

A Wall is to Lean on but it Needs a Door

The Pope Goes To Istanbul

By LOUIS OUZER

History reversed itself in Jerusalem in June when Jews regained control of that city for the first time since the year 70.

Another historic reversal will take place in Istanbul this coming week when Pope Paul goes there to meet again Greek Patriarch Athenagoras whom he met three years ago in Jerusalem.

And Jerusalem is quite likely to be a topic the two prelates will talk about. Both, it seems, object to the Jewish takeover of the ancient Holy City.

Jerusalem was already ancient when Istanbul was still a village called Byzantium.

But when Saul—later St. Paul—left Jerusalem on his journey to persecute the refugee Christians at Damascus, Byzantium's destiny was then in large measure determined.

St. Paul took the infant faith, given him on the road to Damascus, up to what we today call Turkey and then to Greece and to Rome. Three centuries later when the converted Emperor Constantine transferred the capital of the empire from Rome to the little village on the Bosphorus he gave the frontier town a new name—Constantinople. Today the Turks call it Istanbul.

For more than a thousand years, the silver trumpets of the Basileus echoed across the Bosphorus—longer than they had been heard across the Tiber at Rome.

The Christian emperors of Constantinople and their patriarchal bishops soon came into conflict with the Pontiff back in Rome and there began the seeds of that division which climaxed in the year 1054 when Rome and Constantinople parted on their ecclesiastical paths.

Crusade armies from western Europe later sacked Constantinople, sealing the rift into a permanent enmity.

Pope John XXIII, while still a Vatican diplomat in the Balkans, met many Orthodox clerics who later came into key positions in their Church and his genial character was the healing balm, long needed in this quite un-Christian division of ten centuries duration.

Pope Paul then chose to make his dramatic trip to Jerusalem, where the Christian faith was born and where it thrived, at least briefly, without the chasms which now mar its image to the world. Athenagoras met the Pontiff in an embrace witnessed by millions on television and then a year later they revoked the edicts of excommunication their predecessors a thousand years earlier thundered against each other.

Theological and canonical divisions are not healed by an embrace, however, nor even by a revocation of an excommunication. But these are certainly necessary first steps.

And one of those steps is prayer. That is why Pope Paul will add to his Istanbul journey a visit to Ephesus, traditionally said to be the city where the Blessed Virgin Mary and St. John lived after our Lord's Ascension. Our Lady's last recorded words in Scripture are those spoken at Cana to the servants, "Do whatever He shall say to you." And St. John records the words our Lord spoke in the last moments He was still a free man, prior to His agony in the Garden at Gethsemane, and it was His farewell wish that His disciples "might be one."

It seems these days God is bringing us full circle, back again to a fresh start, giving us the opportunity to accomplish what our ancestors were unable to do—to attain that unity which is the destiny of the human family so that, at last, there may perhaps be peace.

—Father Henry A. Atwell

Faith Thought Still Alive in Red China

Hong Kong — (RNS) — The first Chinese member of the Roman Catholic hierarchy in Hong Kong is convinced that there are still true Catholics in Red China despite the fact the churches there have been closed for many years.

Bishop-elect Francis Hsu, named an auxiliary to Bishop Lorenzo Bianchi of Hong Kong, said:

"There is no freedom of worship in China but I am sure that Catholics still remain true to their faith. If you cannot go to Mass, God does not expect you to do so, but can still pray and follow the precepts of the Church in daily life."

"Hong Kong is one of the biggest dioceses in the Far East," Bishop-elect Hsu said, "and it is growing fast. We've had an eightfold increase in the number of Catholics. Fifteen years ago there were about 30,000 Catholics, but today we number a quarter of a million."

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Mr. Ouzer, well-known Rochester photographer recently went to Israel where he visited the historic "Wailing Wall"—only remnant of the ancient Jewish Temple at Jerusalem. He describes his thoughts in this article written on his return flight to America.

1. The history of man and his bible is, in itself, a beautiful story.

In certain areas of man's dreams, fable became a necessary part of life. The need to possess, belong, to be accepted by someone other than a human being was man's constant search. We all need and want someone to talk to—not someone to talk back at—someone who will listen,

be there when we need him, care. We want to do all of the talking to someone whose voice we imagine exists so we can ask the questions and give ourselves the answers.

