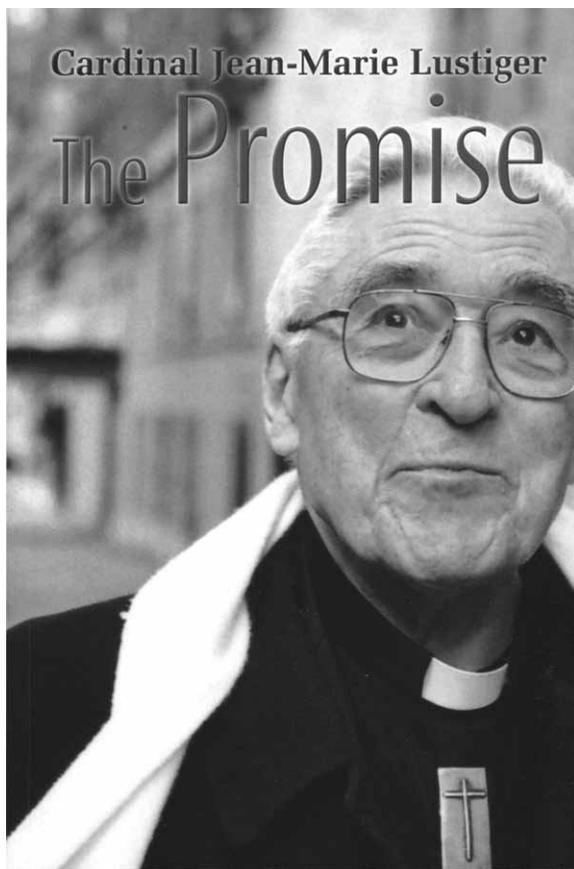




The Hebrew Catholic

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



*I was born Jewish.
I received the name
Of my paternal grandfather, Aaron.
Having become Christian
By faith and by Baptism,
I have remained Jewish
As did the Apostles.*

*I have as my patron saints
Aaron the High Priest,
Saint John the Apostle,
Holy Mary full of grace.*

*Named 139th Archbishop of Paris
by His Holiness Pope John-Paul II,
I was enthroned in this Cathedral
on 27 February 1981,
And here I exercised my entire ministry.
Passers by, pray for me.*

*† Aaron Jean-Marie Cardinal Lustiger
Archevêque de Paris*

Jean-Marie Aaron Cardinal Lustiger
Sept 17 1926 – Aug 5 2007

Association of Hebrew Catholics ~ International

Founder

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

Spiritual Advisor

Fr Ed. Fride (United States)

President

David Moss (United States)

Secretary

Andrew Sholl (Australia)

Advisory Board

Msgr. William A. Carew (Canada)

Association of Hebrew Catholics ~ United States

David Moss, President

Kathleen Moss, Secretary

David Moss, (Acting) Treasurer

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Please send correspondence and contributions to:

Association of Hebrew Catholics

Australia: 4 Cycad Court, Annandale
Queensland 4814, Australia

Ph: 61 7 4775-2560 • Fx: 61 7-4775-6530

New Zealand: 31 Alexander Ave, Torbay
Auckland 10, New Zealand
Ph: 9-473-9392

United States 4120 W Pine Blvd

& all others St Louis MO 63108, U.S.

Ph: 314-535-4242 • Fx: 314-535-4245

E-mail: ahc@hebrewcatholic.org

Email discussion group:

AssocHebrewCatholics-subscribe@yahoo.com

Website: <http://www.hebrewcatholic.org>

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Send a copy of the publication with the reprinted article to the AHC at its U.S. address.

The views expressed in the published articles are those of the authors and do not necessarily reflect the views of the AHC.

