

New Chancellor For Albany

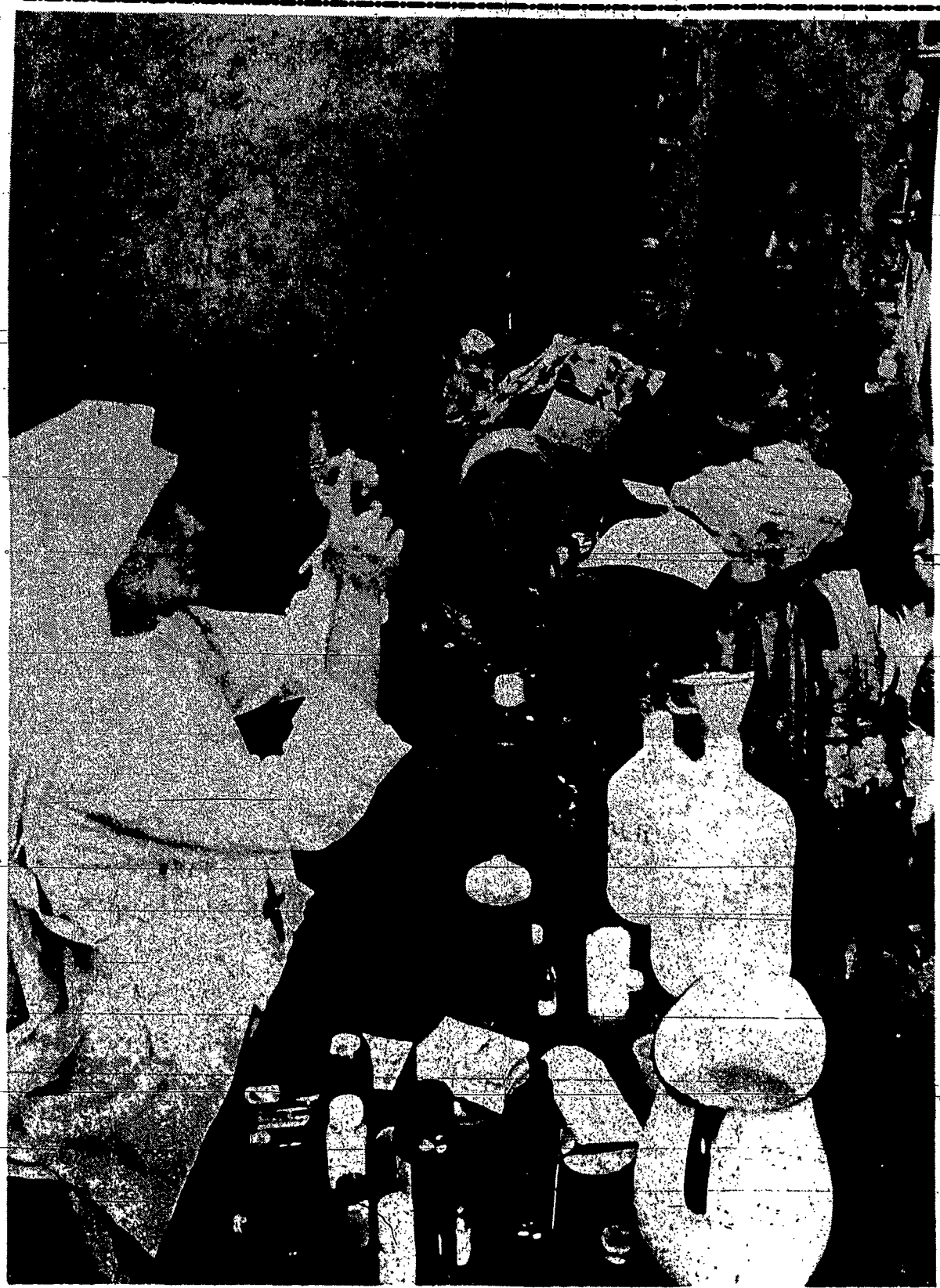
Albany — Father Leo P. O'Brien, has been named Chancellor of the diocese of Albany by Bishop Edward J. Maginn, apostolic administrator. The 36-year old priest has been vice-chancellor since Sept. 1964. (Father O'Brien studied philosophy at Rochester's St. Bernard's Seminary. He took his theology at Catholic University and was ordained in 1958.)



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Medical Nun in Uganda

Sister M. Phillip Hormung of New Orleans, La., a pharmacist with the Medical Mission Sisters, tells a patient in Uganda how and when to take medicine prescribed by a doctor-nun. The Sisters, devoted to the medical care of the underprivileged, not only treat patients in their hospitals, but also conduct travelling clinics to reach remote areas abroad. In 1965, the order cared for about 650,000 patients in 22 hospitals in Africa, Asia, Latin America and the U.S. (RNS Photo)

Inter-Christian Bonds Threaten Dialog with Jews?

New York — (RNS) — Growing inter-Christian bonds and within Protestantism was seen here as a possible threat to Jewish groups and American religious pluralism generally unless accompanied by meaningful Jewish-Christian dialogues.

Rabbi Marc L. Tanenbaum, director of the Interreligious Affairs Department of the American Jewish Committee, told a workshop on "Christian Ecumenism and the Jews" that ecumenical trends within Christianity "represent historic new opportunities and challenges that Jews and other non-Christian Americans must view with understanding and yet critical analysis."

He acknowledged that the "overcoming of centuries of doctrinal and institutional conflict is obviously a priority with Christians," and that it is a problem in which "no Jew has a moral right to intrude."

