



The Hebrew Catholic

"And so all Israel shall be saved" (Romans 11:26)



פסח הוא ליהוה
This is the Passover of the Lord. Ex. 12:11

Association of Hebrew Catholics ~ International

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Elias Friedman, O.C.D., 1916-1999

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David Moss, President

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The AHC has received the approbation and blessing of Bishop Carl Mengeling, Diocese of Lansing, Michigan.

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The Association of Hebrew Catholics aims at ending the alienation of Catholics of Jewish origin and background from their historical heritage, by the formation of a Hebrew Catholic Community juridically approved by the Holy See.

The *kerygma* of the AHC announces that the divine plan of salvation has entered the phase of the *Apostasy of the Gentiles*, prophesied by Our Lord and St. Paul, and of which the *Return of the Jews to the Holy Land* is a corollary.

*“Consider the primary aim of the group to be,
not the conversion of the Jews
but the creation of
a new Hebrew Catholic community life and spirit,
an alternative society to the old.”*
A counsel from Elias Friedman, O.C.D.

The Association of Hebrew Catholics is under the patronage of

Our Lady of the Miracle

(who in the Church of St. Andrea della Fratte in Rome, on 20 January 1842, converted Alphonse Ratisbonne) and *Saint Teresa Benedicta of the Cross (Edith Stein)*

*Miriam, Our Lady of the Miracle, pray for us!
Saint Edith Stein, pray for us!*

What They Have Said

“I think that today the nation of Israel, perhaps more than ever before, finds itself at the center of the attention of the nations of the world, above all because of this terrible experience, through which you have become a loud warning voice for all humanity, for all nations, all the powers of this world, all systems and every person. More than anyone else, it is precisely you who have become this saving warning. I think that in this sense you continue your particular vocation, showing yourselves to be still the heirs of that election to which God is faithful. This is your mission in the contemporary world before the peoples, the nations, all of humanity, the Church. And in this Church all peoples and nations feel united to you in this mission. Certainly they give great prominence to your nation and its sufferings, its Holocaust, when they wish to speak a warning to individuals and to nations; in your name, the Pope, too, lifts up his voice in this warning.”

Address to Jewish leaders of Warsaw during the Holy Father's Pastoral visit to Poland, June 14, 1987

ברוך הבא בשם יהוה

(Baruch haba b'Shem Adonai)

Blessed is He who comes in the Name of the Lord

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ROMAN CATHOLIC DIOCESE OF LANSING

Office of the Bishop

100 West Ottawa Street • Lansing, Michigan 48933-1577

March 19, 2002

Mr. David Moss
Association of Hebrew Catholics
417 West Forest Avenue
Ypsilanti, MI 48197

To Whom It May Concern,

At his request, I am writing to introduce you to David Moss. He is president of the **Association of Hebrew Catholics - International**. It is a voluntary association of Catholics whose purpose is to end the alienation of Catholics of Jewish origin and background from their historical heritage by the formation of a Hebrew Catholic community juridically approved by the Holy See.

The organization and David Moss are faithful to the magisterium and work with the intent of communion with the See of Peter. Mr. Moss and the Association have my approbation and blessing.

Sincerely yours in Christ,

†Carl F. Mengelberg
Bishop of Lansing

"He must increase, I must decrease"
Jo 3:16

News and Notes

About this issue

In what is now a well exercised tradition, I apologize once again that this issue is late. We have combined the Winter/Spring issue and include the recent English translation of *The Jewish People and their Sacred Scriptures in the Christian Bible*, produced by the Pontifical Biblical Commission. This document is offered without cost. Of course, any contributions towards the costs of production and postage will be gratefully received.

So, why are we so late? In part, it relates to our efforts to re-establish ourselves in Ypsilanti; in part to the number of opportunities that have arisen to present our work; and in part to a number of other matters like taxes, sickness, death, the holy days, etc.

The theme of this issue revolves around the holy seasons of Passover and Easter. As in previous issues, from our *Online Havurah* we extracted some contributions to a discussion on celebrating Passover. We include an article by Rosalind Moss on *Forgiveness* and an article by Andrew Sholl on the Jewish roots of our Easter celebration.

Presenting our work - some highlights

- Nick Healy and David met with Bishop Carl Mengeling, Lansing Diocese, to discuss the work of the AHC.
- Al Kresta interviewed David on his Catholic radio talk show, station WDEO.
- David gave a talk about the AHC to the Pre-theologate group at Ave Maria College. This group was comprised of 19 young men discerning the call to the priesthood.
- David gave a talk to the St. Edmund Campion Society in Ann Arbor. This is a group of former pastors of various Christian denominations who are now in the Catholic Church.
- David gave interviews to *Faith* magazine, the monthly journal of the Diocese of Lansing and to the *National Catholic Register*, a national weekly newspaper.
- A presentations by Kathleen to a home school group regarding the Passover Seder.

Approved by Church and State

- We have been approved by Bishop Carl Mengeling and been given his blessing. See a copy of the Bishop's letter on page 3 of this issue.
- We have been approved by the Michigan Department of State as a foreign corporation with the right to conduct business in Michigan.

AHC Havurah of Mansfield, MA

St. Mary's Parish in the small town of Mansfield, Mas-

sachusetts, hosted our first Havurah on January 26th. We were only three – a fourth was unable to come that day – but the good will, optimism and commitment of each was very apparent. Planned as an organizational meeting, we explored different kinds of prayer and considered topics for study and self-development. We also considered time limits on discussion and prayer, on the length of the meeting, on when to pause for coffee and muffins, and when to conclude while still allowing time for the 4 o'clock Vigil Mass. We were feeling our way.

In preparation for the Havurah, each brought copies of inspirational prayers and writings to read: the Psalms, the Shema, prayers associated with Edith Stein and a prose extract (*Walls Are Crumbling* by Msgr. John Oesterreicher) on Edith Stein's first confrontation with the mystery of the cross. We decided pro tem to repeat this practice, believing our reflexions and prayers would evolve and take form as we went along.

On the question of study, we were keenly conscious of the wealth of material available to us. We talked of *Jewish Identity*, Old Testament history, St. Paul, Jewish feasts, the texts on Jews and Judaism of John Paul II, Islam and Judaism, conversion literature, etc. One member expressed a desire for spiritual reading and so we agreed on Brother Anthony Oposso's *The Revelation of the Son of Man*. On the recommendation of an AHC member, we shall focus at next month's meeting on the first three chapters only, as it is a scholarly work, requiring a close and careful reading.

During the meeting, an announcement of our Havurah group was distributed for inclusion in parish bulletins. We seek, of course, to encourage interested individuals to join.

Robert Stavrakas

AHC Havurah of Ypsilanti, MI

Our first Havurah was held on November 17. Fifteen people, mostly from the Ave Maria College community attended. We were able to introduce the work of the AHC and, in turn, learn about the interests of those present.

Our second meeting took place on February 16 with eight people attending. The meeting was again enjoyable and edifying for all.

While our aim has been to meet monthly and we have tried a number of ways to advertise our meetings, we have not yet been able to gather the people that would form our Havurah. Beginning in June, David will begin making presentations in local parishes. Hopefully, more information than notices can provide will generate greater interest.

About our cover

The artwork was taken from the cover of the book, *Bread From Heaven, Stories of Jews Who Found the Messiah*, Edited by Ronda Chervin, Ph.D., and published by Remnant of Israel, ©1994. This book is available from the AHC for \$10.00 + \$2.50 shipping.

Letters

This is your column, your means to express your thoughts and to communicate with our readers. We invite your comments and views. We will attempt to publish all letters as received. However, we reserve the right to edit letters because of excessive length, personal comments, or inappropriate matter.

We honor all requests to not publish the letter writer's name. We will also withhold the writer's name if we feel the contents warrant it.

Blessings and encouraging words for 2002

Praying that 2002 will bring as many blessings to you as 2001 did!

Love,
Joan Latz Lum, United States

God love you for your work. *In Christ,*
Patricia Hansen, United States

With all our thoughts of love & good wishes – We send you a new pet – a FROG. Forever Rely On God!

Love to you both!!
Sonny & Ann Cohen, United States

Merry Christmas to you, dear David & Kathleen and Rosalind. Thank you again for your kindness.

May God bless you. Pray for me.
Alice von Hildebrand, United States

Thank you for your good & generous work. Congratulations on your marriage & your new home.

Lynn & Leon Touns, United States

Happy Chanukah – Joyous Christmas – Blessed New Year! May the Lord give you strength & guidance in the work ahead!

In Yeshua
Judy & David Bratten, United States

God bless your marvelous work.
Joseph Sailer, United States

Best wishes to the AHC for the New Year ...
Love and God bless
Cherny Methven, South Africa

Received the wonderful issue of *The Hebrew Catholic* and have enjoyed reading and studying the very insightful articles. It is so amazing what God has done and is continuing to do in this great work.

... Am enclosing a check for the work of AHC, use it where it's needed most, please!

May the Peace, Love & Joy of this very happy & holy season fill your hearts & lives.
Lots of love
Ronnie & Jim O'Connor, United States

The AHC - a new interest

I received issues #74 and 75 a few days ago and have

begun reading them. As a cradle Catholic, I am fascinated by the Jewish culture but confess that I don't understand its deep significance to those born into it. The last thing I need at this time in my hectic schedule is a new interest, but I've found one. I'm enclosing a check for a subscription plus a small donation. I wish I could send more.

For some reason, God started me on this path at Mt. St. Alphonsus so I must see where it leads.

... God's blessings on your work. I will pray for you and I will stop and say hello the next time I am in Ann Arbor.
Maryanna Hiester, United States

New Jerusalem, New Jersey

Your beautiful thought, (that) "we grow in holiness in the ordinary tasks of our daily lives." Simon Peter, Andrew, James and John by fishing, repairing their nets. Joseph and Mary by being good parents to Jesus. David and Kathleen and the rest of us by the spiritual warmth of our havurot.

For the present, New Jersey can be the New Jerusalem. In the past, Newark had 50,000 Jews. Now there is only one synagogue. Livingston, NJ has a kosher Chinese restaurant.
Fr. Charles McTague, United States

Solution to the confusion

I am new to your organization and extremely happy to be aboard!!

I watched David Moss on EWTN awhile back and also help with an apologetics class for juniors and seniors in high school titled, "Why Be Catholic?" Our premise is that if we understand our Jewish roots we won't abandon the Church for any of the fundamentalist sects of today. We literally can't, once we see and understand the message of "fulfillment" in Jesus, as He Himself taught.

Secondly, since I am an outside 3rd party, so to speak, I can't help but see that the Jewish/Christian dilemma of today is, in essence, the reverse of the Jewish/Gentile dilemma in the Acts of the Apostles at the Council of Jerusalem. Back then, as today, all sorts of interpretations were being espoused by people of ALL walks of life.

The reality and beauty to the solution of all this confusion is that Jesus said not to be afraid. That He would be with us until the end of time. That the Holy Spirit would lead us into all TRUTH (the correct interpretations) throughout the centuries. That he/she who hears Peter and the Apostles (and their successors) hears Him by the power of that same Spirit.

I am comforted and reassured to know that all the present day confusion from all the different personal interpretations will be gently handled by the Merciful Almighty Himself in the fullness of time.
Sincerely,
Patricia Strang, United States

P.S. I am using Marty Barrack's book, *Second Exodus*, for my apologetics class! Shalom

Keep “Online Havurah” & other comments

What a joy to receive the latest Hebrew Catholic No. 75! It is of the same high standard as the others and made great reading. Thank you ... and any others who helped to get it together and printed and posted. Our enthusiasm for your new environment and all it means for the future of the AHC grows steadily. How extraordinary is God’s Providence over you. The prevention of a major break-down proves His favor on your move, if it may not be obvious to everyone.

I would wholeheartedly ask that you keep up the extracts from the ‘Online Havurah’. They are saying and sorting out what must be in the minds of many. I felt it wonderful to touch the comradeship, humility, frankness and humor, not to mention the light being shed.

A few comments on comments! I feel now the Menorah would be much better apart from the altar for Mass for Hebrew Catholics. On a stand. The *General Instruction on the Roman Missal* says candles can be on, or apart, from the altar and they indicate the various degrees of solemnity, etc. *Vicesimus Quintus Annus* speaks of the power and, on occasion, the duty of the Church to adapt the Liturgical rites to the culture of recently evangelized peoples, as long as the Roman Rite remains recognizable. The mission to the Hebrew Catholics in the Church can be described as a new mission. I took it for granted in my last letter (on the subject) that any adaptation would have the legitimate approval of the Church’s proper authority.

The study of, and use of, typology from Scripture goes back to the Scriptures themselves. St. Paul wrote: “*They drank from the spiritual rock that accompanied them and that rock was Christ.*” (1 Cor. 10:4) And further down he says, “*Now these things occurred as examples*” (or “types”, in the footnote of the New International Version) (1 Cor. 10:6) So there is a fulfillment of the various things that took place in the O.T., and their full meaning is understood in the New. Just as the New is understood better by probing the Old.

... your future Headquarters looks very dignified and stately; a beautiful home for the AHC ... Thanks for the very helpful suggestions for the Havurot. That was splendid!

Blessing on you both and all those at Ave Maria community,

*United in prayer, Yours in Yeshua and Miriam,
Sister Mary of St. Joseph, OCD, New Zealand*

What should be done ...

What should be done ...

Since I’m not Jewish by birth, but very interested in all matter of AHC, some suggestions, as you had asked for.

Try to get more friends in all dioceses of the Catholic Church. As it seems to me, you have no foothold yet in any German Diocese. ...

