

# Romanian Catholic Monitor

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## An apostle of unity

We present to our readers a great apostle of Christian unity: Giovanni Crisostomo, one of the greatest fathers of the Church of the East, faithful to Rome and champion of the papal primacy.

Widely recognized is the Holy Bishop of Constantinople's prodigious eloquence, because of which he was called "Voice of God", but almost entirely unknown in the activity he carried out to put an end to the schism of Antioch.

Following the expulsion of Eustazio from the bishopric see of Antioch, bishops infected with arianism rose to the chair of St. Ignazio and Babila, masters of heresy.

Only a part of the Antiochan Church refused to attend the meetings presided over by the arian bishops, declaring themselves to be faithful to Eustazio.

In the year 360 the Emperor Costanzo, protector of the Arians, nominated as bishop of Constantinople Eudossio, the bishop who had "devastated the vineyard of the lord like a boar", as Theodoro wrote in his "Historia Ecclesiastica" (II, 25).

The bishops of the region which was to have elected the successor to the see of Antioch chose a moderate prelate not far removed from Nicenian orthodoxy. Melezio of Mitilene This election, greeted by the faithful like a blessing of God, was unfortunately to mark the beginning of a schism. Melezio was not recognized by the Eustazians; who were proud of their Nicenian orthodoxy, because he had had ties with the Arians and had been elected with their votes. The Arians on the other hand considered him a traitor because he had declared himself to be a partisan of Nicea. In the meantime the town had become divided into Eustazian, Arians, and elatians.

The pinnacle of confusion was reached when the Eustazians elected their bishop. There were then three parties and three bishops! In addition, the consecration of the Eustazian bishop, in the person of the priest Polino, done by the Bishop Lucifer of Cagliari (326) was altogether irregular.

The West, headed by the Pope Liberio, recognized Polino and his successor Evagrio as legitimate bishops of Antioch; the East instead supported Melezio and his successor Flaviano, elected canonically by the Council of Constantinople (381), whereas the emperor upheld the Arian bishop.

On the instigation of Euzoio the Emperor Valente, a crude vindictive man unleashed a ferocious persecution against the faithful of Melezio, who were obliged to meet secretly in the fields and in caves. Theodoro assures us that there were a great many martyrs and that there were mass drownings in the waters of the river Oronte along the banks of which the persecuted had built their chapels. Giovanni Crisostomo had come from the school of Melezio and had militated in the ranks of the faithful of Flaviano, to whom he was bound by deep bonds of affection. He was profoundly saddened by the scandal suffered by the Antiochan Church founded by Peter and Paul and for which Ignatius and Babila had sacrificed their own blood. That Church glorified by a long tradition of martyrdom was now a center of fratricidal battles and rivalries, and this situation reflected on the entire situation of the Church of Antioch.

Giovanni Crisostomo, saddened and offended in his christian conscience by this situation did not hesitate to denounce from the pulpit the absurdity of the reigning conditions, or to condemn it with words of fire: "What did St. Paul say exhorting us to be united? Thou art one soul body and one sole spirit, as

you were called by one sole hope to thy vocation. One sole Lord, one sole baptism. Paul seeks charity of us, not just any charity, but that charity, which binds us together, which makes us brothers, since we cannot separate: that charity which effects such a perfect union, which reigns among the members of the body. Charity builds and makes it so that all parts are united, closely connected. If therefore we wish to enjoy the life that stems from the pinnacle, let us unite one with the other. There are two separations, in fact, in the body of the Church: one when our charity grows cold; another when we behave in a manner which makes us unworthy of belonging to the body. In both cases we separate ourselves from that assembly which we have built and set up for the edification of others. What must have been suffered by those who first suffered the schism? Nothing can lacerate the Church more than the selfishness and thirst for power in its leaders. Nothing irritates God so much as the dismembering of the Church.

Saddened by the spectacle offered by the Church of Antioch, Crisostomo turned his gaze toward Rome. In Rome were the tombs of the two Apostles whom he venerated above all things, Peter and Paul, one the faithful interpreter of the mind of God, the other him who had received from God the effective governing of the entire Church. And this governing of the Catholic ecumenical Church, he said, was the privilege first of Peter and then of Peter's successors on the throne in Rome.

