

Friars Cite Change in Unity Week Observance

By JO-ANN PRICE
(NC News Service)

New York — This year's week of prayer for Christian Unity, Jan. 18 to 25, bringing together thousands of Protestants, Catholics and Eastern Orthodox in a common appeal for church unity, reflects in microcosm the sweeping changes that shook churches throughout the world in the 1960s.

Even the Franciscan friars of the Society of the Atonement — popularly known as the Graymoor Friars — can hardly recognize the format of the observance which they have promoted in the Catholic Church since 1908 as the Church Unity Octave.

"The old octave theme could be summed up quite

simply," said Father Charles Angell, editor of *The Lamp*, a Christian unity magazine. "It was, 'The world should become Roman Catholic — and real quick!'"

Pope John XXIII, the Second Vatican Council's Decree on Ecumenism and Constitution on the Church in the Modern World, and pioneering ecumenical developments within the World Council of Churches changed all that.

One result of the dynamic changes affecting all of Christianity is that, on a world and national level, Catholic and Protestant leaders have, since 1968, planned in common for a week of prayer for Christian Unity. They have merged their separate unity observances, which previously occurred in the identical week and gone ecumenical.

"We used to pray, for instance, for the submission of Anglicans to Rome," Father Angell recalled, citing one of the classic prayer intentions of the former Catholic Octave, which in its language could only serve to raise the blood pressure of any sensitive Episcopalian hearing it.

Times have changed so that this year Father Angell himself will be preaching during unity week at the church of St. Mary the Virgin, Manhattan, a stronghold for Anglo-Catholic ("high church") Episcopalians.

Formerly, it was an annual event at St. Patrick's Cathedral here for the Friars to open the Octave, with the late Francis Cardinal Spellman presiding, at a solemn high Mass. A Catholic bishop would speak each night, and the archdiocese would have done its big ecumenical thing for another year.

Today, said Father Timothy McDonald, coordinator for the Week of Prayer at many churches in the New York area, the speakers at St. Patrick's will include the Rev. M.L. Wilson, Negro president of the Council of Churches of

the City of New York, and Greek Orthodox Bishop Silas of New York.

"Our prayers are no longer for a return to 'the one true church,'" he continued. "And the Roman Catholic quest for unity is much more credible now to Protestants."

Father Ralph Thomas, the slim, friendly director of the Graymoor Ecumenical Institute at Garrison, N.Y., noted that this year's Unity Week services contain a number of innovations and prayers that may sound new to Catholic ears.

This year's theme, "We are Fellow Workers for God" (1 Corinthians 3:9), is essentially a response to the times, said Father Angell who recently completed a tour of Middle Eastern countries during which he met Eastern Orthodox Patriarch Athenagoras I of Constantinople (Istanbul).

"At the present time," he said, "social ecumenism is drawing many Christians toward an involvement with the poor, the victims of war, and the deprived and persecuted. A desire for relevance and the prophetic stance have strengthened this."



Confrontation

Baltimore Story

By JOAN ZUMMO

The Baltimore Archdiocesan CCD program hired its first coordinator in the fall of 1968. Last summer, the archdiocese had in its employ 14 religious sisters, one religious brother, three laymen and one lay woman working as parish religious education coordinators. Through the experience gained by these people the Baltimore Archdiocese has compiled a job description which was printed in the July/August '69 issue of *Today's Parish*.

Under benefits to be derived from hiring a parish CCD Coordinator, the article lists smoother functioning of all phases of religious education, improved quality, better relations among personnel, assistance to CCD executive boards, more opportunity for laity involvement and for integration of education with Christian worship and witness.

The qualifications required by the Baltimore Archdiocese include a B.A. degree, preferably in religious education, theology, scripture, or pastoral studies. Education degrees should be supplemented by recent courses in theology, scripture, liturgy, and/or pastoral studies.

Also, a coordinator should have teaching experience and a knowledge of psychology, should be able to work well

with people, should have a knowledge of the organization and purpose of CCD in the parish, should have a knowledge of and openness toward new trends in religious education, and should be able to transfer the emphasis from books to people. A coordinator must also be interested in the lay apostolate and must have a balanced notion of the total parish concept.

The coordinator would work closely with all parish education groups, and would guide, direct, and support rather than actually teach. He would work closely with all planning and advisory boards and would initiate and guide lecture series, teacher training, parent programs, and various activities.

In terms of relationship with other personnel it is necessary that the coordinator work closely and cooperatively with the pastor. The coordinator also directs the CCD secretarial staff.

In determining salary the Baltimore Archdiocese recommends taking into account qualifications of the coordinator, his responsibilities and the salaries paid to others in supervisory work. Expenses that should be paid by the parish include professional journals, workshops, traveling expenses. All terms of employment should be set forth in a contract.