The Association of Hebrew Catholics aims at ending the alienation of Catholics of Jewish origin and background from their historical heritage. By gathering the People Israel within the Church, the AHC hopes to help enable them to serve the Church and all peoples within the mystery of their irrevocable gifts and calling. (cf. Rom. 11:29)

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 mission of your association responds, in a most fitting way,
to the desire of the Church to respect fully
the distinct vocation and heritage of Israelites in the Catholic Church.
The Catholic Church knows and treasures the particular and privileged part
in the economy of salvation, assigned by God the Father to the People Israel.”*
Most Rev. Raymond L. Burke, Archbishop of St. Louis, May 2006

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

“The Church appears in Jerusalem, after Pentecost, as an ‘assembly’, ‘kahal’ in Hebrew, ‘ecclesia’ in Greek. It is unthinkable that she would claim to replace Israel. She is not another Israel, but the very fulfillment, in Israel, of God’s plan.”

Cardinal Jean-Marie Lustiger, *The Promise*, p. 5, ©2002, W.B. Eerdman’s

ברוך הבא בשם יהוה

(*Baruch haba b'Shem Adonai*)

Blessed is He who comes in the Name of the Lord

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News and Notes

About this issue

Shlom haMashiach!!! We are happy to finally greet you with this long overdue issue. *Baruch haShem Adonai!* Much has taken place since we mailed issue #84 last year describing our relocation to St. Louis. Before we continue, let us address some concerns that have been expressed regarding subscriptions.

Your subscription

To begin with, let me assure all who have joined us since our move to St. Louis that they will receive all the issues of *The Hebrew Catholic* for which they subscribed.

When people ask us the cost of a subscription, we suggest a donation amount that will cover the costs of production, packaging and mailing four issues.

Although we have hopes to produce four issues in a single year, the variety and size of our commitments, and the fact that we have a very small staff, prevent us from achieving that goal. Nonetheless, everyone will receive all issues due them, even though the production and delivery of these issues are spread across more than one year.

Please pray that we will find the support needed to produce *The Hebrew Catholic* on a more timely basis.

Between issues

In the meantime, we are considering what we can do to be in more frequent contact with all who are joined with us in this work. An email letter, produced and sent out between issues of *The Hebrew Catholic*, would take the least work and be inexpensive. Many people (e.g., elderly, consecrated), however, do not have the resources for email.

Another possibility would be a 2-4 page printed letter mailed out between issues of *The Hebrew Catholic*. While this option takes more work and has a financial cost, it appears to be the best way to reach the most people.

If there is anyone who would be willing to take this project on, we would love to hear from you. We would also love to hear any other thoughts on this matter.

Jean Marie Aaron Cardinal Lustiger, R.I.P.

We are grateful for the life and work of our brother, Cardinal Lustiger. He has played an important role in the work and dialogue concerning the identity and relationship of Jews and Christians. His ideas will continue to challenge all Catholics as the Church continues to explore the mystery of Israel. Certainly, his thoughts are germane to the work of the AHC. May Jean Marie Aaron Cardinal Lustiger now find rest in the arms of his Jewish Lord.

Our Cover Page

Cardinal Lustiger's epitaph, written by himself and included on our cover page, also appears on a plaque in Notre Dame Cathedral in Paris. His book, *The Promise*, is available for purchase (see back page).

AHC Members of the Board

In our last issue, #84, we wrote about the remarkable events that enabled us to add two new people to our Board, thereby restoring the board to its original count of four members. This in turn enabled us to proceed with the purchase of our new AHC Center.

As promised, we include in this issue the brief bios submitted by our newest board members, Marty Barrack and Fr. Ed Fride.

Daughters of Mary, Mother of Israel's Hope

The news of this new religious community, to be established in St. Louis by Rosalind Moss, has been broadcast in diocesan papers and Catholic web sites. Rosalind has written a brief article about this new undertaking for this issue. Here, we would like to include the following excerpt from the Feb. 22 issue of the *St. Louis Review*, our Archdiocesan newspaper.

"Archbishop Burke said of Moss' plans: 'I am pleased to offer Rosalind Moss encouragement and support in what I believe to be a response to the prompting of the Holy Spirit. The beginning of a religious community presents many challenges.

"I am praying for God's blessing upon Rosalind and her first members, and I ask the faithful of the archdiocese to pray for the same intention. With the help of God's grace, the Daughters of Mary, Mother of Israel's Hope will become what their title states: messengers of hope to those who are longing for a sign of God's mercy."

