



... as we are one ...

Istanbul — (RNS) — This striking photograph of Pope Paul VI and Patriarch Athenagoras was taken as the Catholic and Eastern Orthodox leaders met in Istanbul. The visit by the Pope was the first to the See of Constantinople by a Roman pontiff in a thousand years.

Papal Prayer Irks Turks

By JEFF ENDRST
Special Correspondent

In the wake of the papal visit to Istanbul in July, there is under way in Turkey a moderate searching of the Moslem soul and at the same time a new drive to avert any possible strengthening of the Greek Orthodox Church in Turkey, and Patriarch Athenagoras' fame abroad.

The suddenness of the two-day visit by Pope Paul VI had the man in the street only mildly curious, while the Turkish newspapers relegated the historical event to inside pages with innocuous headlines like "Pope Paul VI here today."

But the public controversy has since grown, especially in view of the announcement that the Ecumenical Patriarch would soon leave for an extended trip to his sister Churches in Eastern Europe in the hope that he could align behind him all of Orthodox and appear as its undisputed spokesman when he meets the Pope in the Vatican next December.

The fact that the Pope prayed at Hagia Sophia, now a museum, has apparently antagonized the majority of the Moslem public, and most of the newspapers here have commented in line with that religiously chauvinistic feeling.

One paper called it "a great blow against the Turkish public's feelings." Another claimed the Pope left behind "a bad memory." Still another felt the Pope's principal intent in Turkey was to make Christian propaganda.

The pro-Communist Aksam noted that the Pope came to see Athenagoras "at a time when we have trouble in Cyprus" (with the Greek-Cypriot majority there). The paper suspected the pontiff of coming to

aid the Orthodox people of Cyprus against Turkey. The moderately leftist Cumhuriyet (Republic) has even urged the Turkish government to take steps to "avert reconciliation (with the Vatican) even if it requires expelling Athenagoras from Turkey."

The extreme rightist newspaper Sule Yaksel Senior concluded that "American youngsters, trained in American missionary schools, are pouring into Turkey and living in villages in order to spread Christianity." Referring to members of the Peace Corps, the paper admitted that they are "good-looking, friendly and nice-mannered people" who often gain the villagers' hearts by assisting them in the fields and in building roads and houses. But, complained the paper, the "ignorant Turks" do not know that the real purpose and aim of the Peace Corps is to convert the Moslem Turks who instead of vigilance show "sympathy and affection" to the Americans.

But not all editorial comment and letters to editors have been adverse to the papal visit here.

Some remark that if the Pope wants merely peace he is welcome in Turkey "from the bottom of our hearts."

Others note that the papal visit has promoted an unprecedented surge in tourism to Istanbul and Izmir, which the country badly needs and should appreciate.

There was an occasional favorable comment motivated by ulterior Moslem motives. Thus, the pro-government Tercurman (Observer), a conservative Islamic paper, said in an editorial entitled "Greetings and gratitude to you, Your Holiness." "By praying in Hagia Sophia, you have saved this shrine from being a heap of stones used as a museum and gained for it its sacred nature. By so doing you have not only pleased Christ and the Holy Spirit, but the Moslems of Turkey who have been unable to obtain this right for years. Now, no one can prevent opening Hagia Sophia for worship. Now the words of Allah will echo under this dome. The aim of our newspaper will now be materialized, thanks to you, Your Holiness."

But there were also pamphlets distributed by students through various Moslem organizations, criticizing the Pope for referring to Istanbul by its old name of Constantinople.

Noting the "lack of politeness" of these pamphlets, the newspaper Zafer asked why was it that these student organizations failed to take issue with Soviet dignitaries' lectures on Marxism in the Turkish Parliament, but were always ready to attack the visiting American fleet in Turkish ports, or the Pope "who is fighting against communism."

ONE NEWSPAPER conducted

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John Courtney Murray, S.J.

Famed Scholar Dies Suddenly

Courier News Summary

New York — A Requiem Mass was celebrated in St. Ignace church here for Father John Courtney Murray, S.J., one of the world's leading experts on Church-state relations.

Father Murray died (Aug. 16) in a cab in New York City while en route from the home of his sister, in Queens, to Manhattan.

In addition to teaching at Woodstock, Father Murray was an editor of Theological Studies, a Jesuit publication issued from the college, and had recently been appointed director of the John LaFarge Institute here, an organization active in improving race relations.

The 63-year old scholar was perhaps the most famous of a number of Jesuit scholars who helped earn Woodstock College a reputation as one of the outstanding theological centers in the United States. His colleagues there included Father Avery Dulles, S.J., teacher of dogma and apologetics, Father Walter Burghardt, S.J., the patristic scholar, Father Vincent F. O'Keefe, S.J., now an assistant to Father Pedro Arrupe, S.J., regarded as one of the leading American ecumenists. Father Weigel often credited Father Murray with first awakening his interest in ecumenism.

John Courtney Murray was born in New York in 1904, son of a Scottish-born lawyer and an Irish mother. After graduating from high school, where he specialized in debate and dramatics, he abandoned his earlier ambition to become a doctor and joined the Society of Jesus at age 16. After taking his M.A. at Boston College, he taught in the Philippines for three years, then went to Woodstock for four years of theology. In his third year there, he was ordained, age 28. He did theological graduate study at Gregorian University in Rome and at other centers of Catholic thought in Europe before returning to Woodstock to begin his life-long work of teaching.

Best Known Work

In his 1960 book, "We Hold These Truths," he argued that the Catholic Church was uniquely suited to make a major contribution to America's spiritual health in time of crisis. He also said that Catholics must be more aware of their coexistence in a pluralist, heavily Protestant society.

