

Jews and Christians — People with a Destiny

This had better be a final article reporting on our week's trip to Israel in June — the series is getting to be longer than the journey!

One person who helped us immensely while we were there was Miss Debbie Norry, daughter of Mr. and Mrs. Irving Norry of Rochester. She is in Israel working at hospitals and clinics there.

She introduced us to Gideon Spiro, a young Israeli journalist, who took us, among other points of interest, to the Kennedy Memorial and the Memorial to the Six Million Victims of the Nazi era.

I asked him as we headed back to the hotel, "Is there a Catholic cathedral here in Israel Jerusalem? . . . or a major Catholic parish church?" No, not that he knew of—and there isn't.

So somewhat tongue in cheek I told him, "You know what Jerusalem needs?" What, he cautiously inquired.

"A good Catholic church," I said.

He didn't like that answer. "Why?" he demanded.

"In the United States," I explained, "we think the best thing for General Motors is Ford. Competition is good for everybody."

He pondered the thought a bit grimly.

Two days later we met him by chance at a soda bar. He was much more congenial — probably because he realized there wasn't much immediate prospect of "a good Catholic church" being opened there anyway.

Pinchas Lapide, the government printing office director and the author of the book

"Three Popes and the Jews," later told us Gideon's reaction is quite typical of the younger Israelis — most of whom are quite thoroughly secular in their outlook.

"It's hard enough for these young people to accept the fact that some Jews have to be religious without bringing in Christianity top," he explained.

He also said most of the native-born young Israelis aren't able to figure out the differences among Christians — Catholics, Protestants, Orthodox — and are confronted most frequently by the very aggressive evangelistic sects such as the Jehovah's Witnesses.

Gideon himself mentioned his dislike "for Christians" because "they try to convert the children of Jews who are poor by giving them schools and food and playgrounds."

Which raises the question — should we or shouldn't we try to convert Jews to Christianity?

Bishop Sheen in a talk at Rochester's Temple Beth Kodesh earlier this year, said, "In this synagogue God is worshipped by right . . . by a law which God Himself gave" and he said it was his opinion that "the Jews and the Christians — both — have vocations from God," a vocation, he explained, to proclaim that this world is not adequate to satisfy mankind's deepest desires.

To achieve this mutual vocation, he said, far greater knowledge and understanding of each other's religious convictions and practices are needed.

Rabbi Stuart E. Rosenberg in a Paulist Press book titled "Judaism" says that many Christians at the present time in their efforts "to know the whole truth about themselves . . . are discovering for the first time

their need to begin at the beginning — with Judaism.

"While the cast of their thinking is clearly molded of a desire to arrive at a more scholarly and intelligent understanding of Christianity, these efforts must surely lead Christians to a new awareness and appreciation of Judaism."

He then cites the statement of Pope Pius XI who told Catholics, "Spiritually we are Semites, as more than adequate papal endorsement of such efforts."

He also cites the distinguished French Catholic scholar, Henri Daniel-Rops, in his book "Daily Life in the Time of Jesus," as stressing the Judaic coloration of the whole life of the Saviour — He was born Jewish, lived Jewish, prayed Jewish, ate Jewish, spoke Jewish, and was buried Jewish. Daniel-Rops adds that it was "not only by birth, breeding, manner of life, friendship and means of expression that Jesus, as a man, was a Jew and so wholly a Jew."

He was also a Jew in that He recognized that his people had a particular mission and a destiny entirely of their own.

This mission and destiny attained its focus at the ancient Temple built atop Mount Moriah in Jerusalem.

That Temple, destroyed in the year A.D. 70 by Roman General Titus, later to be Emperor, still stirs the hearts of pious Jews today. Now a Moslem mosque stands on the Temple site. This past week controversy swirled through once-again united Jerusalem about the Jews and the Temple.

Chief Rabbi Yitzhak Nissim said in a prayer at the Walling Wall, only surviving remnant of the old Temple, "We are at the



Mosque of Omar in Jerusalem — should the Jews turn it into a synagogue?

gates of the Holy Temple Mountain but we shall not enter."

His prayer voiced the conviction of the more cautious element in Israel's religious community. Some of the extreme Orthodox Jews there want to take over the mosque or at least renew the ancient animal sacrifices in the square before the mosque on mid-September's Day of Atonement. Any attempt like this is bound to antagonize the Moslems who have had exclusive control of the Temple area for twelve centuries.

WHY IS THE Temple so powerful a symbol to the Jews?

