



EUROPEAN ECUMENICAL ACTION

A free forum for the union of churches, founded in 1955 by
CONSTANTIN DRAGAN

“European Ecumenism” synonym of spiritual unity of our continent

« European Ecumenical Action: » the new name with which the Romanian Catholic Monitor begins its 14th year was without doubt a great act of courage which cannot help but draw the criticism of language « purists ».

« Ecumenical » and « European » are contradictory terms, the first implying the universality of action for the reconstruction of Church unity, the second limiting such action to the confines of Continental Europe.

If we have run the risks of drawing polemics over the new title of our publication, it is because we have a profound conviction that only a Europe that has found again in spiritual and political unity the main path to its destiny in the world can stem the increasing pressure of its eternal enemy, Russia, and can integrate itself efficiently—with means and strength equal to the great powers—in the process of vast transformation that today involves humanity.

The tragic events that have seen the sinister iron curtain drop once again (and even heavier after the brief period of false « relaxation of tension ») on the destinies of 120 million Europeans have pointed up the great weakness of our continent: its incapacity—because of its disunity—to effectively oppose the criminal arrogance of the Soviets.

Torn by conflicting interests and spiritual disunity, Europe was left, impotent and humiliated, observing the spectacle of Soviet tanks rumbling through the streets of Prague and all of Czechoslovakia and along the borders of Romania.

If Europe had been united, Russia would not even have dreamed

of risking this mad invasion. If 400 million Europeans had constituted that great continental nation recommended since the end of the war by the promoters of a united Europe, they would not have had to undergo the shame of an impotent moral capitulation, more grave, perhaps, for the free West than for the countries involved in the tragedy of this piteous step backwards from anticipated freedom and independence to reconfirmed slavery.

But to reach true unity, agreements which, by reuniting forces, guarantee the military defence of the continent, are not enough; economic agreements that increase well-being are not enough. Because unity is above all spiritual communion of aspirations, ideals, faith.

Above all, faith. Until Europe reaches this unity in faith, any attempt to rally around a political or economic idea will have a short-lived result.

History teaches us that the only moments of true unity were for Europe those in which its nations were united in the defense of the threatened faith. The danger of Marxist atheism is today no less great than that which moved the Christian people of Europe to form a united front against the Turks.

Facing this danger which can no longer be underestimated or avoided with farfetched dreams of « dialogue » is still unity in faith to teach us the path to salvation. This is why we identify in this unity of faith of the 26 nations of Europe the free destiny of our continent and its mission of promoting unity in Christ of all the peoples of the earth.

An ecumenism limited to the space that was the fulcrum of the radiation of christianity in the world for centuries, is, in present circumstances, an emergency ecumenism. But, since the advent of communism, is not Europe perhaps living in a climate of perpetual emergency?

When Europe finds, through an ecumenism temporarily mutilated in its universal significance, limited that is by the single nations that compose it, its unity of faith—religious faith, political faith, faith in its own economic capacities, faith in its culture—only then will it be able to resume its role of Leader of peoples and defeat, with the Gospel of the Charity of Christ, the Marxist Gospel of hate, bearer of slavery and death without resurrection.



Mr. Denis de Rougemont
(Palma de Mayorca)

SITE OF DRAGAN EUROPEAN FOUNDATION INAUGURATED AT PALMA DE MAJORCA

One year after the inauguration of its first premises — in Rome in the Palazzo Rocca-giovine at the Trajan Forum — the Dragan European Foundation is now present in Spain as well with a beautiful site in Palma de Majorca.

Others will follow in Munich, Paris and Athens, to complete the links in a network of institutes which Constantin Dragan entrusts to carry out a vast program of cultural and religious activity that aims at giving new impulse to the European idea to which he has dedicated his life.

The inaugural ceremony, honored by the blessing of Cardinal-Deacon Eugenio Tisserant, French scholar, and by the presence of many personalities of the worlds of culture and politics, brought together in Palma representatives from 17 European countries, as well as from the United States, Canada, South African and Morocco, thus clearly demonstrating that the initiative has aroused interest not only in Europe but also on other continents.

European politics, European culture, European economy: these are the three great themes of the activities in Palma de Majorca which concluded with three days devoted to a «Marketing Seminar», heightened by interesting and lively speeches that delved into the vast problem of the Spanish and European market.