Catholic Theology nevertheless has brought some good fruits. I remember especially the book of the Scholar Francis Mussner (1979, *Traktat über die Juden (Treatise on the Jews)*). The “Integrierte Gemeinde”, a group in Munich, which tries to go back in their way of living to the Christian origins, has good connections to some circles in Israel and is stressing very much the Jewish roots of the Church, for example, in the commentary on the Sunday Readings, presently published in the Newspaper *Die Tagespost* (Wurzburg, 3 times a week).

Still, the Church as a whole has to be more awakened to her Jewish heritage. The deChristianisation during the time since World War II plays of course a negative role. May I thus propose:

1. Encouragement through the Bishops to the Catholics, to also choose Jewish names (from the first testament!) for their children at baptism (Interestingly, I found even in my small home village some families do that very open – it seems like a hidden work of the Holy Spirit).

2. Encouragement by the Bishops for the priests and all preachers to mention every year the Jewish background of the Christian feasts like Pentecost, Paska/Easter, 1 January, 2 February.

3. To fight for an “order” by the Bishops, that on all feasts of Mary and the feasts of the Apostles in the Prayers of the Faithful, Israel should be remembered.

4. To try, if Rome will allow, to put the Jewish (OT) Saints into the Calendar of the Church and try, if Rome will allow, to remember (besides Abraham’s and Melchisedek’s) the Mosaic Offerings in the first (or any other) Canon of the Mass.

5. Have published a series of biographies of Hebrew Catholics like: A. Ratisbonne, Fr. Libermann, Hermann Cohen (Fr. Augustine, OCD), Jacques Levy.

6. Publish a series on Catholics and other Christians, who, in times of persecution of the Jewish people, risked or gave their lives in protecting the Jews such as D. Bonhoeffer, and Fr. Emilian Kovch. I just read about Fr. Kovch in *L’Osservatore Romano* (English. Edition. Nr 25, 20 June 2001, page 4).

“This Servant of God was born on 20 August 1884 near Kosiv. In 1911, after graduating from the College of Sts Sergius and Bacchus in Rome, he was ordained to the priesthood. In the spring of 1943 he was arrested by the Gestapo for aiding Jews. On 25 March, 1944 he was burned to death in the ovens of Majdanek Nazi death camp. On 9 Sept. 1999 he was honored with the title “Righteous Ukrainian” by the Jewish Council of Ukraine.”

May the Lord bless all Israel!

Fr. Kamilu Wenzel, Zambia

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President's Memo

Shalom Chaverim (friends):

As always, it is sooo good to get another issue into your hands. I am grateful for your continuing prayers, support and patience and for all that our Lord is bringing to pass.

Your faithfulness has begun to bear fruit in the letter of approval from Bishop Mengeling on page 3.

Over the years, since Fr. Friedman launched the AHC, we have had the private support of many bishops, superiors and others in the Church. Now, thanks to our Bishop in the Lansing Diocese, we have the public support that we have prayed for.

In my meeting with Bishop Mengeling this past January, I was truly impressed at how quickly he understood our work. On behalf of Fr. Friedman, myself and all in the AHC, I wish to thank you, Bishop Mengeling for your trust in us and for your support.

Hopefully, this approval, which provides a visible mark of credibility and authenticity within the Church, will encourage others to consider and endorse our work.

Resuming our story: the work ...

In *News and Notes* you will have read that the AHC is now registered to operate in Michigan. Below are some of the new efforts we are engaged in.

- Carole Carpenter, Vice President, Ave Maria University Relations, is helping me to develop an organization (aka business) plan. This will consist of a concise statement of our mission and objectives. The plan will provide us with an outline for our development and a resource in seeking financial support.

- I have also begun a chapter by chapter review of *Jewish Identity* for our "Online" Havurah. Originally intending to include the review in this issue of *The Hebrew Catholic*, I have decided to provide *The Hebrew Catholic* review in a different format and in a later issue.

- You will have read, in *News and Notes*, about our unsuccessful attempts to attract participants for our local havurah.

In a new approach, we decided to concentrate on giving talks to parishes and see if that would generate enough interest to form an ongoing havurah. There are over 90 parishes in the Diocese of Lansing. If we found only one interested person in one third of the parishes, that could mean a havurah of about 30 people.

Our first presentation will take place on June 30, from 2-4 PM, in Christ the King Parish, Ann Arbor. Fr. Ed Fride, the pastor, with a degree in Jewish studies, will make the first presentation and I will make the second. Please remember this effort in your prayers.

- In addition to the highlights in the *News and Notes*, I continue to introduce our work through numerous meetings with a variety of people. Because *The Hebrew Catholic* has been so delayed, I can now report that two additional radio interviews have taken place. The first was on WCAR, Catholic Radio in Detroit. The other was with Catholic Answers from California.

- We had to spend additional time with the architect revising the plans for the building's renovations. But the work is now well under way. The latest estimate for when we will be able to move in is late October.

While it has been difficult working in our limited space, with much of our material and records still packed in boxes, we have been able to respond to all the opportunities given us to spread our message.

and personal life.

Until our Lord provides for additional personnel, our work is very much affected, as it has been for years, by our personal situation.

In mid-December, Kathleen's mother suffered a mild stroke. Kathleen flew to Florida and spent the month helping her mom, returning to Ypsilanti in mid-January.

Having mostly recovered from her stroke, Kathleen's mother and her husband moved to a new apartment in Ypsilanti at the end of April. After only a week in her apartment, she suffered a heart attack and then passed over on May 9, the Solemnity of the Ascension of our Lord.

For the Easter vigil, Kathleen, my two sisters and I drove to London, Ontario. We went to celebrate Easter with my son, Matthew, who entered the Church that glorious night.

And, finally, Kathleen and I have taken advantage of a few of the events at Ave Maria College. One that I wish to recall for your prayers was the 35th anniversary of the ordination of Fr. Dave Testa, Dean of the Pre-theologate program. This commemorative event was especially poignant since Father had been recently diagnosed with lung cancer. Please remember this wonderful fruitful servant of God in your prayers.

Looking forward

We are excited by all the prospects ahead. Let me mention a few new projects that we are beginning to pursue.

- We are making contact with more Hebrew Catholics of Orthodox Jewish background. A few have agreed to write articles for *The Hebrew Catholic*. One such contribution, entitled *The Eucharist and the Jewish Mystical Tradition* will begin in our next issue.

- Using contributions from our "Online" Havurah, we will begin developing a series of flyers providing a He-

Continued on page 12

When Holy Week is Passover, Too

National Catholic Register Interview

Ed. An abbreviated version of this interview appeared in the March 24-30 issue of the National Catholic Register. All questions and answers relating to the Association were dropped to accommodate advertising. In compensation, Tim Drake, the NCR interviewer, has placed the full interview on the web in two places: www.catholic.net and www.ncregister.com. For those unable to access the web, we include the interview here.

David Moss is the President of Association of Hebrew Catholics, now based in Ypsilanti, Michigan. He recently spoke with Register features correspondent Tim Drake.

Tell me a bit about your family growing up? Where are you from? How many siblings do you have?

Two younger sisters, Rosalind and Susan, and I were born into a Conservative Jewish family in Brooklyn, NY. Like many others, we celebrated the Jewish feasts and holidays at home and attended the Synagogue on various occasions, especially for the High Holy Days.

What first led you to Christ?

Shortly after my Bar Mitzvah, in my fourteenth or fifteen year, I completely lost whatever faith I had. But, in giving up my belief in God, I also gave up the foundation for the values and meanings that would have informed and directed my life.

So, I began a search for this foundation that would last for 23 years. In turn, I studied mathematics, the liberal arts, and finally philosophy. Early on, I associated with many liberal and radical causes.

My studies and experiences eventually moved me from the liberal to the conservative camp and from a pro-abortion position to that of a pro-life activist.

During these years, I married and became father of four children. To help inculcate the basic moral values in our children, we all began attending a local Baptist Church.

After 22 years of study, I had reduced all my questions to three: How do we explain (1) the very fact of existence, (2) sacrificial love, and (3) the human sense of *ought*?

Though I could find no answers to these questions, I was convinced that in the answers I would find the meaning and purpose of life. I was at the point of despair and one day in my office at IBM I cried out to God: "*If you truly exist, then I need to know now!*"

And there at that moment, God touched me and I *knew* that He existed. To my great surprise, I also knew that Jesus was His Son and I now had the answers to my questions. This occurred during my fifth year at the Baptist Church.

What specifically led you to become a Catholic? At what age did you become Catholic?

Over the years, especially after my entry into the pro-

life movement, I had become aware of Catholic teaching. Nonetheless, I was baptized in the Baptist Church in September 1978. About a month or so later, all that I had studied and experienced over 23 years suddenly came together like a big jigsaw puzzle. At age 38, in February 1979, I entered the Catholic Church through a Franciscan monastery in Beacon, NY.

How did your family members react?

Each member of my immediate family had already embarked upon their own spiritual journey. My parents, now deceased, became Baptists. Rosalind became an Evangelical Christian and Susan a Lutheran.

Over a period of 14 years, Rosalind tried to draw me out of the Catholic Church. About 6 years ago, Rosalind entered the Catholic Church.

Do you consider yourself a convert?

Yes. I had turned away from God, and then I turned back to Him.

Observant Jews, on the other hand, have not turned away from God. I don't believe the word *conversion* accurately describes what they experience when they recognize Jesus and enter His Church. Rather, their faith becomes transformed, with new depth and meaning.

How many Hebrew Catholics are there?

I don't know. From my experience with the work of the AHC, I would estimate that there are at least tens of thousands of Hebrew Catholics in the Church.

How will you be celebrating Easter?

In previous years, I have experimented with different ways of integrating the joyful celebration of the Passover with the Lenten disciplines. This year, we will celebrate Easter in London, Ontario with my son, Matthew, as he enters the Church.

Tell us about the history of the Association for Hebrew Catholics?

In 1979, Elias Friedman, OCD launched the AHC from Israel together with Andrew Sholl, a holocaust survivor living in Australia.

In the early 1980's, Msgr. Eugene Kevane, consultant to Fr. Friedman, called Ronda Chervin, a number of others and myself together to establish the AHC in the United States.

In 1985, The Miriam Press was established as the first Hebrew Catholic publishing house. In 1987, Fr. Friedman's magnum opus, *Jewish Identity*, was published.

In 2,000, I was privileged to meet with Cardinal Schönborn, Fr. Cottier, Fr. Cantalamessa, and others to explain our work.

What is the Association's mission?

Simply stated, our mission is to serve God, the Church, the Jewish people and all peoples by working to restore the vocation and heritage of the People Israel to the life of the Church, through a Hebrew Catholic Community juridically approved by the Holy See.

We have been called to this work in a time that was characterized by Fr. Friedman as a new phase of salvation history. This new phase, identified through a reading of the *signs of the times*, provides the motivation for our work.

What are these signs you refer to?

They include: the apostasy of the once Christian peoples, highlighted by the holocaust and the culture of death; the return of the Jews to the Holy Land, highlighted by the recapture of Jerusalem in 1967; the Second Vatican Council, highlighted by *Lumen Gentium*, *Nostra Aetate*, and the Catholic Jewish Dialogue; and the rise of the AHC and the Messianic Jews.

In the statement of your mission, you mention restoring the vocation of the People Israel. Please explain what you mean.

God called Abraham, Isaac, Jacob and their descendants to be a blessing to the nations. They were a corporate witness to the revelation of God and the coming of the Messiah. Following the resurrection, they continued in their calling, helping form the early Church and giving corporate witness to the historic reality of the Messiah.

However, by the third or fourth century, the corporate and visible presence of the People Israel disappeared from the Church. In the approximately 1,700 years since then, Jews who have entered the Church have assimilated to the various Gentile cultures of the Church. Alienated from their people, their heritage, and their destiny, they have been unable to live out their corporate vocation within the Church. And since their offspring have been born outside of an Israelite community, the offspring have effectively become Gentile.

As a result, the Church no longer bears visible witness to Jew and Gentile reconciled in Christ.

But most important is the vocation of this People in the ongoing drama of salvation history. The Church has been exploring the implications of this eternal vocation with respect to the People Israel outside the Church, that is, the Jews. We are addressing the same issues with respect to the People Israel within the Church.

The Association recently relocated to Ypsilanti, Michigan. What precipitated that move?

Nick Healy, now President of Ave Maria College in Ypsilanti, Michigan became aware of our work a number of years ago. With the intention of helping advance our work, Nick invited us to relocate and associate with Ave Maria. We came to the conviction that this was God's will and moved here during August 2001.

Letters

Continued from page 6

Loves faith & joy-filled correspondence

Peace to you and thank you for your letter ...

I eagerly await the next issue of AHC newsletter. I love the friendly and so faith & joy-filled correspondence page of the news from headquarters – wonderful “family” feel to it.

I was very interested in the seminar you mentioned, given by a Jewish professor, who showed closeness of melodies of ancient Jewish chant to later Gregorian chants. What a great topic for an article in AHC! If you have any articles or references from the course, I'd love to have them ...

God bless you and all the staff & friends of AHC.

*Blessed be God! In His love,
Beth Abraham, Canada*

Thanks to our contributors!

I am a cloistered Dominican contemplative nun who keeps you in prayer ... I am very grateful to continue to receive *The Hebrew Catholic* “gratis.” God bless you now and forever!

*My Love and My Prayers,
Sr. (name withheld), United States*

I am a cloistered nun, age 65, on Medicaid, no individual income ... I much appreciate your sending that complementary issue.

