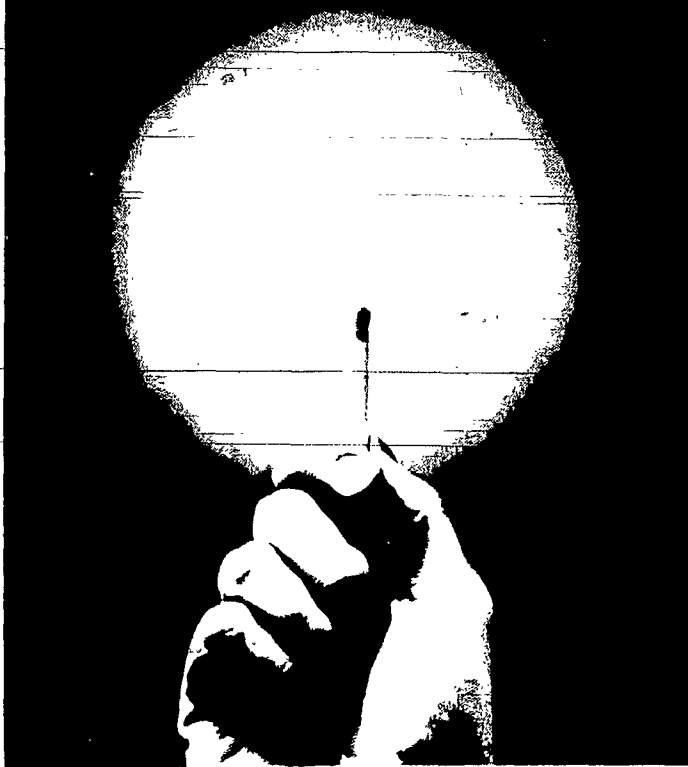


Live your Faith. Light the world.



Ad Campaign to Stress Church in Life's Issues

New York—(RNS)—Religion in American Life is launching a new national advertising campaign designed to make religion more relevant to the great social issues facing Americans today.

The drive will be a more concentrated effort by the inter-religious group to get all Americans, particularly youths, to put their religion to work for the betterment of mankind.

The RIAL announcement comes on the heels of a Gallup Poll showing that 57 per cent of Americans today believe that religion is losing its influence on American life. Ten years ago only 14 per cent held this opinion.

Also indicated by the survey was that younger adults, be-

tween 21-29, were even more pessimistic than their elders. In this age bracket, 63 per cent thought that religion was losing its impact on everyday life.

In making its announcement, RIAL noted that over the last several years it has "put less and less stress on worship attendance, and more and more emphasis on the role of religious faith in daily living."

Theme of this year's drive is "Live Your Faith—Light the World," and will be depicted in such mass media as 100,000 bus and subway car cards, 8,000 transportation platform posters, and 4,000 large outdoor posters throughout the country, and in many newspapers and magazines.

Rabbi's Comment

(Continued from Page 1B)

so many others was the end of the study of Talmud and forced conversionist sermons. Solomon ben Moshe of Rome, therefore, wrote at the time: "I will therefore counsel my friends that in order to escape the dangers of the time, they should refrain from discussing and debating matters of creed with Christians until the spirit will rest upon us from above."

Many Jews, among them myself, hope that the spirit is resting upon us today. Time will tell.

In turning to two other aspects of Christian ecumenism which evoke a Jewish response, I emphasize in typical Jewish fashion, both the particular and the universal. One aspect of the ecumenical movement that concerns Jews particularly, and one that concerns mankind universally, Jews have learned from their prophets and teachers and from their history that the fate of the Jews particularly is bound up with the fate and well being of all men universally.

The Pope John Era

The ecumenical movement has brought about what appears to be a genuinely new attitude of Christendom to Jewry in particular, and along with this, a sense of responsibility on the part of Christian authorities to develop a new level of positive relationships.

