

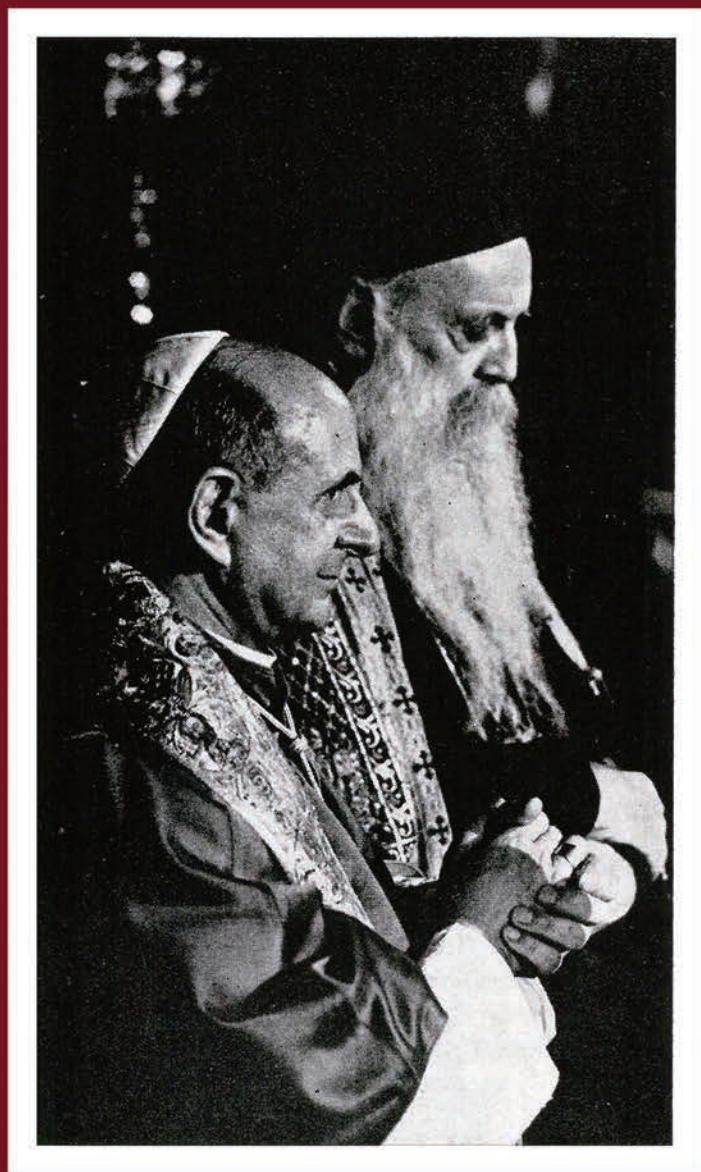
THE ORTHODOX OBSERVER

Ο ΟΡΘΟΔΟΣΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

the patriarch

the pope

the future



YEAR XXXIII SEPTEMBER, 1967

No. 570

THE ORTHODOX OBSERVER ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

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TO OUR READERS

The Editors of "The Orthodox Observer" welcome questions of religious or cultural content that can be answered from our columns to the benefit of Orthodox congregations. Such questions are submitted by us to qualified editors or contributors and are answered in article form, would their importance as subjects of general interest or concern warrant it. Otherwise, they are answered in our section of Questions and Answers. We do not propose, at least for now, to answer questions by private mail because of time and personnel limitations.

We are determined to gradually make "The Orthodox Observer" not only a tribune reflecting the mind and doings of our Church in the Americas but a recipient, as well, of the religious experience of the Orthodox congregation as this last searches for self-confidence and for an authoritative cornerstone to lean on in this rapidly changing world of ours.

We humbly aspire — would God replenish by his Grace our strength, as we hope and pray — to make this monthly publication of our Archdiocese a satisfactory and effective correspondent to your questions, to the difficulties or problems of the individual in his quest for a respectful and self-harmonious spot amid an otherwise seriously confused human experience.

Please address all editorial communications to:

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Editors' Notebook



Opinions expressed in the Editors' Notebook are those of the editors whose initials appear at the end of their comments.

why through the cross

Twice within the Christian year — September 14, and the third Sunday of the Great Lent — the Cross of Christ is offered by our Church to our Orthodox congregations for veneration and for drawing therefrom the strength a militant Christian needs for living his life intelligently and hopefully.

Inasmuch as the Cross of Christ has come to mean a great deal to us as a symbol of pain and death that did not issue, as would have been physically expected, to nothingness but to new life, the individual who takes his personal religion seriously and as the best guide for living a fundamentally self-contradictory experience in this temporal world could draw an appreciable amount of relevance between the pain and often despair he goes through in his own life and the pain and subsequent redemption generated from the Cross on which Christ suffered physical death.

Preachers often dwell on a favored simile by which every intelligent individual bears his own cross in this life on which he is even nailed in the manner Christ was on His. And subsequently admonish their audience to bear their crosses with patience and hope and with faith in Him who conquered pain and death by going through pain and death itself. They assure us that as Christ proved victorious against one of the most fundamental ingredients of living — pain — we, as well, will prove able to go through it and come out of it integral and better and will be led into a new state of personal being not only in the life hereafter but in the life here and now as well.

The simile is, indeed, impressive and productive of hope and personal inward balance, provided the

individual reconciles himself to the fact of life being a mixture of good and evil in proportions that he himself will decide by living this or the other kind of personal experience.

The intent of this comment is not to second the preachers' simile which certainly does not need any additional support. But to touch lightly upon the fundamental problem of personal experience being a mixture of good and evil and to attempt to answer the *why* of it.

The fact that so many of us do not bear their crosses patiently and hopefully but live a life of protestation against the fact of evil by staying within this state rather than try to get out of it, shows clearly that the average individual is at odds with the very fact of evil being part of living and believes himself to be unjustly treated at the hands of the power — whatever this power may be — responsible for the existence of evil in this world. A Sunday School student summed up this protestation by asking his teacher the rather unanswerable question: "But why do we have to go through evil in this life and be tortured by pain?"

This, people who ponder these questions call the problem of evil. The essence of the problem deals with both the fact of evil in the world and with the question wherefrom evil does originate. The first aspect of the problem, the fact that living — both physical and rational — can be either good or evil or a mixture of both states, is not seriously disputed by anyone. Life in general has potentially in it a great deal of good as it does have a great deal of evil. That which makes all the difference for a particular stream of experience is how you

mix those two ingredients. It is a matter, at least seemingly so, of the right proportions. The chemist — that is, you and I — can exercise a great deal of control over the bitterness or sweetness of the mixed ingredients that finally result in this or the other kind of personal living.

This means that evil is actually a mental and emotional state that can issue in tangible reality only when the mental intent is translated into actual doing. This is actually a hopeful note for man, for it means that evil can be curbed to a great extent by human volition and self-control. Even in the animal and inanimate kingdom where evil seems to be more spontaneous and less rationally premeditated, apart from certain evil situations that result from the instinctive urge for self-preservation, death and destruction are actually underlied by some kind of mental intent, however rudimentary this may be. In the universe as a whole, evil expressed in terms of destruction appears — apart from accidental catastrophies — to follow a pattern that indicates a certain kind of mental intent.

But the fact that evil is actually of rational origin, and the fact that man has generically a great deal of control over it — if he so wishes — does not solve the problem of the average individual whose personal volition is not as a matter of rule that strong and enduring as to enable him to be constantly involved in a successful fight with evil promptings from within himself.

He still questions the fact that he is able to think evil and to do evil. Why man has the power to do that? Would not life be more enjoyable for everybody were we unable to think evil? It certainly would, and the main business of religion and civilization in general is to render man unable, as far as this is possible, of thinking and doing evil. The fact, of course, still remains that man is capable of both conceiving and doing evil. Who is responsible for this antinomy?

There is no answer to this last question, however deep you search and irrespective of the branch of knowledge you employ in searching. Christ himself dwelt more on the fact of evil and on the ways by which it can be alleviated than on the question of its origin. But He pointed out to a generic imperfection within the nature of man due to some failure of the latter to become fully cognizant of his true nature as designed for him by God his creator.

This imperfection is so deeply rooted in man that it is now an inseparable attribute of humanity. Man cannot redeem himself from his ability to think and do evil by way of his own powers. The

Cross of Christ and His subsequent resurrection from the dead rendered human nature potentially devoid of this attribute of conceiving and doing evil — provided, that is, that man's free will accepts this redemption and conforms with certain prerequisites conditional to its becoming operative in the experience of the individual.

This all means that instead of persisting on unanswerable questions, a serious individual should accept evil as a fact of being, as part of his own personal destiny, a destiny that he can mould almost fully into a pleasant and enjoyable earthly experience.

As regards personal destiny, one should be cautious of the danger of fatalism in bearing one's cross with patience and hope. A number of Christians accept the reality of pain in this world, bear their crosses patiently, but do nothing to redeem themselves from the oppression of evil. They rather wait for Christ to change their situations miraculously and to get them out of a spiritual depression and personality stagnation.

It may be that there are more people than is commonly believed who practice this religious fatalism and believe themselves to be good Christians. Actually, they prefer to stay in a state of suffering because this tends to free them from the personal responsibility of moulding their own lives. This again, because most of the pain that an individual is liable to encounter in his own life does not wholly generate from the actions of others. A great deal of pain in life does generate from the actions of the sufferer himself.

A desire to alleviate painful states of mind as well as painful situations of personal being entails personal initiative and a decidedly self-educating course of action which would, as the individual grows in time and in experience, allow a positive stand against evil by way of inward cultivation in the value and worth of the state of goodness.

In this case, Christ would certainly give us a helping hand in carrying our crosses through the vicissitudes of daily living and into a realm of being in which contradictions lessen as we become more and more harmonious with ourselves and with others.

This is a kind of progressive personal resurrection that man is capable of if he only takes all kinds of pain not in a spirit of revolt against the divine but in a spirit of understanding the reality of being and can thus qualify for the love of God for him. A spiritual state of this nature leaves little room in the heart of man for evil to root, and one's cross instead of being unbearable becomes an effective instrument of personal redemption.

We are to blame, too Dr. Juell-Skielse's communication in this month's *Letters to the Editor* deals competently with Papal claims to primacy over the rest of the Christian Churches by virtue of the well-known passage in the Gospel of St. Matthew by which Christ supposedly revealed His intent to build His Church with Peter at its foundation. Of course, there is no Biblical evidence of Peter ever being bishop of Rome or, for that matter, to the effect that Peter ever was in Rome. Besides, St. Matthew's passage has been certainly misinterpreted, not to mention the fact that on points of textual criticism some of the most well-known scholars believe the passage to have little chance, if any, of holding its own as part and parcel of the original document.

The fact still remains, however, that the Church of Rome and its bishop appear very early — at least by the middle of the second century — to occupy a position of eminence, in fact, the first place among the rest of the Churches including that of Jerusalem. There must be a reason for this singled-out situation in which the Church of Rome found itself. In the opinion of this writer, the reason was a double one although it had little or nothing to do with Biblical evidence or other ecclesiastical deliberations or decisions:

1. The primitive Church of Rome was not plagued, as far as we know, with agitation from outside nor with dissension from inside. The original nucleus began, then, to grow rather closely due also to the surrounding might of the Roman power and to the early suspicions and persecutions on the part of the State. The presence and death of Saints Peter and Paul, as Tradition has it, tended to augment the prestige of the Roman Church among other Christian communities. Also the fact that the Roman Church was the Church of the very heart of the Empire must have contributed appreciably to its assumption of some kind of definite eminence. And though no contribution was made to the Christian literature on the part of the Roman Church, its organization and relative inward tranquility, plus its martyrdom at the hands of the Roman prosecutors, gave it a special place in the esteem of the young Christendom of the time. All three factors, then, comparative freedom from inner dissension — thus resulting in a closely knit organization — the names of Saints Peter and Paul and its early martyrdom, plus the fact that it was after all the Church of the Capital of the mighty Roman Empire, must be responsible to proportions that we can hardly know for a kind of reverence with which the Roman Church and its bishop were looked upon by the rest of the Christian Churches.

2. In comparison, the Churches of Africa —

and perhaps less so the Churches of Asia Minor — were constantly plagued with diocese and inter-diocese arguments and dissensions. At one time, one of the quarreling Churches thought that the prestige of the bishop of Rome could prove beneficial to its cause — that is, to the cause of its bishops — and appealed its case to Rome in line with all other kinds of appeals made to Rome for final decision. Thus, the way was opened for the bishop of Rome to establish a pan-Christian authority and translate the honor with which he was vested up to then by the rest of the Christian Churches into an actual jurisdictional authority over the whole Christendom. Appeals to the bishop of Rome on the part of other bishops continued until the friendly litigation, at first, of the bishop of Rome assumed the finality of a Court of Appeals. The Eastern Churches as a whole soon awoke to the dangers of this practice and tried to stop it, but it was too late. The bishops of Rome were delighted to play the role of arbitrators because this role was not too far away from the role of judge over the universal Church. Their primacy was established, the Peter tradition was embellished, a tomb was found for him, and by the time of the Second General Council of the universal Church the bishop of Rome was accepted as the first bishop among the bishops of Christianity. And though this title was evidently intended as an honorary distinction, in the eyes of the politically ascending Roman Church — owing to the fact that Rome was no more the seat of the Emperor and his political power was rapidly passing to religious hands — appeared as a universal recognition of the pre-eminence of the Roman Church and marked the beginning of jurisdictional claims embracing the rapidly spreading Christianity. Of course, it was primarily these implicit or explicit claims on the part of the Roman bishops that brought about the great split of 1054.

Does it not appear, then, that we, of the Eastern jurisdictions, offered a generous helping hand to Papal claims by appealing to Rome as to a Court of Appeals? Because of the unruliness of certain dioceses and because of the ambitions and interests of certain bishops, the bishops of Rome were given a foundation to lay claim on what proved catastrophic for Christianity and for which we all still pay a high price in antagonism and dissension. We should be courageous enough to recognize the fact that whatever factors — political, cultural, organizational, or religious — were responsible for pushing the Roman Church higher than any other, we on our part helped generously and voluntarily, and thus — to use a rather harsh expression — dug in a way our own grave.

N.D.P.

LETTERS to the Editor

Surprisingly enough, The Orthodox Observer No. 567 arrived here today, on the feast of the glorious and all-praised leaders of the Apostles, Peter and Paul (according to the New Style).

I am always much pleased at its arrival, and I study it always with interest and profit.

Today, I have studied your comments on this feast as well as Assistant Director Emmanuel Hatzimmanuel's article Simon Peter.

As the Editors of "The Orthodox Observer" welcome questions of religious content that can be answered to the benefit of Orthodox congregations, I venture to submit to you some objections and shall very much appreciate your and his answers to them.