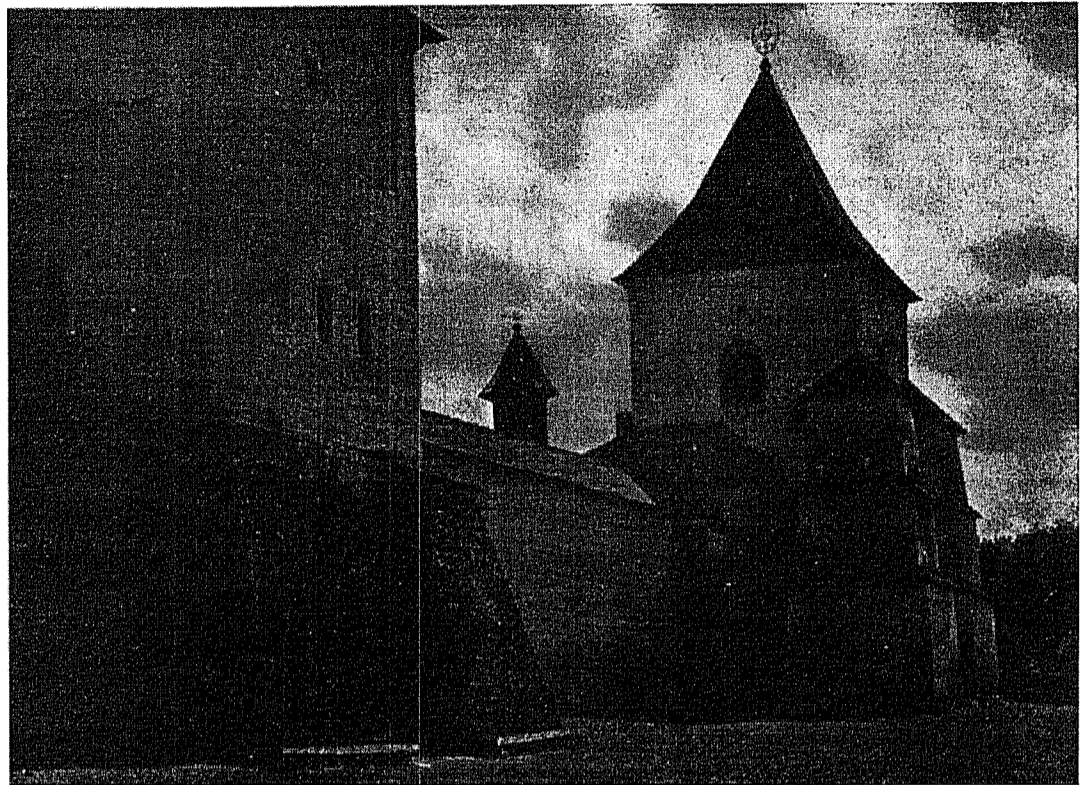
"Why did Christ sacrifice his blood?" Crisostomo asked. "To redeem the flock he entrusted to Peter".

Raised to the see of Constantinople in the year 397 and enthroned the following year, his first deed was to send an emissary to Rome to notify Pope St. Siricio of his election and to request letters of communion for himself and for Flaviano, arranging for the presence in Rome of delegates from the three great oriental patriarchs, thus putting an end to the Antiochan schism and reconciling the western Church with that of Egypt and the other eastern nations.

Thanks to the efforts of Crisostomo the hotbeds of discord around the tomb of Peter were to be extinguished.

His devotion to Rome remained constant to the end of his days.

In the year 404, confined to his episcopal palace, following the example of Athanasio, who had found justice and refuge in Rome after being slandered, deposed, exiled, and persecuted by his brothers of the East, Crisostomo appealed to Pope Innocent I to whom he sent a commission of four bishops. Two years later, once again turning to Pope Innocent I, he wrote: "I beseech your vigilance because despite the tumults with which they (the Arians) have upset everything and despite the irreparable evil they have sowed, even despite their impenitence, since you have determined to right these wrongs do not yield before this evil or lose heart in facing such a formidable undertaking. The battle has spread to the entire world, for the scattered peoples, the persecuted clergy, the expelled bishops, the violation of the constitutions of the fathers. For all this we repeat again and again our prayer that the more dreadful the tempest the more energetic will be the remedy. We are confident that with time order will be restored. But even if this does not come to pass you will have deserved a precious crown from merciful God; and those who have suffered will receive no small comfort through the fervor of your charity. Because we too, who have suffered exile for three years, exposed to hunger, war, the plague and constant tribulation, to



Sucevita Monastery (Rumania)

## The unity of Christians and the future of the world

"The soul exists in all parts of the body, as do christians in the cities of the world. The soul lives in the body and therefore is not of the body; it is enclosed in the body and there it is what maintains the body. Christians are like prisoners of the world; therefore they maintain the world.