St. Teresa Benedicta Medals

We have been given a generous gift of St. Teresa Benedicta Medals to help us raise funds. The medal is shown below in actual size: height of the oval is 1 1/8 inches.

On the front, there is a picture of our patron. On the back, surrounding a Jewish star, is the inscription: "1891 St. Teresa Benedicta of the Cross 1942 Edith Stein".



We are happy to make these available to those who send in a contribution along with their request for the medal.

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.

For the glory of God

You are doing great work, a work which glorifies God to a great degree.

I always look forward to receiving *The Hebrew Catholic* magazine which unites me strongly to you all, which Andrew sends me...

You and your loved ones are included in a Novena of Masses offered for you this Christmas...

Warmest loving best wishes for a Holy Christmas: Peace, joy, good health, and a Happy New Year.

Sr. Miriam Rose, OCD, Western Australia

Thanks be to God for our new headquarters

Praise and Thanks to Our Great God!!

What a Christmas present!! To receive the news in your card of your final settlement at St. Louis! I'm hoping, and will read of it in the next *Hebrew Catholic*, that you have found and made payment (or down payment) on our new Headquarters!! That everything has been transported over there. What a colossal endeavor!! May (your) health be held secure by your God. And that you have the energy to do the ordering, arranging and organizing. Get that necessary interim rest!! It is such a joy to have followed you over the years and be enthused and strengthened by your great & enduring trust. Do you have any helpers?

Now, prayers for finances, the set up. The approval for the AHC as an Ecclesial Association - for the spread of the news of its existence and Mission - and an assistant who can pay his own way!!! Keep those chins up & in Carmel's Lay Order - hold on to Mary's (Miriam)'s Presence & inner silence where she has us in her oneness in Yeshua - with Him in the Bosom of the Father & clasped in Them by Holy Love....

Sr. Mary of St. Joseph, OCD, New Zealand

We pray for you ...

Keep up your excellent work. Mary and I pray for you often....

Bob Fahey, United States

Catholicism ... greatest Jewish enterprise

May your important work be found pleasing before God The Father Most High. May Our Lord and Messiah, Jesus Christ, richly bless the good work of your organization.

Welcome to His Roman Catholic Church He calls us all to belong to! And welcome to Missouri!

As a lifelong Roman Catholic, I'm interested in learning more about the Catholic Church's Jewish heritage. It's very welcoming to read of the dialogue between Vatican and Jewish leaders. The late Pope John Paul II summed it up best, referring to followers of the Jewish Religion as "our Elder Brothers."

Read your newsletter *The Hebrew Catholic* "word for word" and would like to order a subscription. Enclosed is a check...

To me, Catholicism is the world's **most holy**, most important, most magnificent, 2007 year old, greatest *Jewish Enterprise* ever to exist.

Too much to explain. However, I see Catholicism as a continuation of the Jewish Faith. Our Church has so much to offer (23 denominations under the Chair of St. Peter. Hundreds of Fraternal Organizations.)

I think it would be great if there was a Jewish or Hebrew form of Eucharistic Celebration, loyal and true to the Chair of St. Peter and to the Magisterium of the Catholic Church, IF God so wills it. It's good to learn of a Catholic organization such as AHC, supporting Jesus' own people coming to Him, in His Church.

I thank God for His Son, The Jewish Jesus Christ, and His Cross and Resurrection.

May God The Father, Son, and Holy Spirit Bless your noble endeavors.

Sincerely,

Wayne E. Williams, United States

... he saw the Blessed Virgin Mary

... My Papa was so dear to me especially having lost him so young. My Mom lived to be 96. They were the best parents and lived holy Catholic lives and gave us great examples. I must tell you about what happened before my Papa died. About 2 weeks before, he told me he saw the Blessed Virgin Mary standing at the foot of his bed and smiling at him. I said, "You must have been dreaming." He said "No", he was not. I dismissed it from my mind, but after he died, we went through his things and found a worn out novena booklet of St. Bridget of Sweden. He was very devoted to her. I and my sisters read it, and one of her promises was that the Virgin Mary would appear to you before you die. Now I believed what he told me and

instead of only making a 3 year novena, we have made a lifetime novena, hoping for the same privilege. Papa always taught us to love everyone. I guess that's why I brought home classmates of every race and religion. I'm so glad I found AHC. Don't even remember how you came to me. Perhaps St. Edith Stein arranged it. I love her and have read all her books before she was canonized.