1) I find that we ought to respect—as did respect the Fathers of the Church—the gender difference between Petros and Petra, and also the sense difference between them (Petros meaning *Stone* [and only rarely = Petra]).

2) I find that we ought to remember that in the Old Testament the Rock is God himself (always), and in the light from this fact recognize the significance of St. Paul's expression and

witness: *Petra autem erat Christus* (I Cor. 10:4). In the New Testament the Rock is thus God Incarnate.

3) I find that we must not forget that the theory of St. Peter being a bishop, and the first bishop of Rome, is based on a legend only and cannot be proved by history. The Apostles were not allowed to reside anywhere, they had to itinerate proclaiming the glad news and bear witness of the resurrection of Christ (they did not even baptize the converts but left that to their co-adjutors; example is St. Paul [I Cor. 1:14-15]).

4) I find that we must take cognizance of the *anaphorical* character of the demonstrative pronoun *houtós*, *haúte*, *toúto*, referring to what precedes (Mt. 16:18 (*this* Rock) referring to Mt. 16:13 and 15). The problem of the theandric Person, the question of Jesus as the Messiah, was concerned, was at stake, and the Theanthropos is the Rock of the New Testament, of the Church (not the *person* of Peter but the *contents of his confession*) and the belief in the divinity of Christ, thus the *person* of God Incarnate is the Rock. St. Peter could not be the Rock as he died and shall

not rise from the dead before the return of Christ.

5) Very often Christ applies this anaphoric demonstrative pronoun in order to indicate Himself (*this* Bread, *this* Temple, *this* Passover (Luke 22:15), etc.).

6) St. John does not say that St. Peter (Cephas) is the Rock: "When Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone."

7) Nowhere in Holy Scripture it is said that Peter shall go to Rome and that the bishops of Rome shall continue the primacy of Peter

8) How could the primacy of Peter among the Apostles be exercised after their departure from Jerusalem? Has he ever exercised a primacy over the universal Church (to my mind it was unfeasible)?

9) To my mind it is already a great distinction that St. Peter is called the Stone, because the stone, in spite of not having the stability of the Rock itself, bears witness as to the nature of the Rock it refers to, and it also refers to the solidity of the one who is honoured by his Master when get-

Family Communion

For the Orthodox Christian the highest point of Sacramental experience comes in receiving Holy Communion. At each Liturgy the Priest intones the divine invitation: *Meta fovou Theou . . .* "With fear of God, with faith and love draw near." Those who have prepared themselves to receive the Holy Gifts of the body and blood of our Lord come forth as the choir sings the beautiful hymn: *Tou Thipnu Sou . . .* "Thy Mystic Feast, O Lord." Mothers and fathers leading their children or carrying babes in arms proceed toward the altar to receive the Holy Sacrament. This inspiring sight, parents with their young setting an example in Christian life, is all-too-often followed by disappointment. Instead of the family receiving Communion together, the children and infants are tenderly guided or lifted up to the Holy Cup, receive Communion, and then are led away.

It is the exception rather than the rule that parents jointly receive Communion with their children, and this is truly unfortunate for several reasons: First, children and even adults become accustomed to the idea that Communion is something for the young, "a children's Sacrament." This

thoroughly erroneous and disturbing attitude should be discouraged in every possible manner. Second, it is wholly improper to approach the Holy Gifts at this sacred moment of the Divine Liturgy and then spurn the invitation to receive them. Third, what can be a deeply meaningful opportunity for a family to share one of the most enriching spiritual experiences together is lost. Fasting, prayer, and common forgiveness are the acts of preparation for Holy Communion that can unite and bind a family together in a manner incomparable to any other. It should not be rejected.

Too often we ignore the simple and most genuine opportunities for family life that are constantly before us, and instead seek the intellectual, complex and frequently expensive solutions to "family problems" that might not even have existed if we followed our Orthodox traditions of home life. (More must be written on this at a later time.) Family Communion is one of the most meaningful traditions of our Orthodox way of life, and hopefully as time goes on more families will avail themselves of this opportunity and jointly respond to the Divine Invitation.

E.A.V.

ting the surname "the Stone."

10) Why should such a primacy be extended to all times (even after the death of St. Peter) but limited locally to the local church of Rome?

11) Why should the successors of St. Peter not be able to transfer their see (Peter transferred his see from Jerusalem to Antioch and from Antioch to Rome according to the Roman ecclesiology)?

12) How can the Romans pretend that the Roman Church is the Mother Church, as the Lord was not an Italian and did not found His Church in Rome?

13) Even if an Apostle had become a bishop (had degraded himself) a bishop never could become a *Dominus Apostolicus*. According to the Roman ecclesiology St. Peter became his own successor or deputy, *locum tenens*, which is absurd. St. Peter remained an Apostle until his death (and it is not the *place* for his martyrdom which is of import but the *way* in which it was accomplished. Cf. John 21:18-19: "by what death he should glorify God").

I hope that I have not been boring you too much by this. And I hope to have the pleasure of reading what qualified editors or contributors will have to say to my objections.

I am very glad to have your excellent periodical in exchange of my own modest one.

ARNE BENEDICT JUELL-SKIELSE
Editor of *Kerygma*
Orthodox Catholic Quarterly

Stockholm, Sweden

Dr. Juell-Skielse is right in his assertion that there is no Biblical evidence on which to support the claim of the primacy of the bishop of Rome. Or course, this is the position of the Orthodox Church and no new evidence appears to be on hand that would tend to alter this position in the future. Nothing to the contrary was implied, either, by Prof. Hatzimmanuel's "Simon Peter" in our April-May issue.

We are grateful to Dr. Juell-Skielse for his scholarly communication, for besides bringing again to the fore the fragility of the Papal claims, it has been indirectly responsible for this month's editorial comment, "We are to blame, too," by which the Orthodox are presented with some of our mistakes, too. And this kind of presentation we consider constructive, if we are to benefit from our mistakes and do our best not to repeat them.—ED.

For some reason or other, I had not seen issues of the *Orthodox Observer* for more than a year. When I saw the latest two issues, I knew I had to write and offer you my thanks and congratulations for putting out what I find to be the finest Orthodox periodical in America today.

I have always admired the layout and beautiful art work in your publication. You have produced a thoroughly dignified periodical, and I seem to sense a new vitality which I had not always found there before.

Your editorial policy is a fine one, and you accomplish what you promise. The "Editors' Notebook" is probably the sanest, most Christian and truly Orthodox commentary on public affairs that I have read. I want you to know that I appreciate the restraint, charity and "long term" view you take in your editorial commentary.

In the last two issues of your publication, I can say that I have really come to understand what is meant by the "apostolate of the pen," and have seen concrete evidence of how it can be exercised.

I have always had a flickering hope that somewhere and somehow one of "our" publications would break the literary barrier. Thank you for doing so. But most of all, thank you for the genuine concern for things of the spirit, which are so evident in the *Observer*.

FR. RICHARD L. TINKER
New York City

I wish to congratulate you on the "new look" of the *Orthodox Observer* with its Editors' Notebook and the forthcoming Questions and Answers section. Also the very interesting and informative supplements.

Your aspirations for the *Orthodox Observer* as stated in the To Our Readers section of the June and July issues are most commendable. It is my fervent wish, as I'm sure it is of many others, that you will be very successful in this undertaking.

It is imperative that we have a national publication which depicts the time and thinking of our Church in this rapidly changing world of ours.

I hope the *Orthodox Observer* will become a publication we can read and feel we have learned something new each month. An authoritative publication we can quote with the knowledge that its words are current and the true thinking of the Church.

GUST J. KOOKOOTSEDES
Midland, Michigan

My congratulations to you, your associates, and the Archdiocese on the new format and content of *The Orthodox Observer*. It surely will enhance the public image and prestige of the Church as well as provide needed education about the Church for the Orthodox and non-Orthodox alike.

We of the Orthodox faith are fortunate that in these difficult times for the Church and for the world, we should have available the outstanding skills which make this and other new developments possible.

JAMES M. SPIRO
American Bar Association
Chicago, Illinois

At this time I would like to congratulate you on the improved quality of the magazine. The April-May and June issues suggest that the *Observer* is on its way to standing with the publications of the other *Orthodox* jurisdictions. We of the Greek Archdiocese have excellent resources and ability, there is no reason we should not use them in putting out a first-rate magazine.

I like your increased use of English and would hope that the day is not far away when the magazine would become all English. Then it would be worthy of mass circulation in libraries, colleges, etc.

The comments you make under the line "To Our Readers" on page 142 of the June issue are well taken. I sincerely hope and pray that you will be able to carry out your noble plans. As a "satisfactory and effective correspondent" the *Observer* should be a true journal of all opinions and ideas of the Orthodox community at large. While by necessity the magazine must present the official views of the Greek Archdiocese and its leaders, it should not shun from presenting the writings of those who offer responsible criticism and dissent from established policy. A lively "Letters to the Editor" column should be started and cultivated to encourage true reader participation in the life of the magazine. Your "Editors' Notebook" in the June issue and Prof. Rexine's continuing book reviews which have brightened the magazine over the years are examples of the quality of material that should be published.

CLIFFORD T. ARGUE
Redondo Beach, California

the patriarch
the pope
the future

From whatever angle you view it, Pope Paul's visit with our Patriarch at the very seat of Orthodoxy is an event of world-wide significance. Its implications have spread deep and covered the theological as well as the political and cultural facets of institutional religion; all three facets that have kept East and West in cool estrangement, and at times in hateful belligerence, for almost a thousand years. And since our generation is conditioned to look at big events with an eye not completely devoid of self-interest and sectarianism, one hopes to be forgiven for surmising that this meeting between the skippers of the two most ancient Christian crafts sailing the waters of personal and group religion has resulted in favor of us Orthodox.

As strange and selfish as this kind of reckoning may appear to be to group-less Christians, the community congregation — which makes actually the Church — have the tendency to view these overtures for religious oneness not from the point of theological agreements or disagreements but on the basis of their own personal involvement as Christians whose religion is inextricably connected with that of the group in which they belong.

The question, then, arises: What did this religious summit meeting do for the Orthodox on the community level? Undoubtedly, it did result in an enhancement of the image of the Orthodox in the world-wide society. This is not a small gain, considering the fact that while we are Orthodox we still live and work mostly with people of different religions and of different intellectual persuasions. If this attitude appears to be too superficial for a true Christian consider how many from among us live their religion as a group involvement more than as a personal relationship with God and His people.

Since the time Pope John began his revolution, the Orthodox Church has been unveiled and the world is allowed to view it as something very old and yet very new, something other than a group of schismatics any religious association with whom would damn a Roman Catholic here and hereafter. The Orthodox genuineness and newness were perhaps inadvertently pointed out to the world as a result of the

turnabout face of the Catholic Church and toward the common past of the first eight centuries of Christianity. Pope Paul has further focused attention to Orthodoxy by his celebrated visit to the modest quarters of the Ecumenical Patriarchate and by his putting on the stole of the Orthodox priest within the very Patriarchal Chapel.

We have gained, then, by becoming known to a world as modern as it can be although still as sectarian as it can be. Let the Catholics, in their turn, assess their gains from this meeting. Surely, they must have advanced their causes too, and so let both us and them realize what an embrace that comes from the heart can do even for people still heavily burdened with division and bitterness.

But could all this have happened would another man occupy the throne of St. Andrew, in Constantinople? Would another Patriarch find the courage to subdue, first of all, his own fear and distrust of the Roman Church as well as other mental and emotional states transmitted to clergymen from generation to generation exactly in the same manner in which similar and perhaps more intense states were transmitted to Catholic clergy against the Orthodox Church? Would another Patriarch's estimation of the theological gap between the two Churches warrant an urge for contact? More than that, would another Patriarch have the courage to start stepping forward not only in the accompaniment of opposing murmurs on the part of a considerable part of Orthodox clergy and lay-theologians but in the face of accusations of treachery on the part of the official Church of Greece, the only Orthodox Church in Europe outside communist domination? Could another man have grasped the meaning of the recent international practice — a practice that might as well be the only hope we have against atomic annihilation — of "shake hands first, talk later," and thereby risk not only his personal status but a lot of other things by which the Orthodox is able to identify himself today in the midst of the religious panorama of the world?

People who know better, say, no. For these and other reasons, Patriarch Athenagoras has past already into history, church annals as well as social and political history. How deeply he has gone in and how eminent a place he is going to occupy finally, depends on future developments that do not



appear to be too distant from now.

What about the future?

Orthodox congregations have their own way of reacting to developments initiated from on high the hierarchy and pertaining to matters not so much of articles of belief as to situations on the community level and within the community church.

We, churchmen, tend often to disregard the feelings and the opinions of our congregations because we believe them, at least subconsciously, to be insufficiently informed in these matters to have an educated opinion. Yet it is our congregations who are mainly responsible for that unique kind of strength we have over the Catholics, the consciousness of the Church, a regulatory force of immense proportions that is in the main responsible for the very decisions of the General Councils of the Church.

On the average, Orthodox congregations are not concerned whether the Holy Spirit emanates from the Father only or from Father and Son, but are seriously concerned with some other matters that touch upon their lives and are regulated by the Church. They are deeply concerned with the sacramental life of the Church since this facet of institutional religion is the one that makes an immediate and vital sense to them and exerts a tremendous influence on the nature and synthesis of their religious affiliation. After all, as a result of all the things we tell them every Sunday, including so many admonitions and prohibitions, whatever faith and devotion we prove able to instill in them becomes substantiated on the personal level mainly by way of their contact with the Orthodox sacraments.

Just now, it seems that large segments of our congregations are seriously apprehensive as to what will finally come out of the otherwise laudable contacts between Orthodox and Catholics. Will there be a union, and if so what would be the position of the average Orthodox in a united Orthodox and Catholic Church? Will the Orthodox Church be finally sucked into the bottomless whirlpool of the Roman ecclesiastical organization? Could we have complete inter-communion and still retain our own traditions and that cultural atmosphere which is characteristic of the Orthodox Church? Are there going to be no losers as a

result of the union between the two Churches? What about our youth, who will undoubtedly be attracted by the might and the superior organization of the Catholic Church and would not hesitate for personal or for social status reasons to pass lightheartedly to the Roman flock in complete disregard of the Faith in which they were baptized? At any rate, will we become better Christians and better Orthodox by becoming united with the Catholics?

This is only a sample of the questions with which parish priests are confronted and to which the majority of them, according to their own witness, prove unable to give satisfactory answers. A businessman presented the writer of this comment with a simile from his own world of endeavor: "When two companies announce a merger, actually they announce the fact that the stronger company has absorbed the weaker one. There is nothing like a merger on equal terms, and I do not believe that we can unite with the Catholics and still retain our identity."

Don't be apprehensive unnecessarily

All these apprehensions, however, and others to be felt as time goes on, are baseless for the simple reason that we are not going to unite with the Catholics into *one* Church.