"As Christians clarify the

theological and historical bases of their internal relations, there appears to have developed tendencies of either indifference to the deep roots of Christianity's origins in Judaism, or else a Christian interpretation of Judaism as an object conceived entirely in Christological terms."

These tendencies, Rabbi Tanenbaum said, "pose profound dangers to the future of Jewish-Christian relations, as well as for the theological shape of Christianity itself."

"The first alternative of centering on Christocentric foundations of Christianity to the exclusion or minimization of the Biblical basis of the Churches might conceivably lead to a 20th Century form of the second century Marcionite heresy, which sought to sever Christianity from its foundations in Judaism and the Jewish people."

Rabbi Tanenbaum saw the possibility of such a present-day heresy fostering a "pan-Christian society whose effects on American pluralism as well as on the Jewish people and on non-professing Christians" could make of the Jews "an alien, marginal ghetto body" within the total Christian society.



Gift from Girl Scouts

Da Nang, S. Vietnam — (RNS) — A stuffed toy dog is the next best thing to a real live pet for this little Vietnamese child. The dog was one of about 30 stuffed toys donated to children in the village of Kim Lein, 15 miles northwest of Da Nang. The Girl Scouts made the toys specifically for the Vietnamese.

Marble for Altar From Yugoslavia

London — (NC) — A 18-ton block of solid white marble, the largest ever quarried in Europe, was delivered here by ship this week to be the altar of Liverpool's new cathedral.

It will be the central point of the circular tent-shaped cathedral now nearing completion and due to be opened next year.

The marble was found after a two-year search. It comes from Yugoslavia.

Japanese Ask:

Where Is The Church of Christ?

By FATHER JOSEPH J. SPAE
Tokyo — (NC) — In a crowded streetcar in Tokyo recently an old man nudged up to me, and after the customary "May I speak English?" he pulled a copy of the New Testament from his pocket.

"Tell me," he said, "whatever happened to that Church of Christ founded? Is there no way of starting it in Japan? We need a Church like the one Christ speaks about."

This man, I knew, is one of the 3-million self-styled Christians in Japan, which has only 700,000 registered Christians.

The Japanese are a religious people. Seventy per cent of the population say that religion is important, but only about 30 per cent profess a personal religion.

Many in Japan believe that without religion man is not true man, and that a modern Japanese without religion makes no sense. Many people in this country have more than one religion.

Some may once have been in a Christian kindergarten or met a nun on a train. And because the Japanese feels that he too must have a religion, he chooses Christianity. This accounts for the millions who call themselves Christians but owe no allegiance to any Christian church.

AN INQUIRY made by the Oriens Institute for Religious Research here on the religious attitudes of high school students came up with some startling results.

Fifty-six per cent said that Christianity originated in Jerusalem, Israel, or Judea, but among the wrong answers was "Puerto Rico."

The students did not seem to connect Christ with Christianity, and to many he is "the man who is to be killed."

When asked what events they knew connected with Christianity, most listed the Crusades, the betrayal of Judas, and persecutions of Christians in Japan. Christ came in 10th on the list and His mother 11th. Calvin and the Edict of Milan were at the bottom.

The youths showed a sharp intuition, however, when asked about the teachings of Christianity. In first place was charity (the Japanese word is "hakuai," which means limitless love for men and beasts and all created things).

"Then came equality before God. For the Japanese He is the "supreme democrat."

Then there was the idea of "love your enemies."

Christianity was considered respectable, pure, humanistic, and fair; but it was also thought to be out of touch with reality, uncommittal to the Japanese taste, intolerant, and a hypocritical pose.

When asked to describe Christians they knew, the Japanese called them "katal" (harsh and haughty), and said that "all they care for is God and heaven," they forget man, they forget men and their problems.

Japanese spirituality is not captured in ways of thinking but in ways of doing. Here spirituality is life more than thought. It bypasses the logical processes and reaches for its objective through an intuitive

thrust of the heart, not of the mind. It is impatient with the discursive and lumbering approach of the West.

Clarity to the Japanese means fixity, and fixity, particularly in ethics, smacks of moral intolerance, the worst of sins and one of which, in their minds, the Christian stands accused.

The Japanese feel irritated when you compress their religious feelings into the strait jacket of formulas.

If there is sin, says the Japanese, it must be "felt" as that unpleasantness that results from disharmony, within or without the sinner. Harmony, physical and moral, gives meaning to life, he says.

Many object to a Westerner's attempt to put the infinite into words.

Japan can contribute to Christianity an increased perception of community values, a greater attention to the role of intuition and charismatic gifts, a deeper appreciation for self-discipline and meditation as paths to spiritual enlightenment, and a basically optimistic acceptance of the world.

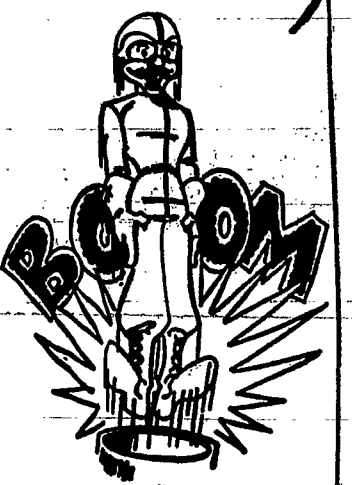
Christians know far too little about Japan and her religions, but Japan must discover Christianity as much as Christianity must discover Japan.

The Church now has, for the first time, an untrammeled access to the Japanese soul.

To missionaries, this dramatic encounter of the Church with Japan holds out a breathtaking challenge. We already have 3 million friends in this country.

COURIER-JOURNAL
Friday, July 8, 1966

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