictures, like the one above. Once again he gave the men the kiss of peace, and shook hands cor-dially with the women. When he was told that I was from Rochester, the diocese of Bishop Sheen, he was quick to say: "Tell him of my deep regard

So ended a meeting which was one of the most thrilling in my life. And now, back home in affluent America, one cannot help commiserating with this monumental man, living with his Christians in a poor and remote enclave of Moslem Istanbul, harassed by government restrictions and surveillance, berated and blocked by his co-religionists, yet at the same time eloquent of the Holy Spirit in the joyful optimism of his ecumenical plans for the future. He knows it is God's work, and it will prevail. May I ask the reader who has persevered this far to pray for him!

Evolution Still

Thorny Topic

Hartford-(NC)-Theologians

who condemn evolution out-of-

hand were sharply criticized

here for making a judgment in

a field about which they know

Jesuit Father John L. Mc-

little or nothing.

St. Joseph Sisters wei

By MARCELLA ENNIS

In a previous Courier article Father Robert F. McNamar traced the history of the firs religious orders of women i the Rochester diocese. He con cluded by noting that becaus of the recent changes in garl it's difficult to identify the nur of today with their predece

This brings up a question Are these changes only extern only in the habit-or as there changes in habits to that is, in the religious list itself, in attitudes and in goals

To find the answer to th question, we spoke with repr sentatives of the two commun ties which maintain a Mothe house in the diocese: Mothe Mary Bride, Superior of th Sisters of Mercy, and Sister Mary John, Public Relations I rector for the Sisters of S Joseph.

We found that not only have there been sweeping chang but that most of these are con mon to both orders. The ve existence of a "Public Relation Director" is itself highly sign icant. Only a few years a a Courier editor was quested to make no mention these sisters! "The world for getting, by the world forgot was the old rallying cry f

between laity and religious."

structuring had long been considered, it took the Vatic

Council's decree "On the A

propriate Renewal of the I

ligious Life" to give it re

impetus. The idea of "comm

nity" is still the prevailing co

cept of convent life, but it

now to be community reachi

out to the world in love

one sister wrote in "Dialogu

What better substitute for

ternal structures than more

struction in the three vocation

of every person, namely that

a human being first, a Christi

secondly, and finally a re

This is a far cry from

viewpoint expressed in the be

seller, "The Nun's Story."

ome incident, the nun in qu

tion complains to her super

that often she must interru

some important work becar

'the bell" has rung for pray

or other duties. The super

Although the principle of

Kenzie, noted Scripture scholar, told a gathering of priests, Sisspiritual perfection. ters and lay people that theo-Another sign of these char logians have been too willing ing times is the bi-monthly pu lication, "Dialogue," found to condmen evolution "without really knowing anything about three years ago by Moth Agnes Cecilia and edited it." He spoke at a public lecture Sister Mary John. Quite fram sponsored by the Catholic Liin its appraisal of current re brary and Information Center. gious life, this bulletin serv "as a communications med

Father McKenzie, currently visiting professor of Old Testament at the University of Notre Dame, said that the hypothesis of evolution "is no longer submitted to the criticism of theologians, nor should it be, any more than the conclusions of theologians should be submitted to the natural sciences for criticism. The fact is that neither knows enough about the other's field to make a valid judgment."

The Jesuit author and scholar declared -that in order for a theologian to make a valid criticism of the hypothesis of evolution, he would have to study it to a degree "comparable" to the study carried out by scientists. Anything less than that, he said, could not be considered a basis for "serious" criticism.

The problem with evolution, he said, is 'not what to say about it, but on what basis to say it. The Bible has absolutely nothing to say about the hypothesis of evolution. It neither supports it nor denies it."

On the question of original sin, Father McKenzie said, "we must come to a better understanding of this belief."

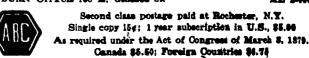
He said that the doctrine of original sin originated in the fourth century and was restated by the Council of Trent in the 11th century. The classical form, he said, is based on the view that the second and third chapters of Genesis deal with histoical events and historical persons.

The Notre Dame Scripture expert suggested that theologians have relied too heavily on the historical reality of the story of Paradise and Adam and Eve, "so that they may have missed the theological value."

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Hope in Prophecy I was so glad to hear from

Bishop Barrett that you are planning to make the Catholic Courier Journal an ecumenical newspaper. I welcome this, with all my heart because I believe strongly that we have far more in common as Christians than that which separates us as sects. It is my hope that the prophecy of our Lord will come true and that his one Church will exist for all to see, as indeed it exists now though hidden from public view.