Taking as a point of departure this selection from the letter to Diognetus, a famous text of the origins of christianity, the Reverend Father Jean Daniélou, illustrious catholic philosopher, wrote a splendid article for the unionist periodical "Oekumenikon" (April 15, 1962) under the title "The Unity of Christians and the Future of the World".

This article deserves to become well known.

The union of christians is without doubt "a problem of great human interest and of concern to all mankind", begins the author. "Because for us the future of the world, the history of humanity itself, cannot be considered except in connection with man's relation of God. Of all the problems assailing humanity today that of religious values is the essential one. And since christianity represents in the world a capital aspect of these values, the two questions are closely connected.

The Ecumenical Council, whose aims correspond to these problems:

incredible solitude, to daily butchery, the sword, nevertheless feel uplifted to no small degree by your unalterable affection, by the marvellously comforting effects of your sincere charity. This is a bulwark for us, a security, a safe port. This is a treasury of endless good, of joy and every sort of happiness".

These few quotations plainly show the position of Crisostomo regarding the Pope and his primacy of jurisdiction.

One of the finest scholars of the works of Crisostomo, Father Ambrogio Ameli, has written:

"Crisostomo was, in the hands of Divine Providence, a highly noble instrument of the union of the Church of the East with that of the West, the first link tying new Rome (Constantinople) with old Rome, the most precious link of that golden chain binding, in the faith and charity of Christ, all Churches to the common center of divinely instituted catholicism."

atics, must cope with a whole series of problems to lay the ground-work for the unity which will render the Church more capable of fulfilling its mission.

What is the present state of christianity; its position in the world situation? the author asks.

"There are certain factors in the development of the historical movement which make our epoch seem a period of crises, in the interior of which a new civilization is struggling to be born.

One of the essential aspects of this new civilization is the technological factor that cannot but have its effect on man: our exasperated urbanism, for example. Can a Church whose ecclesiastic organization was set up to take care of a rural society which has now been left far behind, can such a Church answer the needs of human society in the changed conditions of the world? Decidedly not.

We feel the lack of adaptation with regard to institutions and the presentation of the christian message. We notice, for example, the difficulty of spreading in technical and scientific circles a christian message composed for a much less developed, complex civilization. This explains a certain inefficiency at present on the part of the word of God, not because of its actual content but because of the human form in which it is presented".

The second aspect of the civilization of our days is, according to Father Daniélou, the development of the non-western civilizations, the advent of political and cultural pluralism immensely far reaching. This affirmation of cultures which are not western upsets many structures of the past "it obliges us to enter into new problematics and makes us understand everything that is 'provincial' in our christianity, to the extent that the west today appears as a province in which we find that many characteristics of our culture are no longer universal".

We find ourselves confronted with a world that seems to want to oppose christianity; this is a new phenomenon, unknown in past civilizations. "It is a general crisis of all religions, the consequence of which is that believers realize that, being menaced together, they must defend themselves together".

A third element characterizing the present world, are its "appeals",

"This world cries for help", writes Father Daniélou, "because it realizes that it is falling into an abyss. It is beset by desperation, both the refined desperation of the intellectuals and the tragic desperation of the poor. It suffers as a result of an existence which no longer has roots sunk into the ground, because of a boredom which seeks distraction through violent pleasures. In connection with this situation the Church seems at once intact and wounded. It is intact with regard to what cannot be changed by history, because an unalterable divine element. There is in the world a presence of God, against whom all the forces of the earth are powerless. But Christianity is wounded in its forms of expression, in the masses by whom it is represented, above all in the unity that characterizes the Christian Church; because it is the unity of the Trinity itself.