Our people are right in voicing their fears, and clergymen should be glad that they are wide awake and thus sensitive to even mere thoughts of what could happen to their Church. The blame for their feeling this uneasy and disturbed belongs to us. When the Patriarch and the Pope met for the first time on the former's initiative, most of us became so possessed with enthusiasm on the expectation — even a very remote one — of the *union of all* as we pray in Church, that we did not take time out to explain.

The Patriarch spoke and speaks about unity not union. To the directive of the Vatican that Catholics can on certain occasions receive the sacraments from Orthodox priests, our Church has not reciprocated in spite of the Pope's urge to do so. Perhaps, for a number of reasons that may include some of the fears of our congregations of which the Patriarch is keenly aware, especially insofar as Orthodox congregations in America are concerned. In line with this interpreta-

tion is the Patriarch's encyclical on intercommunion not having yet been effected and Archbishop Iakovos' directive on Mixed Marriages.

The thought underlying the two historic meetings of Patriarch-Pope must run along the path of closer relations aimed at taking out the sting of division by which both camps had been poisoned for so long. Both, East and West, realize how far apart they have grown through the centuries not only on points of theological differentiation but on points of culture, government, and general objectives. But as it is — let alone religious divisions — the world stands deeply divided politically and culturally, and the question that, surely, the two leaders must have asked themselves and each other is, "What did the Christian Church do to prevent nations from drifting apart so deeply and from assuming destructive intentions and actions against each other?"

A sincere answer to this question would put to utter shame the clergy of both Churches. And though churchmen are good in finding excuses — some of them legitimate — for the inability of Christianity to instill sufficient respect for each other in the hearts of nations, people and things have no time for our excuses nor can they wait much longer for the forces of the spirit to counteract the forces of evil. Christianity must present a united front against the forces of matter in a last-hour effort to prevent the heart of man from burning in its own fire of hatred for others. This can happen any time and at no notice at all since the artifacts of the human hands can do evil just as fast as the human mind can think of it. Finally, man has succeeded in bringing to perfect synchronization evil thinking and evil doing, thanks to his ever-increasing knowledge of the laws of matter.

Then, viewed from this perspective, and placed within a world perimeter involving life or death for the children of God, the actions of the Pope and the Patriarch are in mere line with the demands of the hour and a result of their being painfully aware of their responsibilities as spiritual leaders of a great part of humanity. This is the meaning of "shake hands first, talk later." After all, there are so many things that can be agreed upon without theological hair-splitting — and it is these things that the Patriarch denotes by "love" — things that count most insofar as world affairs and group rela-

tionships are concerned.

A sober and prudent dialogue of long duration is bound to follow, but this again in an atmosphere of spiritual responsibility in the eyes of God and men, not in a spirit of who is going to exact the most concessions from whom. This means that delegates to negotiations must be of a special breed of theologians with a wide and varied background in the sciences of man — over and above their theological training — since these last are wholly responsible for bringing religion to the level and status of a social institution.

We need a new breed of theologians

Insofar as the Roman Church is concerned, a competent team of delegates can be produced at a moment's notice and for any kind of dialogue. The various religious orders within the Catholic Church, entrusted as these have been with education from the lowest to the highest level, have by necessity come into contact with secular knowledge and with the sciences from psychology to astrophysics. And though as groups these have never brought to the fore their own concepts and beliefs in regard to many vital issues within the Church from a sense of duty toward the established order in Catholicism, the widening of their spiritual horizons has paid off handsomely now that their Church has to seek a new place within the worldwide society. Their theologians are not mere technicians of dogmatical theses which they can expound and defend but thinkers who have already proven their ability to conceive the Church — besides the spiritual institution that it is by definition — as a social organism that has to evolve if it is going to stay alive. Thus, they have already demonstrated their ability to sever the essential from the institutional, the spiritual from the worldly, even in cases in which the Pope himself thinks otherwise.

Unfortunately, this is not the case with the majority of us Orthodox theologians. The contemporary meaning of the Orthodox theologian with us refers mainly to an individual who is well drilled in the history and the tenets of dogmatics and is in a position to argue well on their behalf by citing the teachings of the Fathers or the commentaries on them of some

of the most notable recent theologians. This is very good as far as it goes. But the reasoning about God — this is the meaning of the term theology — is conducted not for mere contemplation but for the sake of the people that they may have a guide in thought and in living.

This means that the discipline of theology has not escaped the fate of other disciplines that have to do with the thought and life of the people. As a result, besides its cardinal teachings regarding God and man, theology has been burdened through the ages with regulatory directives of temporary intent and value. But as the number of originally thinking theologians declined through the centuries, regulatory directives intended to cure current ills have been retained and guarded jealously as if these were the main body of theological inquiry.

In fact, as theological inquiry grew more and more remote from the main stream of life, the temporal and non-essential have been strenuously defended in the process of theological quarreling through the centuries while the essential and vital were left asleep in textbooks. And since theology appears to be a discipline from which you can never discard anything unpunished — although you can add unnoticed under the guise of piety — we have reached a state today in which the main task of the theologians worthy of the name is to search for the vital and essential and single them out from among the ballast of pseudo-piety and commonplace intellectuality characteristic of a period of theological decline.

We need, then, a new breed of theologians who, together with the few good ones we already have, can sit down at any parley and be sure of the time they will have to concede to their esteemed opponents or stand their ground unflinchingly.

This is, actually, the present problem of our Patriarch. His theology is so far ahead of our theological thinking and of our current patterns of dogmatical argumentation that he is faced with the gigantic task of dragging a whole breed of professionally self-complacent specialists to new bases from which they can play a more fair and more successful game.

He must have already found himself in the difficult task of explaining to his theologians his position of "love" as against dogmatic minute fighting point by point. We imagine, he must

be already in the process of coaching his delegates to the effect of their proving able to view Christianity not as an occurrence in time once and for all, but as a continuous revelation of the Will of God for man that cannot be finalized in the beliefs and practices of one particular people in one particular place at one particular time.

Furthermore, the Church — particularly our own Orthodoxy — must be rendered supremely relevant to the life of the people, a life that keeps close pace with the ever-increasing capacity of man to understand, discover, and assimilate the mysteries of the physical as well as of the spiritual world. Finally, that religion is an activity of the group — besides being a personal conviction and behavior — and as such must be made realistically possible for intelligent people by taking into account present-day needs and demands on the personal as well as on the institutional level.

Our Theological Schools here

The dialogue between East and West is not going to be of brief duration, and just as well. That will give us time to prepare our camp in the spirit of the Patriarch by which theology is in urgent need to be implanted with a heart. But in order to do that we need theologians who are not only well versed in dogmatics but who understand the human mind and the human personality as these are attested today by scientific inquiry. We need theologians who could view religion not only as the personal concern of the individual — and that in a secreted and mystical way — but as a community activity which is by necessity conditioned by the achievements of man in other quarters of human endeavor.

Our theologians will have to understand the psychology of personal and group religion and become respectful of other forces in society that come to influence religious experience, whether we, churchmen, approve of them or not. They will have to distill our Orthodoxy from a sizable pile of material — past and present — and tell us what the Orthodox way of thinking, feeling, and doing is. Then, we will be able to dialogue — excuse the verb — not only with Catholics and Protestants but with our own youth, the greatest of our problems and our only hope in this religiously delineated country.

Our theological schools — Russian

and Greek — can render a greater service to the Orthodox Church than any theological school has in the past. All but one of the Orthodox countries in Europe are communist dominated, and a great gap between Church and intelligent living is yet to be bridged in the free one.

The Orthodox Church in America is the healthiest segment of our Church at large for the main reason that an alive and receptive youth waits to be fed spiritually. Our theologians of the future should, among other things, be specialists in man as an integral whole that yearns not only for the goods of matter but for the goods of the spirit as well. What we believe in should not be presented as a mere tabulation of tenets but as an aggregate of courses that the individual should follow in his life for the purpose of living intelligently, hopefully, and with sufficient inner strength to combat evil and pain.

It is some such kind of theology we need that would allow for things dear to other people without forsaking its own spiritual and cultural treasure. And unless theology assumes this kind of motherhood in this many-faceted world of ours, the epilogue of the dialogue is bound to prove a sorry one.

Meanwhile, if our Patriarch proves able to breathe his own spirit into the hearts and souls of our theologians, he will have successfully contended for the status of greatness without doing much more.

ARCHBISHOP IAKOVOS CELEBRANT AT ATHENS CATHEDRAL

In a ceremony of great pomp and circumstance, His Eminence Archbishop Iakovos officiated Sunday August 6, at the Divine Liturgy in the Metropolitan Cathedral of the Annunciation in Athens.

The occasion was an exceptional one since it was the first time that a Greek Orthodox Archbishop of the Americas had been invited to preside over such a ceremony, and was rendered even more impressive by the fact that it was the Greek Orthodox Feast Day of the Transfiguration of Our Saviour. Archbishop Iakovos was assisted in the service by two of his Auxiliary Bishops from America, Bishop Silas of Amphipolis and Bishop Emilianos of Harioupolis, as well as by several of his Priests from America. Archbishop Iakovos, an internationally known proponent of the ecumenical movement and the promotion of Greek culture in the Americas, was enthusiastically greeted by the overflow crowd at the Cathedral as they surged forward to receive from him the traditional holy bread, known in Greek as the "antidoron," which is partaken of by the worshippers at the end of the service. Attending the Divine Liturgy at the Cathedral was His Beatitude Archbishop Hieronymos, recently elected Primate of Athens and All Greece, and members of his Holy Synod.

In his sermon on the theme of the Transfiguration of Our Saviour, the Archbishop said:

"The Transfiguration is the Feast Day which most draws us to and envelops us in the brilliant aura of a most beautiful and sacred message: that for every believer in Christianity the Transfiguration should be a stage through which he must pass once he has realized that his goal is that of divine justice, human perfection and deification."

Quoting from St. Peter's First Chapter of his Second Epistle, which was read during the service, Archbishop Iakovos stressed the everlasting exhortation that we be transformed "until the day dawns and the day star arises in your hearts." (II Peter 1:19) The Apostle Paul, too, he said, described the Transfiguration as the step that lifts us to absolute knowledge: "Be ye transformed by experiencing through the renewing of your soul and

mind what God wills to be good, what is most acceptable to us and perfect." (Romans 12:2)

Elaborating further on the meaning of the Transfiguration, Archbishop Iakovos said that "it is not only a stage which leads us individually to the knowledge of the will of God, but also to the conception of Christianity as a whole as embodied in the One Church of Christ, now represented on earth through human fallacy by many Churches."

Known as a leading ecumenist, Archbishop Iakovos made special reference to the movement for Christian unity when he said "today we bear witness to a Metamorphosis which reveals itself active in our midst. There no longer exist barren sources within the relations among Churches. The Metamorphosis is now taking place through the decision of the Churches to seek the truth through love and to find peace through repentance. And these acts of Christian renewal will lead every man unto his brother and all men together unto God, and thus light, as the Apostle Peter said 'the light that shineth bright' (II Peter 1:19) illuminating anew the dawn of the day that Christ in His Kingdom has promised to all who heed His Word."

Archbishop Iakovos pointed out that "the entire world today stands in great need of the beauty that the Transfiguration holds. . . . Christianity in its true evaluation is itself a continuous transfiguration, and Christians have finally realized that there is no place for disfiguration in their faith."

The Primate of the Americas concluded his sermon with hope for the future:

"Today we find ourselves at the beginning of a true cosmogony. The ruins may pile up high around us, but from within these ruins a new and dynamic Christianity will emerge to transform mankind spiritually and morally. This message comes to us from the awakening of the ecumenical movement, from the efforts and journeys of Pope Paul VI and Patriarch Athenagoras, from the new life of the Church of Greece, from the struggles and prayers of every true Christian."



Questions and Answers

Maybe I am looking at it from the wrong point of view, but it seems as if the Church is always asking for money. Why is this?

Would you really want the Church to do differently? The Church is all of us, clergy and laity together, and we are not only responsible for ourselves, but for those less fortunate than we as well. As Christians we must be good neighbors and brothers to all mankind, for the Church is a place where all can find refuge, hope and charity. A good example of this occurred not too long ago in the case of a man who had arrived from Greece who found work in one of our large cities. He contracted a rare blood disease, was confined to a hospital and required many transfusions. When his funds ran out the local parish people helped as much as they could. However, after a series of extensive operations the man died leaving a hospital bill of nearly \$10,000. The parish could not possibly assume it, and the hospital (a Protestant Church-sponsored institution), after deducting all but actual costs, sent the bill amounting to several thousand dollars to the Archdiocese. The man had no known relatives, the bill had to be paid, and it was, by the Archdiocese. Granted, this was an unusual case, but it is the type of emergency that the Church must be prepared to meet whenever it is required to do so. In addition to charity the administrative costs of the Church continue to rise. As a church and as a people we are increasing in numbers, and our parishes require more services and assistance. Furthermore, Orthodoxy has become recognized as the fourth major Faith in America, and this requires participation in many agencies, commissions and programs that look to the Orthodox Church for active participation. For all of these and many other reasons the Church must continue to seek support. When we fully understand the needs of our Church and the role it plays in the life of our Nation most of us are willing and anxious to respond to its needs. Above all, let us thank God that we live in an age and under conditions where we are able to exercise this blessed privilege.

Do you really think that Pope Paul and Patriarch Athenagoras will be able to unify the Catholic and Orthodox Churches?

We are indeed fortunate that history has blessed us with two such great leaders as Pope Paul and Patriarch Athenagoras. By themselves the Pope and Patriarch cannot unify the Roman Catholic and Orthodox Churches, but by their example of love, goodwill and charity they have set a profound tone for possible future unity. If they succeed in imparting this spirit of love and charity to the theologians, to their fellow hierarchs, and to all of us in the clergy and laity, then a unity of the Churches may well one day occur. What form such unity could take is unpre-

dictable, but whatever form it follows, history will forever record that Pope Paul and Patriarch Athenagoras were the architects of its blessings.

What is the position of our Church on miniskirts?

Our Church has not taken a position on miniskirts, but I am sure it would be similar to our position on most social practices such as smoking, drinking, etc. We adhere to the principle so beautifully espoused in ancient Greek—*mithen aghan* “nothing in excess.” Women’s fashions are as flighty as the weather, and therefore miniskirts should arouse no more than the briefest discussion.

Our Priest spends a great deal of his time in meetings with clergy from other Churches, and I think he is neglecting our Church. What can be done?

