



### People of God

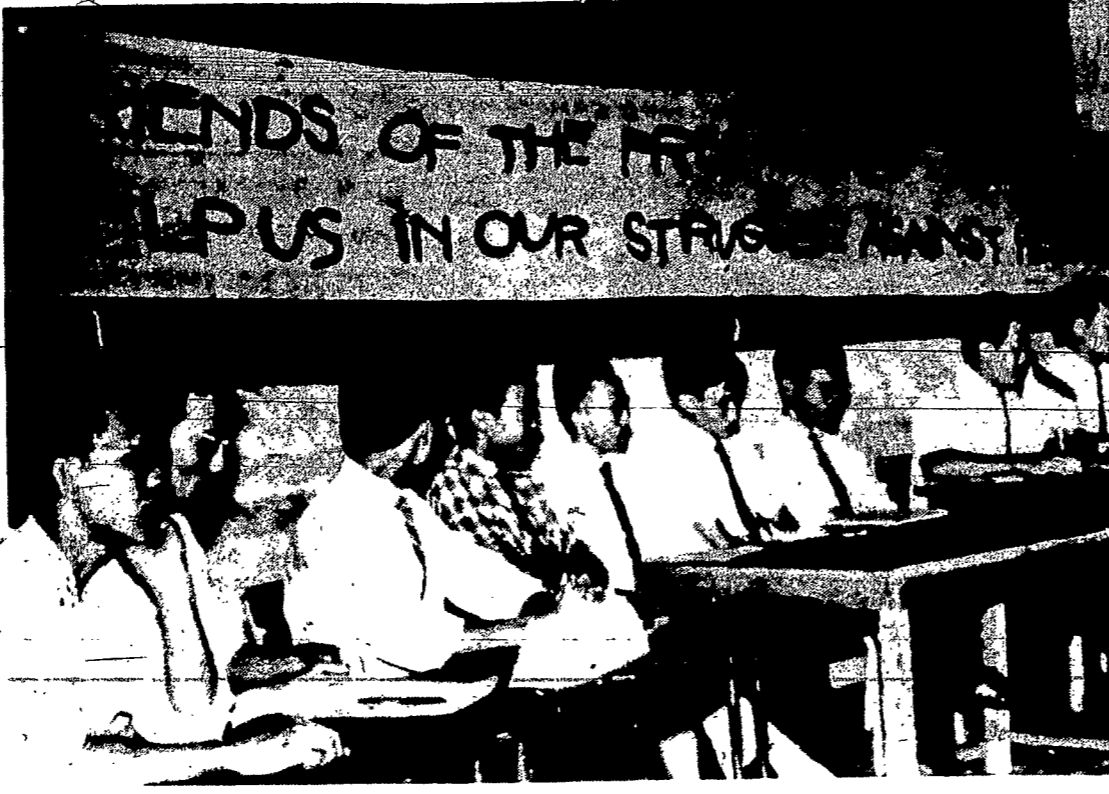
Dr. Takashi Pori Nagai, who died at 43 on May 1, 1951, is popularly known in Nagasaki as "the saint of the atom bomb."

A graduate of the Nagasaki medical school and a convert to Catholicism, Dr. Nagai married Midori Moriama, a descendant of the Martyrs of Nagasaki.

the A-Bomb victims. When his strength waned, friends built a little dwelling for him on the site of the demolished cathedral. He called the place "Nyokodji," or "Love-Your-Neighbor-As-Yourself-House."

In the last five-bed-ridden years of his life, Dr. Nagai dedicated himself to writing to foster Japan's spiritual regeneration. His life-long service to God and country won a Papal citation and a personal visit from the Emperor.

The drawing here is based upon a self-portrait brush sketch by Dr. Nagai in his final illness.



South Vietnamese Catholic students recently protested Buddhist incited anti-government rioting but they emphatically called for a civilian government. Their nation is weary of a war that has raged for two decades. Chief victims are civilians like this bloodied child and his terrified mother.



## Buddhist Monks Roil Vietnam Waters

By FATHER PATRICK O'CONNOR  
Society of St. Columban

Saigon — (NC) — Who's who in the Buddhist agitation in South Vietnam?