"The unity of the Church", the author writes, "must be the sign through which the pagans can recognize God. It is particularly tragic, therefore, that humanity does not have this sign. The Church, indivisible in substance, exists however in the measure in which Christ based unity on the Twelve Apostles. It continues to exist through their successors. Unity is a matter of structure. In actual fact christians are separated. They appear as representatives of different families, one opposed to the other.

"In division we must recognize the sign of Satan. The source of division is sin, just as glory is the source of unity.

Division wounds the Church even in its catholicism.

"What does the seriousness of division consist of", Father Daniélou asks. "It consists of the fact that it corresponds to a large extent to the diversity of humanity: political (Byzantine and Roman empires), cultural (Russian, Latin, Anglo-Saxon mentality). Their are disquieting coincidences of ecclesiastical and political geography. Thus diversity has been the fount of division". The Church, in conclusion, is wounded in its holiness, in the measure in which we are led to take conziance of the fact that "the final fount of division is sin; sins of particularisms, in what concerns the great schisms; sins of the Church at the beginning of the (continued on p. 2)

## The unity of Christians and the future of the world

(continued from p. 1)  
16th Century, when a reform was absolutely necessary; sins of separation who have not believed that this reform could be achieved in unity. Despite the separations and the sins the Church remains indivisible, holy, because what is work of the Trinity in the world cannot be altered by the sins of man. The alliance persists through the faithfulness of man. But unity, catholicism, and holiness are harmed".

The need for christian reunification is felt by all christians. "This need and the courage of coping with the problems is an extremely loyal attitude", writes Father Danielou, "because is necessary to be at one and the same time severely critical beginning with oneself and to be completely faithful to that which before God we realize we must confess. In other words we have the right and even the duty of humiliating ourselves but we do not have the right to humiliate truth".

The author considers this serene acceptance of criticism "a decisive step toward unity" a condition of a further step, the conversion of the world.

The unionistic movement presents certainly several concrete aspects, above all an "awareness" of all that which in the divisions is caused by "anachronistic sociological contests". The second encouraging aspect in connection with this movement for christian union is "an awareness of the complementary nature on relations between catholicism, protestantism, and orthodoxy". At the present time we all feel an ardent need of what the other confessions have and we do not have; "we catholics have an immense Bible fame; our protestant brothers a fame for liturgy. Thus we complete each other.

In the third place we all aspire to fraternal collaboration, at the level of the problems of civilization. We have the impression that there are efforts to be made in the interests of collective charity: of work for the peace between peoples, the assuring to all of a home and adequate food, the defense of human rights, and the combatting of the inhumane aspects of a godless society.

Faith, according to the author of the article, is the fourth concrete aspect of the unionistic movement, and also the most important. Since "faith is one of the most precious things christians have in the world today"; In this field no concessions can be made. "It is true that christians must discuss together, but in serious respectful dialogue which consists of mutual explanations of what each side finds to be the essential points in the message of Jesus Christ. Truth must be believed and confessed humbly. Not to speak it would be to betray this truth.

"Unity will become a reality on the day when the same faith will be confessed by all, with all legitimate diversities being respected", writes the author. The marvellous thing about the dialogue is that christians are becoming more and more conscious of what they all have in common. What may be called the rapprochement of christians, with all the problems it poses, all the dangers it can present, all the difficulties to be surmounted, concludes Father Danielou, "is one of the most significant developments not only of christianity but of the modern world at large. It is the condition of our fulfilling of the command of bringing to the Christ contemporary world, which expects this of us, of eliminating all that which prevents us from bearing witness to truth".

Reports from Vienna state that the orthodox patriarch of Constantinople, Athenagoras I has told the catholic news agency "Katpress" of his hope of visiting the Pope, adding that he has been following with great interest the preparations for the Ecumenical Council.

The Moderator of the Valdeuse Church, Dr. Ermanno Rostan, recently declared the following in an interview with "Religious World":

"The so-called 'courtesy' visits paid to the Pope by official representatives of world protestantism are to be considered in the framework of the ecumenical relations which have been intensified during recent years. They represent an attempt to surmount, through personal contacts, existing barriers of isolation and diffidence — without placing in question doctrinal foundations, particularly in meetings with the most elevated hierarchy of the Roman Catholic Church. With regard to human and ecclesiastical relations I feel that every act of 'courtesy' has a positive value.