Never before has there been such a need, and opportunity for clergymen of all Faiths to work together. You are fortunate to have a Priest who has the interest, concern and ability to represent the Greek Orthodox Church among the Protestant, Catholic and Jewish Faiths of your City. If you think that by so doing he is neglecting the needs of your Parish I would suggest you do two things: (1) Go to him and tell him what you think is being neglected, and (2) offer to assist him in finding ways of relieving him of some duties that could be assumed by laymen. Priests are often called upon to do tasks that could well be performed by laymen, and by relieving the Priest of such duties as editing the community bulletin, administering church office procedures, overseeing maintenance needs, etc., he will have more time for priestly duties such as home visitations, sermon preparation, personal counseling and others, all of which will help strengthen the local parish immeasurably. The world is rapidly expanding, and so are the demands being made upon our clergy and our Church as a whole. As a *team* I believe we are fully equal to these challenges, and there is no more inspiring example of *teamwork* than Christian clergy and laity working together.

The term “Archdiocese” is a rather vague and ill-defined term for most of us laymen, can you enlighten me?

The “Archdiocese” is the administrative and spiritual headquarters of our Greek Orthodox Church in North and South America. Its Executive Office is located in New York City at 10 East 79th Street, and the Administrative Offices are at 777 United Nations Plaza. The Youth Department has its office at Holy Trinity Cathedral, 319 East 74th Street, and the Interchurch Relations Department is located in the Interchurch Center at 475 Riverside Drive. A full description of the various Archdiocese departments, the income and expenses of the Archdiocese, and a review of its institutions is available in a 16-page brochure available from your church office or by writing direct to the Department of Laity (777 United Nations Plaza).

E.A.V.



PATRIARCH and POPE

A Summit Meeting Recorded for History

The editors of "The Orthodox Observer" thought that they should devote an entire issue to a recording of the historic meeting between the Pope and the Patriarch. After going through a pile of material they decided on the following entries as representing not only an unbiased point of view but a vivid description as well of that which took place. All entries, except the last three, were published in "The New York Times." The last three entries were selected from Roman Catholic periodicals as representative of a middle of the road attitude toward this historic meeting.—Ed.

WARMHEARTED PATRIARCH: ATHENAGORAS I

"What divide us are interpretations of doctrine. I leave that kind of division to the theologians. For us, the task is to love. Love does not divide; love heals wounds."

The words were spoken last fall by Athenagoras I, Ecumenical Patriarch to the 160 million members of the Eastern Church. He told an interviewer then that a reunion of his church and the Roman Catholic Church would be achieved in the foreseeable future. And his exchange of the traditional "kiss of peace" with Pope Paul VI in Istanbul Tuesday was a new move toward healing the breach between the two Christian churches that was opened nine centuries ago.

The 81-year-old Patriarch, a tower-

ing figure with piercing eyes and a flowing beard, is head of the historic Patriarchate of Constantinople. As such he holds the place of honor among Orthodox bishops. He is regarded as a symbol of Orthodox unity but not as head of the whole church. Among the bishops he is, rather, first among equals.

And among the equals there are those who have severely criticized him for what they consider overly friendly gestures toward Rome, beginning with his first meeting with Pope Paul, whom he called "my brother Paul," in Jerusalem in January, 1964.

Last fall, too, after Patriarch Athenagoras had predicted the reunion of the two churches in the near future,

a spokesman for the Vatican was moved to say:

"When the Patriarch speaks of union he means something different from what we mean. We mean complete union under one church—a perfect communion; he means an imperfect communion."

The break between the eastern and western churches of Christianity came in 1054 after long disputes over doctrine and organization involving the nature of the Trinity and the primacy of the Roman Pontiff.

Mutual excommunications rendered the schism formal, and efforts to heal the breach in the 15th century failed. There was no communication between the two churches until Pope Paul's pilgrimage to the Holy Land three years ago when he and Athenagoras

agreed to explore paths of reconciliation.

On December 7, 1965, Pope Paul in St. Peter's Basilica in Rome and Patriarch Athenagoras in his modest cathedral in Istanbul made a joint statement nullifying the 11th century excommunications and expressing hope for eventual reconciliation and reunion.

Patriarch Athenagoras has indicated that he sometimes runs out of patience with the theologians' approach to the church unity. He has suggested that a simpler approach would be preferable, and last fall, referring to his Jerusalem meeting with the Roman Pontiff, he put it this way:

"When Pope Paul and I met, instinctively we embraced one another. It was a meeting of love, a brotherly encounter. That, finally, will be how reunion will be accomplished."

The Patriarch, a warm and outgoing man who performs his ecclesiastical duties with a minimum of pomp, was born Aristokles Spirou in Vasilikon, in the Greek province of Epirus, when it was part of the Ottoman Empire. His father was a physician.

In 1910, after completing theological studies, he took the name Athenagoras in honor of his spiritual guardian. He was ordained a priest in Athens in 1919. Three years later he was appointed a bishop and named Metropolitan of Corfu and Paxos. In 1931 he was elected Archbishop of the Greek Orthodox Church of North and South America.

As Archbishop, Athenagoras spent 18 years in the United States — from 1931 to 1949 — and became a citizen. "I have waited and prayed for this day," he told a Brooklyn judge who administered the oath. But he had to give up his American citizenship and get Turkish papers in January, 1949, when he became 268th Ecumenical Patriarch.

Athenagoras has said that he learned his English from Pullman porters. He has suggested that "it is America's destiny to bring peace and prosperity to the world."

"I miss America, especially New York," he said recently. "I miss my gardens there. That is what I used to call Central Park — my gardens."

The embrace that Athenagoras exchanged with Pope Paul was not unusual for the Patriarch — it is his normal salutation. Some American friends remember him best for these impulsive

bearlike gestures. A photograph taken in 1947 shows Athenagoras, who stands 6 feet 4 inches, hugging President Harry S. Truman and enveloping the President's head in his beard.

The Patriarch's desk — in the three-story patriarchate, which dates from 1601 — holds among its books the memoirs of Mr. Truman.

ORTHODOX PATRIARCH CALLS HIS MEETING WITH PONTIFF 'A GREAT JOY'

Athenagoras I, Ecumenical Patriarch of the Eastern Orthodox Church, is expected to return Pope Paul's forthcoming visit to Turkey with a visit to Rome, according to an official of the Patriarchate.

The source said that it was premature to discuss details but that "it will be normal for the Patriarch to reciprocate with a visit to Rome."

In an interview, the 81-year-old Patriarch described the visit by the Pontiff scheduled for Tuesday, July 25, as "a great joy." As part of the growing movement toward ending the nine-century-old breach between the eastern and western churches, the two prelates met in Jerusalem in 1964.

"The Pope is a great leader and this event is like a dream," said the Orthodox churchman, who has been an active proponent of Christian reunion.

The Patriarch spoke from his second-floor office in the modest patriarchal headquarters in Fener, a poor section of Istanbul, the ancient Constantinople. His desk was piled high with books, including paperback copies of American theological works.

"There are many interesting currents in religion today, many new things," he said.

On the wall behind him was an autographed picture of his first meeting with Pope Paul VI on the Mount of Olives, where they exchanged the traditional "kiss of peace."

A small table bore a signed picture of President Johnson. Pointing to it Athenagoras remarked: "We are in correspondence. I recently congratulated him on becoming a grandfather and he sent me a beautiful letter in return saying that he was very pleased about it."

Official details of the papal visit

"I think he will go down as one of the great Presidents," Archbishop Athenagoras has said. He also displays an autographed photograph of President Johnson.

Athenagoras is not married. Orthodox priests may marry, but only before they are ordained, and all prelates are drawn from the celibate clergy.

have not been published, partly because they are still being worked out by a committee from the two communions and partly because of the involvement of the Turkish Government.

The visit is being hailed here as an official visit by the Pontiff to Turkey and the Patriarchate says that it must await publication of the agenda by the Government before making final plans.

The Pope will arrive in Istanbul Tuesday, July 25, and confer with the Turkish President, Cevdet Sunay. He will spend the night at the Vatican Nunciature and will leave the following day for a visit to the shrine in Ephesus where, according to tradition, the Virgin Mary died and St. John the Apostle was martyred. It is expected that the Pontiff will spend an hour and a half at the Patriarchate.

In addition to conferring with the Patriarch, he will probably pray in the Cathedral of St. George, opposite the Patriarch's office.

The Patriarch, spiritual leader of the world's 250 million Orthodox Christians, requires no coaxing to speak of the United States, where he lived from 1931 to 1949 as head of the Greek Orthodox Church in North and South America.

"I love the American earth, the farmland, and I have crossed it many times," he declared. "The train trip I remember lasted five days and four nights from New York to Oakland."

He also spoke of his warm feeling for New York.

"I had a large garden when I was there and I had the Mayor to take care of it for me," he said. "It was called Central Park. It is beautiful with its lakes, bridges, hills, restaurants, birds, trees and children playing."

PONTIFF, IN ISTANBUL, JOINS PATRIARCH IN PEACE PRAYER

Pope Paul VI flew to the overwhelmingly Moslem city of Istanbul from Rome today to bring the Roman Catholic Church and the Eastern Orthodox communion a step closer after nearly a millennium of separation.

In talks with President Cevdet Sunay, the 69-year-old Pontiff also turned his attention to the problems of peace in the Middle East and specifically to the question of the holy places in Jerusalem.

Because of the delicate character of the Pontiff's "peace pilgrimage" to Turkey—his fifth foreign trip in three years—he divided his time in Istanbul between contacts with the Government and the religious communities.

Undaunted by the burning summer heat of this city astride the Bosphorus between Europe and Asia, and by his own evident fatigue, the Pontiff smilingly went through a day of conferences, religious ceremonies and sight-seeing lasting almost 12 hours.

The emotional climax of the day came late in the afternoon, when Pope Paul rode to the modest Eastern Orthodox Cathedral—the Church of St. George, where paint is flaking from the vaulted ceiling—to exchange vows of ecumenical unity and repeated "kisses of peace" with 81-year-old Patriarch Athenagoras.

It was the first time a Roman Catholic Pope had set foot in an Eastern Orthodox church, the first time he had prayed in it and the first time he had sat on the right side of an Ecumenical Patriarch, in a place of honor.

Speaking slowly but clearly in French, the Pope told Patriarch Athenagoras, "In the light of our love for Christ and our fraternal charity, we discover even more the deep identity of our faith, and the point at which we diverge must not prevent us from perceiving this deep unity."

Responding in resonant Greek, the white-bearded Patriarch said, "Against all human expectations, there is among us the Bishop of Rome, the first in honor among us."

"And here we are," he added, "the two of us, facing our common and sacred responsibility toward the church and toward the world."

When Pope Paul finished speaking in the crowded church, the two men rose from their carved oak chairs to

kiss each other three times on the cheeks, the slim red-capped figure of the Roman Pontiff almost disappearing in the embrace of the tall, broad-shouldered Patriarch.

They kissed each other again to the applause of the worshipers after Patriarch Athenagoras completed his response, and once more when they exchanged gifts—a stole for the Pope and a painting by the ancient Greek artist Paillis Kopsides for the Patriarch.

Receiving the stole, a long, narrow ecclesiastical vestment that hangs about the shoulders, Pope Paul discarded his own stole to wear it. The church then echoed to Greek cries of "Axios"—"He is worthy of it."

Holding hands, as they had when they entered the church to the peeling of St. George's bells, Pope Paul and Archbishop Athenagoras walked out together after the hour-long ceremony. For 30 minutes they conferred in the Orthodox leader's quarters on the other side of the garden.

It was then 7:30 p.m., and in vivid counterpoint the muezzins of Istanbul sounded the fourth of their five daily calls for Moslem prayers to Allah from the minarets in the pink dusk.

The fact that Turkey is Moslem, and that Patriarch Athenagoras and his 200,000 followers in this nation of 32 million are somewhat less than popular with the Turkish Government and the press, were among the realities that the Roman Pontiff had to face here today. Thus the Turkish Government sought to emphasize the political or temporal aspects of the papal visit, tending to play down the religious and ecumenical ones.

In speeches of welcome to the Pope, both at the airport and two hours later at the tree-shaded Sale Kosku Palace, President Sunay confined himself to the peace-seeking objectives of the papal trip.

Nevertheless he remarked: "The Turkish people have always given, throughout their history, proof of their deep humanism, their spirit of tolerance, their great respect for freedom of worship and their repugnance to all religious and racial discrimination."

Plans to decorate Istanbul with the yellow and white papal flag were aban-

doned last night, and the reason was said to be opposition from right-wing elements in the Turkish political structure.

The conference between the Pope and the Turkish President was reported to have touched upon the possibilities of bringing peace to the Middle East and solutions to the problem of the holy sites in Jerusalem. The problem of the sites was also discussed at some length later in the day between the Pope and Archbishop Athenagoras.

In a sense, the papal visit has been rather discreet from the public viewpoint. There were curious onlookers on the road from the airport and small crowds gathered along the main streets late in the afternoon, after work, as the Pontiff's motorcade drove across the city.

After his hour-long meeting with Mr. Sunay, and a private lunch at the Apostolic Delegation, where he stayed, the Pope spent an hour sailing on the Bosphorus aboard the presidential corvette. Mr. Sunay and key members of the Government were with him.

His forehead slightly pink from the afternoon sun on the water, Pope Paul VI was then driven to the old Sultan's palace of Topkapi, where he inspected manuscripts and visited the cool garden.

From there it was a short drive to the museum of St. Sophia, once one of Christianity's greatest churches, which was built in A.D. 530 and later served as a Moslem mosque.

Accompanied by the museum director, Feridun Dirimtekin, the Pope spent 10 minutes admiring the tall, cool precincts of St. Sophia. Claspings his hands, the Pope said in French: "This is beauty here. This is beauty."

"They knew how to conceive and how to achieve it," he said.

Asking Mr. Dirimtekin whether he could go farther inside, the Pope inquired whether the precious mosaic on the vaulted ceiling was being restored. He was assured that it was.

"It is one of the masterpieces of humanity," the Pope observed. "It is a thing so beautiful that we advise you to preserve it well."

"Truly," he said, "it should become again what it once was. It should be a lesson in history for all people who think in the same manner."

The Pope then asked permission to pray "for just one instant." He

kneeled amid newsmen and photographers, closing his eyes in prayer.

Later, Turkish sources said this papal gesture had caused some resentment because the Turks regard St. Sophia as a museum rather than a place of worship.

The Pope's tour of Istanbul took him over the Galata Bridge over the Golden Horn in the late-afternoon rush hour, through crowded, narrow streets of the business district and finally over the cobble-stones of Fener (the Lamp), a neighborhood where the Eastern Orthodox cathedral overlooks the Bosphorus.

In the evening, the Pope and Archbishop Athenagoras met again for joint prayers at the Church of the Holy Spirit, across the narrow street from the Apostolic Delegation.

ISTANBUL WAS CENTER OF THE EASTERN EMPIRE

The arrival of Pope Paul VI in Istanbul had the effect of re-establishing the Vatican's contact with the city that

was once the seat of the Roman Empire and, later, of the Eastern, or Byzantine, Empire, which controlled a great part of the Middle East and the Balkans.

