# Racial Issue Dwarfs All Else

### (By Religious News Service)

. Martin Luther King faced a term in prison. Stokely Carmichael completed a spell behind bars. Thurgood Marshall was nominated for the U.S. Supreme Court, which shortly before had handed down a decision saying that the U.S. Constitution guarantees the right to interracial marriage.

Gangs of white youths in the Bronx were being watched by special detachments of police after several clashes with Negroes. Negro restlessness in Boston, Cincinnati and Tampa erupted into violence even before the "long hot summer" had formally begun. In Montgomery, the National Guard was called out and deployed in strategic locations (against the will of city authorities) because Negroes were staging an orderly protest march:

Throughout the nation, urban public officials and religious leaders were bracing themselves for summer trouble because of budget cuts in the War on Poverty.

Race is never entirely out of the news in the U.S., but for some time it has been receiving less attention than war.

Now, with a cease-fire in the middle East and a femporary slackening of pace in Vietnam, with riots breaking out, with a landmark decision by the Supreme Court and a precedent-shattering appointment by President Johnson, the American Negro was back on the front pages in his usual newspaper roles — a basic status of acute discomfort relieved by occasional moments of pride, and now and then, something that could be considered a permanent step forward.

Some of the news items were good. In Natchez, Mississippi, a Negro college instructor, George West, Jr., was appointed to the school board. Though it had less national impact, this appointment may be even more of a precedent than Marshall's appointment to the Supreme Court.

Other items had a different tinge. In Warren, Michigan, police set up a four-block cordon to protect Mr. and Mrs. Corado Bailey from demonstrations by white neighbors who disapprove of their interracial marriage. Mr. Bailey is a Negro. They have been married for 13 years.

Although it can be submerged temporarily by a war, a tornado, a plane crash or the World Series, the race issue continues to be Topic No. 1 among America's long-term domestic concerns. In its complexity, intensity and total interweaving in the fabric of American life, in the enormity of the challenges it presents and the vital effect their solution or non-solution will have on the nation's future. in the variety of forms it assumes, north and south in urban ghettos and treelined suburbs, it dwarfs of her issues.

# Communion with Orthodox?

Each of the three papers adopted during the sessions were adopted "as a basis for further study." Minutes of the meetings were to be presented, with recommendations, to the meeting of the Orthodox Bishops' Conference.

Worcester, Mass. — (RNS) — An atmosphere of unrestrained optimism prevailed here follow-

ing the third U.S. Consultation between Roman Catholic and

This was true despite the fact

that certain positions held by the two Church bodies seemed

to be more absolute following

the two-day meeting than they

development was the recom-

mendation that inter-commun-

ion between members of the

separate Churches not be per-

mitted at this time under any

The position was consistent

with recent statements by both

the Standing Conference of Or-

thodox Bishops of America and

the Easter Encyclical letter of

Patriarch Athenagoras of Con-

stantinople, but at variance with

the position of the Fathers of

Vatican Council II, who, in their

Decree on Eastern Catholic

Churches said that under cer-

tain broad conditions Orthodox

Christians could receive the

sacraments of Penance, the

Eucharist and the anointing of

the sick from Catholic priests,

and Catholics could request

these sacraments from Ortho-

In the position paper on in-

ter-communion drawn up at the

meeting here, however, the ab-

solute prohibition was suggest-

ed because of the stands taken

by the American Orthodox Bish-

ops and the Ecumenical Patri-

arch and also because the

group found an inconsistency

in Theological Education."

Some 17 of the 29 members

of the two groups, members of

the American Catholic Bishops'

Ecumenical Subcommission on

ship.

sided.

dox priests.

Possibly the most surprising

had appeared previously.

circumstances.

Orthodox theologians.