*Shalom b'ha Mashiach,
Sr. (name withheld), United States*

I am a religious & have no personal funds. I love the publication & ask you to accept the support of prayer instead of financial support. Your work is so beautiful and is so dear a consolation to one like me, who feels alienated at times from both Jewish and Catholic support systems. God bless you all!!

*Shalom,
Sr. (name withheld), United States*

Fr. Elias received a special light

... As you know I'm working now on Edith Stein, particularly on her being daughter of Israel and daughter of the Church. I find some reflexions in AHC “Online Havurah” quite interesting.

Fr. Elias, OCD received a special light concerning all these matters and should be very useful to return always to him and evidently to the Bible and the Church!

*Yours,
Fr. Paco Negral OCD, Israel*

Stories From the Diaspora

Ed. The following article appeared in Faith (Feb. 2002, pgs. 12-16), the magazine of the Diocese of Lansing, Michigan. It is reprinted here with permission. The magazine, including this article, may be viewed on the internet at www.faithmag.com.

Born Jewish

By Deacon Warren Hecht

When I was 15 or 16 years old, I would have bet anyone my entire life's wages that if there was one thing I would never be, it was a Roman Catholic Christian. The idea of me becoming a member of the Roman Catholic clergy was, at that time, so remote it wasn't even accessible to me. I grew up in Brooklyn, N.Y., as the eldest of two sons in a practicing Orthodox Jewish family. I attended five years of Hebrew School five days a week – Monday through Thursday from 3:30 PM. to 6 PM. and Sunday morning from 9 AM. to noon if my memory serves me correctly. I was bar mitzvahed at the age of 13 and it was a given that I would marry a nice Jewish girl and settle into a comfortable Jewish/middle class existence after college. Luckily, the plans of God are much more complex than the plans of people.

I was a good Jewish boy and expected to grow into a good Jewish man. And this probably would have happened except that Jesus – and Him crucified, as St. Paul might say - had His eye on me since I was a little child.

My mother's father's mother – my Great-Grandma Birnbaum – lived in a distant part of Brooklyn from where I grew up, but we would visit her once a month. There was not a lot for me to do at her house. Times must have been safer because even as a very young child – 4 or 5 years old – I was permitted to go for walks by myself around her neighborhood. I always had the same destination: the fence of what I now know was a large Catholic cemetery where there was this wooden cross with a little roof over it that faced the street. On that cross was a man to whom a very strange thing was happening. Although I did not know what exactly that man and cross represented, I sensed two things. The first was that I was drawn to it as I was – and have been – drawn to no other object I have ever encountered. The second was that I should not, un-



Deacon Warren Hecht, St. Thomas the Apostle, Ann Arbor

der any circumstances, mention this to my parents. I had no idea who that man was or why he was on the cross until I met Arnold Ferarri, the first person I knew who wasn't Jewish.

I grew up in an apartment house with 120 families, all of whom were Jewish. All the people I knew in my public school were – at least I thought – Jewish. I never even saw a ham sandwich until a kid named Alan Wine brought one to school in junior high.

I met Arnold Ferarri when, for some reason I can't imagine, his family moved into our apartment house. It was about the time we started first grade and I honestly thought, without really thinking about it, that everyone in the world was Jewish. Arnold and I became friends, although our relationship was different than any friendship I'd ever had.

First of all, Arnold was not Jewish, but something called Catholic. My mother tried to explain to me what Catholic meant by pointing out that the woman dressed in black from head to toe that I had once seen on a bus and thought was a witch was also Catholic. I was given strict instructions never to eat anything in Arnold's house. That was OK because we only played together outside. The only time we visited each other's apartment was when he came down to see our Hanukkah candles and I went up to see his Christmas tree (which had the coolest ornaments that actually lit up and bubbled when you plugged them in). His mother's name was Therese – which I knew, probably from my parents, was not a Jewish name. This made her seem quite exotic, although the person she reminded me of most was Grandma Hecht because they both always had their heads covered with a kerchief. I don't remember his dad, whose

name was Joseph – which was a Jewish name because I had a cousin named Joseph, and Joseph in the Five Books of Moses had a coat of many colors and knew what dreams meant. The first time I was in Arnold Ferarri's apartment was quite an experience for me because not only did he have a Christmas tree and an interesting mother, but on his wall was a smaller version of the man on the cross.

Through clever – I thought – questioning of Arnold, I found out that the man on the cross was there in case you

died and a priest had to come over to give you the Last Rites. And the man's name was Jesusthesavior, whatever that meant. I was, if nothing else, a curious child and so I went to the public library – my mother was a school teacher and so I could read almost before I could walk, at least the way the story came down to me – and grappled with whatever encyclopedia they had there until I figured out that His name was Jesus and he was the Savior, whatever that meant. And not only that, but the thing that was happening on that cross was that Jesus was being crucified.

After that I read – secretly and guiltily – everything I could find about Jesus. As I got older I encountered lots of Catholic kids, especially on the city bus going to junior high. It seemed all Catholic girls wore plaid jumpers and went to parochial school, while the boys all were the toughest kids I ever met and to be avoided at all cost. I also learned that Jesus was definitely Catholic (I didn't meet my first Protestant, an Episcopalian hippie named Irene, until I was in my junior year at college). I found two Catholic churches, one named St. Thomas Aquinas that was actually within walking distance of my house, and one on Flatlands Avenue (I have no idea which saint it was named after) that we passed going and coming from Grandma Hecht's. I also discovered, by hanging around St. Thomas Aquinas and looking in the door when someone opened it, that at the end of the aisle was a large crucifix. I spent a fair amount of time for a 10- to 13-year-old boy outside St. Thomas Aquinas waiting for someone to open the door. I would never think of opening it myself – let alone going inside – because in my rather non-ecumenical mind I would be committing a grave, though unnameable, sin. The first Catholic church I ever entered, St. Patrick Cathedral in Manhattan, was after I was in college – and that didn't count anyway because all of my friends in college considered St. Patrick's a part of the city, like the Empire State Building.)

Time, as they say, passes quickly when you're having fun and I had so much fun in college that it took six years to graduate – and by the time I did, I considered myself a non-religious person, though culturally Jewish. Religious people, I thought, were intellectually weak and had no faith in themselves or their mental abilities. I was a hippie (the Episcopalian Irene was my girlfriend's best friend) and, in 1969, in my search for a better life I moved to Ann Arbor, where a friend assured me writers were welcome and the fine for marijuana possession only \$5. Life has a

way of progressing and in 1982 – at the profound urging of my wife and a rather nasty, I thought, psychiatrist – I found myself in a self-help program trying to stay away from alcohol and various drugs.

Part of recovery in this self-help program entailed making a decision to turn one's will and one's life over to the care of God as one understands God. I found this a tall, not to mention slightly offensive order. After several months of intense struggle, in June of 1983 my sponsor suggested I attend a retreat of the Matt Talbot Society, which he described as a non-religious, though spiritual, group of men who gathered to deepen their understanding of the spirituality encouraged by the self-help program. The retreat was given at St. Paul of the Cross Retreat Center in Detroit, not because it was a Catholic institution, but because of the facilities. And the retreat master was a priest who was not there as a Catholic, but because he, too, was recovering. I was slightly skeptical, but agreed to go.

God is both patient and has a sense of humor. It turned out the recovering priest had taken ill and so the regular retreat master had to give the retreat. Since Fr. Pat was a priest who was not recovering, he gave a Catholic retreat, which was quite acceptable because 72 of the 75 men attending the retreat were Catholic. One of my favorite sayings in the self-help program was that with God there are no coincidences. St. Paul of the Cross, as you may know, founded a religious congregation called the Passionists, whose focus is on the Passion, or suffering of Christ. The majority of the retreat took place in the chapel at St. Paul of the Cross, where, as in other Catholic churches, a crucifix stands behind the altar. The crucified Christ there is life-sized and represented as still alive and suffering, so His eyes were open. And He was looking at me.

I cannot begin to tell you how that two and a half day retreat changed my life. I was drawn into that crucifix and realized that Christ had been calling to me from the cross since I was a little boy. Although Fr. Pat apologized profusely to me and the other two non-Catholic men, I felt like he was giving that retreat just for me.

When I returned to Ann Arbor, I began attending Mass at St. Thomas the Apostle Church with my sponsor who just happened to be a practicing Catholic. In August, my sponsor informed me that there was some new program called RCIA, which was a way for adults to join the Catholic Church.



Deacon Warren presiding at Eucharistic Adoration



Warren and his wife, Christine

Much to the amazement of my wife, who is a cradle Catholic, and all of my recovering friends – who were all fallen-away Catholics – I signed up.

There are four instances on my journey through the RCIA that I will never forget. That September on the night of the first class, I remember sitting in my car outside the parish office building where the meetings took place, feeling like a traitor to my upbringing but promising God that if this is what He wanted me to do to stay sober, I would follow through. In December of that year my father died. I had yet to tell my parents that I was investigating the Church, and at my father's very Jewish funeral I felt what I shall call, for want of a better term, intense cultural conflict. That inner turmoil, however, was completely calmed by an overwhelming knowledge that Our Lady and someone named St. Therese (of whom I had never, that I know of, heard) assured me that I was doing exactly the right thing and that knowing what he now knew, my father would fully concur. On the Saturday morning of Easter Vigil, 1984, the evening I was supposed to receive the sacraments of initiation – baptism, confirmation and first Eucharist – I was wracked by doubt. Was I being honest with myself? I had no desire to offend Jesus, the Church or the Jewish religion. I spent hours in St. Thomas praying to Our Lady and again felt more than reassured. "Hail Mary, full of grace." And I will never forget as I was baptized in the name of the Father and the Son and the Holy Spirit by then Father, now Monsignor, Robert Lunsford – the certainty of knowing that the burden of the sin I had willingly accumulated over the first 37 years of my life was lifted from my soul by the very Jesus who had called, then patiently waited for me since I was a child. My confirmation name is St. Paul of the Cross.

Once a neophyte, I threw myself into the Church. I attended Mass daily. Sr. Dolora, one of the sisters at St. Thomas, taught me how to pray the Divine Office. My wife's aunt, Celeste, sent me a pledge to pray five decades of the Rosary every day as a way of thanking Our Lady for watching over me. I continue to do so today. Msgr. Lunsford paid my way to a conference of people who were trying to understand how to implement the RCIA in their parishes. There I met devoted Catholics from all over the country who reaffirmed my faith and journey through the RCIA. I became a perpetual member of the St. Thomas RCIA team.

Shortly after my baptism, Bill, a person I met in recovery, offered to take me to a meeting of Third Order Discalced Carmelites. I went and very quickly learned a lot about St. Therese who had done so much for me without me even knowing who she was.

An older woman, whose name was also Therese and whom I would sometimes give a ride to church, asked if I had ever thought about becoming a deacon. I never had, but I asked Deacon Gwynn McPeck exactly what a deacon is and that began a journey that resulted in my ordina-

tion in 1992 and is still unfolding today.

All but one of my fallen-away friends are now active Catholics.

I told my mother I had joined the Church in May of 1984. She did not become angry as I expected, but said although she did not understand it, she could tell I was doing well and was pleased for me. I had the grace of baptizing her on her deathbed this June.

If you would have asked me when I was 15 or 16 did I ever think I would join the Roman Catholic Church, I would have thought you were crazy. Today I can't imagine not devoting my life to Jesus and His Church. I am so grateful that the Lord called me from His cross, waited for me and when I finally understood what He was offering brought me into His Body.

President's Memo

Continued from page 7

brew Catholic perspective on various aspects of our faith and our work.

- The internet provides access to millions of people. It is becoming the most accessible and inexpensive means of communication and information delivery. While there is a cost involved, it is insignificant when considering the numbers of people we can reach with our message.

I am grateful to Marty Barrack for the support he has provided in posting some of our material on his *Second Exodus* web site. Many have learned of us first on Marty's site. Now, I believe it is time for us to establish an internet presence that will enable us to engage the Church in ways that would otherwise be impossible. Once the website is established, without any additional effort or cost on our part, people will be able to read or print issues of *The Hebrew Catholic* and other material, order books from our booklist, submit questions, and so forth.

When I spoke with Bishop Mengeling, he told me that he thought our work was exciting. I, of course, agree. In a world that is morally and spiritually adrift, with the apostasy from the historic Christian faith continuing apace, the message of the AHC is one of faith and hope.

Here in Ypsilanti, we will do all that our Lord enables us to do – that is our calling, that is our life. But we cannot do it without you.

We need your efforts to spread our message, to develop havurot, to find new members, to contribute your knowledge and skills where possible and, most importantly, to pray for our work and the means to carry it out. Finally, if you are not already doing so, please consider a monthly gift to help us meet our growing expenses.

Wishing you the blessings of our Risen Lord, I am

Yours in the hearts of Yeshua, Miriam and St. Edith Stein,

David

AHC “Online” Havurah

This group was formed to discuss the various themes and issues of Fr. Friedman’s thesis, the various pastoral needs of Hebrew Catholics and any other matters of related interest. Dissent from the Magisterium, political discussions or attempts to proselytize or challenge the faith of Catholics is not permitted.

Two ways to participate

1. Send a blank email message to:

AssocHebrewCatholics-help@yahoogroups.com

2. Go to the group’s site at:

<http://groups.yahoo.com/group/AssocHebrewCatholics>

There you must first join Yahoo (no cost or obligation) and then join the discussion group. You can then indicate whether you wish to go to the web site to read the messages and/or have the messages sent to your email address.

This option enables access to all past discussions.