Nevertheless I cannot but entertain some reservation: (1) the visits in question in order to be truly 'courteous' must be of a reciprocal nature; (2) it would be worthwhile to determine up to exactly what point the visits made to the Vatican truly help the cause of bona fide ecumenism, understood not in a 'centralizing' sense but as a 'christocentric' movement — if they are not preceded and accompanied by theological contacts between qualified experts in an atmosphere of christian freedom; (3) the 'courtesy' visits are the expression of an orientation toward new confessional relations. We cannot but rejoice at every bit of progress achieved by the Churches on the road of mutual love. But in the particular situation in which the visits take place, it is easy to create the impression that the visits themselves constitute a recognition of the unitary conception of the Church in accordance with the schemes of Roman Catholicism. Bona fide ecumenical rapprochement helps to create an atmosphere of courtesy and reciprocal respect; none the less it has absolute need, especially in connection with relations with Roman catholicism, of a serious reconsideration of truths, the truths contained in the revelations of Christ and the testimony of the Apostles. It is my opinion that all of this must be underscored for reasons of clarity and sincerity".

The secretary general of the Ecumenical Council of Churches, Vissart Hoof recently declared that "in no other epoch have there been such great signs of fraternal interest and such understanding relations between catholics and the other Churches", adding that "an invitation to send observers to the great assembly of the Catholic Church would be accepted with joy by the Ecumenical Council of Churches. Every possible effort must be made in favor of the union of christians, so that this unity made be achieved at least in coming generations" (Religious World).

Referring to the difference between "unity" and "union", Patriarch Athenagoras made the following observations:

"In my opinion, and I dare believe that the Pope would agree with me, our Churches must collaborate ever more closely in the field of practical action, taking common initiatives, becoming nearer and nearer in their outward manifestations, in other words become brothers; in such a manner union will one day fall into our hands like a ripe fruit. There are unquestionably many theological differences remaining, varying ways of considering certain matters. But let us unite in love, in charity, and in action; let us unite in the field of social action and in that of christian cooperation in all the fields of philanthropic activity and reciprocal aid. Let the Pope place himself at the head of this movement of the reawakening of christianity and Christian cooperation, with each religion maintaining its own customs, its own rites, own vestments. Needless to say the third great flock of christianity, that of the protestants, must

not be excluded from the movement of christian unity.

The Pope must take the initiative of this movement. It is up to him to —how should I say— to guide it. I have the Pope in my heart. I respect him very highly and love him dearly. When he was elected I was immediately reminded of the words of the Gospel of St. John, where it is said: "There was a man sent by God whose name was John".

Since the 14th Century there had been no Pope John; the fact that after so many centuries a John rises to the Pontificate seems to me to mean that the voice from heaven is announcing the leader from whom christianity expects great things".

The accelerated rhythm of the activities of the various preparatory commissions for the Ecumenical Council has induced many people to believe that the ecumenical assembly could be held within a couple of months. A large portion of the press has spread this impression, which is rather widespread in Rome, while abroad many bishops have taken it as a semi-official announcement. The Pope himself has become aware of this. To calm those who began to fear that there would be an over-hasty study of the questions to be taken into considerations by the Council, made it understood in one of his recent addresses than in all probability the Council will continue its labors even in 1963. To be sure it was only a few days ago that Pope John voiced the intention of convening a preliminary session from October 11 to December 8, and then, after an interval of several months, reopen the Council after Easter to — continue until the work has all been done. During these months of interval the council commissions would have an opportunity to re-

construct the various proposals on a basis of the eventual emendments proposed during the general congregations.

There have been insistent rumors of late of the deaconate and minor orders in certain catholic and mission countries where the number of priests is absolutely out of proportion with the number of faithful. The Jesuit Father Alfredo Marranzini, professor of dogmatic theology at the Naples University has now written, in a religious magazine of eventual changes in this field even in Italy.

The recent meeting of the fifth plenary session of the Central Commission for the Ecumenical Council discussed a number of changes to be made in the celebration of the liturgy, in order to make it possible for the faithful to participate more fully in the significance of its true objectives.

It is not a matter of modifying the substance of the liturgy itself but fostering of a more precise knowledge on the part of the faithful of the elements which during the past centuries have contributed no little to the clouding and weighing down of the simplicity of the original rites.

