

The Aim: Mutual Respect

Representatives of the Jewish community and the Diocese of Rochester met on Friday, Nov. 5, at the Pastoral Center to discuss relationships between the two communities.

Organized earlier this year at the Jewish-Roman Catholic Convening, the group meets monthly with its aim "to develop a greater sense, knowledge, and respect of each other's traditions," according to Father Gerald Appelby, co-chairman of the group and diocesan director of the Division of Special Ministries.

"Through this we hope to develop a common agenda whereby we can together address concerns of our community and communities," Father Appelby added.

Also co-chairperson of the group is Helen Cohen, assistant director of the Jewish Community Federation.

Other members of the Convening are Rabbi William Blank; Thomas Fink, board of directors, JCF; Father Joseph Hart, St. Bernard's Institute; Mary Heidkamp, director of the Department of Justice and

Peace; Rabbi Shama Kanter, Temple Beth El; Joseph Kelly, Nazareth College; Gordon Lipson; Rabbi Judea Miller, Temple B'rith Kodesh; Father Charles Mulligan, director of the Division of Social Ministries; Maurice Tierney, director of Catholic Charities; Sister Roberta Tierney, director of the Division of Education; and Carolyn Zaroff, advertising manager at the Rochester Institute of Technology.

The luncheon meetings are held alternately at the Jewish Community Federation, 50 Chestnut Plaza, and the diocesan Pastoral Center, 1150 Buffalo Road.



Members of the Jewish-Roman Catholic Convening during their meeting on Friday, Nov. 5, at the Pastoral Center.

Appelby, dialogue for upcoming meetings will include how the traditions of these two religions impact on social issues and the theological aspects of the quest for justice.

Insights In Liturgy



The Three Scriptural Readings

Since Vatican II, Catholics have heard three scripture readings proclaimed each Sunday. The first is taken from the Old Testament, the second from the letters of the Apostles, and the third is the Gospel.

When the General Instruction on the Roman Missal called for the proclamation of these three readings, the Church was called to restore the ancient practice of reading found in the early Church. The early Church naturally used readings from the Old Testament since that was their sole experience of scripture. Because the community was gathered together and the gathering was an opportunity for all to hear, the letters of the apostles (Paul, Peter, James, etc.) were read. Finally, it was their experience of the Word of God, himself, that had gathered them as a community and so that Word, Jesus the Christ, was proclaimed in his gospel.

The reading from the Old Testament is not simply an account of God interacting in the lives of the Jewish community before the time of Jesus; it is an account of how God acts among us today. Further, it gives us a sense of the continuity of God's plan of salvation. As Pope Paul VI says in the Apostolic Constitution introducing the revised missal: (by the use of the Old Testament readings), "the continuity of the mystery of salvation will be brought out more clearly in the revealed words of God himself." On all the Sundays of the year, this first reading is closely related to the Gospel. This relation may be one of prefiguration and fulfillment, announcement of a theme and continuation or contrast of that theme. The Old Testament's reading then prepares us for the gospel, focuses our attention and situates us in a sense of the people we are, with our roots firmly set in Israel. We listen attentively to the lector who brings this word to life; we are present to the person through whom the message of God comes.

letters of the Apostles, normally designated as the second reading, is not chosen because of its relation to the gospel but instead because of the way it speaks to the Christian community. For the most part, the reading of one Sunday is a continuation from the Sunday before. On particular feasts, however, this reading, like the others, is chosen with the feast in mind. To say this reading usually has no thematic relation with the other two is not to sell it short. I, too, is God speaking to us, the Christian communities in Auburn, Elmira, Bath, Rochester, etc. This reading provides us with the witness of the early Christian communities and the opportunity to reflect upon our own. It is fitting that the response to this reading is simply silence — a silence in which the word and this reminder of who we are can become part of us.

The Gospel is the center of the Liturgy of the Word; it is the peak expression of God's communication to us. For it is Jesus, word incarnate, proclaimed in our midst.

Because of the primacy of the gospel, certain rites are used to express the centrality of that Word that has called us into being, that we have been instructed by, rooted in and by which we are sent forth. Arising from the silent response to the second reading, the assembly bursts forth in songs of praise: Alleluia! Where there is a separate gospel book it is carried in procession, with lighted candles and incense. At the lectern the book is incensed and the people greeted, gathered once again toward and around the word. Small signs of the cross, a tradition from the Middle Ages, are made on head, mouth and heart, and the book is kissed. The assembly, standing and attentive, is present to the proclamation of the Good News of salvation by the deacon.

It is in the proclamation of the Gospel that the climax of the Liturgy of the Word is found. The rites that follow — creed, general intercessions, even collection, and especially the liturgy of the Eucharist — are our response to the fact that God does act among us and is present with us today as the readings have proclaimed.

The reading from the

According to Father

Hosts Sought for Irish Children

A meeting is scheduled at 7:30 p.m., Thursday, Dec. 9, at the Penfield United Methodist Church, 1795 Baird Road, Penfield, for anyone interested in hosting a child from Belfast, Northern Ireland, for six weeks next summer.

The Irish Children's

Program, nonprofit and ecumenical, brought 20 youngsters, 9-12, to Monroe County last summer and hopes to increase the number next year.

Families that host the children provide room, board and companionship; the

Rosary on the Air

The Family Rosary Network may be heard at 6:30 nightly over the following stations: WSWG, Rochester (1500 AM); WXXY,

Watkins Glen (104FM); WSFW, Seneca Falls (99FM and 1110AM); WOIV, Syracuse (105FM); WSIV, Syracuse (1540 AM), and WXRL, Buffalo (1300AM).

Auburn Hibernians Schedule Supper

Auburn — The John F. Kennedy Division of the Ancient Order of Hibernians will have its annual Communion Supper at 5:30 p.m., Saturday, Nov. 20, at Holy Family Church here.

Father Gerard J. McMahon, pastor of St. Patrick's in Moravia and chaplain of the Auburn Hibernians, will celebrate the Mass.

The Tom Dooley Chorale will sing the Mass.

NFP Slates Info Sessions At 2 Sites

Natural Family Planning Information Sessions have been scheduled in Brockport and in Canandaigua.

Sessions are planned from 7:30 to 9 p.m., Wednesday, Nov. 17, and Wednesday, Dec. 15, at Lakeside Hospital, West Avenue, Brockport.

Information sessions are also scheduled from 7:30 to 9 p.m., Friday, Nov. 19, and Friday, Dec. 17, at St. Mary's School, 95 N. Main St., Canandaigua.

The sessions are free and open to the public. Further information is available from NFP at (716) 464-8705.

Dedication

Nazareth College last week held a four-day program of music and arts presentations dedicating the new two-story addition to the Nazareth Arts Center as the Gerald G. Wilmot Hall of Music. Wilmot, past chairman of the board of Page Avjet Corp., is vice chairman of the board of trustees of the college.

program pays for transportation to and from Rochester and insurance.

Applications will be available at the Dec. 9

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