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Cardinal Tisserant who, with his usual simple and human way of approaching people, from the most humble to the highest level, impressed everybody. He spoke of the great European contribution to world culture: the introduction of the Latin alphabet as the most apt means to express written human thought.

A unification in the sense of the adoption of the Latin alphabet, that is, the European alphabet, by all the countries of the world would mean a great step ahead both in the diffusion of culture and in understanding between peoples — Cardinal Tisserant said.

And the illustrious philosopher and essayist, Denis de Rougemont, director of the European Center of Culture of Geneva, traced the basic problem of European union: a Community of Culture, outlining what for him constituted the future: a «federation of the regions», in other words «EUROPE OF THE REGIONS».

Dr. Constantin Dragan then spoke on the theme: «THE EUROPEAN CULTURAL COMMUNITY AND THE EUROPEAN UNIVERSITY IN MAJORCA».

Following is an ample summary of the splendid speech the integral text of which will be fully published in a book currently being prepared and which will be sent separately to our readers.

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These have been enchanting days in Palma, a bright city, full of tourists, of pleasant night noises, of light-heartedness.

Palma in the summer is one of the most cosmopolitan cities of the world: not only a European meeting place, but an intercontinental one. It was certainly an inspired idea to choose Spain — but above all, Palma de Majorca — as the site of the general secretariat of the Foundation. Europe begins from this land and ends at the Black Sea. Spain, custodian of treasures from all centuries.

splendid testimony of the European fecund genius, is the land that invites us to meditate on that which was the dream of Konrad Adenauer, of Alcide de Gasperi, of Robert Schumann: the Continental European Union.

We must thus walk in the footsteps of these three truly great and farsighted «Fathers of Europe». It will undoubtedly be an arduous undertaking, not without adversity and misunderstanding. But on the 19th of June, in Palma, with courage and youthful enthusiasm, a vast work of European clarifi-

fication began that will certainly bear fruit.

To conclude our report, we will say again that the hospitality offered by the kind Mrs. Teresa and by Dr. Constantin Dragan in their enchanting villa in Palma was the high point of an unforgettable closing evening with 100 guests in a park illuminated by torches, animated by good music and by a poetry that offers to the soul this enchanted corner in the Balearic Islands.

Thus, in warm hospitality, the inauguration of the DRAGAN EUROPEAN FOUNDATION in Spain ended.

SPEECH OF CONSTANTIN DRAGAN

The central idea on which Constantin Dragan based his speech was the proposal for the creation of a «European Community of Culture» which realizes, in the cultural field, the cohesion and unity of direction which, in the economic field, are the great goals of the European Community, defined in the Treaty of Rome.

Such a Community should be supported by all academic foundations and by all European universities. To these organizations — not to be confused with similar national institutions of culture — would fall the task of «training the Europeans of tomorrow». A «European Treaty on Teaching and Scientific Research», elaborated on the model of the Treaty of Rome, should guarantee the carrying out of the program of action of the planned «European Community of Culture».

The speaker then discussed the political, cultural and economic situation of Europe from the First World War to the present, dwelling on those periods which have been most notable for European unity.

Europe at the end of the Second World War

At the end of six years of bloody war, Europe was to become a kind of fief of the two winners of the war. With a total lack of historical vision — the speaker said — as has been shown by the last 25 years, they, by secret treaties, divided up the world in areas of influence, imposing on continental Europe — the great absent member at the table in Yalta — conditions incompatible with its history, designating it into the Russian area of influence.

The assistance of the Marshall Plan to this Europe, vanquished and sold, certainly contributed to its economic reconstruction, saving it at the same time from falling prey to communism. Thanks to this assistance, national economies became reconstructed on national bases. But the Iron Curtain that now divides Europe in two opposing political and economic areas, soon determined what came to be a «chronic disease» in western external trade and caused the eastern countries to be savagely exploited by the Russians in whose economic area they found themselves.

After long efforts, West Europe, divided in sovereign national states of limited economic power, succeeded in realizing a community economic organization. That which directly profited by this, however, was first of all «associated» American capital, more developed in technology, marketing and management.

The effect of these American investments was «a society based on mass consumption,

an open society and a civilization of a high technological level, but lacking in culture».

The future, Constantin Dragan said, will decide if we will become a colony, or, through up-dating and better technical training, we will once again be masters of our own house.