In the discussion on theologia cal education it was suggested that "every occasion for com-munication" between seminar-ians and their professors be utilized. It asked that seminaries of both Churches insure "an accurate presentation" of the history and faith of the other; that exchanges of seminarians studying common fields, such as catechetics or pastoral counselling be encouraged, and that inter-seminary social activities and prayer services be encouraged

In discussing the education proposals at a press conference after the meeting, the Verv Rev. William Schneirla, general secretary of the Orthodox Bishops' Conference, said "we were amazed at the number of direct and indirect contacts already being made between the students and faculty of our respective seminaries." But, he said, discussions will continue.

The talks on inter-communion also brought out a discussion on the problems of inter-marriage. Drawing attention to the fact that the Catholic bishops had recently been given greater latitude in the handling of such marriages, Father

now do with similar marriages contracted before an Orthodox priest in an Orthodox church.

However, the joint commission did vote to send a questionnaire on the matter<sup>®</sup>to all American Orthodox bishops. They will be returned Father Schneirla said, to Bishop Flan-

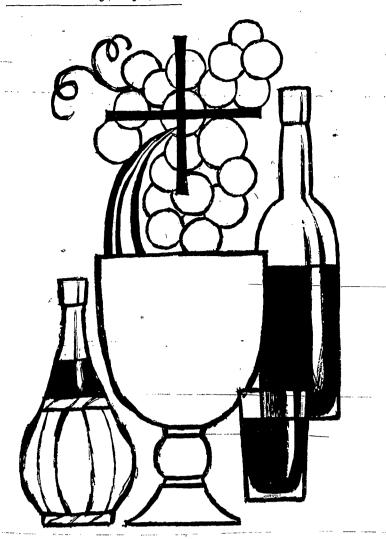
In commenting on the matter, Bishop Flanagan said he would have to wait upon the replies before deciding what action, if any, might be taken. He did say, however, that if an indication of reciprocity were forthcoming, dispensations, on both the Catholic and Orthodox sides. "could be looked upon more sympathetically in the future in different sections of the country, if not on a national basis."

The paper on inter-communnion, prepared by Archpriest John Meyendorff, a Russian Orthodox professor at St. Vladimir's (Orthodox) Seminary, Yonkers, N.Y., and now pastor of Corpus Christi Parish in New York City, makes clear that the position of the two Churches in communion is a "positive, not a negative" one.

It cites the feeling of the Orthodox Church "that the pratcice of Inter-communion can be highly detrimental to ecumen-1sm, either by reducing the sacraments to a pious art of fellowship, which does not imply where it does not really exist."



COURTERJOURNAL Friday, July 7, 1967



CONSECRATION OF THE PRECIOUS BLOOD ... In like manner, when the supper was done, taking also this goodly chalice into His holy and venerable hangs, again giving thanks to You, He blessed it and gave it to His disciples saying: "Take you all, and drink of this: for this is the chalice of My blood of the new and eternal covenant. The mystery of faith which shall be shed for you and for many unto the forgiveness of sins. As often as you shall do these things, in memory of me shall you do

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of the Catholic-Orthodox group,

No details of the Fall meet-

ing were decided. However, the

atmosphere was one of exuber-

ance as it was discussed. More

informal discussions between

therefore, there are only grad-

said. "We don't mean to over-

simplify the differences that do

exist. The emphasis on doctrine

may differ, but we have a com-

mon belief and a tradition that

has had a parallel, although sep-

"This is the beginning of the

road to concrete discussions of

unity" was the consensus. "Dur-

ing our first two meetings (in

September, 1965, in Worcester

and September, 1966, in New

York) we came to know each

other." Rev. Charles von Eue

of St. John's Seminary, Brigh-

ton. secretary of the Catholic

group, said. "Now we have got-

ten into some important discus-

As an aside at the concluding

press conference, Father

Schneirla said he felt most

American Orthodox, "possibly

with some few exceptions,"

would welcome the visit propos-

ed by Patriarch Athenagoi is to

Pope Paul VI in Rome.

"However." Father Schneirla

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arate development.

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to be held in the Fall.

isolated from the community in which it is celebrated. The bishop (or the priest who takes his place at the Eucharist) offers the Eucharist as pastor of the Church. His role is not simply to guarantee the validity of the sacrament in virtue of his valid ordination."