Love you all and pray for you - Please pray for me.

*Yours in "JMJ",
Madeleine De Respinis, United States*

Thank God for His Providence ...

"Baruch haba b'shem Adonai!"

Our Yeshua has been with you - as well as all the Hebrew Christians in Heaven, who are the upper part of the AHC and all the whole Company who exult with us, too.

My heart took a jump when I saw the latest *Hebrew Catholic* under the door. I knew it would be great news. I read it in a gulp and a half. I was so happily excited at what Our Lord God has done for you and you for Him! Thank God for His Providence after such a long wait and search!!

I don't wonder that you chose that house - it was made for a very special intention and is very fitting and distinguished as headquarters for the AHC. It has the look of a little castle. Thank God! My heart has been blessing your gracious and generous benefactor and pray for him every day. May the Lord bless everything in his life. Prayers for repayment of loan.

The position of headquarters is so magnificent in terms of presence and interaction and support from the Church and for conveniences. What splendid Bishops you have had. Thrilled Bishop Burke is devoted to Our Lord's Sacred Heart. The card is up in a prominent place in my room.....

God bless and reward you for everything.

Sr. Mary of St. Joseph, OCD, New Zealand

... stunned to read of yet another move

I was delighted to receive *The Hebrew Catholic* No. 84 and stunned to read of yet another move, successfully completed. As you are both of mature years like myself, I marvel at how you press on cheerfully and can only attribute this to your faith and great trust in Providence.

I enclose a modest donation to help repay your near-miraculous loan ... It really seems that this time you can settle in, and I hope and pray this turns out to be the case.

Remembering you in my prayers,

Martin Urban, England

... wonderful news of your move to St. Louis

We were so thrilled to hear from you, with the wonderful news of your move to St. Louis and the establishment of the

AHC Center there! What a magnificent location for you, and a saintly Archbishop as your father and guide.

Please be assured of our prayers; I have placed your name on our prayer board so all the Sisters will be remembering your intentions.

Our dear Mother Prioress..... felt we could send you a little gift as well, which I am happy to enclose.

*United in our Eucharistic Lord,
May you go from strength to strength,
(Name withheld), United States*

Grateful for your work

Thanks be to God for His Mercy endures forever! I received your Spring-Summer bulletin with great joy upon hearing your wonderful news! I pray that the Lord continues to bless you all mightily, and I am grateful to you for all you are doing to illuminate the understanding of the Church as to her Jewish roots.

I have enclosed the information form and a contribution to your ministry, which is ever in my heart. I heard Rosalind speak this past summer at the St. John Bosco conference at Franciscan University in Steubenville, and it was a great inspiration for me.

I have just given a presentation for the Continuing Education program at the church where I serve as Director of Religious Education, Our Lady of the Snows in Woodstock, VT, on "The Eucharist in Scripture, Hidden in the Old and Revealed in the New." I was able to utilize materials from Joseph Stalling's, *Passover Rediscovered*, Marty Barrack's *Second Exodus*, passages from rabbinical and Jewish pseudepigrapha writings, as well as an article on the Eucharist in Scripture compiled by Marty and listed on The Real Presence Association website. It was deeply moving to see the responses of those participants at the presentation. Many exclaimed how excited they were to hear how Divine Revelation is one continuous piece, and that they had never fully been made aware of the significance of this truth. The harvest is truly plentiful and I continue to pray for God's blessings upon the very important and needed work you are doing.

With sincere best wishes and prayers!

Yours in Christ,

Elizabeth Sutton, United States

Connection between Judaism and Christianity

I've been meaning to renew my subscription to AHC, but as always, something comes up and I forget. But I've sent a check..today... to renew my subscription.