Thich (Venerable) Tri Quang is an unsmiling bonze or monk and one of the ablest political strategists in Vietnam. Aged 44, he was born in Quang Binh province, north of the 17th parallel, in what is now Communist North Vietnam. His name was Pham Quang, alias Pham Bong, before he became a monk.

After studies in the Buddhist Bao Quoc (Protect - Nation) school in Hue, he entered Tu Dam pagoda, also in Hue.

When Communist leader Ho Chi Minh, now president in Hanoi, established his provisional government in the north in 1945, Thich Tri Quang became a member of the Buddhist association formed to support him.

In December, 1946, open war began between Ho's forces, then generally called the Viet Minh, and the French. Tri Quang took refuge in his native province and, in 1948, in Tu Dam pagoda, Hue. In 1952 he was given an exit visa to go to Japan, probably to attend the World Buddhist Fellowship meeting. He has edited several Buddhist publications.

He was named president of the General Association for Buddhist Studies (founded in 1931) in Central Vietnam and with Tu Dam pagoda as headquarters, built up a lay organization in the central provinces. He received aid, including government subsidies for pagodas, from the late Ngo Dinh Can, brother of President Diem and then political chieftain in the center.

During the Buddhist agitation against Diem and his government, from May to November, 1963, Thich Tri Quang took command. He moved to Saigon and set up campaign headquarters in Xa Loi pagoda.

### Revere's Ride, Freedom's Spur

Boston — (RNS) — Cardinal Cushing of Boston declared here that the issues involved in the "struggle for freedom" in Vietnam "are not very different from those which were in 1775," at the outset of the American Revolutionary War.

He spoke in Boston's historic Old North Church made famous by the hanging of lanterns in 1775 as a signal for Paul Revere. The cardinal's visit to the church commemorated the 191st anniversary of the hanging of the lanterns.

Other participants in the commemorative rites included Episcopal Bishop Anson Phelps Stokes Jr., of Massachusetts; the Rev. Howard P. Kellett, vicar of Christ Church, as the historic edifice is formally known; and the Rev. G. Earl Daniels of the Episcopal Church staff.

He escaped arrest in the August, 1963, raid on Xa Loi, and on Sept 1 walked into the U.S. embassy with another bonze, requesting political asylum. It was granted.

For two months the pair lived in the embassy's air-conditioned conference room. Vegetarian meals were brought in for them. One or both studied English.

In the coup d'etat of Nov. 1-2, 1963, President Diem was overthrown and murdered with his brother, Nhu.

The two bonzes left the embassy a day or two later. Embassy Marine guards had been their custodians during their stay. Afterwards, in appreciation, the Buddhists entertained the Marines at a dinner in Xa Loi, and did likewise for the majority of the foreign press corps.

In January, 1964, the Buddhists announced the formation of the Unified Buddhist Church, a federation of about a dozen sects, with the militant group of Thich Tri Quang and his colleagues predominant. He was named secretary general of the supreme clerical council, of which a devout, aged non-political monk was titular head.

When Ngo Dinh Can, brother of Diem, was sentenced to death in 1964 by a "revolutionary tribunal," U.S. Ambassador Lodge sought clemency for him and traveled to Hue to enlist Thich Tri Quang's support. The bonze refused.

He has official headquarters now in An Quang pagoda, Sai-

gon, but his domain is Hue and the central provinces, where he controls an effective political machine.

In Saigon he has gone out, on occasion, disguised as a Catholic priest, though, ironically, he is strongly anti-Catholic. On Sept. 13, 1964, when a coup of uncertain direction seemed imminent, a U.S. embassy official hurried to the Buddhist institute to urge the bonzes to stay low. That morning Thich Tri Quang, dressed as a Catholic priest in cassock, and Thich Tam Chau in slacks, took refuge in the U.S. embassy and remained there until the afternoon.

A brother of Thich Tri Quang, Pham Minh, is in Hanoi, the Communist capital in the north. He was prominent in the Ho Chi Minh regime in 1946. His position now is not clear.

