

Miriam Press was founded by David Moss for the development of a Hebrew Catholic literature and the promotion of Hebrew Catholic authors.

- *The Hebrew Catholic*, published by the AHC, aims at reflecting the presence of Hebrew Catholics in the Church today.

- The AHC has a web site (hebrewcatholic.org) and web store (hebrewcatholic.org/ahcstore.html) which provides a repository for all Hebrew Catholic resources and an email group for online discussions and fellowship. (<http://groups.yahoo.com/group/AssocHebrewCatholics>)

PROGRAMS

- These should tend to develop a Hebrew Catholic identity, mindful of the words of Our Lord not to pour new wine into old wine skins (Mt. 9:17).

- Programs are of three kinds: 1) Doctrinal, 2) Spiritual, and 3) Practical.

Doctrinal

- The first stage in the apostolate of the AHC is kerygmatic, announcing the *signs of the times*.

- In the light of the divine plan of salvation, the AHC is based on a Catholic interpretation of history which is applied to contemporary events by a reading of the *signs of the times*. These disciplines can be developed.

Spiritual

- The spirituality of the AHC is messianic; it springs spontaneously from reading the *signs of the times*, which reveals the action of Almighty God in contemporary events. The apostolate of the AHC relies on the action of God, Who governs the history of Israelites and Gentiles alike, according to His plan of salvation.

- The perception of God's action in events creates a serene optimism about the future of the apostolate and of the Church.

- For Gentile Christians, there is a warning that their Church is under the cloud of apostasy, with the dire consequences such an apostasy engenders.

- Hebrew Catholics should see themselves as pioneers in the Divine process of the ingrafting of their people into their own cultivated olive-tree, the Church.

- Hebrew Catholics should identify themselves

with the biblical history of Israel and the post-Christic tragedy of their people, culminating in the Holocaust. The tragic exile of post-Christic Jewry was due to their incredulity, their refusal to acknowledge the divinity of Jesus. This thought should prompt Hebrew Catholics to redress the situation by their exemplary orthodoxy.

- Hebrew Catholics should identify with the past of their people and help prepare for their future.

Practical

- The first step in the apostolate is to help others to understand the ongoing election of the People Israel, to announce the kerygma, and to help others to read the *signs of the times*.

- To cultivate the Hebrew language.

- To reach out to the Church in which its message should be communicated.

- To develop and live out our Israelite heritage in the light of Christ and in accord with the Church.

- To formulate a collective picture of Hebrew Catholics. Among Hebrew Catholic bishops, priests and religious, we recall: St. Teresa Benedicta of the Cross (Edith Stein); Venerable Fr. Francis Libermann, Founder of the missionary Congregation of the Holy Spirit; Hermann Cohen, Discalced Carmelite; Cardinal Jean-Marie Lustiger, Cardinal Archbishop of Paris; Rev. Arthur Klyber, C.S.S.R.; Fr. Raphael Simon, O.C.S.O.; and Msgr. John Oesterreicher. Among the laity, there are: Dr. Ronda Chervin, Ph.D., David Goldstein, Rosalie Marie Levy, Raissa Maritain, Karl Stern; and many more. Their writings constitute an impressive library on which members of the AHC could draw for spiritual nourishment.

LITURGY

The AHC participates in the Masses of the Latin Rite. In Israel, Hebrew Catholics are able to participate in the Hebrew language, with special hymns and prayers for various occasions.

RESOURCES

Jewish Identity, by Elias Friedman, O.C.D.

Fr. Elias offers a reading of the signs of the times, an understanding of Israel's role in salvation history, and the theological and historical background for the AHC apostolate.

The Hebrew Catholic

Publication of the AHC. Write for sample issue.

AHC Haggadah

Haggadah for a family or home group Passover Seder celebrated in the light of Christ.

Born of the Ever Virgin Mary

, Br. A. Opisso

Reviews the doctrine about the perpetual virginity of Mary, according to Sacred Tradition and as seen in the light of Jewish tradition.

The Holy Rosary in English and Hebrew with Transliteration

, by Dr. K. Fleming

Scripture readings for each set of mysteries are also in English, Hebrew and transliteration.

Novena to Saint Edith Stein

, E. Friedman, O.C.D.

Novena from August 1–9, meditating on Saint Teresa Benedicta's *way of the cross*.

The Mystery of Israel and the Church

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by Dr. Larry Feingold STD STL

Lecture series held at Cathedral Basilica school, St. Louis MO. Each series of twelve lectures is focused on a particular theme.

AHC Web site: hebrewcatholic.org

AHC Web store: hebrewcatholic.org/ahcstore.html

A repository for all Hebrew Catholic resources, including *The Hebrew Catholic*, lecture series recordings, witness stories, study material, etc.