Last Monday evening on EWTN my husband Joe and I were delighted to see that Marcus Grodi's guests were Rosalind Moss... David and another guest* who is also a Hebrew Catholic. (I'm sorry but I can't remember his name.) [*Bob Fishman]

I loved the way Rosalind Moss was able to explain from the Old Testament Scriptures all the prophecies about the coming of the Messiah and named all of Jesus' ancestors, showing that Jesus was truly the one who was written about in the Jewish scriptures. Even Marcus Grodi was very impressed.

But David also said something that struck home with me... that when a Jew becomes Catholic, he/she gets lost in the "woodwork".

I know Rosalind explained how when she went to Mass the first time, she was struck by how Jewish everything was. It is true that Catholics pray the psalms and read scripture from the Old Testament at Mass; but, coming from a family where my maternal grandfather who lived with us was very Orthodox, and although my parents kept a Kosher home, they were more Conservative; so, even though I never had any regrets becoming Catholic, I really saw the Church as a gentile church; and for a very long time felt that the "gentiles took Jesus away from us Jews".... that's because of the customs and feasts that I was used to. Of course I don't feel that way anymore. The only connection I had was belonging to the Edith Stein Guild. There I could feel my Jewish roots and that was very important to me.

I think if you tried explaining to an Orthodox Jew that there is a connection between Judaism and Christianity because many of the prayers come from Jewish Scripture... I don't think they would be able to make that connection.

All these thoughts came back to me after listening to David and Rosalind on Marcus Grodi... We enjoyed the program so much that I sent for the DVD and am looking forward to having it in my library.

I'm looking forward to receiving the AHC (newsletter) again.

*Shalom,
Bernice Edden, United States*

... For such a time as this.

"Maybe you have come into the kingdom for such a time as this.

... Thank you for the sample copy of *The Hebrew Catholic* you sent and then the subsequent magazine with information form. I can't tell you how happy I was after reading them. For the first time in a long time I went to bed feeling 'normal'.

For the last 7 to 8 years I believe the Holy Spirit has been leading me on an amazing journey of discovery, education, formation, and confidence building. It was not a subject I went in search of – it found me. Because God knows His children so well, it was my heart he aimed for first because when I didn't know where this pain was coming from I went in search of information. I will just tell you the beginning. It was always during Lent that this happened – the rest of the year seemed to be fine.

Whenever I saw a menorah, I would just want to cry and would feel as if my heart was breaking. If it was an 8 or 9-branched menorah, it would still happen, but if it was a 7-branched menorah, it would be overwhelming. I am not the crying sort usually – people have always commented on the fact that I seem to be so happy-go-lucky and always positive – but this was something I couldn't control. I did not understand why it happened and why the 7-branched menorah was always worse. So, I started asking the Lord to show me the significance because I knew there had to be a reason. When I had acquired a menorah with candles and books explaining everything, I understood the beauty and significance of the menorah and as a Catholic could see so much more than what was in the books.

Then the same thing started to happen with the prayer-shawl, to the point that I felt that God was squeezing my heart. So, I now have a prayer-shawl and books on the subject, etc., and started to incorporate these topics into the teachings I did for RCIA. I did a morning for the ladies' bible-study on *Appreciating Our Jewish Heritage*. Everyone enjoyed it, so this year I did a workshop on the same topic in Lent, the week before Easter weekend.

But when I started wanting to cry because we had separated from the Synagogue, to the point that I nearly had to pull my car over to the side of the road, I told the Lord – this had nothing to do with me – it happened so long ago – and what could I possibly do about it? Well, give the Lord an opening, and you know I am sure what happens. Your life is a testament to the fact that God takes us at our word just as He wants us to take Him at His Word.

I had a few thoughts which I had been keeping to myself because I didn't want to get myself in trouble but told God if all the ideas were really from Him, then He would have to help me. Anyway, I read Fr. Friedman's book, *Jewish Identity*, and was amazed to see that he had the same ideas – and he seemed quite normal to me. Then I kept coming across the word "*havurot*", and as I don't know Hebrew, did not know what it meant but thought it meant something to do with a meeting. So I went on the computer – I am not very good, but I think I keep the Holy Spirit very busy helping me out in this regard because I was very amazed to find Fr. Arsenault's name come up with this word.