The French author A. Lebois set in another Paulist Press book "The God of Israel, the God of Christians," says, "The meaning of the Temple was ambiguous: it well expressed

God's permanent presence in the midst of His people, but this presence was mysterious. In fact, the Holy of Holies was plunged in total darkness at God's own order (3 Kings, 8:12); no one was allowed to enter save the high priest once a year (Lev. 16: 17; 3:6); lastly it contained only the Ark, when this disappeared (under fairly enigmatic circumstances: Jer. 3:16) it remained entirely empty."

Jesus, and then St. Paul, envisioned the Christian Church as a new Temple — "the spiritual temple . . . built of living stones" — with Christ as the chief cornerstone.

"Does this new vision of the Temple destroy the old one?" asks the French author Lebois. "Yes," he says, "because fulfillment makes the symbol

useless. But in another sense, no: because the religious fervor, the mystical enthusiasm which the Jews experienced for their Ark, their Temple, their Jerusalem, we must experience before our Church and hymn with the same words: 'If I forget you, Jerusalem, may my right hand be forgotten . . . (Psalm 137), and 'May we be filled with the good things of your house, the holy things of your temple!' (Psalm 65)."

"The Presence of God which was once the great desire; the only security, the fundamental hope of the Jewish people, of the people searching for God, is the unity of the people who possess it (and who needs to seek no longer); but this people, the Church, no longer needs a geographic spot; it possesses and seeks the Presence in a spiritual place, or rather in the

spiritual link that unites all its members, charity."

Perhaps it was a bit of this greater vision that Gideon had when he so emphatically rejected the idea of a Catholic church in Jewish Jerusalem — because somehow he instinctively realized that neither Jews nor Christians should dare "templeize" their faith — whatever may be the advantages of such efforts, that at least in Jerusalem, where the Temple of God was once built as He commanded, there should be one symbol now without a temple, a symbol to the world that no man can package God nor restrict Him to any one clan or group or nation.

If that was what Gideon had in mind, I must admit I heartily agree with him.

—Faber Henry A. Atwell



Debbie Norry
Rochesterian in Israel

This week marked thirty-eight young women as they moved up the 'ladder'; seventeen of them have reached the 'top'; twelve have renewed more years; and nine first time, for three

years. Mother Mary Bride, General of the Order, at Mary Judith, newly-elected Assistant General, officiated the acts of prayer for the Community at the three ceremonies: 13 (Profession Renewal) August 14 (Final Profession) August 16 (First Prof.

Following several varied forms of renewal services, dialogue, family liturgical celebrations: vate prayer — the sisters fully proclaimed their to live a life of chastity and obedience service of the poor, the ignorant.

Included in the Constitution of the Eucharistic (which forms the essence of the Renewal Ceremony) were: Anthony (Our Lady of Mercy) C. Richard-Beauchesne; Manville, Rhode Island; Master; Leo Klem, CSE; John Fisher College; McConville, SSC, Chile; Francis Peer; James Parish, Rochester; Barker, (brother of Sister Sirrren); of the Syracuse; and James Rude (uncle of Sister Mary Martin), of the Buffalo case.

"Both Old and New

Adhering to the bugle of the Gospel . . . to sit the storeroom both a new . . . the participants to perform the ceremony both traditional and denoted practices. As in t

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Four Church

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One of the most ecumenical ventures in Rochester has to be the Neighborhood Interchurch Program's Edgerton Project.

Now in its second operation, the program a four week religious school, in two hour three days a week.

340 children are enrolled in the current program, a total of 125 working as agents on its weekly staff.

Four churches in the ton Park and Brown section cooperate in the program. Two are Catholic: Anthony's and St. Patrick's; one is Protestant — Lak Baptist and Christ Pre

Theme of this year's is "The Church as a Community" with emphasis on the Church as a "forgiving and serving community."

The theme was developed to last year's theme of "Salvation."

The Bible themes fully worked out by in order to develop a program which is acceptable to the par churches.

Themes are: "Scripture is our source book," explain James Russell, who is director of the school with Dr. William R. Ne noted that the theme were general enough basic Christian belief getting into any denominational differences.

Assistant pastor of St. Anthony's Church, Father said that the Neighbor

The Questionable Ethics of Legalized Gambling

With some notable exceptions such as the state of Nevada and the existence of pari-mutuel betting on horse racing, legalized gambling has not been widespread throughout the United States in the 20th Century.

Traditionally, most Protestant denominations are opposed to all forms of gambling, and despite the fact that the Roman Catholic Church has always viewed games of chance with a contemptuous eye, it was a coalition of churchmen—Protestant and Catholic—who championed the abolition of legalized gambling in the late 19th Century.

