

We Are God's People

Two of the most eloquent spokesmen for religion held an audience of more than 1500 in attentive awe and the two agreed that Christians and Jews are God's people.

Bishop Sheen and Rabbi Marc H. Tanenbaum spoke at Rochester's Temple B'rith Kodesh to climax a day-long colloquium on Catholic-Jewish relationships.

Both speakers addressed themselves to members of their own faith — asking the other group simply to listen over their neighbor's shoulder.

The noted New York rabbi told his audience that "the mood and the message we experience here tonight is a piece of history — a milestone in Catholic-Jewish relationships in this area."

Bishop Sheen said, "I am here tonight to try to educate our own people to a deeper understanding of the mystery of our faith and how much we owe to the Jewish people. That's my point. The burden is on our shoulders."

He traced the biblical history of God's covenant with Adam, Noah, Abraham and Moses — each in turn symbolized by a tree, a rainbow, by circumcision and by sacrifice, and God's repeated promise to the Jews, "I shall be their God and they shall be my people."

Bishop Sheen, in the forceful imagery of Scripture and with his own well-known eloquence, described the Exodus story of the Passover lamb and compared it with Christ's action at the Last Supper where "the Lamb of God says over the cup of wine—this is my blood, Lamb's blood, blood of the new covenant."

Christian faith and practice, he emphasized is rooted in Jewish faith and practice.

"I tell you, Christian people," he said, "to deny this heritage and this background would be to deny your own parentage."

Does Christian faith require its members to consider the old covenant "dead, buried?"

Bishop Sheen replied to his question, "Neither the written word of the old covenant nor the written word of the new would dare allow us to say that."

And what of the future? "As I see it," Bishop Sheen said, "the Jews and the Christians — both — have vocations

from God. We are God's people. God's covenant makes us unique. Here is a surprising and astounding fact — neither you Jews, nor us Christians, are at home in this world — we are both revolutionists, uneasy, upstarts, irritants, catalysts, disturbing the moods and philosophies of the world, and why — because we have a vocation from God.

"The world itself will not tolerate this covenant of love and must always persecute and hate us — that is why we happen to live in these times when the people of both the old covenant and the new are persecuted... by Hitler, by Stalin... to draw us closer and closer together, to be more and more united, brothers called by the same God."

RABBI TANENBAUM, scheduled to leave the following day for a Vatican conference, began his talk by paying tribute to Bishop Sheen for his long-standing reputation "for leadership in improving Jewish-Christian relations" and for prodding the American people to face up to the continuing problem of poverty, illiteracy and disease "among two-thirds of the world's family who are neither Christian nor Jewish."

Rabbi Tanenbaum described Jews and Christians as members of a common "diaspora" in a non-religious age.

He called for Jews and Christians to end the incredible, abysmal, mutual ignorance we have about each other.

He cited as one example the divergent attitudes toward the Crusades—for Christians, these were holy wars, a vast and successful effort of the Church to weld people of different nations and ranks of society into a unity, but for Jews, he said, the Crusades were "a gory story of pillaging, killing of Jews, looting their wealth, restrictive legislation, humiliating garb, ritual murder charges and confinement to the ghetto."

"Christians have simply torn out of their history books the pages the Jews have memorized," he stated.

He recommended formation of an interracial, interfaith "team task force to rewrite our history books" so we can "understand what makes us tick the way we do."

He rejected the notion that this is a "post-Christian" era and said he preferred to consider that "we live in a pre-Christian society."

Rabbi Tanenbaum said Christians had begun to reevaluate their concept of Judaism and to "recognize Jews as a living people."

"At the same time," he said, "Jews need to elaborate their doctrine regarding Christianity and other non-Jewish religions in keeping with the teaching of Judaism that holds that salvation is not a monopoly of the Jews. The righteous of all people have a share in the world to come."

Rabbi Tanenbaum said the "highest authority in Christendom has said that anti-Semitism is a crime and a sin against God and man. Pope Paul, within a week of that Council's statement, indicated he took seriously what it said by calling for an end to the Blessed Simon of Trent legend."

Blessed Simon was considered a victim of the Jewish People during the Middle Ages. Devotion to him stirred strong anti-Semitism in Europe.

Rabbi Tanenbaum also said that "the Catholics of the U.S. have followed the example of Pope Paul by a drastic revision of the textbooks used by children in parochial schools."

During the morning session of the colloquium held Wednesday, Feb. 22 at St. John Fisher College, Father Edward Synan of the Pontifical Institute of Medieval Studies, Toronto, and Rabbi W. Gunther Plaut of the Holy Blossom Temple, Toronto, addressed the group.