The city was known to the ancient Greeks as Byzantium. In 330 it was founded by the Roman Emperor Constantine and renamed Constantinopolis (Constantinople).

As the seat of the Byzantine Empire, which later became the see of Orthodox Christianity and fell to the Ottoman Turks in 1453, Constantinople became the great center of learning and the arts in the Western world. It was the Ottoman capital until the Young Turks' rebellion under Kemal Ataturk in 1923.

Ataturk transferred the capital of the new Turkish Republic to Ankara, in the interior of Anatolia. The name Istanbul, in vogue for a century, was officially given to the ancient city in 1930.

Situated astride the Bosphorus, a crossroads between Europe and Asia, Istanbul has a population of more than 2.3 million.

POPE PAUL ENDS VISIT TO TURKEY

Pope Paul VI ended his visit to Turkey today (July 26) after praying in the small stone building where Mary is said to have spent her last years. Thus the Pontiff dramatized anew his concern for devotion to Mary and other fundamentals of the faith, a concern that has become a hallmark of his four-year reign.

The 69-year-old Pope, perspiring freely under a burning Turkish sun, toured the ruins of Ephesus, where one of the earliest Christian churches was founded and where his namesake, St. Paul, lived and preached for three years.

In a message to Orthodox and other church leaders outside Roman Catholicism, he also renewed his appeals for church unity and expressed a desire "to further the dialogue of truth in charity."

The journey to the site of the First church of the Apocalypse in Ephesus followed by a day the dramatic meeting between the Pontiff and Athenagoras I, the Ecumenical Patriarch of Orthodoxy, in the Istanbul Cathedral of the Patriarchy.

During the hour-long service yesterday, the first time a Roman Catholic Pope had worshiped in an Orthodox church, the two churchmen exchanged the traditional "kiss of peace" and gave an important impetus to the reconciliation movement that began three years ago when they first met in Jerusalem.

After worshiping early this morning in the Church of St. Antoine in Istanbul and paying a call on the Armenian Gregorian Patriarch, Shnork Kalutsyan, the Pontiff left Istanbul aboard a four-engine Turkish Airline Viscount for the 55-minute flight to Izmir, 60 miles north of Ephesus.

At the airport to see him off were Patriarch Athenagoras and President Cevdet Sunay of Turkey, with whom he met yesterday to discuss matters of world interest including the conflict in the Middle East.

Sources in the Pope's party declined to discuss details of the meeting.

Before taking off, Pope Paul presented a check for \$40,000 to the Turkish Government for relief for victims of the earthquake that struck

last weekend near Istanbul. He also gave a check for \$10,000 to the Governor of Istanbul, Vefa Poyraz, to help the poor of the city.

After arriving at Cigli, an air base near Izmir, the Pontiff drove in a non-air-conditioned limousine across the arid sunbaked countryside to Ephesus. A banner across the entrance to the town read "Benvenuto" and "Hos Geldinez"—"Welcome" in Italian and Turkish.

The Pontiff's first stop was the dusty ruins of the Church of the Virgin Mary, where a wooden kneeling bench had been set up on the site of the ancient altar.

It was there in A.D. 431 that the 200 Bishops of the Council of Ephesus proclaimed Mary "Theotokos," the Mother of God. The council condemned the teachings of the Patriarch Nestorius, who said that Mary was the mother of Jesus in his human form but not in his divine nature.

Before 2,000 onlookers at the council site, Pope Paul quoted from St. Paul's letter to the Ephesians, written about A.D. 60: "One Lord, one faith, one Baptism; one God and Father of all, who is above all, and throughout all, and in us all." (Ephesians iv, 5-6)

The high point of the tour came in the House of the Virgin Mary, a small stone chapel six miles above Ephesus in the wooded hills overlooking the Aegean.

Tradition holds that Mary, with St. John and some others, journeyed overland from Jerusalem to the area of Ephesus. According to the tradition, it was here that Mary lived during her last years. Another tradition, however, says she ended her earthly life in Jerusalem.

The Pope entered the chapel, which is about 35 feet long, and knelt on a wooden priedieu with his eyes closed and his hands clasped.

He then stepped forward to the gray marble altar and then, before a three-foot bronze statue of Mary in a recess behind the altar, stood and recited the Ave Maria and the Apostles' creed. He then placed a large candle in a gold case on the altar as a gift to the shrine, and lit it from one of four candles at the rear.

The Pontiff then turned toward the door at the rear and asked Friar Filiberti, the Capuchin father who takes care of the chapel, in French: "How do we know that Mary lived here?"

The brown-robed friar replied, "Tradition proves it to be so."

"It's a tradition?" the Pope asked.

"People in the area have said so for centuries," the friar said.

The friar then escorted the Pontiff to a small room at the right of the altar, believed to be Mary's. He pointed to a small prayer rug rolled up in one corner, and told the Pope that Moslems, who regard Mary as one of their prophets, also visit the shrine and that some of them have experienced miraculous healing.

The site to which the Pope journeyed has a 3,000-year history as a shrine. In ancient times it was the site of temples to the Anatolian Mother of the God and later to Artemis, the Ephesian goddess of fertility.

The 19th chapter of Acts describes how St. Paul became embroiled in a dispute here with Demetrius, a silversmith who made his living by manufacturing items involved in the worship of Artemis.

After Pope Paul's visit to the House of Mary, the Pontiff returned to Izmir, where he prayed in the Church of St. John.

He left for Rome at 7:15 p.m. on a chartered Pan American jetliner that had been renamed the Clipper St. Paul. This was the first time an American airline had carried the Pontiff both ways on one of his five trips.

BLAKE HAILS POPE'S MEETING WITH PATRIARCH

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, said that the 200 Protestant churches that belong to the council "rejoice at the new spirit of reconciliation" symbolized by Pope Paul's meeting with Patriarch Athenagoras in Istanbul.

"Even at such a moment of rejoicing," Dr. Blake said, "it is important that all church leaders warn themselves that the expectations of the world which are aroused by such visible events must not be disappointed by failure to unite and cooperate much more profoundly."

The world, Dr. Blake said, expects "one church of Jesus Christ, renewed in power and mission and service for the world" to arise "from this new ecumenical atmosphere." He added that the World Council of Churches was committed to this task.

PAPAL PILGRIMAGE IS VIEWED AS A MAJOR STEP TOWARD REUNION

Pope Paul's pilgrimage to the cathedral of Eastern Orthodoxy's Ecumenical Patriarch, Athenagoras I, is a major advance in the movement toward reconciliation that began when the same leaders met three years ago on the Mount of Olives, in Jerusalem.

The hour-long worship service in St. George's, the patriarchal cathedral, was the first occasion that a Roman Pontiff had worshipped in an Eastern Orthodox church since the split in 1054 between Eastern and Western Christianity. Observers regard it as an important precedent.

The fact that the meeting took place in a largely Moslem country and that, as the worshipers left the cathedral, a call to prayer rang out from a nearby mosque was also viewed as significant. For many church leaders the recognition that Christians are now a minority in an increasingly secularist or non-Christian world is a major reason for the search for Christian unity.

The issue that led to the break between the Roman Catholic and Orthodox communions was the authority of the Pope, and it remains the crucial issue.

There are, of course, theological and ecclesiastical differences, some of them highly technical. The Orthodox, for instance, do not accept the Roman Catholic teaching on the Immaculate Conception of the Virgin Mary and her assumption into heaven. They also permit divorce for adultery and other reasons, and permit priests, but not prelates to marry.

Leaders of both communions recognize that issues between them are subject to discussion and have concluded that they should no longer stand in the way of cooperation and dialogue.

The first step in the healing process took place in an emotional meeting between Pope Paul and Athenagoras in January, 1964, during the Pontiff's visit to the Holy Land.

On the site of the agony of Christ, the two Christian leaders exchanged the traditional "kiss of peace" and pledged themselves to reconciliation.

The first fruit came on December 7, 1965, when, in simultaneous announcements, the communions lifted the mutual excommunications they had placed on each other in the 11th century.

Other developments followed rapidly.

The Ecumenical Council Vatican II decreed in 1964 that Eastern-rite Catholics could marry Orthodox spouses before an Orthodox priest, and last February Pope Paul extended this to Latin-rite Catholics as well.

In May the Vatican issued new regulations on worship that permitted Catholics to receive Orthodox sacraments on certain occasions and to attend mass in Orthodox churches. He encouraged the Orthodox to do the same.

The question of intercommunion is a difficult one, and last Easter the Patriarch issued an encyclical warning that, although the sharing of the same communion altar was a goal, it must not yet be regarded as a possibility.

The joint prayer service today (July 25) — during which Paul became the first person to sit at the right side of a Patriarch celebrating the mass — was a sign of the importance that each attaches to the development of means for communal worship.

In their addresses they spoke of the need for churches to work together for world peace. This was the theme of an evening service in the Roman Catholic Church of the Holy Spirit attended by the diplomatic corps. Pope Paul said: "If peace in effect has economic, political and military aspects, it has above all a spiritual aspect."

The obstacles facing the two churches in this and other common tasks was clear, for in this meeting place of Asia and Europe few eyes were turned toward the historic events on the modest grounds of the patriarchate.

The last Pope to visit Constantinople, Istanbul's historic name, entered the city in 711 on the horse of a Christian emperor, Justinian II. The Emperor then received communion from the Pope, Constantine I, as a sign of submission.

Pope Paul made the same journey to a city that is more than 90 per cent Moslem and where the Government would be quite pleased to see the end of the presence of the city's strongest Christian symbol.

It was clear from the remarks of both churchmen that they regarded opposition — whether from those of other faiths or from those of no faith — as a perhaps necessary stimulus to

the correction of the sins of the centuries.

This point was made most clearly by Athenagoras, who told his visitor that church unity must not be an end in itself but a means to goals made difficult by disunity.

"We will have in view," he said, "all those who believe in God the Creator of man and of the universe and, in collaboration with them, we will serve all men without distinction of race, belief and opinion to promote well-being and peace in the world and to establish the Kingdom of God on earth."

AFTER NINE CENTURIES

On Saturday, July 16, 1054, Patriarch Michael Cerularius of Constantinople was celebrating the divine liturgy in the Cathedral of Saint Sophia when Umberto Cardinal Da Silva Candida, the papal legate, strode up to the altar and placed on it a papal bull excommunicating "the entire church of the Orthodox."

The canonical validity of the document has been seriously challenged on the grounds that the Pope, Leo IX, had died two months before, but the spirit behind it was genuine and mutual enough to require nine centuries to heal.

Last week Pope Paul VI and Athenagoras I, the Ecumenical Patriarch, took the latest step in ending this schism. The Pontiff journeyed to the modest patriarchate in Istanbul where the two leaders exchanged the ancient "kiss of peace" and where the Pope became the first Bishop of Rome to worship in an Orthodox church since the split.

The two churchmen had met once before in January, 1964, in Jerusalem, and on December 7, 1965, they lifted the nine-century-old mutual excommunications their churches had placed on each other.

The papal trip was delicate for a number of reasons. The Turkish Government considers the presence of the Patriarch, whose direct constituency is Greek, as a thorn in its side—especially in view of the Cyprus situation. Turkish sources, for instance, said that during his meeting with Turkish President Cevdet Sunay, the Pontiff was "informed" of the Turkish position on Cyprus.

An Istanbul cab driver put the general attitude here rather succinctly when he stated, "I've met the Patriarch, and he's a very nice man, but

I think he should leave."

The Patriarch is also under pressure from members of his own communion who resent any indication that he is kowtowing to the Roman Pope. Paul's anticipation of a trip by the Patriarch to Rome was thus a noble gesture that eased this situation for the 81-year-old Orthodox leader.

The major obstacle to full reunion of the two communions remains what it was 900 years ago—the supremacy of the Pope.

At stake are two conflicting views of ecclesiastical authority. For the Orthodox it rests in church councils, and the Patriarch is regarded only as the *primus inter pares*, the first among equals, of Orthodox bishops. When a new bishop is consecrated, the laymen are called upon to give their approval by shouting "*axios*"—"He is worthy."

The Most Rev. Ieronimos Kotsonis, the ecumenically minded new primate of the Orthodox Church of Greece, said in a recent interview that the biggest stumbling block to reunion with Rome is the "absolutism" of the Pope.

Both sides acknowledge that little can be done about this difference at this point.

One concrete result of last week's emotional meeting of the two churchmen will probably be an increase in dialogue on theological and canonical subjects. "The important thing at this point is to become more familiar with each other," said the Patriarch in a recent interview in his study.

The theological differences that exist between the two churches are rooted more in the accretions of time and isolated histories than in a fundamental difference in starting points.

Unlike the Protestant churches, with whom the Orthodox have so far been most closely identified through their common membership in the World Council of Churches, the Orthodox accept such fundamental Catholic tenets as Marian devotion and the veneration of saints.

The Orthodox, on the other hand, permit priests (but not bishops) to be married, reject the Immaculate Conception and Assumption of Mary, and in communion for the laity administer both the bread and the cup, instead of the bread alone.

The Orthodox are perhaps the most conservative of all the major Christian bodies theologically, and they can only be pleased by a Roman Catholic Pontiff who has made a return to the fundamentals of the early church one of the major goals of his reign.

ITINERANT PONTIFF

Pope Paul VI, who is so fundamental and cautious in doctrine and in the observance of church traditions, is extraordinarily bold in widening the horizons of the Holy See. The jet airplane is the physical instrument which has made this possible, but there had to be a venturesome, missionary spirit on the papal throne to carry an incumbent to India, the United Nations, Jerusalem, Portugal and now Turkey.

The latest voyage was historic, for it took a Roman Pontiff into an Eastern Orthodox church for the first time in more than nine centuries—which covers almost half the duration of Christianity. Objectively, the schism that split Catholicism into its Western and Eastern churches would seem less profound than the Reformation that led to Protestantism. However, religious differences are not measured by ordinary standards. The breach between Rome and Constantinople has been unbridgeable.

It remains so, despite Pope Paul's gesture and the growing ecumenical movement started by his predecessor, John XXIII. Nevertheless, the meeting that the Roman Pontiff held with the Patriarch Athenagoras has surely narrowed the gap in some still unmeasurable way.

Pope Paul, in Moslem Turkey, could well have been even more deeply impressed than in Rome by the need for Christian unity.

He is not the Supreme Pontiff who will bring it about. No one could in this age. His profound commitment to the dogmatic features of Marian worship obviously made the visit to Ephesus an especially emotional moment in his trip, but it is a fact that Roman Catholic dogma on the Virgin Mary is one of the divisive factors in Christianity. It was at the Council of Ephesus in 431 that the Virgin Mary was proclaimed the "Mother of God," and not only the mother of a man named Jesus.