The period of hiatus for legal gambling came in 1894 and grew out of a situation in Louisiana where a private company was reapplying for a 25 year license to operate a lottery. The voters of that state rejected a constitutional amendment which would have permitted the license. The company nominally moved its headquarters to Honduras but continued to operate through Tampa, Florida.

A petition, including the signatures of 38 Episcopal bishops, 10 Methodist bishops, a cardinal and 3 Roman Catholic archbishops, asked for a federal investigation and for legislation outlawing the operation. After a nationwide publicity campaign by both opponents and supporters, a restrictive measure was passed by Congress and signed by President Grover Cleveland.

The statute denied the use of the postal system to lotteries and banned interstate transfer of tickets. Thirty-five individual states forbade the lottery itself.

So many cultural, social and theological changes have taken place in the last 73 years that it is not possible to align pro and anti-gambling sentiments as they were in 1894. Yet for those who for old or new reasons favor upon gambling, or even some form thereof, it is cause to wonder in 1967 if the brakes which a former generation applied to the wheel of fortune are not being released. Among the reasons for this question is the following data:

• Between 1894 and 1964 there were no legal, state-endorsed lotteries in the United States. New Hampshire in 1964 and New York in 1967, both after public referenda, resumed them.

• A decade ago only a half-dozen states allowed bingo games at which participants paid to play. The number has increased



State supported lotteries, pari-mutuel betting on horse racing and the relaxing of laws against bingo are causing many religious leaders to wonder if the brakes which a former generation applied to the wheel of fortune are not being released. The assessment of the legal and moral implications of gambling is claiming the attention of many Protestant and Roman Catholic churchmen.

to 50 per cent since 1960, and strong attempts to legalize the game have occurred in at least six more states.

• A record 4.6 billion dollars was wagered on horse racing during 1966 in the 24 states allowing pari-mutuel betting. Night pari-mutuel betting has recently been approved in New Jersey, and a proposal to include thoroughbred as well as harness racing under it is being discussed in Pennsylvania.

There have been defeats for the legalizing of gambling also. Pari-mutuel betting was defeated in the Iowa and Texas legislatures, legal games of chance in Hot Springs, Ark., vetoed by Governor Winthrop Rockefeller and slot-machines outlawed in Maryland. Still, the allurements of a legalized lady luck is enough to frighten a wide variety of church leaders. This is

heightened by the fact that much of the rationale behind the attempts to expand gambling is the claim that the tax advantage will help states to meet financial needs.

The argument of those opposed to lotteries and betting is that the dangers far outweigh the benefits of monetary return. This opinion was set forth by Dr. Robert L. Kincheloe, executive director of the Pittsburgh Area Council of Churches, in response to the proposal in Pennsylvania which would legalize pari-mutuel betting on hor

se pari-mutuel betting on thoroughbred racing.

Speaking as the representative of 700 Protestant and Orthodox congregations which compose the Council, Dr. Kincheloe said:

"The billions of dollars compounded from recreational and moderate betting, plus a lot of obsessed people who are deluded to think this is their lucky day, or horse, or number, provide the chief source of income for the criminal underworld. Respect for the law is weakened, police are bought off, values become twisted in this whole cockeyed enterprise and a

strange fever sicken the body politic."

The Pennsylvania measure, were it to come before the legislature and be passed, would realize from 15 to 50 million dollars for state coffers, according to supporters. In opposition, Methodist Bishop Fred P. Corson of Philadelphia says that betting on horses is not a satisfactory solution to a tax problem.

It was the need for revenue, specifically for education, which was presented as the basis of the lotteries in New Hampshire and New York. Opponents have and continue to foster opinions similar to those of Dr. Kincheloe and Bishop Corson.

Advocates of the state-sponsored lotteries claim that federal restrictions are partially responsible for the lack of overwhelming success. The restrictions, stemming from the 1894 law, forbids the use of the mails, newspapers carried by the postal service, radio and television as channels for advertising the lotteries.

In addition, the House of Representatives has voted to ban the use of federally insured banks as agencies for selling lottery tickets. The move has received no appreciable support, however, in the Senate which has not acted on it. Banks, along with hotels and motels, are currently the major points of sale. Last May, the Franklin National Bank, one of New York's largest suburban financial institutions, refused to handle the tickets.

Arthur T. Roth, chairman of the bank's board, explained the refusal by saying "lotteries undermine the inescapable responsibility of a bank always to be both a symbol and an example of stability and security in the community." He also argued that banks should not sell anything which was illegal as advertisement in the press and on radio and television.