2. On the way home from Israel in an airplane, six miles high in the sky, I thought perhaps I was closer to God but I found He exists on earth as well as in heaven. It is the earth with its people that creates "The Wall." After all, there is no "Wall" here at 30,000 feet, or is there?

3. The Israelis, by the very nature of their heritage, are strong. If you were threatened for twenty years by your next door neighbor you would defend yourself and become as expert as you could to protect your property. When the loaf of

bread is denied you and hunger sets in, the battle becomes a huge relief. It is like being out in the hot sun for twenty years and finally you get the right to take a shower—the tension is relaxed.

So, the Israelis sang into battle—for if they lost the war, not many would have been around to see the morning sun. Not many people see the morning sun but the fact that we know it exists is all that matters—the knowing it is there if we want to see it.

I went to the ancient "Wailing Wall"—I could not identify it with the 6,000,000 victims of Nazi Germany because I was in the last war in Germany.

4. Yet "The Wall" is a place for man to

lean on. For, in order to go forward we must brace ourselves on the past. We all need to create our own walls around us.

5. They say in Israel that "blood is thicker than oil" but the rest of the world seems to think that the opposite is true. I think the Israelis are ready to defend themselves again if necessary to the last drop, not for oil but for life. I think that what the Wall is all about is that God in his wisdom is waiting for man to put a door in it and build a bridge of understanding.

6. The Arab and Israeli children I photographed all smile, cry the same as other children, all hold hands together walking with their parents, but they are all afraid. Why should fear have to be the breakfast of their lives?

God's Word — Bond for Christians, Jews

New York—(RNS)—Dominican Father Bruno Hussar is a man much concerned with breaking down walls—a concern natural, perhaps, for a man who lives where he lives and does what he does.

The priest's home is in Jerusalem, a city which was until recently divided by a wall more impassable than the one in Berlin. He is the director of St. Isaiah's House, a small but ecumenically vigorous house of studies and center of dialogue. As a director, he has done many jobs, including answering the telephone, fund-raising and even cooking for the small community for its first three years.

But his real job, as Father Bruno sees it, is "to break down walls of misunderstanding" which have separated Christians and Jews.

He unites Christianity and Judaism strikingly in himself—a son of Jewish parents, born in Egypt but now, after many years of living in France, a citizen of Israel. He came to New York to attend the sessions of the United Nations General Assembly discussing the Arab-Israeli war and to do what he could to support Israel. At the U.N., he found reflections of the same kind of misunderstanding that led to the war in the first place. Asked to give an interview to Religious News Service, he said he would rather talk about religion than politics.

For Catholics, he said, it is easier now to break down the walls of misunderstanding because two other walls which have long surrounded the Catholic Church have disappeared.

One, he said, is "the wall

of Constantine," the theocratic ideal of Church-state union which the Church received from the Roman Empire and which has now practically disappeared—except for an exceptional case like Spain where Franco is, in a sense, the last successor of Constantine.

The second is "the wall of the Counter-Reformation"—a set of defense measures whose diverse components include the administrative centralization of the Church, the Index Librorum, Pope Pius IX's "Syllabus of Errors," the Inquisition and hundreds of other things which were once considered essential for the Church's survival.

"Pope John was the demolition expert who blew down these walls," the priest said. "Now, in Pope Paul, we have an engineer who can rebuild as John would never have been able to do."

In his own field, the promotion of Jewish-Christian understanding, Father Bruno's institute works on two levels—scholarship, to establish the kind of knowledge which is the only sure basis of love and dialogue, for the fostering and expression of that love. He is one of the founders of the "Rainbow Group," which brings together seven Jews and seven Christians for fraternal discussions. Besides himself and two other Latin Rite Catholic priests, the Christian membership of the group includes an Arab Greek-Catholic priest, an Anglican, a Baptist and two Dutch Calvinists.

"We call it the Rainbow Group," he explained, "because we include all shades of opinion, because we are all sons of

Noah and because we are working for peace."

The Rainbow Group represents the kind of dialogue Father Bruno considers best for Christian-Jewish conversations—a small group of highly qualified men, deeply representative of their own faith and fully committed to it, who know what the other parties believe and can speak with understanding.

With this sort of group, he said, there is no basis for the fear of proselytization that some Jews associate with the idea of dialogue.

