



Cardinal Medeiros gives invocation at workshop.

## Patience

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have taken place both in relations with the Protestant Churches and with the Orthodox Catholic Church, Cardinal Willebrands said, emphasizing the value of the theological conferences which have been conducted during the past several years.

When Pope John formed the Secretariat in 1960, the cardinal said, he "opened his heart to all Christians" who were not in harmony with Rome.

The council began a series of theological dialogues, the cardinal noted, pointing out contacts with the Lutheran, Anglican and Orthodox churches.

Cardinal Willebrands emphasized that "if you consider" the "number of statements and their quality," progress in the ecumenical movement "has not been slowed."

Discussions with the Orthodox had been called a "dialogue of love," he recalled, commenting that possibly that term was used because it was impossible to have a "dialogue of theology," a comment which brought laughter from his audience.

But he pointed to the meeting between Pope Paul VI and the Patriarch of the Greek Orthodox Church which marked the 10th anniversary of the end of ex-

communication, bans by each church on the other as a breakthrough. At that meeting, Pope Paul kissed the feet of the Patriarch, he recounted, an important symbol in the relations between the churches.

Now that "love," meaning trust and respect, have been restored, the cardinal explained, it is possible for the churches to effectively participate in a theological dialogue.

Referring to Christ's statement concerning the gathering of persons in His name, the cardinal concluded that "therefore I see great opportunities" for "prayer among Christians."

He also recalled the start of formal relations with the World Council of Churches in 1964, noting that "much has been done since," and that the "relationship is close."

Having noted the support given by Popes John and Paul, he stated that despite the feelings of some that Pope John Paul II does not support ecumenism, he has expressed his commitment to ecumenism on several occasions.

Responding to the cardinal's talk, George A. Lindbeck, a theology professor at Yale Divinity School and a Lutheran observer at the Vatican Council, lauded the cardinal for his

own abilities and impact on the ecumenical movement, and commented favorably on the participation the Lutheran Church is receiving this year, during its 450th anniversary celebration of the Augsburg Confession.

While trying not to emphasize issues separating the Lutheran and Catholic churches, Lindbeck pointed out the difficulties facing a theological dialogue, including the action taken earlier this year to silence two European theologians, and statements made by Pope John Paul concerning celibacy, the ordination of women, the dress of religious women, and in the Holy Thursday document.

A discussion of the problems and the progress "needs to be balanced," he said, but unfortunately most news "widely available has been "negative news."

He commented that he "finds plausible" that because of his background, Pope John Paul II's statements on those issues are made without a realization of their impact on ecumenism, and do not indicate a lack of support for the movement.

Lindbeck also cited the theological dialogue as a way for churches to end the practice of avoiding ideas or practices as "protestant" or "papist" by providing a thorough examination of their merits.

Cardinal Willebrands' talk came on the first full day of the six-day workshop on ecumenism, sponsored by the Augustinians of the Assumption, the religious order which operates Assumption College. The workshop drew representatives from 23 states and 10 countries.

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## Anglicans

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"common identity" is also possible.

The use of elements of the Anglican liturgical tradition will be restricted to liturgical celebrations involving these persons.

It is possible for married clergymen among this group to be ordained and to function as Roman Catholic priests after ordination. Cases will be considered on an individual basis by the Congregation for the Doctrine of the Faith. Such priests may not become bishops and may not remarry in case of widowhood. Future candidates for the priesthood may not marry.

Individuals are to make personal professions of faith in the doctrine of the Roman Catholic Church.

The statute or "pastoral provision" is to be developed by the NCCB, subject to the approval of the Congregation for the Doctrine of the Faith. The Vatican's Congregation for the Sacraments and Divine Worship will also be asked to approve sections pertaining to liturgy.

The Congregation for the Doctrine of the Faith will keep the Vatican's Secretariat for Promoting Christian Unity and Congregation for the Oriental Churches informed of developments in their areas of concern.

The bishops' conference is currently developing a mechanism for implementing these structures, which may include the designation of a bishop or group of bishops to facilitate the new arrangement.

New York — According to a report by Karen De Witt in the New York Times for Aug. 21, the petitioning group of Anglicans is headed by the Rev. John Barker, and 63 priests had signed the petition to Rome and many more individuals were sympathetic to the movement.

The Times' report stated: "Almost a thousand individuals who broke with the Episcopal Church three years ago over its decision to ordain women had joined together as the Pro-Diocese of St. Augustine of Canterbury and petitioned the Vatican to enter the Roman Catholic Church. The Los Angeles-based group includes 75 priests, half of whom are married."

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## Minors

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population and are provided with little if any protection," Hohl's letter said.

The information was distributed at last week's meeting of the Community Committee on Cuban/Haitian Refugees, and it was decided at that meeting to apply political pressure to resolve the custody and protection problems, Tierney said.

"The ball's in their court, the court of the Department of Health and Human Services, the Immigration and Naturalization Services, the Carter Administration," Tierney declared. "We've got to force the hand of the Administration," he said.

Also revealed at last week's meeting was that 96 parishes have responded to the local group's appeal for funds to resettle Cuban and Haitian refugees in the area. That fund now stands at \$44,806, Tierney said, more than \$7,000 over its original goal.

Tierney also observed that to date 117 units of Cuban refugees have been resettled in the area.

To assist in resettling the Haitian refugees, he said, an ad hoc group, the Haitian Refugee Committee, has been organized. The group will work with the Community Committee. Members of the new group are Gary Tanis, Jean Cherubin, Landry Pierre Louis, Lionel Honorat and Thomasina Salmon. The working address for the group is 100 White Spruce Blvd., Southview Commons, Rochester, N.Y. 14623.

In addition, "There is real need for churches, parishes and synagogues to agree to commit themselves to become sponsors for 10 units of Cuban refugees by Sept. 15," Tierney said.

Organizations and religious groups wishing to sponsor refugees have been asked to call one of three numbers:

Angelina Boella, Catholic Family Center, 546-7220;

Gail Kowalski, Church World Service, 232-6530;

Rev. A. H. Wismar, Lutheran Immigration and Refugee Services, 334-6951.

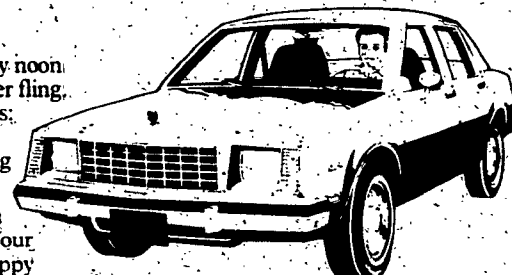
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