(Former connections with Ho Chi Minh or associations of a relative with the North Vietnamese regime obviously do not prove that a person is now working for the Viet Cong. But if his current activities hamper resistance to the Viet Cong, his background makes Vietnamese extra wary about accepting his program.)

Thich Tam Chau, now president of the Vien Hoa Dao, the Buddhist institute in Saigon, was born in 1921 in Ninh Binh province, North Vietnam. His family name is Doan van Hoanh. He entered a pagoda near Phat Diem, one of the most Catholic places in the northern delta.

and became friendly with Catholic priests, some of whom are now in the south. In 1952 he went to Hanoi as vice-president of the national association of bonzes. In 1954 he fled to Saigon in the early weeks of the refugee exodus, and in 1955 was elected president of the northern bonzes located in the south.

Northern Catholics look on Tam Chau as more moderate than some of his colleagues. There are constant reports of differences between him and Thich Tri Quang, who in late 1963 called him "confused."

Communist broadcasts from Hanoi and from the "Liberation Front" in the south have denounced Tam Chau recently as "reactionary." The Viet Cong "liberation" radio called him a lackey of the Americans because he has warned against extremist action in Buddhist agitation. On several occasions, however, during the past few years in times of crisis, he has identified himself with or yielded to the extremists.

Thich Thien Minh, named head of the newly formed (April, 1966) Buddhist Struggle Force, is Buddhist commissioner for youth. He works with students and secondary pupils and directs an organization similar to boy scouts and girl scouts.

He was born in 1921 in Quang Tri province, about 20 miles south of the present border of North Vietnam. His family name is Do Xuan Hang. He studied in the same school in Hue as Thich Tri Quang and

like him joined Tu Dam pagoda. He was arrested by the French for alleged contacts with the Viet Minh. In 1948-51, he was in pagodas in Daiat and Nha Trang, whence he returned to Hue, becoming vice chairman of the central Vietnam bonzes' association. In June, 1963, when the anti-Diem agitation was in its second month, he was to make a trip to West Germany but could not go, because he was "too busy."

Thich Ho-Giao, aged 38, is deputy chief of Buddhist military chaplains, with rank of major. He is vice chairman of the new anti-government Buddhist Struggle Force.

He belongs to the saffron-robed Hinayana sect, found in the South Vietnam delta and across southeast Asia to Ceylon. Like most other Hinayana Buddhists in Vietnam, he is of Khmer (Cambodian) stock. He was born just across the Cambodian border, his family name being Ngo buru Dat.

He has traveled in Cambodia, Thailand, Japan and Ceylon, where he studied in a Buddhist university. He gives speeches, often vehement, to an outdoor crowd at the Buddhist institute about one night a week. He also edits the unofficial Buddhist daily, Chanh Dao (Right Religion), and the twice-monthly magazine issued by the Buddhist chief chaplain's office.

Because of his anti-government activities, the ministry of defense suspended him as military chaplain in January, 1965, but reinstated him the following May.

## Christians Still 'Ignorant' of Judaism

South Bend — (RNS) — The Roman Catholic Church has made "great advances" in correcting the portrayal of Jews and Judaism in its teaching process, a Jewish leader told a conference on the Second Vatican Council here.

But "a great deal more needs to be done before the last weeds of anti-Jewish teaching and anti-Jewish poison are removed," declared Rabbi Marc H. Tanenbaum of New York, director of interreligious affairs of the American Jewish Committee.

"As long as hostile references to the Jewish people, and Judaism and the synagogue continue to appear in Catholic textbooks, missals, liturgical commentaries and sermons," he warned, "a great many Jews will continue to view the Vatican Council declaration (on the Jews) as a vain and even hypocritical show."

Jews will continue to be skeptical about the real meaning of the declaration, he said, "as long as Father Julio De Meinville of Buenos Aires is allowed by the Catholic hierarchy to serve as a chaplain to a group of young Catholic Fascists who ruthlessly exploit anti-Semitism for their economic and political purposes."

Rabbi Tanenbaum said Catholics and Jews have reached a critical state in their relations, "perhaps even a crisis." He said the present encounter is not unlike that which is taking place between the Negro and white societies in the United States and abroad.