If you are not able to join in the email discussion, please feel free to write expressing your thoughts. We will consider your letters for subsequent issues.

To respect their privacy, we include only the first letter of each writer’s first name. Where additional people have the same first letter, we then include the second letter of their name.

Legend: < italics > indicates a quote from a previous message.

On Passover

Ed. Passover has always been a popular topic in this discussion group. As new people join, the topic is invariably raised again. We include below some excerpts from a recent discussion that grew particularly intense. Enjoy!

Hi **T.**; Welcome to the group. If no one is willing to jump right in, I will answer your question “what is Seders”. The Seder is the very traditional formal supper that the Jewish people celebrate during the Easter period in memory of their ancestors’ redemption by God out of Egypt. In the Old Testament, the People of Israel, the day before they were saved from slavery, were told by God to sacrifice a lamb, and use the blood of the lamb to mark their door posts. This way the angel of death will pass-over their homes as he smites the first born of all of Egypt. The Seder is celebrated as ordered by God. The patriarch of the family leads the reading, and it’s like a play. All members of the family have parts in the reading. There are symbolic foods on the table, such as bitter herbs (remembering slavery), charoset, a mixture of fruit and nuts made to look like mortar (remembering the mortar the Forefathers prepared in the construction of the pyramids) the matza itself, the unleavened bread eaten for 7 days starting with the Seder. The hard boiled egg, representing Life, and with the shell scorched to remind everybody of the destruction of the Temple. And of course the shank of the lamb, reminding the guests of 1) the sacrificial lamb and 2) the “arm” of God with which he pulled the Israel-

ites out of bondage. The reason both Christians and Hebrew Catholics talk about it so much, is, that Christ celebrated this “Seder” (meaning “order” in Hebrew) at what is known today as The Last Supper. During which he instructed the disciples that the bread he broke was his body, and the wine his blood. In other words, Christ instituted the Eucharist during that Seder. Rather an important night. During the Seder the matza is lifted to remind all of the present of God’s Redemption. During Mass the host is lifted to remind all that this is the Presence of God. Our Saviour. Many parts of the Mass were constructed after the Lord Last Supper. Consequently all Hebrew Catholics are reminded of the Seder at every mass. And when you chance to be a guest at a Seder, you will recognize many ceremonies and prayers that today are part of Mass. (The candles, the blessings over the bread and wine, and more). Hopefully this will explain. If your question was only about the meaning of the word, I apologize for the long explanation. Your sister in Christ, **A.**

Honestly, I was a little distressed by the suggestion by some that Hebrew Catholics should or may keep Kosher for Passover or otherwise celebrate Passover.

Jesus IS the Passover sacrifice! Jesus IS “the way (Hebrew translation, no accident, *halacha*). Each Mass, every day - the Eucharist - IS the *halacha* of Passover. While it is a nasty word in ecumenical circles, I think in this sense Christianity/Catholicism by its very nature is supersessionist. I fear it is a diminution of Christ to celebrate Passover in the conventional Jewish sense. **B.**

< *I fear it is a diminution of Christ to celebrate Passover in the conventional Jewish sense.* >

Dear **B.**,

The question of whether a Hebrew Catholic should or may keep any of the observances kept by Jews has been and is continuing to be discussed in this group.

But it is not clear from your post why you think celebrating the Passover is a diminution of Christ.

If we, as Hebrew Catholics, celebrate the mighty deeds of God on behalf of His people and, thereby, on behalf of all people, how can that diminish Christ who, as the Second Person of the Trinity, was involved in these mighty deeds.

Consider also this poor analogy.

We are born, from our mothers, in the flesh.

Then if we receive the eternally greater gift of being (re)born from above in baptism, does it diminish this greater gift if we continue to celebrate our birthday in the flesh?

Both are from God and the first birth is necessary to gain the second. **D.**

But as Jesus said, a person is not saved if he or she is not born again. It has nothing to do with diminishing your relationship with your mother. It has everything to do with doing what your mother tells you to do, if I can carry the analogy a bit further. **W.**

Please color me confused by this response for the following reasons:

1. I was not speaking about salvation.
 2. The analogy compared Passover/Mass with first & second births. I was trying to say that I don't see how celebrating an earlier event, brought about by God, can diminish a later event, brought about by the same God.
 3. What is the 'it' you are referring to in the sentence beginning with "It has everything to do ..."?
 4. What was it that 'your mother tells you to do'? **D.**
-

Dear Friends, Here are couple concepts I think you should keep in mind.

One. Where does it teach in the New Testament that a person **MUST** eat pork products in order to be saved?

Two. How does celebrating the release of the Jewish people from bondage in Egypt go against Catholic teaching? The last time I checked the story was in our Catholic Bibles.

Three. The Catholic Church and the Catholic people have in the last 2000 years invented certain religious rituals based on activities performed in their own native cultures (all of these cultures were of course pagan). How then can adopting religious practices from Old Testament Catholicism be wrong?

Four. His Holiness Pope Paul VI of happy memory, and our present Holy Father have taught us to preach the Gospel and to infuse it into people's cultures. Why then when it comes to the culture in which Catholicism was born (i.e., Judaism) must we turn to the condemned errors of Marcion? Why must we assume all that is Jewish is bad? Good God the church is Jewish! We have religious customs and religious rituals based on Celtic, German, Greek and Italian cultural practices. How come these are okay and not Jewish ones?

Five. Of course the New Testament is the fulfillment of the Old Testament. That does not mean the Old Testament is completely gone. You would be surprised at how much Catholic practice is entirely based on the Old Testament. Some examples, priests with physical defects cannot be ordained in the Church without a dispensation. That is from the Old Testament. The Cohen with physical defects could not sacrifice in the Temple. The Cohen also could not have marital relations while they were doing service in the Temple. The relationship between that Old Testament prac-

tice and New Testament Priestly Celibacy is obvious.

Six. I bet nobody on this board knows this but there are a group of Jewish Catholics in the Church today who have been keeping the Passover Seder for 2000 years. In India among the St. Thomas Christians of the Malabar Rite there is a group of people called the Knanaya Nazarenes. These people are the descendants of Jewish Christians who migrated from Iraq in the fourth century to the Malabar Coast. They were lead by a Jewish Catholic merchant named Thomas of Cana. They have many practices in their community similar to the Indian Jews of Cochen. When I get around to it I will give a link to their web page.

Seven. One last point I believe a new religious group called the Order of the Beatitudes keeps the Passover Seder. Why does the Pope allow this? Maybe because it's not wrong.

I can understand why **B.** is afraid (justifiably so) of us falling into the condemned errors of Ebonitism. However Marcionism is no better. We need as Catholics, Jewish or Gentile, to rely solely on God's Grace. So no matter what we do, we should do it for love of God alone. This, in my opinion, will greatly help keep us on the right track.

Think about it.

In Yeshua & Miriam, **J.**

Well said **J.** I agree with you totally. I have attend Passover Seders at Easter time in both Catholic and Anglican parishes here in Australia. they are a wonderful sign and preparation for a fuller understanding of the new Passover we call the Mass.

Cheers **At.**

I was saying, in a rather convoluted and extended analogical way, that the Mass has so far supplanted the seder that even celebrating a seder for "old times sake" or whatever reason someone who claims to be a Christian would celebrate one to me is a waste of time. I don't mean this to sound harsh. Maybe I have been annoyed for too many years by very well meaning Christians celebrating botched seders in the name of 'doing what Jesus did' or whatever. If Jesus had wanted us to celebrate seders he would have not have instituted the Eucharist. I really believe this. Seders are not cultural events for Christians, even Hebrew Christians. If they are, then they were always cultural events for the former theologically Jewish Hebrew Christians and they were never really practising Jews. Or maybe they were Jews who were only practising. The rather vague 'it' in my email refers to what God seems to want us to do. If it was stick to seders, why the Eucharist? Why the Eucharist every day? Christians, especially formerly theologically Jewish Christians, need I think to be very clear about who they are. I personally do not consider myself a Jewish Christian in the sense that I feel the need to hold on to my old religious practices. I consider myself an eth-

nically Jewish person who has accepted Jesus and his Church and express my religious, spiritual life in that context.

Email has a way of sounding too harsh. Blessings, **W.**

G'day **W.** mate,

I totally disagree with you but that is Ok; each must follow what he perceives to be the right thing. To me the keeping of Shabbat and Pesach have a deep spiritual significance for those of us in Messiah. The Jewish festival meals deepen my understanding of the Mass and add to my appreciation of the centrality of the Mass. To say that we shouldn't keep them is like saying because we have the New Testament we should jettison the Old Testament. Your position is a form of Marcionism in my opinion. I also believe Hebrew Catholics have a duty to witness to these powerful signs that have found their full meaning in Yeshua; this is part of the Election of Israel. You have obviously chosen to be a Catholic whom happens to have a Jewish ancestry rather than to be a Hebrew Catholic with a special calling to witness to the election factor of Israel in the church. You have decided to enter and continue the regime of assimilation which has been the way for most Jewish converts in the past. This is your choice and I respect your right to make it. For all intents and purposes you and your descendants will be Gentile Catholics. Have I misunderstood your position? Please let me know if I have. If not I wonder why you are interested in this discussion board at all.

All the best mate, **At.**

That's why we have to talk. I am the most public Hebrew Catholic I know, since I preach about it all the time from the pulpit. I just don't see how practising the old rites does anything for us. *Tantum ergo sacramentum ...* as the song goes, but I am very glad to be in contact with you all and open to learn. Blessings, **W.**

Dear **W.**:

Certainly, there is a vast difference between the Seder and its fulfillment in the Mass. In fact, in one sense, there is no comparison at all - we are united with Christ, with Divinity, in a way that has no parallel in Judaism or anything else.

Yet, I think you miss some very important points. As there is no soul without a body, there is no people without a culture. And it is the culture which forms us.

The culture in which the Catholic faith is immersed results from an amalgam of the cultures of the world, including that of the People Israel. And of all the cultures in the world, that of the People Israel is most germane to the Catholic faith.

You grew up celebrating the Seder. You have the experience and the spiritual formation that is so wonderfully

fulfilled in the Mass. Yet Catholics who are not of Jewish origin do not have that experience or formation. That is also true of many Jews who have become Catholic.

To celebrate the Seder can help all Catholics, of both Jewish and non-Jewish origin, experience in a small way, that which you were blessed with and which has helped inform your Catholic faith. Through that experience, we can all be reminded of the roots of our Catholic faith and grow to a much greater appreciation of and devotion to the Mass and, especially, the Eucharist. That has been my experience with Catholics who were not of Jewish origin but who celebrated the Seder.

But to celebrate the Seder is also to praise and glorify God. If we do all things in Christ, how can that not be the case with the Seder, especially when one considers that Jesus is, with the two other Persons of the Godhead, the author of that celebration.

Finally, if you believe it is inappropriate for Catholics to celebrate the liberation of the People Israel from Egypt, do you also think it inappropriate for the Polish people to celebrate their liberation from Communism or the American colonists from England?

Having said all of the above, I am not here advocating that Hebrew Catholics, or any Catholic, should celebrate the Seder. But I believe that arguments pro and con should be evaluated on their merits, not simply dismissed as "a waste of time". **D.**

Hello **W.**, Once a year it does not hurt to emphasize the awesome comparisons between Christ's Passover and the original Passover. So many Catholic Churches encourage it, it is part of the RCIA program and the teaching of Salvation History. It stands to reason that a Hebrew Catholic would certainly find it important to keep the Seder, so at least when the Seder of the Church gets diluted or confused, there's somebody to help the priest with the knowledge of the order (seder) of things. Mass and receiving of the Eucharist is daily. The Seder comes once a year, and does not detract from the Body of Christ. **A.**

< *Your position is a form of Marcionism in my opinion. I also believe Hebrew Catholics have a duty to witness to these powerful signs that have found their full meaning in Yeshua, this is part of the Election of Israel* >

Dear **At.**,

W.'s position has been the position of most in the Church for the last 1700 years. Fr. Friedman, in referring to the teaching of Cardinal John Henry Newman, explained that the Mosaic Covenant provided the precepts that would be followed and honored in the New Covenant. But the content and meaning of those precepts would change.

We are in agreement, I believe, that Hebrew Catholics have a duty to live out their Election in the Church. How this is to be done will eventually be decided by them,

through the leading of the Holy Spirit and in union with the Church.

For now, and for our individual lives, it can be fruitful, I believe, to explore these issues. The Church's understanding of the deposit of faith continues to deepen and develop - witness her exploration in the current time of the whole mystery of Israel.

So, perhaps, if it be God's will, our discussions and the work of the AHC will eventually make a contribution to the Church's explorations. But, whatever positions we individually hold, our arguments must win the day on their own merits and not on an ad hominem basis. **D.**

The type of the liberation of the Jewish people from Egypt is so totally contained within the Mass that by celebrating the Mass all Catholics, not simply the subset of Hebrew Catholics, are celebrating the liberation of the Jewish people from Egypt as well as from sin. Let Israeli's, those people who choose to live in the earthly promised land, celebrate the earthly liberation of the Jewish people (really the descendants of Jacob and any other slaves of the Egyptians who were able to escape) from Egypt. I would think this might include Hebrew Catholics living in Israel. This would be in line from citizens of the US celebrating their liberation from Great Britain. **W.**

Wow! I was just reading through the responses to this thread I started, and it seems to have engendered quite a debate. I admit it was too much to read every response.

Anyhow, first and foremost, **D.** is right. We are not God, we are not confessors. We should NOT engage in ad hominem judgements.