I was overjoyed when I read about his group because everything I had written down that I would like to do, he was doing, so I was going to contact him but now have received your info so am sending this to both of you. I said to the Lord that if He wanted me to start a group to please send me one other person. Darlene – who I worked with in RCIA and Healing Ministry – came and spoke to me because she had read a book which made her realise she didn't know enough of the Old Testament, etc, so I suggested that we get together to learn. Then she came to

Continued on page 27

On Wings of Prayer

“You have seen ... how I bore you on eagles’ wings and brought you to myself.” Ex 19.4

“Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen.” Eph 3:20-21

As we began the story of our journey to St. Louis in our last issue, so we continue with this chapter: we remain humbled and awed at all that our Lord has brought and continues to bring to pass.

Now, a little more than a year and a half since we arrived, we are ever more grateful that our Lord has led us to this city, and to this Archdiocese, under this successor of the apostles, Archbishop Raymond Burke. We can not imagine that there could be a better place in the entire world for our work to take root and develop.

We are grateful for the support of the Archbishop and also for the support of Auxiliary Bishop Robert Hermann.

We are grateful for Msgr. Joseph Pins – Rector of the Cathedral Basilica and Episcopal Vicar for the *St Louis Review* – and for the Cathedral staff who have enabled us, in an unanticipated way, to embark on a central aspect of our work – witnessing to the revelations of God and the truths of our faith.



This particular witness is taking place through a series of lectures on the *Mystery of Israel and the Church*.

We are grateful for the most generous efforts of Dr. Larry Feingold in putting together and presenting the Fall 2007 and Spring 2008 lecture series, and to his wife, Marsha, who assists Larry.

We continue to come into contact with various Catholic organizations through a variety of people, and our work continues to be well received. We are grateful to Tony and Teresa Holman of *Covenant Radio Network* in St. Louis who have given us a number of opportunities to present our work on their Network and who regularly let their listeners know of our ongoing lecture series. The *St. Louis Review*, our archdiocesan newspaper, has also been generous in including notices of our lectures.

Wings of prayer ...

In the last issue of *The Hebrew Catholic* (#84), we wrote that the work of getting re-established was almost done. As we relate the events that have taken place since our last issue, we are happy to write that we are re-established.

... in August 2007

- On August 1, David gave a talk at the Cathedral Basilica, introducing the AHC and announcing the first lecture series beginning in September.

Notices regarding the lectures were mailed to parishes in the city of St. Louis and conveyed to the *St. Louis Review*, to *Covenant Radio Network*, and put in the Cathedral bulletin.

- Application for a new house insurance policy was submitted. Savings are expected to be approximately \$2,000 per year.

... in September 2007

- Fr. Arsenault arrived for an extended stay to study some of the issues that the AHC addresses and to help.

When Father visited with us in January 2007, he helped us establish our book inventory and shipping work area in our basement. Now, during this visit, Father helped us clean up another section of our basement, paint the heating pipes, and set up additional shelving for books and record storage.

- The first series of 12 lectures on *The Mystery of Israel and the Church*, entitled *Themes of Salvation History*, began on Sept. 19.

The lectures, put together and taught by Lawrence Feingold, STD STL, last for approximately an hour, and after a refreshment break, are followed by a question and answer period. The topics of the series are listed elsewhere in this issue. The story of Larry and Marsha Feingold’s spiritual journey to the Church is also included in this issue.

- David was interviewed on *Covenant Radio Network* by Fr. Eugene Morris as part of the Covenant Radio fundraising effort.

While at Covenant Radio, we made contact with Fr. Karl Lenhardt, Rector of the St. Francis de Sales Oratory for the Institute of Christ the King Sovereign Priest. We look forward in anticipation to the fruit that this meeting could bear.