Confederate and Federate Europe

The current aspiration, let's say the «ideal of Europeans today is to have a state that assures them of an economic well-being heretofore unknown in history. Mass consumption — said the speaker — presupposes however mass production and mass distribution, and these are possible only if there is a great market available which, in its turn, requires the existence of great populations not divided by frontiers.

«Now, it is a reality that the national state is becoming less and less adapted for the realization of an economic program of such import. On the other hand, to suppress it over night with federal European elections, as some might desire, is a greatly utopian formula».

For Constantin Dragan, the only formula possible is «to proceed by degrees», beginning with «realizing the unions of some states», and then passing on to a «confederation which would unite all European countries (Russia excluded), despite their form of government — as the great Adenauer suggested — which, with the partial renunciation of their own «absolute» sovereignty (today non-existent) would reach a form of European Federation of ethnic, political, economic and administrative regions. In such a way the Confederated Europe of «homelands» would be transformed into a national federative Europe. We already have an example in Switzerland which, despite its various nationalities, is a model of a well-functioning state and it is already evolving from a confederation into a federation.

Cultural Community

The signing of the Treaty of Rome in 1957 signals the beginning of the process of unification of Europe. From that time the attempt has been made to reach the formation of a *political community*, through «common economic policies» and to the creation of a supranational sovereignty.

But an economic Europe that is not *spiritually united* — said Constantin Dragan — cannot last. A Europe united only through the latest discoveries of technology, without a Europe united also through culture, without a Cultural Community, is not compatible with its history, with its aspirations. It

would be a Europe without a soul, a simple geographic expression on the same level as the old African colonies.

« To define a cultural Europe — that of the conscience, of the European mentality — is to define at the same time its spiritual and physical "frontiers". Within these frontiers there is no place for the Russians, our neighbours, who have not been able to free themselves from their "Asiatic mentality". For centuries, they have been pressing against Europe, not to assimilate its spirit, but to dominate it ».

Ways to construct the European Cultural Community

The first thing to do to arrive at the constitution of this Cultural Community is to stipulate a « European Treaty on Teaching and Scientific Research — Constantin Dragan suggested — taking as model the



Treaty of Rome. The initiative — urgent at a time when the university problem is causing concern all over Europe — could be taken by any European state. It would be better, however, if the problem were resolved in common and in a uniform manner. And as quickly as possible ».

But to form a new European mentality, common to all the states of our continent, concrete initiatives are necessary. These initiatives could be — in the speaker's opinion — the *Academic Foundations* and the *European Universities*.

Foundations

As an example of Academic Foundations, which he believes the most efficient means to reach the creation of this new European mentality, Constantin Dragan mentioned the big American Foundations (Carnegie, Ford, Baker-Harvard University).

In regard to the Dragan European Foundation, he proposed the integration of the Foundation in a federation of various national foundations, directed by European personalities and subsidized by the various societies making up the group.

The principal aim of the Foundation that bears his name will be to « contribute with dynamic cultural and educational activity to the affirmation, maintenance and reinforcement of a united European conscience », without forgetting — he emphasized — « the eastern part, today sacrificed in the defense of borders, favoring at the same time the effective integration of European nations and creating new elites, with united European mentality ».

European University

Politicians and economists have been little concerned about the conscience and the education of the new generations — Constantin Dragan pointed out. The Euratom Treaty mentions only marginally the creation in Florence of a European University, with Applied Science and Humanities sections.

A single European University is not however sufficient for the formation of European consciences and for the up-dating of the universities to meet new needs. The problem is more vast and presents two aspects: one *educative*, in the new European community spirit, and the other *formative*, of useful instruction, which serves the needs of contemporary society.

The creation of autonomous, free universities, recognized by the state, which are distinguished from state universities by the composition of the professorial body, the students and the faculties, and which exclude — with an initial pledge on the part of the students — the possibility of strikes and disorders, could resolve in a positive manner the difficult problem of student agitation.

The European Parliament, the Council of Europe, not to mention the big community organizations, should act so that, possibly within the year, the treaty on education, teaching and scientific research in Europe

can be drawn up, Constantin Dragan said.

Together with the problem of university instruction it is necessary to confront the problem of the unification of secondary teaching programs, based on the same material, on the same years of study, so that diplomas can be conferred, valid in any national or European university. From these universities could come those economic and political leaders Europe needs so much today.