SISTER MARY SHEILA

## **School Office**

Work

A Workshop providing human conflict and its reof inter-group relations, wi at Nazareth College.

The Workshop, sponsore tendent of Schools, Dioces ford participants the opp techniques for better huma Cyril, S.S.J., Educational C Rochester Catholic Diocese

A group of four educa economics, sociology, theo prises the personnel for th The Traveling Workshops, of Chicago under a program olic Conference for Interra

**CEF Leader Li** 

x Ba Dr. J. Kenneth O'Loane,

search physicist, employed the Eastman Kodak Compan Rochester, testifying before Education Committee of New York State Constitution Convention at a recent hea in Buffalo, asserted that Blaine Amendment had six effects.

Appearing as a member the New York State Board Citizens for Educational F dom, Dr. O'Loane enumera -violation of religious freed tax strangulation of Godtered schools, state monopol education, ham-stringing legislature in a wise con for all children, imposing g er restrictions than the Amendment (to the Fed Constitution), and "causing s blindness that a public ser function amounting to hund of millions of dollars saved nually in educational taxes not even be recognized," as six bad effects of the Bl Amendment.

the scholars of the separate traditions will be held in the in-"The bishop, celebrant of the tervening months, it was noted. liturgy, is the Church's leader Bishop Flanagan commented in the name of Christ, the earththat each of the discussions ly source of its sacramental life, "opened up discussions of the its guide in obedience to the finer points of differences existlaw of Christ. This role," the ing between us." Father Meyendorff Bourke paper states, "is reaffirmed in Vatican II's Schneirla commented that "we had union once. There has been Dogmatio Constitution on the no great difference since. We sneak the same

It was with us before we became a natioin and it shows no signs of immilient solution-

Like other moral concerns but more deeply and broadly than most, racial justice has engaged the energy and attention of religious leaders. A detailed chronicle of one year's religious activity in the field would assume the size of an encyclopedia.

The religious element appears on all levels of racial news. At one extreme there are national meetings of Church leaders whose weighty, abstract -pro- nouncements are aimed directly at policy-makers in the federal government. . .

At another extreme, and receiving less attention, are the minister who visits homes in a racially changing neighborhood, calming fears and working for harmony; the nun, teaching a special course for slum children; parishes which put their hard-earned funds into cooperative, interracial housing developments; the schools which become centers for neighborhood meetings and headquarters for action programs in Negro ghettos.

To the credit of America's churches, it may be added that they have welcomed the civil rights movement — not entirely or without reservations but, as a whole, more completely and enthusiastically than any other major organized group which represents a crosssection of the nation.

The churches have been criticized, to be sure, for doing less than they could to promote racial justice. But most of the criticism has come from within the churches themselves and represents a high level of concern

Religious, interest and involvement is significant in nearly every racial battle ground in the country, from the southern jailhouses where hundreds of clergymen and religiously motivated laymen have been held to the Supreme Court, whose latest racial decisions have strong religious overtones. Even riots in Negro neighborhoods have been a subject of religious involvement and controversy.

When it ruled recently that laws forbidding interracial marriage are unconstitutional, the Supreme Court gave the sanction of law to a moral principle which has been stated by many religious leaders notably. in the case under discussion, by Roman Catholic bishops. In February, 16 bishops, all from states which had laws against interractal marriage, submitted an amicus curiac brief to the Supreme Court asking it to uphold the constitutional right of interracial marriage.

One index of the complex and sometimes agonized involvement of religion in the racial problem can be found in the career of Judge Thurgood Marshall, whose appointment to the Supreme Court, when it is confirmed by the Senale, will effectively desegregate one of the agencies which has been most instrumental in promoting integration.

The first Negro justice in the court's history has been honored by citations from many religious groups, Catholic, Protestant and Jewish and he has spoken at many churches and church-sponsored meetings.