Rabbi Plaut summarized the morning discussion by saying, "There are two unique streams of history both necessary — Judaism which is the keeper of the flame, and Christianity which is the torchbearer to the world."

Vatican Names 4th UN Envoy

Vatican City (NC) — The Holy See has established a permanent mission at the European office of the United Nations at Geneva, Switzerland.

The envoy of the Holy See, with the title of observer, is Dominican Father Henri de Riedmatten.

This is the fourth observer's post of the Holy See with the United Nations and its daughter organizations. The others are a "permanent observer" at the United Nations itself (a post created in 1964), an observer at UNESCO, and an observer at the UN Food and Agriculture Organization.

Father de Riedmatten, a Swiss Dominican priest, was previously appointed secretary of the Pope's commission for the study of population problems and birth regulation.

Rev. James J. Marvin, assistant pastor, St. Andrew's Church, Rochester; Rev. Daniel Torney, assistant pastor, St. John the Evangelist Church, Greece; Rev. Paul J. McCabe, assistant pastor, Corpus Christi Church, Rochester; and Rev. William Donnelly, assistant pastor, St. John the Evangelist Church, Rochester.

Rev. Thomas F. Brennan, pastor, St. Mary's Church, Corning; Rev. Paul J. Cuddy, pastor, St. John the Evangelist Church, Clyde; Rev. Joseph F. Hogan, pastor, St. Vincent de Paul Church, Corning; Monsignor John E. McCafferty, pastor, Holy Rosary Church, Rochester.

See, from His head, His hands, His feet, Sorrow and love flow mingled down: Did e'er such love and sorrow meet, Or thorns compose so rich a crown? Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all.

—Rev. George W. Hill, Lake Avenue Baptist Church

Isaac Watts has left us with one of the most beautiful of all the devotional hymns, a profoundly moving celebration of the matchless love of Christ:

When I survey the wondrous cross

The Catholic COURIER

THE NEWSPAPER OF THE ROCHESTER DIOCESE

78th Year ROCHESTER, N.Y., FRIDAY, MARCH 3, 1967 Price 15 cents

A Year for Faith Special Tabloid Of Texts of Pope's Talks Turn to Page 14

Want a Bargain? \$44 for \$1

If anybody offered you \$44 for \$1 you'd figure there had to be a catch to the bargain.

But, as a matter of fact, that's the offer you'll be given this Sunday at church.

For every \$1 you put into the collection for the relief of the world's poor, the U.S. Catholic bishops can provide \$44 worth of emergency food, medicine and other supplies.

This is the amazing report Father Charles Bennett brought back from a briefing session recently in New York City.

He and Father Joseph Dalley were named by Bishop Sheen to supervise locally the annual nationwide fund appeal for the world's needy.

Father Bennett told the Courier that the 44-for-1 bargain is made possible by the purchase of government surplus supplies — many of which are actually available free to any responsible agency which will distribute them equitably where they're needed.

Catholic Relief Services—CRS—is the American bishops agency set up for this purpose. It has been in business 21 years.

"While we carried most of the load in the past," Father Bennett said, "other countries are now in a position to help—France, Holland, West Germany, Canada—and their contributions are already enormous." Despite this added aid from these now affluent nations, however, "the total picture," according to Father Bennett, "shows there are more needy people today than a quarter century ago."

"We must be realistic and see that the basic relief program to ease poverty and hunger will be the self-help phase of CRS," Father Bennett stated.

He described the work of Monsignor Andrew P. Landi who has set up more than 300 educational centers, mostly in rural Europe, where basic skills and techniques of farming, construction, sanitation and diet are taught. Father Bennett also reported he talked with Oblate Father Edmund Leising who is now at work setting up such centers in Brazil and Chile.

Vietnam, of course, is "an area of dire need," Father Bennett said.



Father Charles Bennett (at right in photo) went to New York City with Father Joseph Dalley to meet Bishop Edward E. Swannstrom, long noted for his wide-ranging direction of relief services to the world's needy. In accompanying article, Father Bennett describes what your contribution to Catholic Relief Services makes possible in aiding the poor around the globe.

All told, he said, U.S. Catholics provided food, medicine, tools to an estimated 23,000,000 people during the past year as a result of their contributions made last March.

"There are still 6 million undernourished children, 4 mil-

lion aged and sick persons and at least a million people in the CRS "Food for Work" program looking to us to continue our generosity," Father Bennett stated.

A letter from Bishop Sheen asking Catholics of the Roches-

ter Diocese to respond generously to this appeal was read in parish churches last Sunday. It is printed on page two of this week's Courier. The relief collection will be taken in all parish churches this Sunday, March 5.

Priests Elect 'Senators'

Twelve parish priests have been elected to the new clergy Senate to aid Bishop Sheen in diocesan administration.