He said the debate in the Vatican Council on the Jewish declaration "underscored the need for Catholic theologians and scholars to develop a theology of Israel and the synagogue in salvation history that has some correspondence with the historic realities of the present-day living Jewish people."

At the same time, he said, there is a critical need for Jews "to develop a theology of Christians and Christianity that is consonant with the realities of an emerging 'new Christian society' that is struggling in unparalleled fashion to uproot anti-Semitism and to restore her traditions to biblical modes of thought and practice."

"At the heart of Christianity's problem of what to make of the Jews is the Christian's immense ignorance, if not illiteracy, regarding Judaism," he said. "If the Jews were supposed to have committed suicide against Jesus, then a great many

Christians in fact have so committed homicide against him. They have killed Jesus as a Jew and as a man. The weapon was ignorance of Jesus' Jewishness . . ."

To most Christians, Rabbi Tanenbaum said, "Judaism came to an abrupt end with the close of the Canon of the Hebrew Scriptures."

Non-Jews, he said, "distort Judaism by failing to recognize that modern Judaism is the product of a long and rich development of post-biblical thought, devotion and piety that the great rabbis and sages of Jewish people developed over the past 1,500 years."

Rabbi Tanenbaum said there are at least three major and decisive areas of scholarship "that must be vigorously pursued by Catholic and other Christian scholars if the Vatican Council call for "biblical and theological studies" are to be translated into "mutual understanding and respect."

He listed them as: • Critical commentaries and interpretations of the New Testament that will remove any possibility for bigots to exploit certain expressions in the Gospels for anti-Semitic purposes.

• Historical studies. "If one reads church histories and Jewish histories of the same events, it is as though Christians and Jews are being educated in different universes of discourse."

• Theological studies in Jewish-Christian relations. "Unless and until Christian scholars and people develop theological conceptions regarding Judaism and the synagogue that reflects in some way the vital reality of the existence of present-day Judaism, very little else of significance in Jewish-Christian relations will be possible."

Rabbi Tanenbaum said the council's Declaration on Non-Christians had affirmed the indebtedness of Christianity and the Christians to Judaism and the Jewish people, had rejected anti-Semitism, and had made an unprecedented call for fraternal dialogue between Christians and Jews.

In another address to the conference held at the University of Notre Dame, Father Thomas Stranky, C.S.F., American member of the Vatican Secretariat for Promoting Christian Unity, said the Declaration on Non-Christians was addressed primarily to Catholics, not to the Jews.

## Ecumenism Acquires a New Dimension

By GARY MACOIN

An experience I had in Cairo two years ago made me read avidly a recent news item which probably had little significance for many. The news was that five "non-Chalcedonian Churches" had set up a secretariat to promote closer union. The secretariat would also organize a common center for theological study and research and explore the problems of relations with other Christians.

The experience which made this announcement meaningful for me is as follows. I went to Mass in Cairo one morning in a Greek-Melchite Catholic church. The pastor, a young, enthusiastic and deeply spiritual man with a Western European education, told me afterwards that his congregation included many Orthodox Christians, and that he welcomed them to the sacraments without attempting to separate them from their own community.

I understood from him that this practice subsequently approved by the Vatican Council in the decree on ecumenism, was already widespread throughout the Near East.

Later, he took me to visit the Coptic Institute, the seminary and center for

higher studies of the Coptic Orthodox Church, one of the five non-Chalcedonian Churches that are now creating a closer union. The others are the Syrian Orthodox of Antioch, the Syrian Orthodox of Kottayam, the Armenian Orthodox and the Ethiopian Orthodox.

These Churches are called non-Chalcedonian because they refused to accept the decrees of the Council of Chalcedon held in 451.

For reasons apparently more semantic and political than theological, they have since then (practically speaking) been separated equally from Rome and from Constantinople, the two great poles of Christendom. In these days of vast numbers, their combined membership of 15 to 20 million is not very great. Nevertheless, they are important because of the distinct image of early Christianity which they reflect, and because of their amazing fidelity in conditions which made survival humanly impossible.