More than a decade ago, speaking to the Council on Social Progress of the American Baptist Convention, he called the churches "the most important bridge for spanning the river separating whites from blacks."

He also urged the churches to "bring about the breakdown of the last ditch fighting against integration.

Some of the last ditches are still holding out, and in many ways the fighting has become even more bitter. But as America moves into a racially troubled Summer of 1967, few Americans can doubt that the moral power



Worcester, Mass. — (RNS) — Archbishop Lakovos, Primate of the Greek Orthodox Archdlocese of North and South America, and Bishop Bernard J. Flanagan of Worcester, are shown as they presided at the third U.S. Consultation of Roman Catholic and Orthodox theologians. Some 17 of the 20 representatives of the Catholic and Orthodox ecumenical commissions approved "for further discussions" papers on inter-communion, theological training and theological diversity.

> Schneirla said "in this area we come into a conflict of approach. "The Orthodox look upon the

between the statements by the priest's role at a marriage as Vatican Council in the Decree that of the minister of the on the Eastern Church and that sacrament, while the Roman presented in the Council's De-Catholics look upon him as simcree on Ecumenism where it is ply the official 'witnes,' with said that common worship the partners to the marriage should signify the unity of the actually conferring the sacra-Church and that this fact "genment on one another.' erally rules out common wor-

He said he saw no indication that the Orthodox bishops would The discussion on inter-comreciprocate immediately and munion was one of three princirecognize as valid marriages bepal discussions held during the tween an Orthodox partner and meeting here. The others were a Roman Catholic in a Catholic on "Theological Diversity and church as Catholic bishops may Unity" and "Common Witness

### Chapter Meet For Basilians

Relations with the Orthodox ' The Basilian Fathers will be and the Standing Conference of Orthodox Bishops' Ecumenical holding their General Chapter Commission, attended the meetin Rochester this year, begining. Bishop Bernard J. Flanning on July 11, at St. John agan of Worchester, -chairman Fisher College. The Chapter is of the Catholic Bishops' subexpected to go on for four commission, and Archbishop weeks. Over 125 delegates will attend, representing Basilian Iakovos, chairman of the Orthodox Bishops' Conference, prehouses in the United States, Canada, France, and Mexico.

Also, the paper states, "the scandal of divisions existing between the disciples of the One and common Lord Jesus Christ ...... is obviously most painful when one is facing the impossibility to partake together of the One Bread and of the One Chalice. It is when we will be able to confess in common a single allegiance to a single Christian truth, that this pain will disappear, and we will be able to taste together the Eu charistic banquet."

Churches and the validity of the sacraments is not in question.

But, it states frankly, "much of this discussion misses the point.

"In the first place," the paper stated, "the Eucharist, as sign and constitutive element of unity of the Church, cannot be

"The Eucharist, then." the paper said, "must be placed in the setting of the total life of the Church and the question of the unity existing between bishop and communicant is of first importance in any discussion of intercommunion."

"Neither validity of orders nor even unity of faith (if the latter be conceived as agreement in which is believed) is the decisive question."

"Obviously." the paper stated. "perfect unity of faith does no+ exist hetween Gatholic and Orthodox. But even if it did, it would not constitute a legitimate basis for intercommunion. One who does not recognize the celebrant of the Eucharist as Christ's representative in teaching and ruling the Church does not have that unity with him and with the other members of the Church of which the Eucharist is both sign and cause."

All three reports adopted at the meeting will be expanded, with the assistance of other scholars, for the next meeting

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

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#### By GARY MacEOIN

Rome-Important aspects of the tension in which the upcoming Synod of Bishops is being prepared were brought under the spotlight at the June meeting of the permanent Council of the French bishops The conference zeroed in on the negative and defensive approach of the Congregation for the Doctrine of the Faith as expressed particularly in the first item of the Synod agenda,

It is now quite clear that this Congregation wants to continue the policies it pursued when it was known as the Sacred Inquisition and later as the Holy Office. In the twentieth century, the French bishops insist, such policies simply won't work.