That being said, I agree whole-heartedly with **W.**'s sentiments. Christ and the Eucharist (in some ways that is redundant) are so central to Christianity and so clearly supplanted the seder and the halacha, that I don't find much room here for argument. I don't object to attending Jewish family members' seders, etc. as this can be important to honoring father and mother, etc. But Judaeo-Christian seders promulgated by Catholics are problematic. I think, and I will try to confirm, that the Holy Father SPECIFICALLY addressed and spoke against this a couple years back in the context of respecting the Jewish covenant.

We can "enculturate" Judaism to the degree it compliments Catholicism, but keeping Passover seems to go beyond that. Remember, we are now part of "the new and everlasting covenant." **B.**

Dear brothers and sisters in Messiah;

First I just want to say that I agree with **D.**, we should not attack each other personally. Calling something someone holds dearly "a waste of time" or calling someone a "Marcionite" is wrong (I must blame myself because I introduced the term "Marcionite" in an earlier post). St.

Augustine said "In essentials, unity, in doubtful matters, liberty; in all things charity." Also, C. S. Lewis said "There are worse sins than sins of the flesh, there are sins of the spirit", an example he gave was putting people in the wrong. That is the danger in this discussion.

Though I do with all respect think **W.** is incorrect, I think he's wrong the same way a Dominican thinks that a Jesuit is wrong on the relationship between grace and free will (i.e.. Molinism - vs- Thomism). It's not an area of defined dogma, so we are free to disagree.

So, here's my critique; its not personal but even if you don't agree with me, **W.**, it may help you refine your position and so make a better argument for your view.

W. wrote: *<If Jesus had wanted us to celebrate seders he would have not have instituted the Eucharist. I really believe this. Seders are not cultural events for Christians, even Hebrew Christians.*

I believe this is factually incorrect. There is a group of Christians of Jewish descent called the Knanaya Nazarenes. They live on the Malabar coast in India. Half of them belong to the Syro- Malabar Eastern Catholic rite, the other half belong to the Syrian Orthodox Church, but culturally they are identical.

As the Knanaya Catholic Community web page states, they do celebrate a type of Passover Seder during Easter/Pascha, in order to commemorate the Exodus. They've been doing this for two thousand years, and even when some of them reunited with Rome they continued to do it and the popes never stopped them. So there have always been historic Hebrew Christians who have celebrated Passover; it may not have been widespread, but it was still done, so it's not just a newfangled practice. Also, the Knanaya have a valid Eucharist, and their seders have not diminished the Eucharist any more than the Old Testament could diminish the New.

... Secondly, a Person could say that the Rosary wasn't done by Jesus and that there were no rosaries said during the first millennium of Christianity. This practice has only arisen in the second millennium. It is not necessary for salvation to say a Rosary. Eastern Catholic Christians don't always say the Rosary. Before the Second Vatican Council, an abuse existed where some people would silently say the Rosary at Mass instead of paying attention to the Holy Sacrifice. Abuse does not negate correct use; correct the abuse, do not throw the baby out with the bath water.

Think about it this way, what would you say to a person who said "Just stick with the Eucharist forget about the Rosary". Well technically you need the Eucharist, you don't need the Rosary, but why can't you have both? You don't need a Seder either, but why not have both? If some Jewish & Gentile Catholics find value in the Seder, fine. If other Jewish or Gentile Catholics would prefer not to do a Seder, fine. If some Eastern Catholics would rather do the "Jesus Prayer" instead of a western Rosary, fine.

Two last points. **B.:** I don't think the Pope has said any-

thing against seders, but a few years ago the American bishops issued pastoral guidelines on how to celebrate them in a parish setting. ...

Which leads me to my second point. If we're going to be technically correct, since the destruction of the Temple in 70 AD, no authentic Old Testament Passover seder has been celebrated by anyone anywhere in the world, even by the most Orthodox Jewish community. Torah is very clear, you must sacrifice a lamb, roast it whole, eat its flesh in one night and then burn any leftovers, in order for it to be a Passover seder, and that's just not done anymore. (The Samaritans come close, but they sacrifice their lamb on Mt. Gizrah, and even Yeshua said they worship what they do not know). The shankbone used today is just a replacement; it would not have "cut it" in Old Testament times.

Imagine trying to perform a Mass with no wheat bread, or omitting the words of institution, or having no men with holy orders. Imagine a world where one or more of these things were unavailable. There would be no Mass! If we tried to perform a "mass" under these conditions, it would just be a shadow rite.

The Haggadah today is basically a post-Temple religious rite modeled on the real Passover Seder of the Old Testament. So technically, no Hebrew Catholic who holds a seder is celebrating the Passover the same way Jesus did. It's a new religious ritual, as the rosary was 1000 years ago.

W. wrote: >Email has a way of sounding too harsh.>

Of that, **W.**, I completely agree with you, and I hope I don't sound harsh. I'm sure neither you nor **At.** meant to sound harsh. Again, I blame myself because I introduced the term "Marcionite" to this thread. God bless you all

In the name of Yeshua and Miriam, **J.**

What did Jesus say about pouring old wine into new skins. You'll lose both. **W.**

I'm not understanding something fundamental. Didn't the AHC make a policy statement a couple years back saying unequivocally that we are a Roman Rite group, and will basically try to find ways to inculturate Judaism?

Many of these messages seem like a complete dismantling of the Roman tradition, albeit true to the core dogmas. That sounds to me like the attempt to create a whole new Rite if you ask me.

Again, too, people are missing my point (and I think **W.**'s). One could say that Jesus followed the Law and said he was not there to abolish it. But the rest of that thought is that he FULFILLS IT, and HE is now the halacha. So once again, perhaps there is some way to have a seder-like ritual that is Jesus and Eucharist-focused ... an illustration of the Holy Thursday experience, but there are real problems celebrating a traditional Jewish seder, and I think

MUCH BIGGER problems doing things like following Kashrut. That absolutely just is syncretism and a backstep away from Jesus' fulfillment of the Law.

Lets please fully embrace the Roman Rite, THEN and ONLY THEN, find ways to inculturate (not somehow merge with) Jewish tradition. Pax, **B.**

What about the Knanaya Christians? They have been celebrating Passover for two thousand years. Because they live on the Malabar Coast it's wrong? Gee why didn't Pius X tell them that when he gave them their own diocese? Maybe because it is not wrong.

Also Assyrian & Armenian Christian Priests perform Animal Sacrifices on stone altars outside their churches (that will be a future essay of mine). Are they wrong? Why? Western Catholicism isn't the only Catholicism you know.

Bottom line. There is no dogmatic statement from the Church saying you can't celebrate a Passover Seder. I believe the Order of the Beatitudes celebrates a Seder. Why did the church let them form their order? The American Bishops have twice issued guidelines on how Seders should be celebrated in a Parish setting. Why not simply forbid it? Maybe because it is not wrong.

If you don't feel called to celebrate a Seder that is your right. You are an orthodox faithful Catholic. You have the teaching of the Church & the seven Sacraments. However, the rest of use who do the Seder should not be condemned. We have Liberty as Catholics. That is all we are asking for.

One last question: What would you say if I said "I have all I need in the Eucharist therefore I don't need a Rosary. In fact it is wrong for anyone to say a Rosary. If Jesus had wanted us to say a Rosary he would not have given us the Eucharist. There was no Rosary for the first thousand years of Catholicism etc.."

I know you are an open minded person. Try and think about it from a another perspective.

Your Brother & Son In Yeshua And Miriam, **J.**

I would say you didn't understand the difference between liturgy and personal devotion. I suppose a Roman Catholic could treat the seder as some sort of personal devotion to God before he revealed Himself as Trinity. The seders were always my very favorite nights of the year when I was growing up, but when I was a child I thought like a child. Now I try to think as a mature follower of Jesus the Christ in whom the entire Jewish Law, including the perpetual celebration of the Passover, has been brought to a fulfillment that so far surpasses the type that I, personally, see no reason other than nostalgia to participate in them. Nostalgia is a good thing. Seders are good things, but, as the saying goes, the good is the enemy of the best. I am not telling anyone to do or not to do anything they do not feel capable of doing or not doing. I

pray silently at every Mass as the Precious Body and Blood of our Saviour are elevated, that my Jewish brothers and sisters will come to realize that Jesus is Lord. I am very glad for all the people in this group and am not trying to offend anyone, just to tell you what I think. I have an orthodox upbringing, became a Catholic in 1984, a Deacon in 1992 and have spent ten years, among other ministries, teaching converts in the name of the Church. I rejoice in and bless you all. **W.**

I have been following with great interest the debate about the Passover Seder, and perhaps the complexity of the issue for me is best seen by the fact that I find myself in agreement with almost everybody to some extent. Nonetheless, I tend to find myself more in agreement with the **J.** side than **B./W.**'s. I guess for me the bottom line is that the Seder, like everything created by God, is a two-edged sword. It has great benefits and great dangers, so it must be dealt with very carefully. But with this caveat, I think it is appropriate to celebrate a Seder, and it can be a very moving and enriching Christian experience, even if you celebrate it in the traditional way without making it overtly "Christian." As **W.** says, Jesus IS the Way, the truth, and the life, but all else DOES matter because it helps us better understand and live out just what that means.

I also agree with **D.** that the problem of Marcionism a/k/a supercessionism has been with us a very long time, and still has great impact in the Church, and in Church relations with our Jewish brethren. Thus, I know Catholics who have no interest in anything Jewish, while I know Jews who contend that merely believing in supercessionism is per se anti-semitic! This is an issue we need to discuss at some point because it directly affects our relations both with our chosen Church and the people of our birth.

Finally ... If I say something stupid, tell me, and although I agree that ad hominem attacks have no place in our discussion, I think we are all mature enough for blunt speech, so let's not be so touchy about such matters. **R.**

Dear Brothers & Sisters,

Nobody in this group is a Judaizer. There are three definitions of a Judaizer:

#1. A heretic who teaches that all baptized persons must observe the Law of Moses under pain of sin and for salvation.

#2. A heretic who teaches that all baptized persons of Jewish descent must observe the Law of Moses under pain of sin, but all Gentile Christians are exempt.

#3. A heretic who teaches that the sacraments of the Old Law may still be observed since the time of the promulgation of the Gospel.

No one in this group has put forward any of these positions. As Ronda Chervin once wrote in a past issue of *The Hebrew Catholic* (I am greatly paraphrasing her), adapted

Jewish religious rituals do not violate #3 above.

Or as I might formulate it, religious rituals modeled after Old Testament sacraments do not violate definition #3.

Some examples of the sacraments of the Old Law, as taught by the Fathers of the Church and St. Thomas Aquinas, would be: circumcision, partaking of the Passover lamb, the legal purification ceremonies, the animal sacrifices in the Temple, the consecration of the Levitical priests, etc..

Sts. Augustine and Thomas Aquinas said that Christians cannot celebrate the sacraments of the Old Law since the promulgation of the Gospel. But I submit that celebrating a Seder according to the modern-day Haggadah does not constitute a sacrament of the Old Law. As I pointed out in a previous post, the Passover Seder celebrated today isn't really the Old Testament Passover Seder, since no lamb is sacrificed and eaten.

Therefore, the modern orthodox Jewish Haggadah contains a modified religious rite invented by the rabbis after the destruction of the Temple. It may include elements of the original Old Testament Passover Seder, but it lacks the essential element of the sacrificed lamb, thus participating in it is not truly observing a sacrament of the Old Law.

The Church has adapted Old Testament practices for Christian use. Holy water derives from Jewish ritual cleansing, celibacy of the clergy derives from the requirement that the Old Testament priests observe celibacy while their Course was serving in the Temple. St. G. the Illuminator, the Apostle to the Armenian Church in the 3rd century, allowed his converts to engage in animal sacrifices, which in time were modified to resemble Old Testament animal sacrifices. Armenian priests offer these sacrifices to this day, yet they are not observing a sacrament of the Old Law, for if you read the prayer they say over the animal, they clearly state that this sacrifice is simply an act of devotion to God, not an atonement for sin, and they affirm the sufficiency of Christ's sacrifice. This is not a sacrament of the Old Law, but a devotional ritual modeled after an Old Testament sacrament.

... The Church has often adapted pagan practices for Christian use, such as the wedding ring. This does not mean She is authorizing Pagan Worship. Logically if she institutes a religious ritual modeled on an Old testament sacrament that is not Judaizing. The majority of sacramentals were invented by the laity or some saint. Why can't we invent some for Hebrew Catholics with a Jewish flavor?

Yours In Yeshua & Miriam, **J.**

Heritage of Faith

This column explores various aspects of the faith and life of the People Israel which are brought to fulfillment in

Yeshua haMashiach and His Universal Messianic Assembly, the Catholic Church.

Ed. Our author, an observant Jew in an observant community, lives a hidden Catholic life and must remain anonymous. To make references easier, we have assigned our author the pen-name, **Timnah**. Timnah means 'withhold', and may serve as the name of a place, a man, or a woman.

The Logos

by Timnah

"In the beginning was the Word: and the Word was with God: and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life: and the life was the light of men. And the light shineth in darkness: and the darkness did not comprehend it." [John 1:1-5]¹

It is usual to accept that the Logos theology has its origins in Philo, the first century Hellenistic Jewish philosopher who sought to effect a synthesis between Greek philosophy and Hebrew Scripture; as such the Logos is therefore believed to be a Greek rather than a Hebrew concept, Judaism having always separated itself from Hellenistic ideas. It follows that we expect no Hebrew foundation for St. John's perception and read his Prologue as quite distant from Judaism; this is unfortunate when the Logos is so central to our faith, scripture and liturgy.