“The glorious Messiah’s coming is suspended at every moment of history until His recognition by ‘all Israel’...”

Catechism of the Catholic Church, par. 674.

May our efforts hasten the day when ‘all Israel’ shall proclaim

“Blessed is He who comes in the Name of the Lord”

ברוך הבא בשם יהוה
(*Baruch haba b'Shem Adonai*)

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PRESENTING THE

ASSOCIATION OF HEBREW CATHOLICS

ELIAS FRIEDMAN, O.C.D.*



AIM

The Association of Hebrew Catholics (AHC) is a voluntary association of Catholics whose aim is to end the alienation of Catholics of Jewish origin from their heritage as Israelites. The AHC intends to connect with and gather Hebrew Catholics to help preserve their collective identity and heritage within the Church. As this takes place, their collective “*gifts and the call of God*” (Rom 11:29) will serve the Church in her mission of evangelization and sanctification.

THE SIGNS OF THE TIMES

The need to rekindle their collective identity within the Church is based on the reading of the *signs of the times*, expounded in *Jewish Identity*. *Jewish Identity* sustains the thesis that the plan of salvation has entered the phase of the *Apostasy of the Gentiles*, prophesied by Our Lord (Luke 18:8) and St. Paul (2 Thess. 2:1-11). The *Return of the Jews* to their ancient homeland after 2,000 years of dispersion, culminating in the capture of Jerusalem (1967), is the corollary.

STATE OF THE QUESTION

Until now, the admission of Jews into the Church has been governed by a *regime of assimilation*. Under this regime, converts enter a Gentile Catholic

* Updated by David Moss, Sept. 2010

Community where they are progressively alienated from participation in the destiny of their people. Their children, should there be any, grow up essentially as Gentiles, as daily experience goes to prove.

The effects of the regime of assimilation on the families of converts and their brother-Jews are no less destructive. The converts are commonly regarded as traitors to their people, preparing its destruction. In particular, Jews observe with dismay the loss of the children of converts, for if all Jews were to convert only to be assimilated, then the people would, *ipso facto*, cease to exist. The lessons of history bear out their fears. In turn, Jews, both religious and non-religious, are prompted to make common cause in their opposition to the Christian Mission.

The theological status of Jews, defined by Vatican Council II as “*secundum electionem*” (*Lumen Gentium*, §16), should encourage the preservation of their collective identity and heritage within the Church, which would correct the deficiencies of the regime of assimilation.

HISTORICAL NOTE

On May 28th, 1979, Father Elias Friedman, O.C.D., wrote to Msgr. William Aquin Carew, then Apostolical Delegate of Jerusalem, objecting to an opinion he had encountered in a Catholic review (*Civiltà Cattolica*, 1937, p. 500); it read as follows:

“The conversion of Israel would be the definitive solution (to the Jewish problem) on condition that, once they have become Christians, Jews lose their nationality.”

Much to the satisfaction and relief of Fr. Elias, Msgr. Carew replied in a letter, dated June 25th, in the following terms:

“I, personally, believe that we should enable them (the Jews) to accept Christ and his Church without assimilation.”

While recognizing that the Delegate had offered a personal view which might not be that of the Holy See, Fr. Elias felt himself authorized to launch a call to those Israelites who had entered the Church of their own free will. The call was to assemble in an Association so that, after consultation with all those concerned, a collective petition would be presented to the Holy See. The petition would solicit recognition of the unique status of Israelite converts in the framework of an approved Community. This

would then enable Israelite converts to preserve and develop their historical identity and transmit their millennia-old heritage to their offspring.

At the current time (2010), discussion of an *approved Community* of Israelites is premature. Meanwhile, many issues attendant upon preserving the heritage and identity of Israelites within the Church are being addressed. In due time, the discussion of an *approved Community* can resume through a future gathering of Hebrew Catholics.

The Support of the Catholic Bishops’ Conference of Southern Africa

As far back as 1965, Fr. Elias had broached the project of the Community to the Bishops of South Africa. His idea was welcomed. Special mention should be made of the support given him by the late Cardinal Owen McCann, then Primate of South Africa, and the late Archbishop John C. Garner of Pretoria. The latter wrote to Fr. Elias of his personal conviction in the soundness of Fr. Elias’ reading of the signs of the times. In consequence, the Liturgical Commission of the Catholic Bishops’ Conference of Southern Africa recommended to the Holy See the erection of an Israelite Community in the Church.