Prescinding from the theoretical desirability or undesirability, they start from the concrete fact that today's media of communications make inevitable the publie dissection and discussion of religious as well as secular issues.

- ---- Even if st-might be better in-theory

Vatican I played a significant part inmaking it news-good news-for Catholics. Everyone today has a smattering of Bullmann. If you miss it in your diocesan weekly, you'll get it in Time and Newsweek.

So what's the answer? Anathemas or experts? The French bishops opt decisively for experts. In Bible studies, they say, "we have hardly ten in the whole of France, whereas we need at least one in every diocese."

The result, still according to the bishops, is that "the priests are often out/ of touch with the current situation," So they are tempted in self-defense either to say nothing at all or confine themselves to vague moralizing, or at the other extreme to attempt an "imprudent" popularization of theories that are proposed by biblical scholars merely as working hypotheses.

The whole of the analysis of the French situation by the bishops must be viewed in the perspective of the running fight in progress since Cardinal Ottaviani sent out his famous list of queries to the

the crypto-Fascist II Tempo) trumpeted the admission, ignoring the context. It proves, they insinuated, the importance of the first item on the agenda of the Synod of Bishops

This first item is the real key to curial thinking. It is a lastditch effort to undo the work of Vatican II. For ft is simply a rehash of the original draft of the Constitution on the Church submitted to the Council, a- draft -bustlingwith Holy Office anathemas.

The French bishops have now insisted on defining the issues. Are we going to treat symptoms with condemnations, they say in effect, or are we going to get down to the causes and provide positive remedies in the spirit of the Council?

Nor is the French episcopal conference alone in its effort to enlighten public opinion as to where the danger to the

meeting against secrecy at the Synod expresses exactly the same concern.

It is essential, they said, that arrangements be made to give quick, full and accurate information to the press in-order that the people of God will know what is happening at the Synod. Only in this way can the people of God by free discussion feed back to the Synod the reaction of public opinion which the Synod needs to reach correct decisions.

Contrast this with the continuing re fusal of the Synod secretary general to announce the facilities' planned (if any) for coverage of the proceedings by the communications media, and the insistence of Curia spokesman Vallainc at his weekly encounter with the press on the sacredness of "secrecy" to exclude all outside influences, including that of public opinion, so, that the Synod delegates can deliberate in a vacuum

The lines are clearly drawn. "What happened after Trent was quite different from what Trent decided," Cardinal Suenens asserted during Vatican II. Will a later historian pronounce a like verdict

He testified that Senaor Ja Javits has pointed out on opening day of the Cons tional Convention, that Ar XI. Section 3, is more restri than the First Amendmen the Federal Constituion, as terpreted by the U.S. Supr Court. He cited the Cocl case where the Supreme C allowed textbook loans to dren in God-centered school spite of Louisiana's Bl Amendment, holding that s

Sister Joan Thomas

Two more Sisters of St seph of Rochester will be ing for the Community's zilian misson on July 13 ter Joan Thomas Gutberlet Sister Celeste Bercher.

Sister Joan Thomas is Rochester's Holy Rosary ish, the daughter, of Fran Gutberlet of 205 Albemail Sister received her B.S. Nazareth College in 1959 has taught at all grade l in the following schools Monica, St. Anne, St. Amb Rochester; St. Mary's, Eli St. James, Waverly: and John's, Greece.

Sister Celeste, daughte Mr. and Mrs. Clarence Be: of St. Mary's Parish, El was born and educated in city until her entrance inte Sisters of St. Joseph in

fact is that the Bible these days is news. The French reply admitted that dangers in fact existed but that they were both minor and secondary, symptoms of other defects rather than causes. The Curiacontrolled Osservatore Romano and Curialinked right-wing Italian newspapers (like

The Meyendorff-Bourke paper said the discussion on the Catholic side has centered largely "on the question whether the Eucharist is simply, a sign of unity among those who partake of it. or, in addition, a cause of unity." It emphasized that the validity of orders in the

