



Following The Footsteps Of The World's Saviour

By FATHER HENRY ATWELL

JESUS CHRIST, the Saviour of the world, entered and ended Holy Week in triumph.

But between Palm Sunday and Easter Sunday, He endured such torture as no man before or since has ever had to endure — betrayal and desertion by His friends, scorn, contempt and brutal mockery from His enemies.

Holy Scripture gives us a day by day, almost hour by hour account of that first great Holy Week to enable us to follow step by step the road to Golgotha and to the Resurrection.

Historians tell us our Lord's Holy Week occurred the first week in April, probably in the year 30 according to our present reckoning.

Palm Sunday, we can imagine, was a typical Judean morning in springtime — fragrant with the scent of the wild flowers which cover the hills, cool at dawn and filled with the song of a thousand larks.

Swarms of pilgrims were pouring into Jerusalem for the feast of the Passover, a week long celebration scheduled to begin Thursday at sundown. The visitors filled every room in the city and spilled out to the nearby villages or just camped on the hillsides around the ancient capital.

Jesus was at Bethany, southeast of Jerusalem, where a few weeks before He raised Lazarus from the grave. This miracle spurred His enemies to hatch their plot to get rid of Him.

The curious crowds, meanwhile, with little to do before Thursday, were anxious to see the man at Bethany who had walked from his grave and to see the Man who called him forth. Early Sunday morning, as soon as the strict Jewish Sabbath law against travel was ended, two groups began their journey — the crowds from Jerusalem and the Saviour with His disciples from Bethany.

The road to Jerusalem takes a steep climb up the Mount of Olives and climaxes in a panorama of the splendid city. Jesus told His disciples to bring him the ass they would find in the tiny hamlet of Bethphage. He mounted the beast — a sign that the ancient symbol of peace, humility and the quiet life.

When the crowds saw Jesus, they spontaneously formed a procession to escort Him

be enacted. Spies reported the scene to the Pharisees to deepen their anger and hasten their action to destroy Him. Our Lord's stinging wrath in the Temple as He banished the money-changers and cattle-sellers angered the Pharisees all the more.

So this day which began with the crisp clear air of spring and children's joy ended in the twilight of sharp discord and the vague foreboding of impending doom.

The crowds, sensing trouble, scattered to their lodgings and left the Apostles to journey with Jesus back to Bethany.

EARLY MONDAY morning, He was back in Jerusalem. The narrow streets were packed with the strong-smelling people and the bleatings of two hundred thousand sheep, destined to be victims and dinners for the Passover.

The day begins with an enigmatic episode. The Saviour walked up to a fig tree and cursed it because it had no figs — even though this was not the season for it to have them.

The tree immediately withered. Undoubtedly, our Lord used this dramatic symbol to illustrate His parables that day to warn Israel as it tottered on the brink of rejecting its Redeemer.

TUESDAY was another day of teaching fraught with the bitterness of Herodians, political opponents, who teamed up with the Pharisees in the plot against Jesus.

This is the day our Lord noted a poor widow drop her mite in the alms box where the wealthy had been ostentatiously making their offerings. "Truly I say to you, this poor widow has put in more than all," Jesus stated (Luke 21:3).

As the swarming crowd milled in and out of the vast Temple courtyard, Jesus predicted the end of all this seeming so permanent way of life and worship.

His dire forecast came true within the lifetime of most of those who listened — when Titus with his Roman legions destroyed the city in the year 70. Our Lord also added a description of the end of the world with its frightening details about "the sun will



down to the valley of the Kedron brook and up the hill to the Golden Gate and to the Temple the only place where the true God had always been adored.

Some plucked the leafy young sprouts of nearby olive trees, waved them as banners in a victory march. Others impudently strewed their manies or flowers on the roadway. The children led the adults in chanting a Messianic chant, "Hosanna, hosanna . . . Blessed is he who comes in the name of the Lord!"

How could all this end so suddenly in such tragic conflict as men rebelled against their God?

Jesus must have shuddered as He looked up at the Temple towers which in forty years would not have on a stone left up another. Before the week was out, the veil of the Temple would be torn in two and the sacred place would be trampled to the dust of the awe-struck worshippers — a sign that the Old Testament was now accomplished and ended.