> -Albert E. Holland, President, Hobart and William Smith Colleges, Geneva

Direction to Take

It was with genuine interest that I read the story in the RNS recently concerning your interesting developments in Rochester as regards the possible formation of an ecumenical newspaper. I have thought for some time now that this is the direction we should be taking in the entire area of the press and information offices. I am delighted to see that you are taking the step.

If there are any further developments or any background studies in this regard, I would appreciate seeing them just for my own information. At the same time, if I can be of any help in any way, don't hesitate to call or write.

-Bureau of Information,

United States Catholic Conference, Washington

Rev. Vincent A. Yzermans,

In Baltimore, Too

This is just a short note to say that I find your long-range plans for an ecumenical newspaper to be enormously interesting. Although it is too early to say anything about it publicly, I have had some informal conversations with a representative of the Maryland Council of Churches about a prospective ecumenical issue of The Catholic Review at sometime in the future, so I'll be looking forward with a great deal of interest to seeing your May 12 issue. And if you don't mind I may give you a call afterwards to ask about reaction by both Protestants and Catholics.

> -A. E. P. Wall, Editor, Catholic Review. Baltimore

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MOST REV. FULTON J. SHEEN, Ph.D., D.D. President

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By GARY MacEOIN

Paris — European reaction to the summit meeting of the American presidents at Punta del Este, Uruguay, has been overwhelrningly negative. "An elaborate wake for the child of promise delivered with fanfare at the same spot six years earlier," was the summing up for me of one bitter observer

Europeans regard the Alliance for Progress as dead in respect equally to its economic and to its social principles and suppositions. Even before the recent meeting, it had become obvious that many member governments were shying away from the social commitments. The economic commitments seem now to have also gone by the board.

The economic inadequacy of the new decisions is a matter of simple calculation.

Because of the extremely low starting level, the gross national product (gnp) of Latin America would have to rise at a rate of ten or twelve per cent per annum in real terms for several years, gradually slowing down only when the level had risen considerably. That is what Russia did in the 1920s and 1930s while creating its industrial base.

Nor is the speed of increase the only

tries. Russia narrowed the gap year by year in order to reach and pass beyond the mean for the developed countries. Latin America, on the contrary, because of the complication of population increase, has experienced no statistically significant improvement in its gnp over the past ten years, while the rich nations surge ahead. (Concentration, of the improvement in the wealthy segments means that the average Latin American has today less food, clothing and shelter than ten years

To think that creation of a common market, while leaving the other economic factors untouched, will alter this trend is absurdly unrealistic. A common market is a logical rationalization, provided it is one reform among many.

A massive input of capital, for example, is needed on terms which are not selfdefeating. And today's terms, under which the annual drain for interest and repayment of principal exceeds new input, are self-defeating. Equitable terms of trade between industrialists and raw materials are also needed. Else, we continue the bleeding of Latin America. In the past two years alone, its trade deficit has doubled.

recent encyclical on world development must see that no economic progress is possible in Latin America unless the conditions mentioned above are fulfilled. Yet the recent Punta del Este conference has confirmed that the rich nations, of which the United States is the leader and for which it was there the spokesman, have no thought of fulfilling them. Even the social restraints we have imposed by law on the capitalist system at home we reject internationally.

And if the economic progress of the summit conference was inadequate, what can be said of its social program? Simply that it had none. It scarcely paid lip service to the ideals on which the Alliance was founded. There was no echo of President Kennedy's affirmation that "unless necessary social reforms are freely made, unless the great mass of Americans share in increasing productivity, then our alliance, our revolution and our dream will

I find European opoinion, of the left, the center and the right, almost unanimous in explaining why the United States has reneged on its commitment to promote social reform in Latin America. First, because it is unwilling to bear its purse (though this also is involved) so much as the needed changes in the pattern and conditions of U.S. private investment, a transfer from where big profits can be made fast to where the socioeconomic needs of the recipient country

Secondly, there is the Cuba syndrone. We have let things deteriorate so far in so many countries that a little reform is no more possible than a little pregnancy. The pot hoffs so fiercely that we dare not take off the lid. And so we commit ourselves ever more hopelessly to the reression of the symptoms that surge into violence in Venezuela, in Colombia, in Bolivia, today in Brazil, tomorrow in

Even allowing for some simplification of the tremendously complicated world situation in Pope Paul's Populorum Progresio, I think any reader of the encyclical will see that there is a way out of our vicious circle. But it requires two things that are not conspicuously present: honesty on the part of our statesmen, and a willingness to sacrifice on our own part.