Camille Mossad, an intense young man with a B.A. in English literature, an M.A. in journalism, and a diploma in education, gave me some idea of what those conditions were, when I visited the Coptic Institute.

Egypt had more than 16 million Chris-

tians when Mohammed's disciple, Omar, conquered it in the seventh century. It took 600 years for the Moslems to impose their beliefs on the majority, but from about 1220 (when the mission of St. Francis of Assisi failed), the Christians became a minority concentrated in the barren deserts of upper Egypt.

They remained until this century, in poverty, in ignorance, cut off from other Christians. They number at least two million, perhaps twice that number. Even today, it is imprudent to be precise. What is significant is that the flame has been kept alive, and that men like Camille Mossad are devoting their lives to rekindling the fire.

The Copts and their sister Churches are acutely conscious of what they have lost through isolation and the ignorance caused by poverty. The Institute in Cairo, now apparently due to be integrated into the proposed common center for theological study and research, is their great pride and hope.

It is not sufficiently realized by us in the West that the poverty of scholarship among the Orthodox is one of the major obstacles to unity. A member of the Holy Synod pointed this out to me when I visited Patriarch Athenagoras in Istanbul.

"We have lived for centuries as an underprivileged minority in a backward culture," he said, "while you in the West had the advantage of a favorable intellectual climate in countries in which scholarship was advancing with the technological economy."

"Even with your technical help, it will take us a long time to reach your level of theological sophistication. Yet that is a necessary prerequisite to fruitful dialogue," he said.

The Copts and their sister Churches are starting from an even lower base than that of the Orthodox associated with Constantinople. Most of their priests, for example, have no more than five years of post-primary education, just enough to equip them for pastoral work in primitive villages.

Their leaders, nevertheless, have a higher vision. They are ecumenical-minded, ready to receive the help which other Christians may feel inspired to offer. Here is an area in which technical assistance with no strings attached from Christians of the West would undoubtedly produce dividends. To help build up the projected theological center would be to add a new dimension to the Christian witness.

### Bishop Kearney's Appointments

MAY

- 1 Sunday—St. Joseph Church—Police Holy Name Society Mass—6:30 a.m.  
St. Anthony Church—Blessing of new church—4:30 p.m.  
Manger Hotel — Fourth Degree Knights of Columbus Dinner — 7:00 p.m.
- 2 Monday—St. Felix Church, Clifton Springs — Confirmation — 7:30 p.m.
- 3 Tuesday—Chamber of Commerce—Community Chest Dinner 12:00 noon.  
St. Mary Church, Canadawaga — Confirmation — 7:30 p.m.
- 4 Wednesday—Sacred Heart Cathedral—Bishop Casey's Farewell Mass for the priests of the Diocese—10:30 a.m.  
Sheraton Hotel—Farewell Dinner for Bishop Casey — 12:15 noon  
Rochester Club—Catholic Women's Club Dinner—6:30 p.m.
- 5 Thursday—Cardinal Mooney High School — May Day Ceremony — 9:00 a.m.  
St. Francis de Sales Church, Geneva — Confirmation — 7:30 p.m.
- 6 Friday—St. Joseph Church—St. Monica Sodality Mass—9:00 a.m.  
St. Patrick Church, Macedon—Confirmation—7:30 p.m.
- 7 Saturday—St. Joseph Church—I.F.C.A. Mass in honor of Our Lady—12:00 noon  
Knights of Columbus Clubhouse—Central Chapter Dinner — 6:30 p.m.
- 8 Sunday—St. Anne Home—Community Chest Mass—10:00 a.m.
- 9 Monday—Ridgmont Country Club—Holy Name of Jesus Rosary Society Dinner—6:30 p.m.
- 10 Tuesday—Nazareth College—May Day Ceremony—4:00 p.m.
- 12 Thursday—St. John the Baptist Cathedral, Paterson, New Jersey — Installation of Bishop Casey — 4:00 p.m.
- 13 Saturday—St. Patrick Cathedral, New York City—Cardinal Spellman's Golden Jubilee Mass—5:00 p.m.
- 15 Sunday — Sacred Heart Cathedral — Catholic Interracial Council Mass — 7:00 p.m.
- 16 Monday—Our Lady of Mercy High School — May Day Ceremony — 9:00 a.m.  
Sheraton Hotel—Nazareth Academy Alumnae Banquet — 4:30 p.m.
- 17 Tuesday—St. Agnes High School—May Day Ceremony — 9:00 a.m.  
St. Theodore Church — Silver Jubilee Mass for Class of 1941 — 11:30 a.m.
- 18 Wednesday—Nazareth Academy — May Day Ceremony — 10:00 a.m.
- 19 Thursday—McAuley College—Faculty Dinner—6:30 p.m.
- 21 Saturday—Cenacle—Feast Day Mass—10:00 a.m.  
St. Andrew Seminary—Good Counsel Alumnae Mass — 12:00 noon  
McAuley College—D.C.C.W. Reception—4:00 p.m.
- 22 Sunday—St. Joseph Hospital Chapel—Affiliation Mass for Ladies of Charity—9:00 a.m.  
Our Lady of Lourdes, Elmira—Confirmation—3:00 p.m.
- 24 Tuesday—St. Kisko—Cenacle Jubilee—10:30 a.m.
- 29 Sunday—Sacred Heart Cathedral—Pontifical Low Mass of Jubilee—11:00 a.m.
- 30 Monday—Nazareth College—Baccalaureate Mass—5:00 p.m.  
St. Francis of Assisi—Family Rosary for Peace—7:00 p.m.