Yet Pope Paul also went to Istanbul, and he has advanced the cause of ecumenism in a practical and progressive way. Though he looked backward, he also looked forward.

ISTANBUL: FRIENDSHIP AT THE SUMMIT

[The author of this article, Msgr. John G. Nolan, is national secretary of the Catholic Near East Welfare Association and president of the Pontifical Mission for Palestine. In Istanbul last October he received from Patriarch Athenagoras the Gold Cross of the Council of Rhodes.]

The agenda of the Istanbul meeting of Pope Paul VI and Orthodox Patriarch Athenagoras I doesn't mention its chief business.

Call it friendship.

In a world choosing up sides, friendship is worthy enough a goal for the heads of the world's two largest Christian communions, separated for nine centuries.

The fate of Jerusalem and ecumenical studies — the two agenda items — are significant enough, but the Istanbul summit has even larger meanings.

For the Pope, it is a mission to the east.

For the Patriarch, it is a dream come true:

"I believe very much in friendship," he once told me. "All my life, this has been my earthly treasure — to make friends. And I spend from it lavishly. But the more I spend the richer I become."

This new encounter at Phanar — the run-down Istanbul quarter that includes the old patriarchal palace — is more significant for Pope Paul and Athenagoras than their first embrace at Jerusalem.

In 1964, Jerusalem was neutral, sacred ground. But a papal visit to the first-ranking patriarchate of a communion long separated, is a precedent-shattering departure from ecclesiastical protocol.

Pope Paul's gesture now makes it easier for the Patriarch to go to Rome — long his cherished wish.

The tall, magnificently-bearded Patriarch receives visitors with a warm, almost familiar, cordiality. His greeting is always a reverent, paternal Christian kiss of peace for each visitor of whatever rank. Though his conversation rapidly escalates to transcendental values he mentions with feeling — charity, union, peace — he is likely to pause at any moment to attend to some homey detail of hospitality — position-

ing a chair, serving Turkish coffee, inquiring about relatives.

The most conspicuous ornament of his second-floor study is a large photograph of the meeting with Pope Paul in Jerusalem.

"I love him," he told me, gesturing toward the picture.

His desk is somewhere beneath piles of books to be read, many in English, and notably including Vatican Council II documents.

He speaks unashamedly of the highest ideals of charity: "You are in the service of love. The works of love unite us right away."

On Islam: "If we have neighbors in common, and serve them in common, can we be so far apart ourselves?"

On East-West differences: "After all, we had the same kind of diversity in the Church for a thousand years before the breach occurred. And who can recall the events that actually caused the breach? A few historians, perhaps. I am sure the people of God, in themselves sense no basic differences in custom. So be it. Let there be diversity, the kind that enriches mankind."

To a photographer: "I hope you will remember to send me some pic-

tures. Do you have my name? Do you know my address?"

On reunion: "Let the theologians work out the details; let them haggle. But you and I know that unity is already a fact — because we love each other."

The mutual esteem now linking Pope Paul and the Patriarch is perhaps better understood in the light of their historically-determined differences. Pope Paul is an absolute authority at the top of the Catholic pyramid. Athenagoras holds first rank over the Orthodox in honor only.

When they fondly speak of the reunion of Christians, they are committed to two varying concepts of unity.

The Catholic idea of unity is reunion within one Church, one law, one creed held in total agreement.

The Orthodox understand unity as transcending all churches, structured autonomously. For instance, they already refer to the Bishop of Rome as Patriarch of the West.

At 81, Patriarch Athenagoras is hurrying to capture the prize of a lifetime — person-to-person friendship between East and West, if not church-to-church:

"Together we can bring peace to the world. If the servants of Christ can show the world the joy of reconciliation, show how peace is made, then the world must listen. Think of it: peace, and all it means to those in pain, to all who are confused."

WITH THE POPE ON THE TRIP TO TURKEY

Pope Paul VI, in a plane renamed St. Paul in his honor, flew to Istanbul for his second encounter with the leader of Orthodoxy, Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul).

The flight began on a somewhat ominous note when journalists' luggage was thoroughly inspected by Italian officials before the departure. It was the first time this had been ordered on any of the Pope's five air voyages outside Italy. But officials would not comment on the reasons for the order.

With the Pope on the pilgrimage of unity were Eugene Cardinal Tisserant, dean of the college of cardinals; Amleto Cardinal Cigognani, papal

Secretary of State, and Angelo Cardinal Dell'Acqua of the Roman curia, as well as Bishop Jan Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity. Also present were a group of monsignori in mufti. The Vatican had ordered all except officials of the papal court to travel in suits, although Turkish law allows foreign clergymen to wear clerical garb for the first two weeks of a stay in Turkey.

In the Pan American plane, formerly named Mount Vernon, were more than 50 journalists as well as Msgr. Fausto Vallainc, head of the Vatican press office, who wore a suit with a green and gray striped tie. His clerical

(Continued on page 250)

the
patriarch
and
the
pope





assistant wore a bow tie. The Pope mingled with them briefly but could not answer journalistic questions.

Siberian-born stewardess Janina Zyla radioed the Pope's French messages to Greek King Constantine II and the Orthodox Archbishop Hieronymous of Athens during the flight over Greece. To Archbishop Hieronymous the Pope spoke of his "duty to salute Your Beatitude and to assure you of our prayers that the Christian faith fructify ever more in the Church of Greece."

After a rough landing in Istanbul, the Pope donned a full-length scarlet cape for the welcome from Turkish President Cevdet Sunay. A military band played the papal anthem while the Pope stood surrounded by an honor guard of Turkish soldiers — once the terror of Christian Europe.

But dominating those around the Pope by his historical and religious significance and physical stature was Patriarch Athenagoras. The high point of the Pope's arrival was reached without military fanfare or pomp of state when the Pope and the Patriarch repeated their historic embrace of three years earlier in Jerusalem and exchanged the kiss of peace.

Patriarch Athenagoras has said that Christian unity will be achieved in our time. Both he and the Pope seem determined not to let this prophecy go unfulfilled.

For the first time in memory, the Pope and the Patriarch prayed together in an Orthodox church.

Pope Paul journeyed from the magnificent Vatican palace and its basilica to a tiny compound in a rundown quarter of Istanbul to pray the Our Father with the Patriarch.

Patriarch Athenagoras, describing the Pope as a "messenger of charity, union and peace," said he and the Pope were "facing our common holy responsibility to seek full Christian unity."

The Patriarch put the Pope on the right when the two leaders sat before the carved altar screen in the tiny Church of St. George. A dense crowd sweltered under television lights.

The Pope, speaking first, recalled their meeting in Jerusalem three years before and saw "the working of Divine Providence" in their new meeting.

"Is not the secret of our meeting, of the gradual rediscovery of our Churches, that unceasing search for

Christ and for fidelity to Christ, who unites us in Himself?" He said that the light of their common love for Christ and of their brotherly love let them see the "deep identity of our faith." Declared points of difference "must not prevent us from seeing this profound unity."

He recalled amid applause that St. Cyril of Alexandria abandoned "his beautiful formulation of theology in the interests of making peace with

John of Antioch once he had satisfied himself that despite divergent modes of expression their faith was identical." The Pope gave the Patriarch a modern icon and the Patriarch put upon the Pope's shoulders an ancient Byzantine stole.

The Pope and the Patriarch proceeded to the Patriarch's house, where the two men appeared on the balcony to bless the crowd together, the Pope using the Byzantine form.

TOWARD UNITY AND PEACE

Pope Paul VI's visit this week — the fifth trip outside of Italy during his pontificate — to Ecumenical Patriarch Athenagoras I marks another milestone on the long road to Christian unity.

This, the Pope's second meeting with the Patriarch, has opened the door wide for the Orthodox prelate's anticipated visit to Rome later this year. The long isolation between the Roman Catholic and Orthodox Churches is dissolving and as the Pope said in Jerusalem in January 1964, "Today the will of Christ is pressing upon us and obliging us to do all that we can with love and wisdom to bring to all Christians the supreme blessing and honor of a united Church." Speaking of the future the Pope said at that time: "The roads which lead to unity may be long and sown with difficulties, but they converge toward one another and eventually meet at the sources of the Gospel."

The figure of the present day successor to Peter standing with the "first among equals" of all the Orthodox prelates in Istanbul, the ancient city of Constantinople, also has a significance and mirrors a worth independent of the occasion. That is peace.

L'Osservatore Romano, Vatican City daily, in an editorial referring to the Pope's visit to Turkey, pointed out "the contribution it can give to joint effort at this time and along that troubled shore of the Mediterranean world is of no little importance . . .

"The Istanbul conversations will therefore have a significance and a value that must not be neglected in the unique, great pilgrimage of peace that Pope Paul VI has been pursuing in the world from the beginning of his pontificate . . ."

Due to the struggle between the Greeks and the Turks on the Island of Cyprus, the Turkish government has pursued a policy of something akin to harassment of the Greek Orthodox Church in Turkey, concentrating on the Ecumenical Patriarchate in Istanbul.

As a result the Turkish government has hoped to make much more of the papal trip than a simple visit to the Ecumenical Patriarch. Thus the Pope's careful wording: "To meet the Orthodox Patriarch — after having paid homage to the highest authorities of that nation."

The Turkish government's initial announcement of the Pope's schedule, five days before his departure, omitted all mention of the Orthodox Patriarch although the Pontiff had made it clear that his principal purpose in visiting Turkey was to see him. In a telegram of condolence to the Turkish president concerning the victims of the recent earthquake, Pope Paul stressed again that "our journey is . . . another step on the long and difficult path of the communion to be established between the Catholic and the Orthodox Churches."

The Catholic News



GREEK ORTHODOX ARCHDIOCESE OF AMERICAS MEET IN GREECE FOR FIRST TIME

The Archdiocesan Council of the Greek Orthodox Archdiocese of North and South America opened its first meeting on Greek soil Wednesday, August 9, with the aim of improving cultural and religious ties between Orthodox communicants in Greece and the Americas.

The council, in one of its first actions, voted to further this goal by transferring the site of the Clergy-Laity Congress, the church's highest policy-making body, from Chicago to Athens next year.

Archbishop Iakovos, Primate of the Archdiocese, praised the decision as one that would "enrich both churches and end the isolation that has developed between us."

"We in America need to become reacquainted with our heritage," he said, "and I believe that the vitality of our clergy and laymen can be of assistance to the Greek Church, which has many problems."

The Greek Orthodox Archdiocese of North and South America, whose approximately 1.7 million communicants are primarily in New England and the major urban areas of the United States, is one of six archdioceses under the jurisdiction of Athenagoras I, the Ecumenical Patriarch in Istanbul.

The council, which has authority between the biennial meetings of the Clergy-Laity Congress, meets four times a year, usually in New York or another large American city.

During the last two days Archbishop Iakovos has held talks with leaders of the new Greek Government. Last night Premier Constantine V. Kollias held a reception for him at the King George Hotel. The Archbishop declined to discuss the content of these talks.

The two-day council's opening session this morning included addresses by Ambassador Philips Talbot and a welcome by Archbishop Ieronimos, the ecumenically minded new Primate of the Greek Orthodox Church in Greece. Forty-five delegates were present.

Archbishop Iakovos said that the holding of important archdiocesan meetings in Greece would aid the church here by showing it new concepts of the priesthood and the relation of religion and secular affairs.

"Whereas the Greek priest tends to be concerned only with the sacraments

and other limited spiritual functions, ours are much more involved in work with youths, social questions and other activities related to everyday life," he declared.

The Primate said that coming to Greece would also lend "assistance and support" to the ecumenical policies of the new Archbishop.

ARCHBISHOP IAKOVOS ANNOUNCES PATRIARCH ATHENAGORAS' VISIT TO POPE IN LATE OCTOBER

Athenagoras I, Ecumenical Patriarch of Eastern Orthodoxy, is planning to visit Pope Paul VI in Rome in late October and Orthodox Patriarchs in Moscow and three Eastern European countries next month.

The first trip, scheduled for late September, will also include visits to the headquarters of the World Council of Churches in Geneva and to the Most Rev. Michael Ramsey, Archbishop of Canterbury, in London.

The itinerary became known when the Archdiocesan Council of the Greek Orthodox Archdiocese of North and South America, which is holding its first meeting on Greek soil, voted to raise funds for the Patriarch's journeys.

Archbishop Iakovos, the 56-year-old Primate of the Archdiocese, which has its seat in New York, said that the amount would "exceed the \$100,000 that we normally contribute each year to the Patriarchate."

The council also approved a constitution for a new lay organization, the Order of St. Andrew, dedicated to furthering the work of the Patriarchate.

The Archdiocese of North and South America is one of six archdioceses under the ecclesiastical jurisdiction of the Patriarch. The Archdiocesan Council, two-thirds of whose members are laymen, has authority between biennial sessions of the Clergy-Laity Congress.

Yesterday, August 9, the council voted to hold next year's congress in Athens instead of Chicago to promote closer ties between the Greek Orthodox churches in Greece and the Americas.

Primate Ieronimos's predecessor, Archbishop Chrysostomos, was strongly opposed to ecumenical activities. The present Primate has reversed these policies.

Archbishop Iakovos emphasized that the decision to come to Greece had "absolutely no political overtones" and that the council meeting was scheduled in January, three months before the coup d'etat that installed the present military leadership. ■

Archbishop Iakovos said he received notice of the Patriarch's trips from a personal envoy sent to Istanbul.

The visit to Rome, which had been expected, will be a return of Pope Paul's journey to the Patriarch in Istanbul last month. The exchanges are an extension of the reconciliation movement that began in January, 1964, when the two Christian leaders exchanged the traditional "kiss of peace" on the Mount of Olives in Jerusalem.

Next month, the Patriarch, who is considered the first among equals of Orthodox bishops, will visit the Patriarchs of Moscow, Bucharest, Sofia and Belgrade. Each of these, as well as the Archbishop of Canterbury, has visited the Patriarch in Istanbul.

It has been known for some time that the Patriarch has wanted to visit Rome, but he has hesitated because of fears that the Turkish Government might make his return difficult. Relations between the Government and the Patriarch have been strained by the Cyprus dispute.

The visit by Pope cleared the way for the Patriarch to make the journey.

In an interview after the two-day council meeting, Archbishop Iakovos said that Greek Orthodox churchmen must abandon many of their "traditional Greek theological concepts."