"The purpose of dialogue," he said, "is not to try to convert. Nor is it to make some sort of marmalade of religion. It is to understand—to break down walls of misunderstanding and to form deep, true, personal friendships which transcend our differences."

He said it was his "personal belief—and one which I am prepared to demonstrate theologically"—that "relations between Christians and Jews must not be on a missionary level but on an ecumenical level."

"What unites us," he said, "is much more fundamental than what divides us. When our Jewish brothers say their great prayer, 'Shema Yisrael,' affirming their belief in one God, we can say it with them."

Conversion, Father Bruno said, is "something that we all need, not something that we can offer en masse to the Jews."

The full union of Christianity and Judaism may not come until the arrival of the Messiah, he said. "The Jews await the Messiah and we await his second

coming. When he arrives, he will have the same face for both of us."

Meanwhile, he said, the basis for Christian-Jewish community is the common devotion of Christians and Jews to the Word of God. "We find this Word in different embodiments," he said, "but it is the Word of the same God."

The experience that brought home this fact to him most clearly, he said, was his presence at a Hassidic celebration of the Jewish feast of Simchas Torah.

"I watched a holy old man carrying the Torah scroll in procession," he said, "and I saw the expression of combined joy and gravity on his face. I saw the elaborate, loving ritual with which they protect and venerate the Torah and I knew that their feeling for the Torah is most like my own feeling for the Blessed Sacrament. When I carry the Blessed Sacrament in procession, it is with that same joy and seriousness. The precautions the Church takes with the Eucharist are like the care the Jews take in copying and handling the Torah."

"For Catholics," he said, "Christ is the Word of God become man. For Jews, the Word of God is written, embodied in the Torah, which is holy for Christians also. Just as we reach the Father through Christ, His Word, Jews reach the Father through His Word in the Torah. Christ and the Torah both take men beyond time and space to the eternal Father. And when I arrive there, I meet the Jew."

"One facet of his work of dialogue might be expressed, he

said, in a slightly modified quotation from the great Spanish mystic poet, St. John of the Cross.

"St. John said 'Where there is no love, sow love and you will reap love,' Father Bruno observed. 'I should correct him: someone will reap love, even if not the one who sowed it.'

On the final reunion of Christians and Jews, which he is sure will occur without efforts at proselytization or mass conversion, Father Bruno said simply that he believes "God will invent a way by which He will bring us together."

To describe his view of the present situation of the Catholic Church in the post-Vatican II period, he chose, as might be expected, a Jewish comparison: the travels of the tribes of Israel through the desert to the Promised Land.

"Referring to those who left Egypt with Moses," he said, "Jews call them 'The Generation of the Desert.' You will recall that they wandered for 40 years, and that all but two of them left their bones in the desert. Even Moses did not enter the Promised Land."

"Today, after the Council, the Church is in a situation like that of the Generation of the Desert, waiting to enter the Promised Land. We should remember those 40 years and be prepared to wait before seeing all the results of the Council. We should have much understanding and love and not try to judge the elders of the Church who are unable to change as rapidly as some people would like."



Arabs from area once under Jordan control, and now under Israeli control, wait for bus ride from Bethlehem to Jordan. Many who fled Jewish takeover in June are now returning, faced with August 15th deadline to reclaim their homes. Courier Photo by Louis Ouzer.

Word from the People of God — Irish Section

By GARY McEOIN

Dublin — The Irish insist that the navy saying is merely a variant of an old Gaelic adage: "The original, they claim, ran something like this: 'Three ways to do a thing, the right way, the wrong way, the Irish way.'"

Very much in the third of these three ways, Ireland is today beginning to reveal a significant response to the call for Church renewal of the Vatican Council. The mood is encouragingly different from the combination of ignorance and resistance I observed eighteen months ago, shortly after the Council ended, or the apathy still prevalent nine months ago. It is still, however, Irish. There is nothing simple about it.

We have just had, for example, the epoch-making and epoch-ending reception of the Anglican Archbishop of Canterbury and his colleague, the Church of Ireland Archbishop of Dublin, by the Roman Catholic Archbishop of Dublin.

The unanimous approval of the meeting of the three archbishops by the Irish Catholic in the street is a lesson that

should not be lost on political and religious leaders. It shows that he recognizes, perhaps has long recognized without being able to do so, that religion is no justification for separate stratification of the nation's social and cultural life.