- Rosalind Moss and David each gave a talk at the St. Ferdinand Shrine in Florissant, Missouri. Recordings of the talks should soon be available from St. Joseph Radio. Write to us if you would like a copy.

- We were blessed with a number of visitors, including Sr. Judith Ayers, h.s. We also began some minor wall reconstruction to enable repairs to the washer and dryer.

... in October 2007

- The lecture series continued.
- About 2 weeks of work was consumed in gathering records to satisfy Michigan, Missouri and Federal tax reporting requirements. After many years of handling these reports ourselves, we finally had to hire accountants because of the large gifts we received which enabled us to relocate to St. Louis. And we had to find records that were still packed away and recreate those we could not find.
- We went to visit and discuss the work of the AHC with Ken and Flora Wilsker near Indianapolis, Indiana. See *The Hebrew Catholic* #82 for the story of Ken's journey of faith.

... in November 2007

- The lecture series continued.
- Fr. Arsenault and David constructed shelves in the garage to hold approximately 70 cartons of books. Representing David's private library, some of these books will be sold or given away while the rest will be given to the AHC Center for its library.

After the shelves were built, 16' long by 1' deep, Father proceeded to unpack the cartons and organize the books in two rows per shelf. Here is a picture of Father and David at the completion of the work.



- Because Steven Minowitz is local to St. Louis, we were blessed to be able to attend Steven's presentation of his spiritual journey to the Catholic Church at St. John's Church on November 29. We will have more about him in a future issue.
- Gail Mobbs visited with us from British Columbia, Canada. Gail was here to discuss the AHC and the establishment of a havurah in her area. You can read much of Gail's initial letter to us in the *Letters* column. Below is a picture of Gail and Fr. Donald Arsenault, two Canadians helping to establish an AHC presence in Canada. Gail is establishing a havurah on the west coast while Fr. Arsenault leads two havurot on the east coast.



... in December 2007

- The lecture series concluded on Dec. 12. We had an average of 20-30 people attending. The lectures, reviewing the course and content of salvation history with a particular emphasis on the role of the Jewish people, were very well received. We have a growing list of people waiting for the lecture recordings. The text for the fall series has been submitted to the diocese with our request for the imprimatur.
- * On December 14, David was on the radio show, *Catholic Answers Live*, hosted by Jerry Usher, answering questions that were being called in. The program, following a similar hour with Roy Schoeman, was well received.
- At the end of November, office furniture arrived to replace a host of tables. The furniture included a desk, two bookcases, and two filing cabinets. What a relief to be able to have a place to store papers and other office paraphernalia. The early part of December was spent setting up this furniture along with the contents intended for it.
- During Chanukah and Christmas, simple celebrations, time with family and friends, concerts and Advent programs at the Cathedral, along with daily Mass, made for a very blessed holy time.

We include below pictures of two friends who support our work and with whom we shared this holy season.

Bruno Mueller has been a source of inspiration and enlightenment personally and in our email discussion group. When he visited with us, Bruno blessed us with the gift of his carving which included figures of the old and new Arks of



the Covenant, the Menorah, the Blessed Sacrament, the Sacred Heart Cathedral in France, etc. Because of the lacquer on the carving, we were not able to get a good photo in time for this issue.

Frank Belanger is a wealth of information regarding the history and practices of the Oriental Rites. In addition to his many gifts of household supplies, Frank baked us some meat pies for Christmas with the AHC logo carved into the crust.



... in January 2008

- On January 11, David gave a presentation to the annual St. Louis Marian Conference, introducing the attendees to the AHC and our recent arrival in St. Louis.
- Through the efforts and hospitality of Raúl and Iris Barrera, along with the gracious invitation of Fr. Patrick J. O'Doherty, David gave a presentation at Queen of Peace Church in Ocala, Florida on January 13.
- The recordings of the first series of lectures on *The Mystery of Israel and the Church* were given to a volunteer who is editing them for production as Audio CDs.

Until the edited versions are available, unedited versions (i.e., as they were recorded) will be available in MP3 format upon request or from our web site.

Basic editing of the text of the lectures was begun in anticipation of their eventual production as a book.