"The traditional way of describing a triune God probably doesn't make a great deal of sense to young people today," he declared. "We must find ways of recasting our language and speaking in terms that are practical rather than theoretical." ■

PATRIARCH ATHENAGORAS VISITS POPE PAUL, AND OTHER PATRIARCHS AND CHURCH LEADERS

New York, N. Y., October 6, 1967. — His Holiness Athenagoras I, Ecumenical Patriarch of Constantinople in Istanbul and spiritual leader of World Orthodoxy, will depart on October 11, 1967 for a month-long journey which will include Rome, London, Belgrade, Bucharest, Sofia, Zurich, Geneva and Glasgow. During his trip the Patriarch will call on Pope Paul VI at the Vatican in Rome; Patriarch Germanos of Serbia in Belgrade; Patriarch Justinian of Romania in Bucharest; Patriarch Kyrillos of Bulgaria in Sofia; and the Rev. Dr. Eugene Carson Blake, General Secretary of the World Council of Churches in Geneva. With this trip the Patriarch is paying return visits to these Church Leaders who have over the years been received at the Ecumenical Patriarchate in Istanbul.



Details of the Patriarch's trip were announced today by Archbishop Iakovos, Primate of the Greek Orthodox Church in North and South America and Exarch of the Ecumenical Patriarchate of Constantinople here. The Archbishop will ask that special prayers be offered in all Greek Orthodox Churches in the Americas for the success of the Patriarch's ecumenical mission.

His Holiness' entourage will include Bishops who are members of the Holy Synod of the See of Constantinople, other clergy and lay members of the Patriarchate.

The Patriarch has gained worldwide recognition for his ecumenical endeavors. He has convened

Panorthodox Conferences in 1961, 1963 and 1965 on the Greek Island of Rhodes, which were attended by Bishops from all Eastern Orthodox and Oriental Churches to discuss and formulate an agenda which will result in the first Panorthodox Synod to be held in many centuries.

THE ITINERARY OF HIS HOLINESS

October 11, 1967

Departure from Istanbul, Turkey for Belgrade, Yugoslavia. Arrival at Serbian Orthodox Patriarchate in Belgrade for visit with Patriarch Germanos.

October 16, 1967

Departure from Belgrade for Bucharest, Romania. Arrival at Romanian Orthodox Patriarchate in Bucharest for visit with Patriarch Justinian.

October 20, 1967

Departure from Bucharest for Sofia, Bulgaria. Arrival at Bulgarian Orthodox Patriarchate in Sofia for visit with Patriarch Kyrillos.

October 24, 1967

Departure from Sofia for Zurich, Switzerland.

October 28, 1967

Departure from Zurich for Rome, Italy. Arrival at the Vatican for visit with Pope Paul VI.

October 30, 1967

Departure from Rome for Zurich. Four days of rest in Zurich.

November 4, 1967

Departure from Zurich for London, England. Arrival at Lambeth Palace for visit with the Archbishop of Canterbury, Dr. Michael A. Ramsey.

November 8, 1967

Departure from London for Glasgow, Scotland.

November 9, 1967

Departure from Glasgow for Geneva, Switzerland. Arrival in Geneva for visit with the Rev. Dr. Eugene Carson Blake at the headquarters of the World Council of Churches.

November 11, 1967

Departure from Geneva for Istanbul, Turkey.

BRIEF BUT SIGNIFICANT

ARCHBISHOP IAKOVOS FEARS CHURCH HAS LOST IMPACT ON YOUNG PEOPLE

NEW YORK (RNS) — Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, said here that he is deeply bothered that the "church has lost its impact on the young generation."

His concern, he added, came not only because he was an Orthodox churchman, but because he is a "man identified with the destiny of this nation," which was established on a religious foundation.

The silver-bearded, 56-year-old leader of the 1.7 million member Greek Orthodox Church in the Americas, was interviewed by Religious News Service in his New York study.

As he talked, occasionally leaning across his desk for emphasis, his dark eyes flashed with a passionate commitment:

"I am not only a 'preserver.' What I have received I wish to perpetuate and make an integral part of the generation which is to follow our generation.

"It is unworthy of a Christian theologian to sleep on what he has received and not to work with it."

The archbishop, one of the six presidents of the World Council of Churches, explained that he conceived the responsibility of theologians and churchmen to be like the two servants in the New Testament parable of the talents (Matthew 25:14-30) who increased what was given to them by their master.

"I am not the one who takes what he receives and digs a hole for burying it," he said.

He was anxious to discuss what the Christian church can do to present the Gospel in a manner more relevant to a youthful generation more familiar with scientific and technological concepts than they are with some of the inherited theological doctrines.

Asked if Orthodox youth were being affected by the spirit of rebellion evident among many young Americans, the archbishop indicated that he preferred to consider youth attitudes in a larger context.

"How many youth go to church?" he wondered. "I went to an ecumeni-

cal service at the (Episcopal) Cathedral of St. John the Divine recently. The Archbishop of Canterbury, Dr. Ramsey, was the speaker. There were 5,000 persons said to be present, but not more than 300 were young men and women."

He said that in striving to make its message more meaningful to youth the church must "study in depth the intellectual anxieties" of the new generation, those of "religious and irreligious backgrounds."

"The world is going through a time of confusion. I am willing to become anathema (condemned) in the eyes of the world if something I can do will help save Christianity for the future," he said.

Archbishop Iakovos, recently criticized by the Greek newspaper *Estia* for advocating an up-dating of Christianity's language, stated that he was pronouncing "no new theories or doctrines."

The churches, he continued, have failed to do enough to capture the hearts and minds of people, observing that he considered both "heart" and "mind" important in religious understanding.

He said, for example, that he did not see how youth could accept some traditional teachings about the omnipotence of God without wondering why God does not put an end to wars. Consequently, he indicated that persons turn to anyone who is speaking about peace.

In considering some of the approaches which are being used by religious groups to reach youth, he said: "We have come down to jazz to interpret Christian worship, and in Boston's South Church, a stronghold of Puritanism, they allow dancing in the corridors."

The archbishop said he favored this approach over some others but felt that still no adequate means of presenting the Gospel had been formulated which took account of the scientific dimensions of minds.

Nor, he added, is he "happy with the state of the rationalistic approaches to religion. The 'God-is-dead' theology and the 'de-Hellenizing' of theology are both negative. We have not begun to formulate a positive theory more appealing to youth."

The suggestion that Christian theology should be "de-Hellenized" (have Greek philosophical concepts removed) was one of the issues on which the archbishop was most severely criticized by *Estia*, the Athens newspaper.

The paper said, "It is an honor and glory for the Greek nation that the Orthodox religion bears from the old years the seal of the civilization of the Hellenes; and that is why officially Greece — with its king and its church at the head — speaks continually about the Greek-Christian civilization."

Archbishop Iakovos said he had "no comment" on this statement, noting that he was part of the American Archdiocese of the Ecumenical Patriarchate (of Constantinople) and not a part of the Greek national Church.

A critical question facing the Church, he said, is "how to reach perfection now." The charge which is given by the Scripture, he declared, is "to multiply, not to remain stagnant."

Stating several times that care must be taken in "fabricating new garments" for the Gospel in this age, he said that he owed it to young people to do anything in his power to "inform and edify" them so they could understand the Christian message.

The archbishop, a man of good humor and cordial manner, concluded the interview by reporting that he managed to attend one game of the 1967 World Series.

An ardent fan of the Boston Red Sox baseball team since he was dean of the Cathedral of the Annunciation in Boston (1942-1954), he said that he attended the sixth game, "the most exciting one."

Before being consecrated bishop in 1954, he also served in Hartford, Conn., New York and St. Louis, Mo. A native of Turkey, the archbishop is a naturalized citizen of the United States.

He is chairman of the Standing Conference of Canonical Orthodox Bishops in the Americas, an organization which is composed of the bishops of the various Orthodox bodies in the Western Hemisphere.

UNDERSTANDING OF CONFLICTING VIEWS CITED

Delegates at the New England Ecumenical Study Conference in Lake Winnepesaukee, N. H., expressed their "amazement at the profound and sym-



the patriarch at the vatican

Following is a synoptic account, from secular publications, of this historic visit reflecting its significance not only for Christianity but for humanity in general.

POPE PAUL VISITED BY ATHENAGORAS

ROME, Oct. 26—Pope Paul VI and Ecumenical Patriarch Athenagoras I, senior prelate of Orthodox Christianity, embraced today in St. Peter's Basilica and pledged continuing efforts to end the thousand-year-old schism between their churches.

The tall, white-bearded Patriarch, towering half a head above the Roman Pontiff, spoke of a "sure hope that it will be the entire Catholic Church and the entire Orthodox Church, in common accord and with the sense of their responsibility, that will march toward union."

Pope Paul, ailing since September 4 with an infection of the urinary tract, looked strained and tired throughout the brilliant prayer ceremony in the basilica. But his face lit up with a smile when he greeted Athenagoras in the atrium of St. Peter's and when they exchanged the "Kiss of Peace" in the course of the service.

"In a positive collaboration we shall

eventually surmount the obstacles still separating us," he said.

Both men stressed the movements for renewal in their churches, the absence of the political rivalries that blighted medieval efforts to head the break and the great similarity of their sacraments and holy orders. These augur well for achievement of union, they said.

Both also declared that the condition of the modern world, in Pope Paul's words, "filled with unbelief in many forms," made Christian unity imperative.

The meeting in Rome is their third, following one in Jerusalem in January, 1964, during the Pope's pilgrimage to the Holy Land, and one last July during the Pontiff's visit to Istanbul, seat of Athenagoras' Constantinople See.

In the view of Roman experts, these meetings, by their dramatic quality, give an emotional impetus to unity efforts. The experts concede, however, that there remain many thorny problems of doctrine and discipline—notably the Roman Pontiff's apparently

unmodifiable claim to supremacy and infallibility, rejected by the Orthodox—to be solved before the schism of 1054 can be healed.

Persuasion Is Sole Power

The Patriarch is granted reverence, but not obedience, by the world's 140 million Orthodox Christians. In relation to the patriarchs of other Orthodox sees, he is first among equals by the seniority of his patriarchate. But he can only persuade and lead them into renewed contact with Rome, not command them.

Many Orthodox prelates in Greece and Russia are still reluctant to move toward reconciliation.

Besides disagreeing on Papal primacy, the two communions differ on the nature of the Trinity, the Orthodox rejecting Rome's contention that the Holy Spirit proceeds from the Son as well as from God the Father.

Athenagoras' current tour of patriarchates in Yugoslavia, Rumania and Bulgaria and his announced intention to visit those of Moscow and Tiflis

next May are viewed here as part of an effort to overcome resistance to his ecumenical goals.

He arrived here shortly after 9 a.m. by a special jetliner of Olympic Airlines fitted with a chapel. His was the first visit to Rome by an Orthodox Patriarch of Constantinople in more than 500 years.

Applause and Pealing Bells

In brilliant October sunshine the Orthodox party arrived by car at the basilica shortly before 11 a.m. and walked up the long incline to the porch through applauding crowds. All the bells of St. Peter's pealed.

The Patriarch, in a flowing robe of purple embroidered with gold and in the high black mitre of the Orthodox Church, advanced to meet the Pope with arms widespread.

They embraced several times and then walked to the Chapel of the Holy Sacrament, where both knelt. The procession moved next to the Altar of the Blessed Virgin for another brief silent prayer.

The New York Times

ATHENAGORAS VISITS THE VATICAN: HE MERITS "AWED RECOGNITION"

VATICAN CITY (RNS)—Even if the accent is on youth today octogenarians continue to do the impossible. Latest case is 81-year-old Patriarch Athenagoras I.

Through patient diplomacy and holy insistence that deserve awed recognition, he managed to overcome hesitations and criticisms of other Orthodox leaders and to pass over the threshold of St. Peter's in Rome.

The three-day visit he made to the Roman Pontiff was historic and a measure of the possibilities that may yet open for healing the thousand-year break between the Eastern and Western Churches. Without really committing himself or his successors, much less Orthodoxy in general, Athenagoras established precedent of enormous significance.

It is also only fair to recall that Pope Paul himself had his own share of credit for it was he who took the initiative of going first to visit the Patriarch.

The extraordinary event was not just a ceremonial visit with purely symbolic meaning. Pope and Patriarch were closeted for a whole hour without interpreters, both speaking in French. This is the first time the two religious

leaders had an extended opportunity to talk.

The joint communiqué at the end of the three days showed that there will be follow-through. The statement envisages common action at the pastoral, social and intellectual level, specifically works of charity for refugees and others in need. "Regular and profound" contacts between the Catholic and Orthodox clergy were declared desirable. Study of the problem of mixed marriages was pledged.

Paul and Athenagoras gave their blessing and pastoral support to the cooperation of Catholic and Orthodox professors in the areas of history, tradition, patrology, liturgy and Scripture. It seems likely that some beginnings along these lines have already begun.

Cardinal Bea's smooth-working Secretariat for Promotion of Christian Unity had its own meetings with members of the Patriarch's entourage. Romans note somewhat ruefully that in the Eastern Churches the bishops do not take the theologians and other experts as seriously as they do in the West.

This may be lamentable in the eyes of the theologians but the Eastern bishops have a strong awareness of their prerogatives as teachers of the faith—in short, of the Magisterium—and they are reluctant to surrender this role to the experts.

Bright as is the promise, the canny Athenagoras and the cautious Paul harbor no illusions as to just what lies ahead in the immediate future. First of all, no one knows better than the Patriarch himself how limited and precarious are his own authority and influence. Though he is called the Ecumenical Patriarch, he came to Rome representing only himself and the handful of Christians, numbering a hundred thousand, who are under his immediate jurisdiction.

It is not at all clear how many other patriarchs share even remotely his ardent desire to mend the rift with Rome, so deep is the centuries-long heritage of suspicion and hostility.

The other patriarchs, and not the least the Patriarch of Moscow, with hundred times more adherents have in effect reminded Athenagoras that he does not speak for them. Yet the very fact that the Archbishop of Constantinople (Istanbul) felt sure enough of himself to make the unprecedented visit to Rome is probably the most encouraging proof of all that times are changing.

Roman observers could not refrain from contrasting the visit of the Orthodox leader with that of the Archbishop of Canterbury, more than a year ago, as head of the World Anglican Communion.

The Patriarch was received in the heart of St. Peter's Basilica with full splendor, whereas major liturgical ceremonies involving Dr. Ramsey were at St. Paul's Outside the Walls or in the Sistine Chapel.

The Patriarch was lodged in Vatican City whereas Dr. Ramsey stayed at the English College. Some wags suggested that since Athenagoras, like all Orthodox bishops, is celibate, there was no question of bringing his wife into the Vatican.

The Patriarch's spontaneous visit to the Catacomb of St. Priscilla to venerate the ancient madonna dating back to the Second and Third Century that Dr. Ramsey would have considered, for fear of shocking some of his low church membership. But for the Orthodox the cult of Mary, or of St. Peter for that matter, is no obstacle to ecumenism.

POPE, PATRIARCH MEET AMID FESTIVE ATMOSPHERE

VATICAN CITY (RNS)—Pope Paul VI and Ecumenical Patriarch Athenagoras I met for the third time and prayed together in their quest for Christian unity.