Jews think of the deliberate attempts of Pope John XXIII to renew a sense of kinship with Jews, to eliminate by "executive" action phrases offensive and derisive of Jews in the Christian liturgy.

Jews think also of the debates in the Vatican Council and other Councils of Christian Churches on the position of Jews. Many Jews are disappointed that so much debate, in fact, had to take place on the question of renouncing Christian anti-Semitism which centers in the absurd doctrine of Jewish responsibility and guilt for the crucifixion. Nevertheless, it is clear that a step forward in this direction has been taken and there is, we hope on all levels of education, an out-reaching on the part of Christians toward the Jews, a willingness and eagerness to learn the way of life and the teachings of Judaism as well, and the recognition of the responsibility of Christian teachers deliberately and energetically to work against anti-Semitism in the mentality of Christians.

Third, finally, most important in a Jewish response is the universalism that has been a dominant motif in Christian ecumenism. It is the concern for human problems in this world, and concern with religious activity to ameliorate these problems to which Jews most enthusiastically respond. For Jews this is even more important than questions of belief.

In Judaism teachings abound which emphasize the importance of deeds over words. Deeds on behalf of others are the criteria of a man's righteousness or his "rightness with God." In Jewish teaching it is according to one's deeds that the spirit of God

rests upon him. "This is the Gate of the Lord: the righteous will enter into it." (Psalm 118:20) One Rabbi commented, "Note that it doesn't say that priests will enter into it; nor does it say Levites will enter into it; nor does it say Israelites will enter into it; it says that the righteous will enter into it." This is, of course, related to Jesus' teaching that "By their fruits shall ye know them."

A Mutual Task

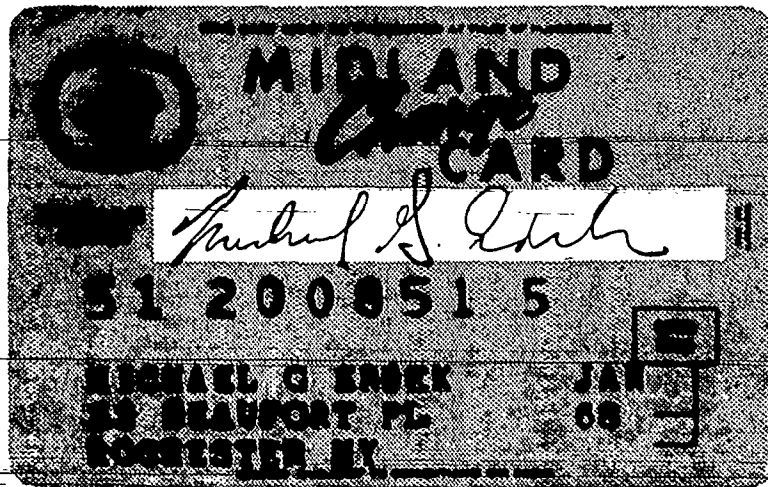
The central focus of religion for Jews is concern with the condition of man, the moral structure of society, the repair of the world in accord with God's moral law. Jews do not fail to note that this is a major focus of Christian ecumenism.

On the one hand our time presents us with massive social problems. Our very existence is threatened by war, by poverty, by the rage of peoples at their degradation, their oppression and the maldistribution of the fruits of the earth, by man's pollution and destruction of his own environment, by the waste of material, human energy and effort in destructive ends while tremendous unmet human needs cry out in agony from every side.

On the other hand, we feel in our time a renewed sense of human capability, and along with this, human responsibility for the resolution of human problems. The writings of Dietrich Bonhoeffer as well as Papal encyclicals such as "Peace on Earth" and "On the Progress of Peoples" emphasize this. Religion is coming more and more to mean for Christians what it meant in the teachings of the prophets of Israel. It is this concern for human life in history, on earth, to which Christianity is increasingly addressing itself, as an aspect of ecumenism, to which Jews respond most affirmatively.