In 1981, Fr. Cyril Axelrod, Redemptorist and himself a Jewish convert, in unison with Thérèse-Marie Meyer, Fr. Elias Friedman’s sister, again drew the attention of the South African Bishops to the matter, following which the Conference of the Catholic Bishops of Southern Africa, unanimously, in Plenary Session, renewed its recommendation to the Holy See (February 1982). Regrettably, Fr. Cyril did not consult with Fr. Elias prior to his initiative, and recommended a rite. This is an ambiguous term which could signify a Community and/or a liturgy. It could be understood to mean the composition of a new text for the administration of the seven sacraments, an idea totally unacceptable to the Holy See and one which had neither been intended nor conveyed by Fr. Elias. The upshot of this misunderstanding was to cloud the true issue, namely, the formation of a Community, not a rite.

First Steps

Fr. Elias managed to obtain the help of Andrew Sholl, an advocate resident in Australia, who as a child had suffered internment in a Nazi prison camp. Andrew prepared a newsletter to keep affiliates in

contact with one another. His task was subsequently taken over by David Moss, who now produces and edits the publication of the AHC entitled *The Hebrew Catholic*.

The collaboration of Msgr. Eugene Kevane, (now deceased, formerly President of the Notre Dame Pontifical Catechetical Institute, Virginia, U.S., and Professor of Catechetics at the Angelicum) marked a decisive step in the progress of the AHC. He was instrumental in co-opting several valuable members, to name only Dr. Ronda Chervin, Ph.D., a convert well-known in the Catholic Church of the United States, and formerly Professor of Philosophy at the Franciscan University of Steubenville, Ohio. Msgr. Kevane was also responsible for co-opting David Moss, who renders service to the AHC as President.

In October 1985, Msgr. Nolan, then president of the Pontifical Mission for the Near East, expressed the opinion that the time had come for the AHC to apply for recognition by the Sacred Congregation of the Oriental Churches. The application has not yet been made, since the need was felt to give priority to extending work in the field.

Msgr. Nolan was kind enough to show his encouragement by a financial contribution to the AHC.

Since then, the AHC has made slow but sure progress, the pace being governed by its limited financial resources and personnel, reliance being placed on voluntary efforts and contributions.

The AHC has affiliates in Australia, Canada, England, France, Germany, Ireland, Israel, Italy, New Zealand, Poland, Spain, South Africa, South America, U.S., etc.. Its unity is assured by a common acceptance of the reading of the signs of the times as expounded in *Jewish Identity*.

ORGANIZATION

- The AHC will eventually seek the approbation of the Holy See. In the meantime, local branches should try to obtain the approbation of their Bishop.
- The overall direction of the AHC is in the hands of a President aided by a Board of Directors.
- [Note: In March 1996, the AHC in the U.S. became a non-profit corporation registered in the state of New York. In July 1998, it obtained tax-exempt status in accordance with §501(c)3 of the IRS codes. Contributions are tax-deductible. Since then, it re-

lated and registered as a non-profit corporation, first in Ypsilanti, Michigan and finally in St. Louis, Missouri, which is AHC headquarters.]

- The AHC is under the patronage of Miriam, *Our Lady of the Miracle*, and Saint Teresa Benedicta of the Cross (Edith Stein), who was canonized on 11 October 1998.

Individual Affiliation with the AHC

- All Catholics of both Jewish and non-Jewish origin who are faithful to the Magisterium, who agree with the aims of the AHC, and who agree to regularly pray for our work, are invited to affiliate as **members**. Those who satisfy the criteria above but who do not wish to be identified as **members** are invited to affiliate as **supporters**. Everyone else who supports the work of the AHC may affiliate as **friends**.

- Individuals can affiliate with local groups or directly with the AHC in St. Louis.

Group Affiliation with the AHC

- A **branch** is a group operating under AHC bylaws with a minimum structure consisting of a President, Secretary and Treasurer. It formally affiliates with the AHC in St. Louis. Wider groupings are envisaged.

AHC Havurah

- A **havurah** is a group of 2 or more people who join together for study, prayer and fellowship. They are informally associated with the AHC and are not under AHC bylaws. A havurah can petition the AHC in St. Louis to become a **branch**.

AHC Contemplatives

A number of contemplatives affiliated with the AHC have formed a unique group to support the development of the AHC and its distinct Hebrew Catholic spirituality through their contemplative prayer. Write the AHC in St. Louis with inquiries.

Subscriptions to The Hebrew Catholic

- All affiliates automatically receive *The Hebrew Catholic*. All others are invited to subscribe.

ACTIVITIES

- The work of the AHC is directed exclusively to Catholics. The AHC does not actively evangelize.
- The AHC has its own publishing house. **The**