Targum is Hebrew for 'translation.' The Targumim are the written paraphrases into Aramaic of the Hebrew scriptures. In the time of Our Lord's earthly life the practice in the synagogues was to have an appointed person stand and loudly interpret each phrase of Hebrew into the Aramaic vernacular for the benefit of the people, Hebrew having ceased to be the spoken language since 300 BC. We have detailed instructions on this procedure in the Mishna.² Individuals were permitted to study the scriptures in Aramaic privately but the Targumim, as official manuscripts, were written down later when the conditions of exile made their preservation necessary.

In the Aramaic of the Targumim there is a distinction between God and His Word. (To stay faithful to the spirit of the text I use the term *Memra* in the following, which means 'Word').

Targum Neofiti I, Genesis:

"From the beginning, with wisdom, the Memra of the Lord created and perfected the heavens and the earth ... And the Memra of the Lord said 'Let there be light and there was light according to the decree

of his Memra. And it was manifest before the Lord that the light was good." (1:3)

The Word speaks to man and woman (3:8),

"And they heard the voice of the Memra of God... And the Memra of God called out to the man ..."

and to Abraham (18:1),

"And was revealed to him the Memra of God."

In Exodus (17:21),

"And the Memra of God was leading them during the day in a pillar of cloud ..."

and Deuteronomy (32:39),

"... the Memra of God shall be revealed to redeem his people."

In the Targumim,

the Memra was with God (Targ. Onq. Genesis 20:3),

was God (Targ. Neof. Genesis 1:26-27),

was life (Targ. Pseudo-Jonathan. Genesis 3:24),

gave light to the world (Targ. Neof. Genesis 1:3),

and pitched a tent among mankind

(Targ. Pseudo-Jonathan Exodus 29:42b-45).

Nevertheless, the Rambam (Maimonides) spoke against Christian interpretation and insisted that the Memra served as a safeguard for the transcendence of God and as a prevention of anthropomorphism. The Rambam (Nachmanides) disagreed with him. Although he also denied any Christian theological relevance he understood the Memra to have Jewish mystical meaning. Maimonides is the stronger influence and his teaching prevails in Rabbinic Judaism today.

But there is a midrashic text where the Memra is given a voice:

"Before he had measured the length and the breadth of the universe; before he had spread out the high heavens to their extent; and before he had established there the throne of his glory, I had been fondled on his knee. God had appointed me to proclaim unto all' thus was I nurtured"

Long before any of his works, and long before the ancient things, I existed; long before he formed the pillars of heaven, I was already a pillar; long before he laid the foundation of the world, I had been founded; long before the corner stone was laid, I was a corner stone; long before there were any princes, I was anointed; while the universe was shapeless and void, I was in being as a luminary, and when darkness was upon the face of the deep, I

had long before existed as a lamp; before all these, both he and I were in existence, from of old.

From eternity I was appointed from the beginning. Through me he promulgated his decrees from the beginning, that all things should be searched out and investigated from the very commencement, foreshowing who shall first arise, who in power shall be first; and what was from the beginning, will in the end be first.

When yet there were no depths, I was brought forth; and ere the earth was brought forth, I was in being; and when there was no darkness on the face of the deep, I shone and gave light. Before deep called to deep, I was called.

And when there were yet no springs with water laden, I existed; and when there were no fountains, from my fountain gushed forth water; when there were no rivers, my river flowed with water; and when there were no wells of water, my well yielded water; when there were no springs, my spring had living water ere there were purifying waters, the Lord made me the means of purifying Israel more effectually than any cleansing waters.

I was his might, I was abiding in his holy name; he who extended the heavens, strengthened me.

When he set bounds to the sea, he set my restraint upon them; and as the waters were not to transgress his command, so were they not to transgress my command; completed was the world by the command of my mouth, inasmuch as I was in his mouth

[Midrash (non-canonical narrative interpretation³) on Mishlei (Proverbs) 8:22-3].

Notes

1. Douay Rheims translation
 2. Prayers were in Hebrew. The *Kaddish* was an exception, composed in Aramaic. There is a reason for this exception: Aramaic was considered a lower, worldly language while Hebrew was the higher, spiritual language. The *Kaddish* is praise and was/is believed very powerful mystically, so its descent into the lower realms of Aramaic would elevate the lower realms. This concept of elevating the lower realms is constant in Hebrew spirituality and becomes absolute in Christianity.
- Question:** A number of studies have suggested that the original Gospels, especially Matthew, were written in Hebrew and then translated into Greek. Among the arguments for this thesis is that some of the parables and sayings of Jesus seem to make more sense in Hebrew than they do in Greek. Are you familiar with this thesis?

Answer: I hadn't heard of that but I'm always thinking so much is left unsaid in the English as though written with a Hebrew understanding, hidden in the Ara-

maic and then diluted through the Greek to other languages.

3. *Non-canonical*: of lesser status than Scripture, in the category of inspired rabbinic writing.

Narrative interpretation: Aggadic midrashim is story-like writing designed to teach and inspire, not always to be taken literally, drawn from and expansive to Scripture, in this case Proverbs 8.

The phrase '*non-canonical narrative interpretation*' serves as a caveat. I don't want to misrepresent Judaism or to mislead anyone into thinking that what faith can see, despite the rabbis' beliefs and intentions, was really what the rabbis actually meant.

(I had a discussion with a rabbi a few nights ago about the Memra. He insists there should be no Christian parallels whatsoever! What can I do? If I see it I see it.)

The Cross in the Desert

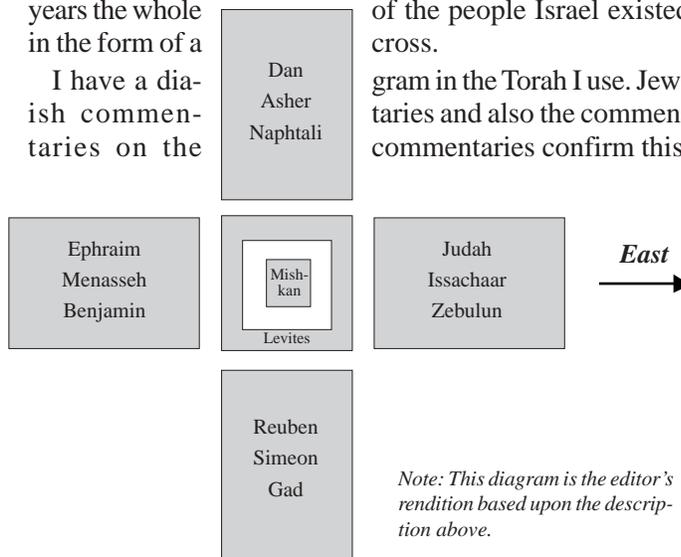
BeMidbar ('in the wilderness') was the Torah portion for yesterday, Shabbos. NUMBERS 1:1 - 4:20, and at first glance one of the most boring of passages as it's about a census counting the whole of Israel, how many in each tribe and how the tribes should be arranged, camping and on the move.

But look at this:

In the centre is the Mishkan (the Tabernacle) surrounded by the Levites to form a sanctuary in a square. Then to the east, (the direction they were going was east,) is a column of thousands of people of the tribes of Judah, Issachar and Zebulun. In the same column behind the Mishkan to the west are thousands of people of the tribes of Ephraim, Menasseh and Benjamin. Perpendicular to these, to the south of the Mishkan is again a column of thousands of the tribes of Reuben, Simeon and Gad: then to the north side the same, of the tribes of Dan, Asher and Naphtali.

They had to keep this structure when both camping and on the move. This means that from an aerial view for forty years the whole of the people Israel existed cross.

I have a diagram in the Torah I use. Jew-taries and also the commentaries confirm this.



Note: This diagram is the editor's rendition based upon the description above.

Forgiveness is for Giving

By Rosalind Moss

Ed. This article first appeared in the February 2002 issue (pgs. 9-13) of This Rock, a magazine of Catholic apologetics and evangelization produced by Catholic Answers, Inc. The author, Rosalind Moss, is a full-time apologist for Catholic Answers. The article is reproduced here with permission. For subscription information, write to: Catholic Answers, PO Box 199000, San Diego CA 92159-9000.

Twenty-five years ago I was brought from death to life, from a world of mere survival to a world dependent not on my strivings but on the God who loved me and gave himself for me and filled me with a purpose for existence beyond all I had ever known or imagined.

Two months later it was Christmas – my first true Christmas, given my Jewish heritage interspersed with years of agnosticism. All of a sudden I noticed for the first time lyrics of Christmas songs that surely I had listened to and even sung but had never really *heard* for thirty-two years of my life. Even now, there's one line from a familiar Christmas hymn that I can barely sing without tears welling:

*Hark, the herald angels sing,
Glory to the newborn King.
Peace on earth, and mercy mild,
God and sinners reconciled.*

I still haven't gotten used to it. *God and sinners reconciled*. What *more* of heaven could earth contain? As we stand here on the threshold of another long Lenten tunnel leading to the joyous brightness of Easter, what further proof do we need of a God who demonstrated his love for us in that, *while we were yet sinners*, he sent his Son to die for us?

But alas, so many do not believe. That's not such a mystery to me – the mystery is that *I do* believe. And all because of grace – unmerited, infinite, matchless grace, freely given to a soul who longed for meaning and purpose and truth but who never imagined these things could be known. The title of the old Protestant hymn says it well: “He Was There All the Time.”

And He *is* here. He waits yet to give life, and to give it abundantly, to everyone who will come to Him. He *waits* for us to come. He *waits* to forgive, to bless, to make whole, to make us saints.

Everyone?

Yes everyone. Murderers, thieves, adulterers, ordinary and extraordinary sinners ...all of them ...all of us ...everyone.

He wants us to forgive even a mass murderer who leaves behind a trail of devastated victims who will never live a day without feeling the effects of their loss?

Yes.

Why?

The answer is wrapped in the words of the beloved disciple, John: “For God *so loved* the world that he gave his only Son, that *whoever* believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him” (John 3:16-17; emphasis added).

Why? How could God forgive those who put his Son to death?

I don't know. I don't know why he forgave *me*. My sins were included in the bunch that drove the nails through his hands and feet. Even the centurion at the foot of the cross cried out, “Truly this man was the Son of God!” (Mark 15:39). Could there be forgiveness for him who put the Son of God to death? The centurion had heard Jesus' words from the cross: “Father forgive them; for they know not what they do” (Luke 23:24).

Forgive them, yes. But him? The one who drove the nails into Christ's body? Could forgiveness be his too?

Yes.

Are you sure?

Yes.

How do you know?

To an unbelieving crowd, Jesus said, “Him who comes to me [and he meant *anyone*] I *will* not cast out: (John 6:37).

And he forgave whoever would come to him – just like that?

Yes, if the person turned from his sins and believed that Jesus was indeed God's Son.

I can't forgive like that.

Are you a Christian?

Yes. I'm Catholic.

Then you *must* forgive such a person.

Oh, but you don't know what I've suffered.

No, I don't. I don't know also the extent to which Christ suffered – none of us do. None of us will ever experience the depth of his suffering. But we must experience the depth of his forgiveness – for ourselves first, and then for those who have sinned against us.

How? In heavens name, how?

There's only one way. The apostle Paul said it: Forgive “as God in Christ forgave you” (Eph. 4:32). And how did he forgive us? He took our sins upon himself, died the death of a spotless Lamb – for us – and he absorbed the loss.

What do you mean?

Forgiveness is for giving. If you sin against me, in order to forgive you, I need to absorb the offense, of whatever kind, that has been committed against me, and release you from the guilt of your actions. What does that do? It sets you free. It also sets *me* free from the constant pain of bitterness, of wanting revenge, of unhappiness that I inflict upon myself because of *your* sin.

Forgiveness frees all that. It doesn't get rid of the pain, or the loss, or the devastation I might have to live with, even daily, for the rest of my life. It doesn't change the fact that my life may have been forever altered – as was Christ's life altered, *forever*, by our sins – but it frees me from hate, from helplessness, from bitterness, from despair.

But what do you do with the pain? The scars? Your forever-altered life?

I give them to God, who knows all things and who is able to heal, in His way (the way of our salvation) and in His time, and to work all things together for good. And I – now, as a Catholic – have the inexpressible gift of offering to God and joining with his sacrifice the sufferings that once would have destroyed me.

It's too hard.

Yes, I know – too hard alone. But possible in Christ. All things are possible with God, are they not?

Yes, but to be willing to forgive those who you would rather see destroyed...?

It's the only road to freedom – *your* freedom.

While still a Protestant, I worked as a chaplain in a women's jail. One day, an elderly prison sergeant asked if he could join me at my dinner table.

"You the new chaplain in town?" he asked.

"Yes."

He wasted no time: "You chaplains take the scum of the earth and tell them to open that book of yours to page twelve. All they need to do is believe what's on page twelve and they're going to heaven."

He spoke with disgust. He had seen many rough things in his seventy years. How could we chaplains be so utterly ignorant and blind to the despicable state of these inmates? I listened in silence the entire half-hour we ate.

On our walk back to the compound, I said to him, "By the way, have *you* ever read page twelve?"

Looking at me as though I was from Mars, he said, in good sergeant form, "No, I haven't!"

"Do you know what page twelve says?"

"No!"

"Page twelve," I said, "says that there is a *Savior* who came for sinners."

"What about *us*?" he responded with lightning speed. "What about *us good* guys?"

"I'm sorry," said I to him, "he didn't come for you. Jesus said, 'I came not to call the righteous, but sinners'" (Matt. 9:13).