The public meeting took place at an elaborate ceremony in St. Peter's Basilica. Private conversations were also held, but no report on what was said was immediately available.

A carnival spirit pervaded the crowd which waited for the Patriarch's arrival at St. Peter's Square and hopelessly tangled the traffic in surrounding streets.

Posters throughout the city for weeks have announced the historic visit and perhaps 50,000 Romans and visitors had secured tickets of admission.

The crowd, pressed together almost beyond the ability to breathe, clapped and shouted for every ecclesiastic with a beard who entered the nave, also crowded, but with Church dignitaries.

There were surprises. The Italian choir, at one point in the waiting, sang the traditional Protestant, "Nearer My God to Thee," then burst forth with the American Negro spiritual, "Swing Low, Sweet Chariot," sung in Latin.

When the tall, bearded figure of the

Patriarch arrived, accompanied by a visibly ailing Pope Paul, the applause was thunderous.

They knelt for a minute of silent prayer at kneelers placed for the central, free-standing Altar of the Confession, then walked completely around it, Pope and Patriarch giving their blessings to the faithful at each of the four sides. Throughout, they occupied identical thrones set at the same level.

No Mass was celebrated, but prayers and psalms were sung and recited with both Pope Paul and Patriarch Athenagoras participating.

During the more than 90-minute ceremony, Pope Paul lacked completely his usual warmth and friendly smile, sitting tight-lipped and sombre in the manner of a man in physical pain.

His appearance was in sharp contrast to the tall and springy-stepped Patriarch who, though nervous at times, showed his usual spirit of exuberance.

In a short address of welcome, Pope Paul spoke of the painful "clashes and misunderstandings of the past," and then dwelt on the progress of recent years that "have never been freer of every political element or any other purpose than the sole desire of realizing Christ's will for his Church."

"We should on both sides take courage and follow up this effort, developing it as much as we possibly can by contacts and by a cooperation whose forms we should work out together," the Pontiff said.

He said both sides should go beyond the "discussions of the past" to "positive collaboration" that "shall eventually surmount the obstacles still separating us."

The Patriarch's discourse was not available in English, but in translation he was quoted as saying that Catholics and Orthodox are "called to continue and intensify the dialogue of charity," then proceed to a "dialogue of theology which will lead to an accord between us."

He said the latter dialogue should seek to distinguish those essentials of the Faith which both have in common from those other elements "which are not essential to the faith, but which we respect in one another."

After their addresses, delivered in French and translated to the crowd in Italian, both men embraced in the "kiss of peace."

At the conclusion, Pope Paul embraced the four Eastern metropolitans accompanying the Patriarch who, in

turn, distributed the embrace, with a light kiss on each cheek, to the assembled College of Cardinals and to the Bishops of the Synod in progress here.

PATRIARCH TALKS WITH POPE; VISITS CHURCHES, CATACOMBS

VATICAN CITY (RNS) — Patriarch Athenagoras I, spiritual leader of Eastern Orthodoxy, met privately with Pope Paul VI for approximately an hour on October 27, second day of his historic visit to the Vatican.

No official report was given on the subjects covered, but unofficial sources said that the Pope and the Patriarch discussed Christian unity and the establishment of a mixed commission to study the theological differences between Catholics and Orthodox.

Other subjects mentioned by unofficial sources were the future of the holy places in Jerusalem and the implications of the ecumenical tour which Patriarch Athenagoras is presently making.

The Ecumenical Patriarch has already visited the Serbian, Romanian and Bulgarian Patriarchs and plans visits to the Archbishop of Canterbury and the Geneva headquarters of the World Council of Churches before his return to his residence in Istanbul.

He will visit Russian Orthodox leaders in Moscow and Tiflis in May, 1968.

During his 55-hour stay in Rome, Patriarch Athenagoras was lodged in a tower in the Vatican Gardens which has been renovated by Pope John XXIII, shortly before his death, as a private retreat.

Besides joining the Pope in private conversations and in a 90-minute service of prayers, hymns and sermons, he was taken by the Pope on a tour of the Vatican Palace and visited a number of churches and shrines in Rome, including the Catacombs of Priscilla, the Basilica of St. Paul Outside the Walls, and the Basilica of St. Mary Major.

At the Basilica of St. Paul, accompanied by officials of the Vatican Secretariat for Christian Unity and the Sacred Congregation for the Eastern Church, he gave his blessing to an enthusiastic crowd estimated at more than 10,000.

With the four Orthodox Metropolitans who have been accompanying him, he was given a reception by Augustin Cardinal Bea at the Secretariat for

Christian Unity.

His final activities before flying to Zurich, Saturday, October 28, were to include a morning reception for the Orthodox community of Rome and a last conversation with Pope Paul.

POPE, PATRIARCH ISSUE JOINT APPEAL FOR PEACE AND UNITY

VATICAN CITY (RNS) — A joint statement, issued here in names of Pope Paul VI and Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy, calls for increased work to promote world peace and justice as well as greater efforts for Christian unity.

The statement was issued as Patriarch Athenagoras left for Zurich after a third and final meeting with Pope Paul at the Vatican, Saturday, Oct. 28.

"The Pope and the Ecumenical Patriarch recognize that the real dialogue of charity, the basis of all the relations between themselves and between their Churches, should be founded on total fidelity to the one God, Jesus Christ, and on mutual respect for their own traditions," the statement said.

Church renewal is an essential condition for re-establishing complete union, it stated. "Although they recognize that on the road to unity between the Roman Church and the Orthodox Church there are still many points to be clarified and many obstacles to be overcome before they reach that unity in the profession of faith which is needed to re-establish full communion, they rejoice that their meeting has been able to contribute to the discovery that their Churches are more than ever sisters."

The statement said that the Pope and the Patriarch "are convinced that the dialogue of charity between their Churches can produce fruits of disinterested collaboration for common action on the pastoral, social and intellectual levels in reciprocal respect for each other's fidelity to his own Church."

It encouraged "regular contacts between the pastors of both religions" and said that both Churches "are ready to study concrete ways of resolving pastoral problems, especially those having to do with marriage between Catholics and Orthodox."

It also called for collaboration in such efforts as aid to refugees and the promotion of peace and justice, joint scholarly efforts in the study of

Church history, traditions, liturgy and the interpretation of the Gospel for the modern world.

"The spirit which should animate this effort is a spirit of loyalty to the truth and of mutual understanding, in the effective desire to avoid rancors of the past and every type of spiritual or intellectual domination," the statement said.

It ended by reminding "the authorities of all nations and peoples of the world" of the need for peace and justice, and by pledging that the Pope and the Patriarch "promise to look for every means of promoting this peace and this justice in all countries of the world."

POPE MAKES HISTORY: PATRIARCH ON THRONE

VATICAN CITY, Oct. 28—The bearded, 81-year-old Patriarch Athenagoras of Constantinople sat in the golden throne of Pope Paul in the stately royal hall of the Apostolic Palace for 20 minutes this morning as the climax of the Eastern Orthodox leader's three-day visit to Rome.

It was the first time in the history of the Catholic Church that anybody but the Pontiff has occupied the papal throne.

During the 20 minutes he occupied the throne, Athenagoras received more than 2,000 Orthodox Christians of Rome. He was cheered and applauded when he mentioned the name of Pope Paul.

The 70-year-old Pope departed from another Catholic tradition when he acted as luncheon host to the Patriarch. The other guest of honor was Augustin Cardinal Bea, head of the Secretariat for Church Unity. As a rule, the Pope eats alone or with members of his own family.

Vatican sources said the Pope wanted to make the two departures from tradition as gestures of hope for eventual church unity between the 150 million Orthodox and more than 500 million Roman Catholics.

In late afternoon, Athenagoras took off for Switzerland where he will attend a meeting of the World Council of Churches.

In a communiqué issued shortly before his takeoff, the two religious leaders said there were many obstacles still to be overcome before a full reunion could be realized between the two largest Churches in Christendom. But they expressed satisfaction that their meeting had narrowed the gap.

The communiqué said the two leaders were already studying the problem of mixed marriages between the two religions.

Sunday News

ROME VISIT ENDED

Talks With Pope Paul Yield No Concrete Unity Plan

ROME, Oct. 28—Pope Paul VI and Patriarch Athenagoras I, first by prestige in the Orthodox Church, parted today with renewed pledges of work for church unity but without any apparent concrete steps towards it.

A final communiqué made public after the three-day visit here by Athenagoras, Archbishop of Constantinople (Istanbul), approved common action in charity by the two churches but was silent on establishment of any mixed working commission to heal their millennial schism.

Such commissions have already been established between the Roman Church and the Anglican and Lutheran Churches and the World Council of Churches, grouping most of the Christian sects outside the Roman authority.

The explanation apparently was that the Patriarch, first among equals but not authoritative in his church, lacks the power to commit the other patriarchates of the Eastern Church to any specific course of action.

Therefore the Patriarch's expressed desire to heal the breach can be expressed, for the present, only in efforts to establish a warm, personal and ecumenical relationship with the Roman Pontiff.

Pope Paul furthered this presumed objective today by inviting the Patriarch to lunch, making him the first major dissident religious personage to be thus treated in modern times. Other guests were Augustine Cardinal Bea, head of the Vatican's Secretariat for Christian Unity, and Metropolitan Meliton, the Patriarch's principal aide on his present tour.

Before his farewell luncheon with the Pope, the Patriarch visited the Catacomb of Priscilla on the Via Salaria, one of the shrines where the early, clandestine Christians of the Roman Empire carried on their worship. In one of the halls of the Vatican, the Patriarch then received the Orthodox community of Rome.

The 81-year-old Patriarch left Rome by chartered jet airliner for Zurich, en route to a meeting of the World Council of Churches in Geneva.

The New York Times

Act of Faith

Beyond the panoply of religion and of history, the journey to the Vatican of the Patriarch of the Eastern Orthodox Church to pray side by side with the Pope of the Roman Catholic Church bridges nine centuries of separation in a significant act of faith and peace.

When Pope Paul VI widened the horizons of the Holy See last summer to embrace Patriarch Athenagoras in Turkey, his gesture helped to heal the breach between the Western and Eastern Churches. The return gesture of ecumenism, a movement inspired so nobly by Pope John XXIII, emphasizes that the common origins of the people who serve the ideals of Christianity surpass their doctrinal differences.

Rome and Constantinople are still apart on the primacy of the Pope, on the nature of the Trinity and on long-established practices of their churches. Catholic-Orthodox rapprochement after centuries of divisiveness remains a dramatic, if still distant, goal. But by stressing their common bonds, the two leaders are setting hundreds of millions of followers around the world on the path to what Athenagoras described as "the first principle of the church — unity."

The New York Times

History and You

The centuries rolled away this week in historic St. Peter's when Pope and Patriarch embraced and prayed together for the unity of East and West in Christ's holy church. It was a dramatic moment — and eminently colorful — but its essential richness was the meaning it had for both prelates and the millions of Christians for whom they speak and act. Ailing Paul and aged Athenagoras, more aware than anyone else of the problems which still separates the Orthodox and Roman Churches, have begun a work of reconciliation that must endure during the indefinite future that lies far beyond the length of their own lives.

To be sure, this was not the first meeting of the two patriarchs. The first, so appropriately, occurred in the Holy Land, where in the footsteps of the Master they both serve, they dedicated themselves to the pursuit of the unity which He prayed for and promised His church. The second meeting

was in the venerable city of Constantinople (Istanbul) where Pope Paul flew to the side of the Patriarch in the very city in which the schism may be said to have begun in 1054. The third meeting could be nowhere else but in Rome; here the patriarch of the West opened his arms to his brother priest, and at the tomb of the first bishop they

both promised to continue their efforts to bring together what man's weakness had so long ago put asunder.

Important as these meetings have been — and it is almost impossible to overestimate them — we must not suppose that they offer some easy way to undo the past and bring about a reunion of the faithful. What they do

is to offer leadership and example to the Christians of both churches to join in every prayer and action that will promote understanding, to reach out, as have the patriarchs, in friendship to one another, putting our confidence in God and making His will our own. Time and grace — and everywhere charity — will bring its own answer.

The Pilot

PATRIARCH VISITS BALKAN PATRIARCHS, THE ARCHBISHOP OF CANTERBURY, WORLD COUNCIL OF CHURCHES IN GENEVA

BELGRADE, Yugoslavia, Oct. 16—Athenagoras I, 81-year-old spiritual leader of all Orthodox Christians, left here today after completing the first leg of a trip that will eventually take him to Rome for a historic meeting with Pope Paul VI.

The Ecumenical Patriarch will meet with Orthodox leaders in Rumania and Bulgaria in an attempt to get wide Orthodox support for his efforts to promote unity with the Roman Catholic Church.

The Serbian Church tends to be skeptical about talks or closer relations with Rome because there is still considerable bitterness, dating back to World War II, between this country's Orthodox and its Catholics. But Patriarch German, the Serbian leader, has given his support to the mission of Athenagoras.

Patriarch's Stand Reported

What has stirred the most interest here has been the stand taken by Athenagoras on the recent setting up of an autocephalous church in the Republic of Macedonia, with Archbishop Dositej of Ochrid as its leader. According to church sources here, the Patriarch is supporting the Serbian Orthodox Church in the dispute.

Reflecting the increasing tendency of the Macedonians to assert their independent national character, while accepting their status as a republic within a federal Yugoslavia, Archbishop Dositej and the three other Macedonian bishops broke with the Serbian Church in June.

The synod of Serbian bishops, which refused last year to agree to a request by the Macedonians for independence, met in September and condemned what it termed a schismatic act. Since then both sides have canvassed other Orthodox churches for support.

The only public response has come from the Church of Greece, which backed the Serbian Church and condemned the Macedonian breakaway.

Although the Ecumenical Patriarchate has a spiritual position of honor within Orthodoxy, its recognition or non-recognition of the Macedonians is no more significant, canonically,

than that of any of the other Orthodox churches. The Patriarch's reported decision, which seemed to receive confirmation from a joint communiqué today that said all problems concerning Orthodoxy had been discussed and complete agreement reached, will be a moral victory for the Serbian religious leaders.

The political ramifications of the church dispute are perhaps more significant than the religious ones, since no doctrinal point is at issue. A principal issue was the question whether Macedonia was or was not a nation. By Orthodox tradition this would be an important factor in deciding whether it was entitled to an autocephalous church.

The Yugoslav Constitution gives full recognition to the rights of the different nationalities. The Macedonians, who have their own language



The Olympian Senior greets his junior brother, Patriarch German, Head of the Serbian Church.



He lights
a candle
at the tomb
of St. Peter

they pray
together



They are seen
together
by the whole
world

He pays
his respects
to
Pope John XXIII



As the Romans
saw them
and felt them

The young said, "We love you,
because you live by love."