He is expected to appoint other priests — members of religious orders and representatives of other diocesan clergy groups — to bring the Senate to an approximate membership of 20. No date has been set for the Senate's first meeting.

Priests were elected in age-blocks. The new Senators are:

Monsignor Frank J. Hoefen, pastor, Our Lady of Perpetual Help Church, Rochester; Monsignor John M. Ball, pastor, St. Rose Church, Lima; Monsignor Robert A. Keleher, pastor, St. Charles Borromeo Church, Greece; Monsignor John M. Duffy, pastor, St. Augustine's Church, Rochester;

Rev. Thomas F. Brennan, pastor, St. Mary's Church, Corning; Rev. Paul J. Cuddy, pastor, St. John the Evangelist Church, Clyde; Rev. Joseph F.

Hogan, pastor, St. Vincent de Paul Church, Corning; Monsignor John E. McCafferty, pastor, Holy Rosary Church, Rochester;

Rev. James J. Marvin, assistant pastor, St. Andrew's Church, Rochester; Rev. Daniel Torney, assistant pastor, St. John the Evangelist Church, Greece; Rev. Paul J. McCabe, assistant pastor, Corpus Christi Church, Rochester; and Rev. William Donnelly, assistant pastor, St. John the Evangelist Church, Rochester.

A Word About Lent

An Eleventh Commandment for Christians

Man had lived for generations by ancient commandments. "Thou shalt not" do this, and "thou shalt not" do that. But one who lives exclusively by prohibition, avoidance or denial is never quite able to live a life that is abundant, outgoing, creative and free. Jesus understood this, and although he encouraged compliance with the law, he did at least two things which deepened and expanded its impact upon human life.

He internalized it, and by the manner of his living and dying he encouraged his followers to go "above and beyond the call of duty" into a realm of sacrificial and loving service where no mere law could command them to go.

By internalizing the law he made it a command for the heart, and not just for behavior.

He used it to purify the well-springs of motive, which is far more basic than the mere regulation of conduct. "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment."

Since the thought is father to the deed, it is just as destructive to love for one to hate a man as to throttle him. As someone has said, "Prejudice is the lynching spirit, lacking only an opportunity and a rope." Authentic Christian love transforms a man at the very center of his being, where his prejudices hide and where God alone can truly know him, but that change reveals itself at the surface of his life, where all may see and understand.

The Christian lives by eleven commandments, not ten, and the eleventh adds a vastly new and positive dimension to the moral universe. It sums up the whole duty of man in one grand affirmation: "Thou shalt love." The fullness of that love is exemplified in Jesus' own life and death, as he becomes obedient to his own word: "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends."

This is the love that moves from theory to fact as we gaze upon the melancholy beauty of the Cross; this word from the lips of our Lord becomes the Living and Loving Word as it takes on flesh and blood in him.

What Jesus meant by love is not to be confused with any

commercial or sentimental notions that may come to mind; as Clement has said, the Cross is our standard, and we must live right up to that far boundary to begin to exhaust the meaning of utter self-giving love. Since he is preeminently "the Man for all men," and we have offered him the gift of our obedience, we must share in his selfless love for others—the poor, the weak, the helpless, the unlovely — if we are to be found faithful, and the very ability and desire to do this is the gift of God himself.

Isaac Watts has left us with one of the most beautiful of all the devotional hymns, a profoundly moving celebration of the matchless love of Christ:

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MONSIGNOR MCGHAN

Pastor, Curates Named

Three priests of the Rochester Diocese were given new assignments by Bishop Sheen this week.

Monsignor Phillip E. McGhan has been changed from chaplain at St. Joseph's Hospital, Elmira, to be pastor of St. Peter and Paul Church, Elmira.

Rev. William M. Barrett is transferred from curate at St. Monica's Church, Rochester, to St. Alphonsus Church, Auburn.

Rev. Edwin R. Wedow is transferred from curate at St. Alphonsus Church, Auburn, to St. Francis de Sales Church, Geneva.

The Carmelite Fathers of Waverly will serve as chaplains at St. Joseph's Hospital, Elmira.

Monsignor McGhan, by this appointment relinquishes three decades of chaplaincy at the Elmira hospital and he returns to be pastor of the parish he once served as assistant pastor.

He was assigned as curate at St. Peter and Paul's Church following his ordination in 1937. The following year he was appointed chaplain at St. Joseph's Hospital, a position which he has filled with such compassion for the patients and staff there that he is one of the southern tier's best known and most respected clergymen.

IF YOU MOVE let us know about it so we can keep your Courier coming to you on time. Phone or mail us notice of your change of address. Include your old address and new address and the name of your parish.

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