Suddenly, the old sergeant smiled. That smile told me he understood.

I'm glad Jesus came for sinners, because that means he came for *me*.

May he bless you all this Lent and draw you closer to one another and to himself as we prepare to celebrate the death and Resurrection of the One who came that we might live.

Manny Fenkel, Hebrew Catholic Goes to Confession

Manny: I have examined my conscience and oy, Father, it is pride. Let me tell you what happened.

I am out getting some fresh air. Beautiful day. Sunshine. I am on the bridge crossing the river, when suddenly, Gevalt! A young man has fallen off the bridge into the water! "Help!" he shouts, "I can't swim!" Imagine it. But does anyone help? No. No one.

So I, Manny Fenkel, over fifty years of age, I jump in to save him.

Yich, the water was so cold, freezing, I thought my heart would stop. And the boy is fighting, hitting out, and I am gasping, wrestling in the water. Both of us could have, God forbid, died there and then. But I thought, "Manny, help the lad, help the lad, he is the one who counts. Take the pain, Manny."

And you know, Father, I did it. I, Manny Fenkel, took control. It wasn't easy but I brought him to the river bank. Single handed.

Then the crowds came. "The boy is alright!" I shouted. Then I heard someone say, "Hey, isn't that Manny Fenkel?" And they ran to me to shake my hand. "You are a hero, Manny Fenkel," they said, "a hero. A hero and a real mentsh! A true mentsh and a wonderful man."

Father: Manny, this is very good. Well done. You overcame your own fears so as to save someone else's life and rightly people praised you for it. There is nothing wrong in what you did so why are you telling me?

Manny: Why am I telling you? I am telling EVERYONE!



Derivation of Christianity from Judaism

Andrew Sholl

Whenever I am asked to give teachings at Catholic charismatic Renewal prayer groups, the first thing that I say is that our Lord Jesus Christ did not just pop out of nowhere: he came from within an ancient culture, the Israelite, or Jewish, or Hebrew culture, which was already about 1,650 years old when he was born!

Thus, I am always astounded when I hear Christians speak of the so-called “first Pentecost”, as recorded in Acts 2:1-41. These people seem to forget that the Jewish Feast of *Shavuot* (Pentecost), was already at least 1,250 years old at the time!

Also, when people speak of the Blessed Virgin Mary as if she were an exemplary Catholic Christian, it does not make sense: as far as we know (and there is no Scriptural support either way), Mary was never baptized (she did not need to be, as she was free from original sin); she never went to Confession (Reconciliation) (she did not have to, as she was preserved from sin); she never went to Mass/Eucharist/Communion, unless she participated in “the breaking of the bread” (Acts 2:46), probably a primitive form of the Eucharist; and the list goes on. In fact, Mary, as a good orthodox Jewish wife and mother, would have done exactly what every good Orthodox Jewish woman does every Friday evening to this day: prepare the Sabbath meal and light the two Sabbath candles, after reciting the required blessing and carrying out the time-honored gestures, as well as prepare and initiate all the Jewish feasts.

Blind nationalism can be a terrible curse. When I was about nine or ten years old in Yugoslavia, my mother and our Hungarian maid had a discussion about Jesus. It went something like this:

Mother: “*Did you know that Jesus was a Jew?*”

Maid: “*No, I thought he was Hungarian!*”

Mother: “*Certainly not, he was Jewish!*”

Maid: “*Ooh! I must ask my Parish Priest.*”

My mother later said to me: “*I wonder what he told Ilonka?*”

I, as a Hebrew Catholic, have no objection to every nation portraying Jesus and Mary as one of theirs, so long as everyone remembers that the Lord Jesus, his Mother Mary, St. Joseph, all the Apostles and the majority of the early church were Jewish to the core. I am therefore not shocked – nay, gratified – to see so many identifying with the Virgin Mother, especially at the great Basilica of the Annunciation, where each nation has a mosaic or painting of the Virgin Mary in its own image and likeness. Thus, the African Madonnas are black, the American Indian ones are Maya, Aztec, like Our Lady of Guadalupe, etc.

How is it, one may legitimately ask, that while the early Church was 99.9% Jewish, it is now 99.9% Gentile? What happened in between? Some years ago, I was asked to write an article about this by *Praise* magazine, jointly published by the Anglican and Catholic Charismatic Renewals. To sum up, I said that as the Apostles and their successors went out to preach the Gospel to the Gentiles, two things happened: not only did the pagan Gentiles pour into the Church, numerically “diluting” the Jewish membership, but more importantly, the philosophies and world-views of these vast multitudes from virtually every nation on earth inevitably changed the peculiarly Jewish theological and practical approaches to the Church’s teaching and praxis. This happened to such an extent that nowadays it needs a lot of research and discernment if one is to peel away the “Gentile” accretions over nearly 2,000 years of the Church’s history in order to discover the underlying, basic Jewishness of Christian practices, especially the heart and centre of Catholic praxis, namely the Eucharist.

I believe that this will be a good place to start comparing and contrasting the Passover meal and the Eucharist, which arose out of it, and the venues where each of them is celebrated.

The Passover

In a nutshell, this commemorates the meal taken by the Children of Israel just before their Exodus from Egypt under the leadership of Moses 3,250 years ago (Exodus 12:1-27).

This Passover meal, also called the Feast of Unleavened Bread, is celebrated essentially as a *memorial* to what Almighty God has done for the children of Israel: liberating them from slavery in Egypt so that following the meal, they left Egypt and proceeded on their way to the Promised Land (unbeknownst to them, they would not enter it for another 40 years). In fact, out of all the multitudes who left Egypt, only Joshua, son of Nun, was allowed to enter the Land with the descendants of the original Israelites who left Egypt. Not even Moses was allowed to enter, due to disobedience.

During the *Seder* meal, the first night of Passover, unleavened bread is consumed with bitter herbs (signifying slavery), with sweet things (grated apples, nuts, sweet wine, and spices signifying the sweetness of freedom), and three (or four) cups of sweet wine are consumed. The fourth (or fifth) cup is left untouched for Elijah the Prophet to come through the open door and sit in his special chair (*Elijah’s Chair*), in eager anticipation of the long-awaited coming of the Messiah.

It is extremely significant that during the *Seder* the officiating person (usually the father), declares that this meal

is a *memorial* of what happened to the Jews in Egypt: how God, in His great mercy and love, freed them from terrible slavery and prevailed on Pharaoh to let them go free ... even out of the Land of Egypt. The leader/father then enjoins all present to *actualize*, so to speak, their presence ... as if *they* themselves had been present at the original events. In other words, the Passover service *makes present* the events in Egypt of long ago! We shall see that this has crucial significance for the celebration of the Eucharist.

The Eucharist

The Eucharist was originally called “the breaking of the bread”, which is very close to its origins, namely, the Feast of Unleavened Bread, as per above. It *actualizes*, i.e. *makes present* the blood-sacrifice of Jesus in a non-bloody way every time the Holy Sacrifice of the Mass is offered, as if *we* were present at Calvary itself.

So, how do the Jewish and Catholic rites compare?

The Seder	The Eucharist
(a) Mother lights two candles.	(a) Altar boy/girl lights two candles.
(b) Introductory prayers by the father, dressed in tallit (prayer shawl) and kippah (skull-cap).	(b) Introductory prayers by the priest wearing a stole and skull-cap (if a Bishop).
(c) Father says the blessing over the first cup of wine: all drink of it.	(c) N/A
(d) One of many readings	(d) Readings from the Lectionary.
(e) Father asks four questions: explanations are given, followed by recitation of God's and man's deeds.	(e) Sermon/homily by the priest or deacon.
(f) The Ten Commandments are said.	(f) The Nicene Creed is said.
(g) The second cup of wine is blessed and all partake.	(g) N/A
(h) Father says the blessing over the matza (unleavened bread), and offers it up: <i>"Blessed are you, Lord our God, King of the universe, Who brings forth bread from the earth."</i> The father fractures the matza, replaces one half in the middle compartment of the three-part matza-cover, the middle symbolising the Passover lamb, and hides the other half, the afikoman (corruption of the Greek <i>epikomios</i> , meaning <i>I have already come</i>)	(h) The priest offers up the unleavened bread: <i>" Blessed are you, Lord, God of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life."</i> (The priest fractures the consecrated Host and puts it on the Corporal.)
(i) Father offers up the third cup saying: <i>" Blessed are you Lord our god, King of the universe, Who creates the fruit of the vine."</i> All partake of the cup. Father blesses the fourth cup and places it in front of Elijah's chair: no one partakes of this cup, as Elijah, Messiah's precursor, is meant to partake of it.	(i) The priest offers up the chalice of wine saying: <i>" Blessed are you, Lord, God of all creation. Through your goodness we have this wine to offer, fruit of the vine and work of human hands. It will become our spiritual drink."</i> The priest consecrates the unleavened bread and the wine to become the Body and Blood of Jesus. Holy Communion.
(j) Final prayers and songs	(j) Final prayers and song.

Church and Synagogue as a Building

Due to the great persecution of the early Christian Church by some of the Roman Emperors, there were no church buildings until Emperor Constantine. He granted not only toleration to the Christians, but made the Christian Faith the official religion of the Roman Empire early in the 4th century AD.

Christians worshipped in each other's homes, and in particular, the priests offered the Eucharist on a normal table, just as a Jewish father would celebrate the Passover liturgy at Pesach (Hebrew for Passover).

However, during the great persecutions, many Christians literally gathered underground, in what we call the catacombs: sometimes vast underground corridors, gal-

eries and larger spaces, all laboriously hewn out by countless devout early Christians, as can be seen to this day in some parts of Rome.

Not surprisingly, it was in the liturgies and other religious practices in the seclusion of the catacombs, “the underground church” of Rome, that we find many of the primitive antecedents of today’s Catholic religious practices.

Jesus addressed these words to St. Peter, the Prince of the Apostles, first Bishop of Rome, and Pope:

“So I now say to you: ‘You are Peter and on this rock I will build my Church. And the gates of the underworld can never hold out against it. I will give you the keys of the kingdom of heaven: whatever you bind on earth shall be considered bound in heaven; whatever you loose on earth shall be considered loosed in heaven.’” (Mt 16:13-19);

and again,

“Feed my lambs ... feed my sheep.” (Jn 21:15 & 17).

These words virtually guaranteed that Roman practices were to become universal practices of the Catholic (‘katholikos’ being Greek for ‘universal’) Church, eventually throughout the whole world.

Let us look at some of these practices.

During the great persecutions in Rome, as the martyrs were buried in wall-niches, the habit grew to celebrate the Eucharist on top of the tomb, naturally facing the wall. Hence, until the reforms of Vatican II, at least in the Western or Latin Rite, the priest celebrated Mass facing the altar, which was set against the wall, if not in the wall, as formerly in the catacombs! The word ‘mass’ comes from “*Ite missa est*”, said at the end of the celebration, which means “go, you are sent forth” in Latin.

Since Vatican II, we have returned to the pre-catacomb altar-table, which is none other than the ordinary house table used by the Jewish family to celebrate the Passover or the weekly Sabbath meal. The custom (which was formerly a requirement for all altars) of placing a relic of a martyr or saint in the altar stone, derives from the celebration of the Eucharist over a martyr’s tomb in the catacombs of ancient Rome.

What of the altar cloth, which is invariably white? Again, this reflects none other than the white linen table cloth that every good Jewish mother would spread on her table.

What of the candles? Since the Council of Trent in the 16th century until Vatican II, there were six candles on the Catholic altar of the Western Rite. However, since Vatican II we normally see two candles, either at each end of the table, or together like in the Jewish home, where it is the privilege and duty of the mother to light the Sabbath (and Passover) candles and say a blessing over them. Christians may be unaware of the reason why there are in fact two candles instead of just one. The Rabbis generally explain this by saying that it is due to the fact that there are

two versions of the Ten commandments in the Tanach, one in Shemot (from the first Hebrew word meaning ‘Names’: “These are the names of the sons of Israel.”), found in Exodus 20:1-17. The other version is to be found in Dvarim (from the first Hebrew word meaning ‘words’: “These are the words spoken beyond the Jordan...” from Deuteronomy 5:6-21. There is only one word in Hebrew different between these two versions!

If we look to the back of the synagogue or Western Rite church, what do we find just beyond the entrance of most Catholic churches? There is a holy water font, into which the faithful dip three or more fingers of their right hand in order to trace the sign of the Cross on themselves. Most Catholics would be pleasantly surprised when entering an Orthodox synagogue, since usually just inside the door, they will find not just a miniature, symbolic receptacle, but a proper bowl with water, a piece of soap and a towel. The purpose of this is for the worshipper to wash not only the hands, but the forearms as well, so that he or she can approach God in a clean state on the inside, as well as on the outside.

Following ablutions in the vestibule, and before the worshipper moves into the prayer-hall proper, he or she will notice writing above the entrance to the synagogue. It sometimes says in gold lettering *Baruch HaBa BeShem Adonai* (*Blessed is He who comes in the Name of the Lord*), quoting verse 26 of Psalm 118, the processional psalm par excellence for the Feast of Tabernacles, which commemorates the wanderings of the Israelites for forty years in the desert with Moses.

Christians will note the significance of this verse to Jesus when he said that unless *we* say “*Blessed is he who comes in the Name of the Lord*”, he will not return. Of course, for Christians it will be Jesus coming for the second time, whereas for Jews who have not yet accepted him it will be the first time (Lk 13:35).