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### Sunday Afternoon

### Dedication

New St. Anthony's of P. Church, Rochester, will be dedicated Sunday, May 1, at 10 a.m.

Bishop Kearney will preside at the rite and celebrate the dedication Mass.

The new church on Lorain Street in the old 9th Ward—now the 8th Ward—clings to a 63 year parish quest to a church of its own.

Parishioners, most of immigrants from Italy, met in 1903 in old St. Patrick's Cathedral where the late signor Emil Gelfi provided their spiritual needs in native Italian language.

THREE YEARS later moved to the Lyell Ave. building which served them over half a century, a building that previously was a garage and then a public school.

Father Nicholas Alletto, pastor at St. Anthony's, took over the church in 1963. He has on a tour of the new church for pictures for the church. He pointed out the green Vermont marble altar, Mass can be celebrated for the people, the tabernacle hand and above the altar, hand-carved linden wood.

### First

Forty years is a long time to wait for your First Communion—but that's what happened at St. Nicholas Church, Rochester.

Douglas Sarkis and Nessor were the church's first Communicants Sunday, April 24.

ST. NICHOLAS is a Mission rite parish — using the missals that developed in antiquity, the little city of Bosphorus which became stantinople (now Istanbul, capital of the Roman Empire).

There are about 60 M. Catholic families in the Rochester area and, although have their own church onington St., their children usually made their First Communion in Roman rite churches where they attended parochial schools.

This year, Father Ray Shashaty, pastor, decided to time the children began Eucharistic life in their rite.

In accord with Melkite tradition, the two youngsters received both the consecrated bread and wine for Communion shown in photo.

### English Mass

### Written by

In the middle of his Florian Reichert, S.S., cation of her first English World Library of Sacred in Cincinnati, Ohio.

The Mass, dedicated to er Agnes Cecilia, Mother of the Sisters of St. Joseph of Rochester is a for congregation with equal-voice choir and organ accompaniment. It may be performed by a unison and-or congregation with

Using the present English text, the Mass completed in November, and has been used since the Sisters' choir at the St. Motherhouse on several days.

Sister Florian received B.A. degree from Nazareth College, a B.Mus. from Manhattanville College of the Holy Heart, and an M.S. in Education from Nazareth College. She has worked in all grade school music—voice, instrumental, and supervisory. Since 1955, she has served as Director of Liturgy and Director of Music for her entire community, centering her activities at the Motherhouse, and ing much time in the past years to composition work.

In the winter and spring 1965, Sister spent several in Cincinnati at the World Library of Sacred Music working with Dr. Scott of the University of Cincinnati Conservatory of Music.

In September of 1964 left for Europe where she