The triumph of the morning was the paradoxical prelude to the tragedy about to

THE CATHOLIC Courier Journal

70th Year

ROCHESTER, N. Y., FRIDAY, MARCH 20, 1959

56,861

LAST WEEK'S PAID CIRCULATION

10 Cents



Bishop Kearney begins Mass in new Holy Angels Home chapel. Nuns section is in foreground, public area is at left, altar is placed at angle of wall so both groups can see the celebrant clearly.

Home For Girls

New Holy Angels Blessed

Dedication of the chapel in the new Holy Angels Home building, 1326 Winton Rd. N., took place Monday with Bishop James E. Kearney officiating.

Following the ceremony of blessing, the Bishop celebrated the first Mass in the recently constructed building. In his sermon the Bishop thanked the benefactors who made the new building possible.

Thirteen Holy Angels Nuns staff the Home, which provides education and specialized training for teenage girls in need of guidance.

REFERRING TO "the excellent work being carried on by these good Sisters," Bishop Kearney highlighted two points — the story of the Good Shepherd, and the efficacy of the Holy Angels.

The Church always has had deep concern for the sheep who have strayed, he said, and often those who may have wandered from the fold are led back by their guardian angels. He spoke also of the Church's interest in the training of youth.

Blessing of the new building followed the Mass. The ceremony was performed by the Rt. Rev. Msgr. Francis E. Burns of St. Bernard's faculty, whose interest in and work for the Home extends through many years, and the Rev. Francis M. Finney, pastor of St. James Church, both members of the Home's advisory board.

AMONG LATTY at the ceremonies were members of the board and officers and members of the Holy Angels Guild.

Fordham Meeting Sees East-West Unity Possible

New York — (RNS) — Only by sitting down together to discuss their differences can churchmen from East and West hope to bring about union between the Catholic and the Eastern Orthodox Churches, a leading Catholic theologian declared here.

Father Clement C. Englert, C.S.S.R., professor of theology at Fordham University, gave the principal address at the 21st annual two-day Conference on Eastern Rites and Liturgies sponsored by the university.

Theme of the Conference was "Can Catholics and Orthodox Unite?" Held in comfort with it was a cancellation of the Liturgy according to the Armenian Rite in St. Patrick's Cathedral at which Bishop Bryan J. McKeen of Brooklyn presided.

Father Englert said Pope John XXIII's call for an Ecumenical Council had "shaken up the theologians who felt it was unnecessary to call such a council in this age of rapid communication." But he stressed that even modern ease of communication cannot take care of unity matters without a general coming together.

"Only the face-to-face encounter of churchmen from the East and the West," the Fordham professor asserted, "can possibly iron out all the complex problems facing the Church in its quest for unity."

He emphasized that "some dogmas go far beyond mere logic and even the deepest scholarly research" and that "the present problem of overcoming differences which keep Eastern and Western Churches apart is of this caliber."

Referring to the break between the Catholic and Eastern Orthodox Churches in the Great Schism of 1054, Father Englert