As we move into the prayer-hall of the Orthodox or Liberal synagogue, we shall note at least three major features:

1. At the far end is a velvet curtain covering the ‘aron ha-kodesh’, that is the Holy Ark which contains the precious scrolls of the Torah, loosely translated as “The Law”, i.e. the first five books of Mosheh (Moses). The inscription (in Hebrew) above the curtain often says “Remember in front of Whom you stand!” Furthermore, above this inscription, and in the middle, are invariably the two tablets of the Ten commandments, inscribed of course in Hebrew.

2. In front of the Ark hangs the eternal light, symbolizing the presence of the Sh(e)chinah, the Divine Presence. Catholics will be quite familiar with such a sanctuary lamp, which in all Catholic churches signifies the Divine Presence of Jesus in the reserved Blessed Sacrament in the Tabernacle.

3. Standing prominently before the Ark is the Bimah, which acts as a lectern-cum-pulpit. During the service, after the curtain in front of the Ark is drawn, the Torah scroll is removed with great reverence and care (for, should the person removing it accidentally drop the scroll, the whole congregation will be obliged to fast for a given time!) and is laid here. First, the scroll is ‘undressed’: the crown is removed, then the breastplate (symbolizing the High Priest’s breastplate), then the velvet cover, with its tinkling silver bells on the hem, again replicating the ‘Cohen ha-Gadol’: the outer garments of the High Priest, and silver bells. The Torah scroll is then rolled out and the daily reading chanted by the lector with the use of a silver pointer. The Word of God is too sacred to touch. Perhaps Christians can learn from such veneration accorded to the Word of God by the Jewish people.

No doubt Christians will identify more closely with a Liberal or Progressive synagogue, since in appearance and practice it is closer to their mode of worship.

The congregation is mixed, and sometimes even has a female rabbi! On the other hand, in Orthodox synagogues, women are always separated from the men, and usually pray in an upstairs gallery, while no female rabbis are permitted.

Some years ago, having taken some members of the Catholic Charismatic Renewal at their request to the magnificent Toorak Road Synagogue in Melbourne on the Day of Atonement, the women naturally had to go upstairs to the women’s gallery. Afterwards some of the Catholic women were aghast as to the goings-on among some of the Jewish women. These could not resist catching up with all the news, from the past year no doubt. The commotion was at times so great that some of the Jewish men below looked up and asked the women to keep silent, since they themselves were engaged in prayer, which was taken very seriously. It immediately reminded the Christians who were present of St. Paul’s urging that women should keep silent in the church. As an Orthodox Jew, he was no doubt speaking from personal experience!

On another occasion, I was asked to take a group of Catholics to the Progressive Synagogue in Bentleigh, also in Melbourne.

Our guide was a very outgoing youngish lady, who, near the end of the tour told us that recently, when a class from a Catholic primary School visited the synagogue, one of the boys said: “This is all very familiar, but where are the Stations of the Cross?” No doubt the Sister in charge would have explained to the young man the subtle and not-so-subtle differences between Jewish and Christian theology on this point!

Speaking of what a synagogue does not have, it is essential to point out first and foremost that there is no altar. The reason for it is simply because sacrifice was only permitted for the Jewish people in one place only, and that

was at the Temple in Jerusalem. Once the Temple was destroyed by the Romans in 70 AD, no more sacrifices ... at least not with the shedding of blood, were permitted.

In fact the nature of the Temple and of the synagogue was essentially different. The Temple was primarily the place of sacrifice, although it had other functions, too. The synagogue developed mainly as a place of study of the Scriptures (consequently, in Yiddish the synagogue is referred to as a ‘shul’, i.e. a school), as well as for private and congregational prayer (for the latter, a ‘minyan’, or quorum of ten men was required).

In time however, the blood sacrifices of the Temple were substituted by prayers, and what is more, at the times of the former sacrifices at the Temple. Thus, the Morning Prayer in the Orthodox Jewish service reflects the morning sacrificial offering of the Temple. Likewise, the Afternoon Prayer service mirrors the afternoon sacrifice of the Temple. And finally, the Evening Prayer service of the synagogue reflects the evening sacrifice of the Temple.

The Second Commandment decrees that “You shall not make yourself a carved image or any likeness of anything in heaven or on earth beneath or in the waters under the earth; you shall not bow down to them or serve them.” (Exodus 20:5, Deuteronomy 5:8-9). Consequently, no representations of humans or animals are permitted in synagogues.

There have been enormous past controversies about ‘images’, such as Iconoclasm in the early Church, as well as during the Protestant Reformation. This continues to this day, though in a much lower key. Without wishing to go deeply into the controversy, suffice it to say that the Catholic, Eastern Orthodox, Monophysite* and some Anglican Churches use pictures and even statues for devotional purposes. This is not the case in the Eastern Orthodox and Monophysite Churches where only flat icons are used and not statues. It is to *venerate*, that is, honor, the men and women of God, His Saints, but not to worship them, since that would be idolatry. This is based partly on the fact that above the Ark of the Covenant in the Holy of Holies in the Temple in Jerusalem, stood the two Cherubim made of gold, with wings almost touching, above which was God’s Mercy Seat. Even though God commanded Moses to place the two angels’ statues on top of the Ark of the Covenant, no Israelite would dream of worshiping these statues, since the Jew must worship the Creator, not the created! Likewise, any Catholic, or any other Christian, may not worship anything created by man, but only God, Who is One in three Persons: Father, Son and Holy spirit.

* i.e. The Coptic (Egyptian), Syrian and Armenian Churches which did not accept the council of Chalcedon in 451 AD, although they deny that they only believe in the *divine* nature and not the *human* nature of Jesus.

Toward Jerusalem Council II

David Moss

I bring this new non-Catholic movement to your attention since it corresponds in some respects to the work of the AHC. Their "Vision" statement, from which the following was extracted, can be found in its entirety on the internet at www.tjcii.org.

"Toward Jerusalem Council II' is an initiative of repentance and reconciliation between the Jewish and Gentile segments of the Church. The vision is that one day there will be a second Council of Jerusalem that will be, in an important respect, the inverse of the first Council described in Acts 15. Whereas the first Council was made up of Jewish believers in Yeshua (Jesus), who decided not to impose on the Gentiles the requirements of the Jewish law, so the second Council would be made up of Gentile church leaders, who would recognize and welcome the Jewish believers in Yeshua without requiring them to abandon their Jewish identity and practice.

"The initiative is led by an Executive Committee ... [who] offer themselves as servants of this vision:

"• To make known to church leaders and Christian scholars the restoration of the Jewish segments of the church (the church of the circumcision).

"• To foster repentance for the sins of Gentile Christians ... especially for the suppression of the corporate Jewish witness to Yeshua, the Messiah.

"• To foster intercession for all the churches of the nations to abandon all forms of replacement teaching concerning the calling and election of Israel and to recognize the place of the Jew in the body of Messiah.

"... The ultimate purpose in unifying the Body and restoring the Jewish believers to their rightful place is the hastening of the coming of the Lord Yeshua in glory and the full accomplishment of His work of redemption in the Kingdom of God"

I was invited to attend the first general meeting in Vienna last October 2001. However, I was unable to go at that time. In a letter dated May 20, which I recently received, Marty Waldman, Executive General Secretary, reviewed the events of that meeting.

It is interesting to note that Fr. Peter Hocken and Deacon Johannes Fichtenbauer (under Cardinal Schönborn) are working members of this group. Both made presentations at this meeting as did Cardinal Schönborn. The following was reported in the letter.

[Cardinal Schönborn] *"spoke of the many open doors in the Catholic world toward the Messianic community and especially toward this reconciliation effort. Someone asked Cardinal Schönborn if these doors would remain open, and his inspiring response was, 'the door that G-d has opened, no man can shut.'"*

Prayer Requests

- Jane Embry (Kathleen's mom): repose of soul; blessings on family and friends who mourn her loss
 - William Garry: health, multiple ailments
 - Cara Goubalt: for a healthy third pregnancy
 - Jenna: 10 year old girl with cystic fibrosis
 - Legendre family: health
 - Micki Pankow: ovarian cancer
 - Lauren Petrocchi: detached retina
 - Prever family: health
 - Nancy Sassano & family: blessings in a difficult time
 - Faye Sisson: health, blessings
 - Fr. David Testa: lung cancer
 - Sr. Geraldine Wagner: recovery from back surgery; health for mom with new pacemaker
 - all other affiliates & subscribers and their loved ones: suffering material, emotional and spiritual difficulties
-
- blessings upon those who support the AHC through their prayers and gifts
 - thanksgiving for Bishop Mengeling's approval
 - for the development of the AHC in Michigan
 - the provision of people and funds needed for our work
 - development of AHC Havurot around the world
 - that the Father's Will be manifest in all of our efforts
 - for the development of Ave Maria University
-
- that the Holy See take the actions necessary to preserve the People Israel within the Church
 - for the intentions and well-being of Pope John Paul II
 - for the blossoming of a new springtime of the Church
 - for the *peace of Jerusalem* and the well-being of the Jewish people, the Arab people, and all peoples.

Don't Forget

*Our Novena to St. Edith Stein
From August 1 through August 9*



**Novena to
St. Teresa Benedicta of the Cross**

(Edith Stein)

Elias Friedman, OCD

A parallel is drawn "between the last week in the life of Blessed Edith and the last week in the life of our Lord and Saviour Jesus Christ. There is more in the parallel than pure analogy ..."

32 pages \$3.00 postpaid

AHC Calendar

Ed. Until we are again able to produce an annual calendar, we are happy to present an abbreviated calendar. Optional and Eastern Rite memorials are not included.

* Name from Proper of Latin Patriarch of Jerusalem.

‡‡ Sabbath Candle Lighting ● Rosh Chodesh (new moon)

† Holy Day ⌒ Abstinence f Fast [.]AHC date

July 2002

5762 Tammuz

3	St. Thomas, Apostle	23
5		‡‡ 25
7 †	Sunday - 14th of Ordinary Time	27
	Ave	
10		● 1
11	St. Benedict	2
12		‡‡ 3
13	[Joel & Ezra, prophets]	4
14 †	Sunday - 15th of Ordinary Time	5
15	St. Bonaventure	6
16	Our Lady of Mount Carmel	7
18	Tisba B' Av	9
19		‡‡ 10
20	[Elijah, prophet]	11
21 †	Sunday - 16th of Ordinary Time	12
	*Jeremiah, prophet	
22	St. Mary Magdalene	13
25	St. James, Apostle	16
26	Ss. Joachim & Anna, parents of Virgin Mary	‡‡ 17
28 †	Sunday - 17th of Ordinary Time	19
29	St. Martha	20
	[Lazarus, Martha and Mary]	
31	St. Ignatius of Loyola	22

August

1	St. Alphonsus Liguori	23
	[AHC Novena to St. Edith Stein - day 1]	
2		‡‡ 24
3	[Seven Maccabees, martyrs]	25
4 †	Sunday - 18th of Ord Time	26
6	Transfiguration of the Lord	28
8	St. Dominic	● 30
	Elul	
9	Martyrdom of St. Edith Stein	● ‡‡ 1
	[AHC Novena to St. Edith Stein - day 9]	
10	St. Lawrence	2
11	Sunday - 19th of Ordinary Time	3
14	St. Maximilian Mary Kolbe	6
15	Assumption of the Blessed Virgin Mary	7
16		‡‡ 8
18	Sunday - 20th of Ordinary Time	10
20	St. Bernard of Clairvaux	12
	[Samuel, prophet]	
21	St. Pius X, Pope	13
22	Queenship of the Blessed Virgin Mary	14
23		‡‡ 15
24	St. Bartholomew	16
25	Sunday - 21st of Ordinary Time	17
27	St. Monica	19



28	St. Augustine	20
	[Baptism of Hermann Cohen]	
29	Martyrdom of St. John the Baptist	21
30		‡‡ 22
31	*Joseph of Arimathea & Nicodemus	23

September

1 †	Sunday - 22nd of Ordinary Time	24
	[Joshua and Gideon]	
3	St. Gregory the Great, Pope	26
4	[Moses, legislator]	27
6	[Zechariah & Haggai, prophets]	‡‡ 29
	Erev Rosh Hashanah	

5763 Tishri

7	Rosh Hashanah - 1st day	● 1
8 †	Sunday - 23rd Sunday of Ordinary Time	2
	Rosh Hashanah - 2nd day	
9	St. Peter Claver	3
	Fast of Gedaliah	
13	St. John Chrysostom	‡‡ 7
14	Exaltation of the Holy Cross	8
15 †	Sunday - 24th of Ordinary Time	9
	Erev Yom Kippur	9
16	Ss. Conrelius & Cyprian	10
	Yom Kippur	
20	Ss. A. Taegon, P. Hasang & Companions	‡‡ 14
	Erev Sukkot	
21	St. Matthew, Apostle	15
	Sukkot - 1st day	
22 †	Sunday - 25th of Ordinary Time	16
	Sukkot - 2nd day	
27	St. Vincent de Paul	‡‡ 21
28	Shemini Atzeret	22
29 †	Sunday - 26th of Ordinary Time	23
	Simhat Torah	
30	St. Jerome	24

October

1	St. Thérèse of the Child Jesus	25
2	Guardian Angels	26
4	St. Francis of Assisi	‡‡ 28
6 †	Sunday - 27th of Ordinary Time	● 30
	Heshvan	
7	Our Lady of the Rosary	● 1
9	*Abraham, patriarch	3
11	* Philip, Deacon	‡‡ 5
13 †	Sunday - 28th of Ordinary Time	7
15	St. Teresa of Jesus	9
17	St. Ignatius of Antioch	11
18	St. Luke, Evangelist	‡‡ 12