This is not yet ecumenism. Louis McRedmond, one of the very few young intellectuals who attempt to express the mood of their generation, describes it as "pre-ecumenical—an emotional sensing that official Catholic attitudes are inadequate, insulting to Protestants, frustrating for Christians who want to give expression to the generous instincts of the age." But if not yet ecumenism, it is a mighty step towards it.

Another major step, also being taken with Irish indirectness, is the proposed incorporation of Trinity and National in a single Irish university. Formally, neither is denominational. National is not even de facto Catholic in any organic or constructive sense. Trinity, though still banned by the Archbishop of Dublin as a danger to the faith, has a Catholic head, a largely Catholic faculty, and a largely Catholic student body.

What actually exists in Ireland is half a dozen colleges, each attempting to cover an educational spectrum far wider than its resources and narrower than national needs, all limited to the same spectrum, the effort complicated by the false Catholic-Protestant labels. The institutional Church which long exercised and still arrogates to itself exclusive authority in all areas of national life showed no unhappiness with the situation. It is significant that the State has finally decided to take a major independent initiative. The colleges survive through major State subsidization, which means that the State can here make its decision stick.

Surprisingly again, the public reaction has been universally favorable. Without ever having been told what Vatican II meant when it spoke of the signs of the times, the Irish public has instinctively recognized this as one.

These and similar instances show that the thinking young people, lay and clerical alike, crave a leadership which is noticeably lacking. Individual bishops are open and trusting, Louis McRedmond wrote recently in the Jesuit Studies, but they

seem "somehow to become swamped and submerged in the excessive caution of collective episcopal activity."

One bishop has just demonstrated what caution means. Notifying his priests that Rome now permits them to say the Canon aloud (in Latin, of course!) at public Masses, he added that he urgently exhorted them under no circumstances to do so.

The same caution has also been demonstrated in the selection of the euphemistically described representatives of the Irish laity to the upcoming World Congress of the Lay Apostolate. The procedures for choosing them was established at a secret meeting of a bishops' committee. At least one delegate was notified by mail of his appointment without any previous consultation. He still doesn't know why the diving rod pointed in his direction.

One question remains unanswered. Will the bishops tell them what they are to say on behalf of the Irish laity before they leave for Rome in October, or will they fall under sealed orders to be opened only when the enemy is sighted?

First in a Sum At S

Parish activity during the summer months—

but not in the July and August packed months for this sector, be it Romania or other urban diocese.

In the next few Courier-Journal, our parishes will be their problems not what is being done

Take St. Bridget's, for example.

This 7th Ward parish in the Hand-C between St. Paul and Avenue North. Mousie section although jolly of the people Catholics.

As far as Father Vogt, the pastor, is St. Bridget's is the everybody in the

Their summer projects

If you visit the day, you'll find some activities in full swing

Special Education

Pre-school children, are being their fall debut in ten of the five Start program. Two cup classrooms, two bussed to the Acad Sacred Heart on daily. Sister Virginia in charge at St. Bridget by Miss Gloria L.

The Head Start is from 8:30 a.m. to 1 days a week and in lunch for the children. The teacher other two hours v pupils' homes, get ed with the parent gram is geared t youngsters make transition from home and literally give "head start" in education.

Day Camp The children school age get a some day camp through the St. Porres CVO Day Camps are made t youngsters by bus parks for a day of and swimming. A St. Bridget's, and

Nun Visits

While other sible violence in four Sisters of hospitably and fri be found there.

Sisters of St. Jo David, Adelaide F and CeLine are usi mer months to fam selves with the problems of ghetto around St. Bridget' other sister, Sister will become the c visitor for the area. Meanwhile, h

3-D At Fi

Rev. Richard S.T.L. C.G.M., dire at the Chicago Seminary of Saint Lake, Mundelein, lecture to a wide of church musician tors from 15 state who will attend a liturgical music ducted by the Graduate of America Fisher College, Au

The seminar is the music commi Diocese of Roch manned by the F A. Ehrmann, pastc chael's Church.

The theme of Fa lectures and demor be "The Musical of Vatican II." He v the spirit of con and point out the s pectives in rela music of the Ch resultant rubrics dures to be follow

Father Wojcik, ate studies in c were made at the stitute of Sacred had many yere not only in (inary and parish grans, but also in implementing dea gonal programs i archdiocese where ber of the music Father Wojcik w practical solution