Lotteries and horse races controlled by state laws are not the only issues involved in the current discussions of gambling. Church and charitable agencies themselves are directly affected. A Pennsylvania bill regarding bingo would allow only churches and charities in the

state to sponsor such games. A limit of \$8 would be placed on prizes.

The proposal is similar to statutes already existing in a number of states including New Jersey, New York and Rhode Island, with the exception of the limitation on prize money. In recent months two Roman Catholic priests in Pennsylvania have been arrested for conducting illegal bingo games.

Bingo as a means of raising church funds is not uncommon throughout the nation, but it cannot be taken as officially approved Roman Catholic practice. The Archdiocese of Boston, an area in which there have been repeated attempts to legalize through the legislature, a form of bingo called "beans," strictly forbids gambling in any form as a means of raising church revenue.

The existence of some legal gambling — such as betting on racing — in a strongly Catholic region where the ecclesiastical officials forbid all gambling for Church benefit is an apt indica-

tor of the stance of the Roman Catholic Church on gambling itself. The Catholic Encyclopedia states that modern ecclesiastical law warns against games of chance only when for some "extrinsic reason such as loss of time or scandal" they should be avoided.

The Pilot, newspaper of the Archdiocese of Boston, reflects the application of this position. "No one can be accused of sin merely because he plays cards for money, or because he buys lottery tickets, or because he lays wagers on races or other athletic contents. It is quite possible that actions such as these may take place in completely unobjectionable circumstances," the paper stated.

With the increasing discussion of legalized gambling in state legislative bodies, the question of what constitutes "unobjectionable circumstances" is certain to be a much deliberated issue among Catholics as well as Protestants as they continue to assess Christian morality in the 20th Century.

Who Speaks for the Conservative Viewpoint?

BY GARY MACEON

It has just been my good fortune to spend four days with 25 young American priests engaged on a re-valuation of their personal and social vocations after several years of pastoral work. The group was quite mixed, some college and high school teachers, some pastors here in the United States, some missionaries home for vacation from Africa.

Most—though by no means all—live comfortably with the profound changes that have occurred in the Church since they were seminarians; changes which affect their status, their work and their lives. If I had to spread them out on a theological and ideological spectrum of "left" and "right," I'd put a substantial majority left of center, with some pretty far left and impatient with the slowness of implementation of the letter and spirit of Vatican II.

Because of this, I am intrigued by a

point that came up several times in the course of discussions we had about the Catholic press in the United States. It was noted and agreed that a substantial proportion of both clergy and laity in this country are somewhere between conservative and reactionary in their attitudes, but that all the important organs of Catholic opinion operate in the other half of the spectrum, some of them quite far over.

The result is, of course, an absence of reasoned dialogue on the issues which divide the Catholic community. There is no lack of conservative publications, but even the most conservative members of our group did not challenge the consensus that they appear more often to prejudice than to reason, thereby harming the cause they seek to advance.

A similar situation was observable in Rome during the Council: It was frequently noted that the minority opposed to the changes sought by the vast majority of the Fathers was inclined to rest its case

on its ability to manipulate the Council structures more than on the intrinsic merits. By doing so, they often did themselves less than justice.

There were exceptions, the outstanding one being Cardinal Ruffini of Sicily, a remarkable man who last month went to his reward. An extremely talented person, Ruffini was a lifelong student, a Scripture professor, a censor for the Holy Office, who at 57 began a new life as a social reformer when named Archbishop of Palermo at the end of World War II.

For all his advanced social ideas, Ruffini remained theologically rigid. He was the leader of intransigence from the start of the Council. His arguments were not always valid, Emotion was more evident than reason in his opposition to the statement on the Jews, and he did his own theological knowledge less than justice by arguing against the use of the "deicide" on the ground that it is impossible to kill God.

In general, nevertheless, his erudition and intelligence shone through. And he scorned all behind-the-scenes maneuvers, carrying on his fight on the floor of St. Peter's. He was generally excellent in his appeals to the Scriptures, a tactic which won grudging admiration from the other side, one of whose main theses was a call for more attention to the inspired word.

The impact of Cardinal Ruffini on the Council was in consequence extremely positive. While the manipulation of power tended to produce documents with internal inconsistencies and unresolved contradictions, the confrontation of views forced the majority to justify its positions, to take into account what was legitimate in the attitudes of the minority.

It seems to me that we could do with a few Ruffinis in the Church in the United States right now. Both sides would benefit, if those who oppose change or sight after the good old days would only make a greater effort to get across to the innovators, I, for one, am fully willing both to listen and to argue back.

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