The attention which that book received catapulted Father Murray into national prominence. The tall, urbane scholar undoubtedly helped convince many non-Catholic Americans that a priest could be completely committed to his Church, yet fully devoted to his country.

But historians may rank Father Murray's greatest achievement his work in helping to prepare the Second Vatican Council's Declaration on Religious Freedom. During that period he suffered two heart attacks, in January and December,



FATHER MURRAY

1964, and a collapsed lung late in 1965.

Later, he said that the council's Declaration on Religious Freedom represented a "major act of humility on the part of the teaching Church." He noted that the declaration "goes right down the line" with the First Amendment of the U.S. Constitution, and also avoided any statement touching on the establishment of religion.

Protestant and Jewish leaders paid high tribute to Father Murray.

They cited his keen scholarship, humanitarian spirit and contributions to religious, liberal, ecumenism and interracial justice.

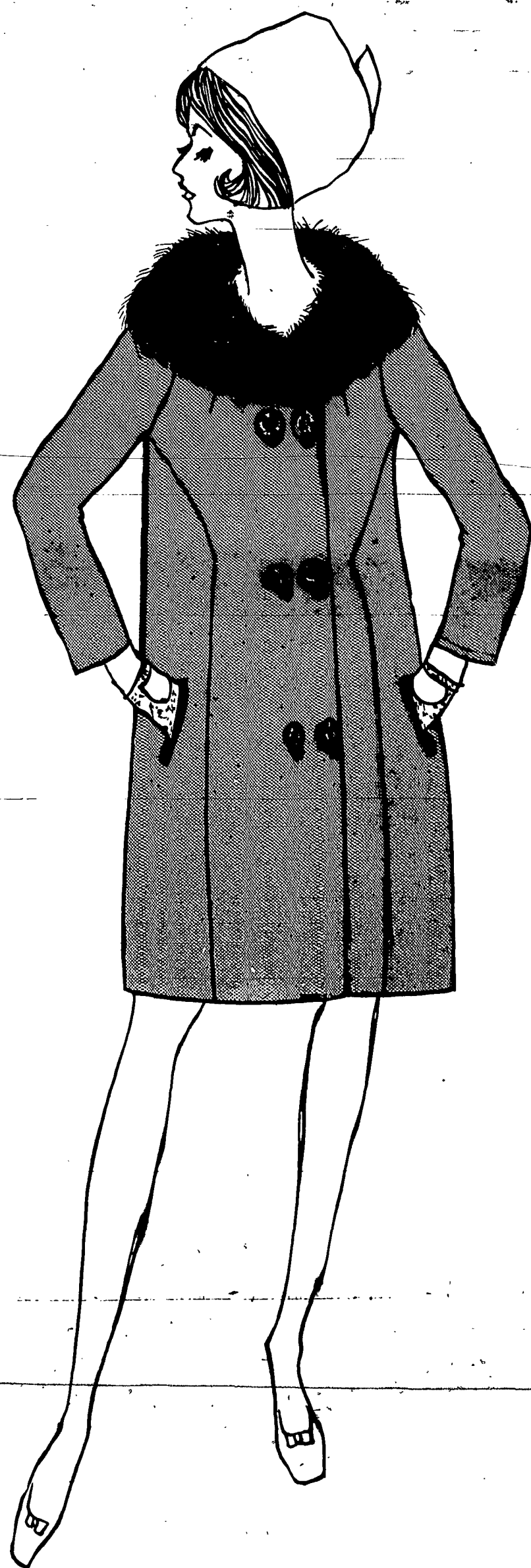
Speaking on behalf of the National Council of Churches, Dr. David R. Hunter, deputy general secretary, called the Jesuit "a practicing theologian who made heroic contributions to our understanding of religious liberty in a pluralistic society."

"More than perhaps any other religious leader of our time," Dr. Hunter said, "he established vital communications across faith lines."

Father Murray's contribution to interreligious relations was also noted by Rabbi Marc Tanenbaum, director of the American Jewish Committee's Inter-priest had chaired a section at a conference on Judaism and Christianity held at Woodstock (Md.) College in 1966 under sponsorship of the Catholic school and the Committee.

"His untimely passing leaves us all bereft of the warm living presence of a unique aristocrat of the intellect and an authentic religious-humanist," he added. "Father Murray's brilliant scholarship and penetrating insight have enriched profoundly our understanding of democratic pluralism, religious liberty and ecumenical and Jewish-Christian relations."

Father Murray was a member of President Johnson's National Advisory Commission on Selective Service, a member of the national advisory committee of the Catholic Council on Civil Liberties, and an honorary chairman of the Gustave Weigel Society.



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LBJ Pays Tribute to Fr. Murray

Washington — (NC) — President Lyndon B. Johnson said that while mourning the death of Father John Courtney, S.J., the nation gives "endless thanks to God" for "so great a son."

The Jesuit professor at Woodstock (Md.) College, one of the world's foremost experts on church-state relations and an architect of the Vatican council's Declaration on Religious Freedom, died in New York City of a heart attack (Aug. 16).

"With the death of John Courtney Murray something dies deep within all our hearts," said President Johnson in a telegram to Father Robert A. Mitchell, S.J., provincial of the New York City Province of the Society of Jesus.

"Father Murray's life transcended the barriers of nation and creed," the President continued. "His moral concern and probing intelligence reached out to every corner of the globe and every condition of man."

"We bow our heads in mourning his untimely loss—but we also lift our hearts in endless thanks to the God who blessed our nation with so great a son," Mr. Johnson said.