The Central Commission has examined and discussed the "manner" of rendering the faithful "actors" of a common celebration and not, as has been the case so far, merely uninformed spectators. This revision should include the following: 1) the adoption of the vulgar tongue, instead of or together with Latin, for certain liturgical practices or at least for parts of them; 2) the elimination of the "Added" elements which have proved to defeat their purpose and have stood in the way of a greater understanding and participation of the faithful in the liturgy.

## The echoes

The second volume of "Un ame de feu", a book on Msgr. Vladimir Ghika by Michel de Galzain, recently saw the light of day, published by the Beauchesne Publishing House (rue de Rennes 117, Paris, France). The volume, compiled from material placed at the disposal of the author by Msgr. O. Barlea, is a collection of heretofore unpublished texts by Msgr. Ghika.



The following is quoted from the "Selection des Libraires de France" (January 1962), which considers the novel "Le Chevalier de la Resistance" of Vintila Horia the major success of 1961:

"The much-discussed Goncourt Prize of last year could have induced one to think that Horia, like many other prize winners, would not have produced another novel at the same high level of the preceding one. But this was not the case. Beyond all doubt we find ourselves confronted with the work of an outstanding writer, whose every sentence is imbued with his originality and whose thinking is fully in keeping with his high art of narration".

In the collection "Memoires du tempts passe" the Gallimard Publishing House has brought out the works of Christopher Columbus, presented, translated, and commented by the Romanian scholar and writer, Alexandru Ciocanescu.

The book, which throws new light onto the personality of the great Genoese navigator, has received considerable attention from the French press.

Anti-marxist writers met in a congress in the Teatro dei Servi in Rome to express their contempt and anxiety with regard to the ever greater offensive of the so-called "interested culture", the true Trojan Horse introduced by communist activism into western defenses.

At the congress, which was attended by many leading representatives

of world literature who have no intention of swallowing the book of marxist ideology, Free Romanian was represented by the essayist Professor Giorgio Uscatescu of the University of Madrid, and by the poet and novelist Vintila Horia.

"Romania", organ of the National Committee of Romanians in exile, published in its March-April edition a long article in which Ion Cornescu discussed the first congress of writers of the Romanian people's republic. May we be permitted to point out that this was too much honor and too great a waste of paper, in view of the literary and moral dimensions of the poisonous national dwarf with which the article of Mr. Cornescu has occupied himself. The same edition of the same magazine published a virulent article by Virgil Ierunca, an ignoble personage, a true bloodhound of the communist political police.

To whip such a man with an article, yes. To reproduce, dedicating to him an entire page of a newspaper, his political-literary acrobatics as "responsible" for the failure sector of the literary planning department of the Romanian People's Republic, no never.

To ignore certain types of people is to redimension them.



The "Armonia" choral society commemorated in its latest monthly recital the Romanian poet-philosopher Lucian Blaga, who died last year in Romania. The noted literary critic, Prof. Marcello Camilucci illustrated the personality of Blaga, calling to mind the "exile in the homeland" of the great poet. The lecturer then read a number of exemplary translations of the poetic works of Lucian Blaga, much applauded by the audience. The "Armonia" chorus then presented a very beautiful program of popular and religious Romanian music.

# Ecumenical Council Vatican II

## miscellaneous

The press of Romanians in exile has only recently been enriched with a new publication: the "Rumanian Spokesman", which is published in London under the auspices of the Democratic Committee of Free Romanians.

In addition to brief articles commenting of political developments on the international scene the periodical carries a literary page and abundant informative material. Our newspaper wishes a long life to the newcomer and hopes that it will receive a hearty welcome from all the foreign circles interested in making the problems of Romanian exiles known to all.

The newspaper "America", organ of the Romanian community of the United States, published recently an appeal of the American Romanian Committee, urging all fellow countrymen to contribute to the fund set aside for assistance to the needy.

All contributions should be addressed to: Mr. Nicolae Tecau, 2307 Market St., Youngstown, Ohio, USA.

Edition number 12 of the ever praiseworthy magazine "Destin" (Madrid 1962) offers the reader a marvellous anthology of poetry from the pen of several of the most representative talents of Romanian literature in exile.

This latest issue of "Destin" is truly outstanding and deserves the greatest attention. We promise to consider it in all due detail in the next edition of our newspaper.

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