As many clergymen of all faiths have said, ecumenism on the highest level is the experience of working together on the resolution of human problems: the ecumenism of the "freedom riders", of the peace movement, of the groups working on the problems of the inner city; the ecumenism of voices together speaking out against brute power, greed and moral numbness.

A higher ecumenism than we can even grasp in our time is the ecumenism of the vision of the Kingdom of God that we share. In the adoration prayer at the culmination of Jewish worship, the Jew asserts that someday God's moral law will be sovereign among men on earth, that when the Lord shall thus be King over all the earth, then the Lord shall indeed be One and His name shall be One. In our vision of a world at peace when men no longer will even learn war any more, when as a Roman Catholic priest speaking in my own Temple put it in quoting the Hebrew prophet Zechariah, "Men will invite each other to sit under the fig tree of one another sharing the fruits thereof," in this vision, lies the highest form of ecumenism to which a Jew can respond.



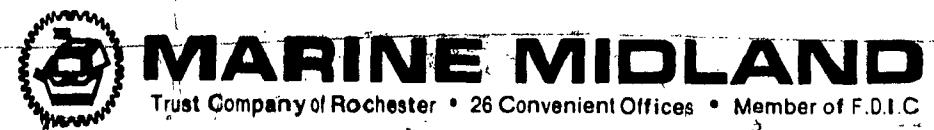
THIS CARD SAYS \$500 IS WAITING FOR YOU. ANYTIME.

Just stop by a Marine Midland bank office with your card and borrow our money. Clean up bills. Pay your taxes. Buy a bargain. Your Midland Charge Card lets you borrow up to \$500 on the spot.

What else?
Your card also lets you charge at over a thousand stores nearby, at thousands more throughout the state.

Just one monthly bill. Extended terms if you like.

The card is free.
You don't have to be a high-income executive. Practically everyone can have a Midland Charge Card. Just apply at member merchants' or any of our offices. When we say Marine Midland is a full-service bank, we mean it. And then some! That's what brings your money to life.



Factor in

This article is written as a conversation between Father Frederick Black of St. John Fisher College and Rev. David MacLennan, now a pastor in Florida and former pastor of Brick Presbyterian Church in Rochester.

Dr. MacLennan: One of the great new facts of our time is the thaw in the once-frigid relationships between Protestant and Roman Catholics and the Eastern Orthodox. Since the 18th Century Protestant Reformers too many of us have acted like "God's Frozen People." Now we are in the warm Christian climate of true ecumenism.

Father Black: One happy result of the thaw is that both Catholics and Protestants have made a lot of new friends. But more can be said than that — after all, especially here in America there were Catholic and Protestant friendships long before ecumenism.

What is new to most Catholic is a realization that not just individual Protestants can be good and holy people, but the good and holy people, and their congregations and their churches are holy. I can give an example from my own childhood. We always felt that our Baptist next-door neighbor were very good people, better than we were. (They were good to us, too. They had a T.V. set before we did, and our family used to go to their house to see Bishop Sheen). Yet I never in my life set foot inside their church (and I doubt if they ever entered ours).

We could see how Protestant could be holy individually, but we felt that their churches represented all that was wrong about heresy. The trouble with that attitude was that it placed too low a value on Christian fellowship. We ought to have remembered from the Gospels that Christ promised that He would be present in any gathering in His name. Certainly, one of the great rewards of the ecumenical movement is the joy of gathering together as Christians.

Dr. MacLennan: Father Black

Seminary.. Picks Advisers

Saginaw, Mich.—(NC)—Eight laymen, two priests and two nuns have been named to the first advisory board for St. Paul Seminary here.

Members were drawn from parents of students, from Catholic and public school educators, lay groups interested in vocations and business and communications fields.



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Savannah — (RNS) — op Albert R. Stuart of Savannah St. John the Baptist Orthodox and Jewish cussed-at-the-congr were the meaning a music.