And considering that industry now absorbs 80 per cent of university graduates « it is up to industrial leaders — the speaker said — to organize these new European universities on new, non-traditional bases, with standing recognized by the state to ensure themselves of inter-changeable, multilingual, well-trained directors, so much required today ».

The European universities, autonomous, administered « as if they were a business, by academic and business men », would be much more flexible and more adaptable to modern needs, in continuous evolution — the speaker concluded.

A European University in Palma de Majorca

Resuming the theme of the constitution of a European University in Majorca, with headquarters in Palma, attractive city of great possibility, Constantin Dragan reviewed the present institutes of culture, outlining generally, what the hoped-for Majorcan University's program could be.

Students from all over the world could be trained and educated « under the sun of Majorca » to create a new elite. Led and assisted by professors from all European nations, they could give to science, technology and letters a considerable contribution, continually stimulated « as if they were part of a continuous congress lasting many years ».

A university able to give wide possibilities of study and research to its students could contribute then to preventing, at least in part, the lamentable « brain drain » from this Europe of ours, so rich of brilliant men

and women who have given humanity so many, many inventions of utmost importance for progress and civilization everywhere.

Constantin Dragan concluded his excellent conference saying that certainly « this is the aspiration of all, including the Spanish government: to train the new generations in a new spirit and in a new form, something that would be a mark of pride for Spain, for the Latin world, for Europe ».

« With a little good will, imagination, faith and courage and with a little material sacrifice on the part of all, I am certain that we will arrive soon at this goal; and this inauguration, blessed by such a high ecclesiastical and cultural personality, will be the act of birth, perhaps historical, not only of the Dragan European Foundation, but also of the new European University of Palma de Majorca ».



The Cardinal-Dean Eugène Tisserant blessing the new seat of the « Dragan European Foundation » in Palma de Majorca.

Towards secular ecumenism

After the results — rather sparse to tell the truth — of the method of doctrinal confrontation which proved to be sterile and even dangerous inasmuch as it threatened to give origin to a confusing theological syncretism, the ecumenical movement now tries to cast anchor on the surer shores of concrete realities, of social problems of common interest and concern for all the church.

The new ecumenical tactic, amply exemplified by the debate topics of the Plenary Assembly of the Council of Churches, which, while we write, is reaching the end of its meeting, is the subject of an interesting article published by a major Roman newspaper which justly points out this « change of emphasis » from doctrine to the field of temporal problems, from theological controversy to ethico-social realities considered in their relationship to the Gospel.

Outlining the « points of friction » of the preceding assemblies of the Council of Geneva, the author of the article — signed with the pseudonym « Helveticus » — denounces the passage from the first phase of an ecumenism that he defines as « spiritual » to that of a « secular » ecumenism, concerned only with finding a platform common to all churches for a solution to the problems of mankind today.

This new expression of ecumenism makes « serving the world » the first point of its program of action, forgetting that unity must consist above all in a communion of faith and worship.

Consequently, writes the author of the article, the ecumenical movement finds itself today in the situation of having to confront a grave danger: that of seeing at a given moment the churches give in to the temptation of limiting their action to simple social pragmatism, leaving aside every doctrinal concern.

The very fact that the six preparatory sections of the Upsala Assembly have spent so much time on themes such as revolution, divorce, sexual life, etc., justifies these apprehensions.

As a « barrier » against the increasing suggestion of current ecumenical activism, the author of the article expresses the hope that the orthodox Church intervene.

The orthodox Church — writes « Helveticus » — which today constitutes the most numerous confessional group in the Council (almost a fifth) is not, and cannot ever be, in agreement with the positions of this secular ecumenism of clear protestant derivation, to whom they are diametrically opposed, not only on doctrine, worship and ecclesiastical organization, but also on their relations with the temporal world.

The contribution of the orthodox Church to overcome this crisis which today is affecting the ecumenical movement can be determinant.

With the influence of its ecclesiastical, liturgical and sacramental tradition, the orthodox Church could pose a spiritual barrier to advancing ecumenical activism. Its more complete integration in the Council of Churches could bring about a renewal of the methods and the structures of this organization accused of still having a too « protestant » character and of wanting to institutionalize and bureaucratize the ecumenical movement. Such a position cannot but be in conflict with the orthodox conception, according to which the Church is rather a « family of Christians » than an organization or an al-

liance of Churches of various parts of the world.