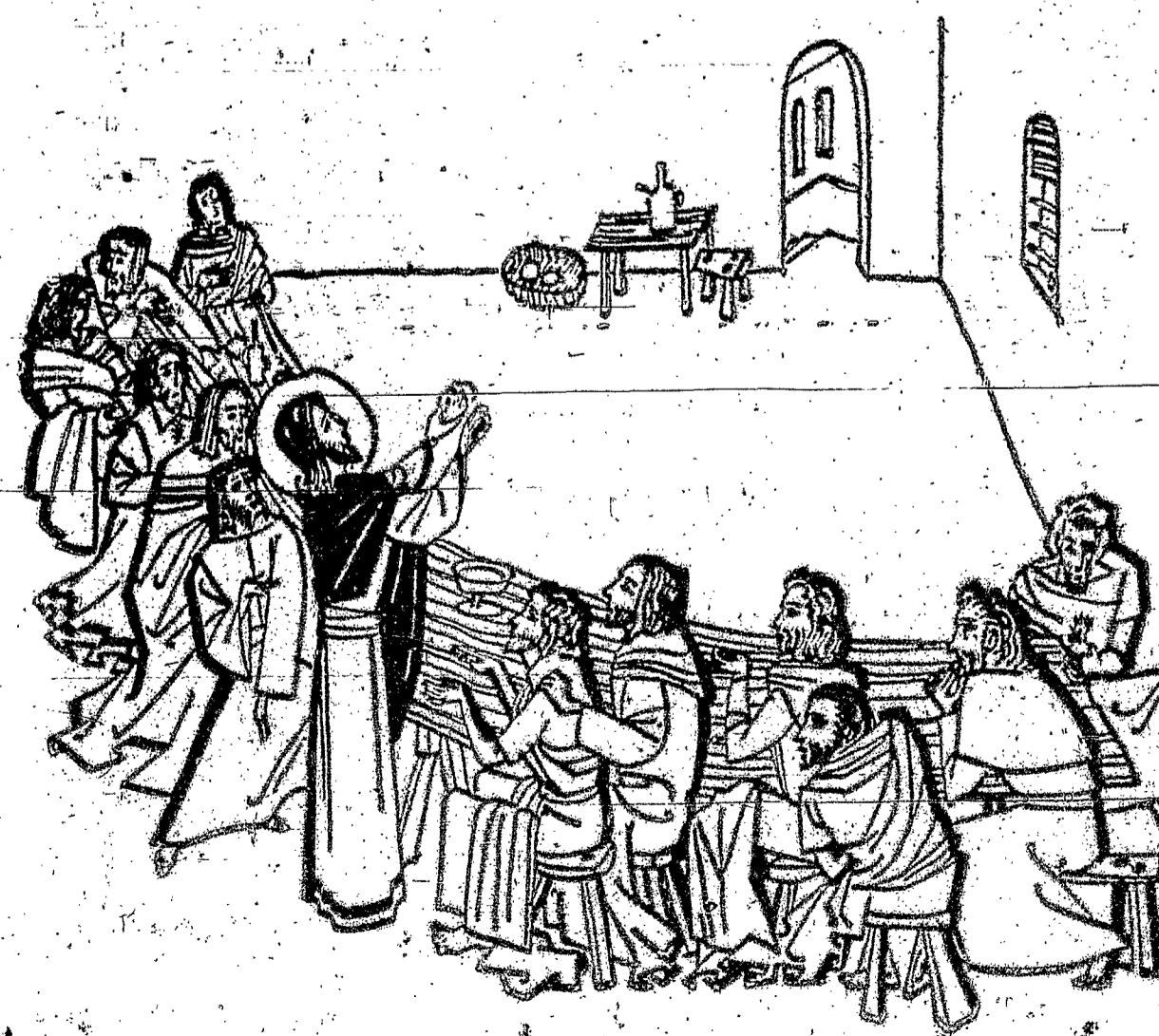
noted that unity discussions between the two groups must include many matters.

Some, he said, "are not of import today, such as the question of leavened or unleavened bread in the Mass, the matter of clerical celibacy, and whether the clergy wear beards or not."

"Others," he added, "are of grave import. The doctrine of the Immaculate Conception will have to be discussed, as well as that on Purgatory. The primacy of the Holy See and the matter of the filioque clause in the Nicene Creed will have to be explained."

Speaking from the Western Orthodox viewpoint was Prof. Nicholas Sergeievich Arseniev of St. Vladimir's Orthodox Seminary here.

"A difficult thing can be started if there are some things in common, and one thing that is in common between East and West is that they are both Christ-centered," he said. "Furthermore, there are certain gifts that are peculiar to the East and others peculiar to the West and if unity were ever achieved, the great works of the Fathers would become more alive, and there would be a real reliance on one another."



Nuns Honor First Lady

Emmitsburg, Md. — (RNS) — Sister Hilda Gleason, president of St. Joseph College here, presents Mamie Eisenhower with an honorary Doctor of Laws degree. The college, conducted by the Daughters of Charity of St. Vincent de Paul, is observing its 150th anniversary. The President, who sat proudly by, said later: "This is one of the most memorable events of our lives."

BLANCHARD'S is open from 8 a.m. to 9 p.m. during Easter season and Easter Sunday until noon. For the finest showing of Easter flowers, plants and novelties, come anywhere see Blanchard Florist, 55 E. Lake Ave. Free parking. MAker 5-8194. — Adv.