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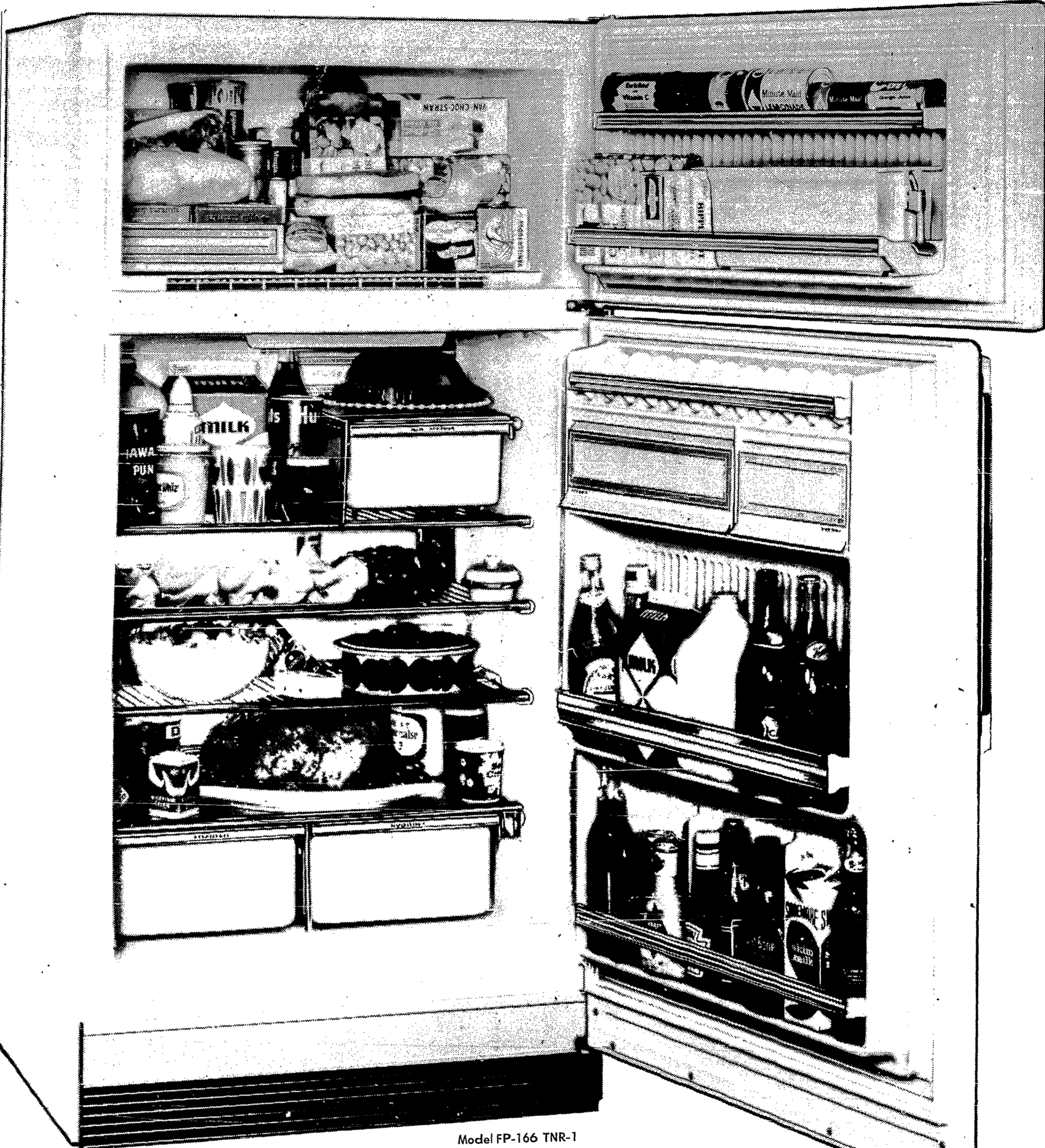
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Vol. 8

Intro

By ROBERT T. (NC News Service)

Chicago — Big business techniques are being used in interfaith corporation to attract high school students.

The Interfaith Commission on Religious Careers (IIRC) "there is a current crisis in careers which has produced a shortage of priests, rabbis."

Four IIRC spokesmen in Judaism, Protestantism and advertising, "the hard sell" approach, best answer to lure young adults in religious careers.

When

Both of the writers of the late civil war. T. Patrick Riley fears that this may not happen. Riley is a member of an NC writer, has au

Hunger Threat

By JOHN R. ST

The end of the Nigerian civil war marks the end of the beginning of what a long period of unrest in Nigeria.

The nation is the one of the richest dependent countries. It is by a host of political problems — most of the bitter 30-month war which must still be seen to fulfill the promise

Political problems — and were laid aside pursued the military victory.

Economic problems — the war — a stage for a developing nation expanded 15-fold in whose weapons pure jet planes, rockets a levy, where once the small arms and mort

Social problems, which led to the war, pounded by it. The nation and the one on which to political and economic depends — is the reins Ibo who succeeded back stream of Nigerian II

The Ibo must be Nigeria is going to see and economic problems years between independence, the Ibo for a valuable asset to staffed its highly competitive, they ran its rail officers for its army.

They weren't the ambitious people in Nigeria, but there were and they supplied a which the nation could tolerate and services.

Nigeria got along with that Ibo asset during now that so much in terms of rebuilding

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