In such an eventual action which would restore to ecumenism its spiritual character and mission, the orthodox Church whose « ecumenical sincerity » is no longer regarded with suspicion even by its most implacable opposers, it having abundantly proved itself through contacts and initiatives of cooperation with all the Reform Churches and, in the past few years, with the Council of Geneva.

The Council Vatican II has indicated, with realism and a spirit of responsibility, the mission and the duties of ecumenism. It is a spiritual mission, in the first place, of restoration of Christian unity through the return to the same communion and to the same worship. Such an objective cannot be forgotten nor put aside in anticipation of « better days » — which will not come until the energies and the interest of the ecumenical movement manifest themselves and are used up in activity... para-ecumenical; in that « practical » ecumenism now indicated by the Assembly of Upsala as the principal objective of common effort so that the Christian Churches can carry out their social mission. This objective, however, must not take precedent over vocation, over the fundamental

mission of the Church which is and must remain the salvation of all men through the same faith.

Limited to terms of a cooperation of all churches on an exclusively social plane — or only vaguely spiritual — a young Italian theologian said to us recently — ecumenism runs the risk of becoming a simple instrument of material well-being, of equality in the distribution of earthly goods, of peace; and — always admitting that the action be crowned with success — an instrument that succeeds in neutralizing the Marxist social activism that today tries everywhere to substitute the social action of the Church. This competitive task would bring it, however, to betray, or at least to neglect, its true task which remains that of the restoration of unity in the faith of the Church founded by Christ for the salvation of man.

An ecumenism that loses sight of this sacred objective could no longer be considered an instrument of the unity desired by Christ, but would be a form of social propaganda of the Church, the expression of an exasperated activism of that Church of the world which, renouncing transcendence and the mystery, tends today to embrace the ideals of materialist ideologies.

The Pope proclaims the authenticity of the Bones of St. Peter Found in the Vatican Basilica

On June 29, 1968, in St. Peter's Square, a crowd of tens of thousands of the faithful heard the solemn proclamation of the authenticity of the bones found during archaeological excavations under the Vatican Basilica and attributed to St. Peter.

The happy announcement was given by Paul VI during a sermon pronounced during the celebration of the feast of the Apostle, martyr of the faith in Rome during Nero's persecutions of the Christians.

The first announcement of the finding of the tomb of St. Peter was given to the world by Pius XII in his Christmas message of 1950 in which he mentioned also the presence of some human bones found at the edge of the tomb and which were presumed to be those of Peter.

In the 19 years since the announcement of the important discovery, new scientific research has permitted the identification of the bones of Peter, placed in a corner of the Vatican vaults ten years ago, at the same time as the identification of the tomb by Prof. Margherita Guarducci, member of the Faculty of Epigraphy at the University of Rome.

The current identification of the relics does not mean that "research, verification, discussion and polemic will cease," Paul VI warned. At the current state of the archaeological and scientific conclusions — he said in his speech — we consider it our duty to give to the church and the world this happy announcement, obliged as we are to venerate the sacred bones, sustained by a serious proof of their authenticity.

The bones mentioned with praiseworthy prudence by Pius XII are not those which

have been identified now, 18 years later, by modern science. Successive studies have established that those bones were in reality fragments of the skeleton of a woman of advanced age.

The present "officially" authenticated relic was found 10 years ago in a niche in the wall covered with Greek and Latin inscriptions in the immediate proximity of the «Trophy of Gaius,» built by Costantine on the tomb of the Apostle.

To this niche covered with marble and to the external wall where there was a small opening for the offerings of the faithful were transferred the bones of the Apostle, probably during Constantine's time to be preserved, the ground being full of subterranean waters. Examined now by specialists, it has been ascertained the bones belonged to the skeleton of a man aged between 60 and 70 years, of robust body, who lived in the first century of the Christian era. Careful analyses were carried out also on the bits of earth found together with threads of gold and on coins of various epochs in the niche. It was thus ascertained that the composition of the earth in the niche — clay and sand — was identical with that at the base of the Constantine «trophy».

But the most exciting element among those that now scientifically identify the relic is an inscription in Greek: « Petros eni » — Peter is here, on the wall in which the small hiding-place was dug. The very fact that this wall was not only spared when the Constantine trophy was erected, but was also incorporated into the monument fully confirms the theory of the presence of the human remains of Peter in the niche made in the wall.