... in February 2008

- The second series of 12 lectures on *The Mystery of Israel and the Church*, entitled *Themes of Faith*, began on Feb. 13. The lectures continue at the same time and place as the first series. The topics of the series are listed elsewhere in this issue.
- The *Novena to St. Teresa Benedicta of the Cross* has been reprinted. They are available for \$3.00 each, with discounts for the purchase of multiple copies. Our next publishing tasks include the reprinting of Fr. Friedman's *Jewish Identity*.

... in March 2008

- In addition to the preparation of this issue, we were taken up with the observance of Lent and the magnificent celebrations of Holy Week and Easter at the Cathedral. We also had the joy of welcoming David's son, Matthew, to St. Louis to discern a religious vocation. And as mentioned in *News and Notes* and in her article, *The Making of a Jewish Nun*, David's sister Rosalind is establishing a new religious community in St. Louis, *Daughters of Mary, Mother of Israel's Hope*. We were blessed to host Rosalind with three of the founding

Continue on page 27

President's Memo

Shalom Chaverim (Friends)!

We are grateful to be able to get another issue completed, printed, mailed, and into your hands. And we are very grateful for your continued prayers and support, especially in the long interval since our last issue.

In discussing our work with many people, the question that I am regularly asked in a variety of ways is: now that we have reestablished ourselves in St. Louis, what is next?

In considering my answer, I thought about how our lives are affected by a culture that thrives on new products, new flavors of old products, new experiences, and a myriad of sights and sounds that attempt to capture interest and generate excitement. It seems that the steady quiet work of the Spirit, resting in eternal verities, does not satisfy the dynamics of a culture built on ever-changing novelty.

Our work reflects the steady quiet effort of planting seeds and the patient quiet effort of tending the garden that, over time, begins to grow. Both the planting and the tending are the fruit of listening to the quiet voice of the Holy Spirit, Who enables the work in the first place.

And so, my response to the question takes shape even though it will not capture the immediate interest of many who look for dynamic novelty.

The seeds we have been planting were borne, we believe, by the Holy Spirit through the charism given to Fr. Elias Friedman, OCD. Guided by the Holy Spirit in his understanding of salvation history and his reading of the *signs of the times*, we have been spreading the message of Fr. Friedman through *The Hebrew Catholic*, through our web site, through talks at conferences, interviews in TV and radio shows, and in personal conversations.

We continue to plant and tend as we encourage the formation of havurot where prayer, study, and the experience of community grounded in our Hebrew Catholic traditions can develop.

And the planting and tending continue as we develop the literary and devotional resources to support our work; as we counsel those who are seeking Messiah, entering His Church, and making the cultural adjustments afterwards; and as we reach out teaching the heritage of Israel.

And through all these planted seeds, we pray and strive to gather the Jewish people who have entered the Church, so that they may live out their irrevocable calling in service to our Lord, to His Church and to all peoples.

That is my answer to: *what is next?*

With gratitude for your prayers and support in the planting and the tending,

David

The Mystery of Israel and the Church

Lawrence Feingold, STD STL

AHC Lectures – Fall 2007

I. Themes of Salvation History

1. Sept. 19: Why Was the *Chosen People* Chosen? The Trinity, the Incarnation, and the Election of Israel.
2. Sept. 26: Biblical Prophecies of the Messiah
3. Oct. 3: Messianic Prophecy: The Suffering Servant
4. Oct. 10: Development of the Messianic Idea in Judaism
5. Oct. 17: Biblical Typology: How the Old Testament Prefigures the New
6. Oct. 24: Biblical Typology in Genesis
7. Oct. 31: Biblical Typology: Jewish Feasts and Their Fulfillment
8. Nov. 7: The Law of Moses and Its Fulfillment in Christ
9. Nov. 14: The Continued Role of the Jewish People After the Coming of the Messiah
- Nov. 21: No Seminar: Thanksgiving**
10. Nov. 28: The Prayer of Israel and the Prayer of the Church
11. Dec. 5: The Conversion of Israel and the Two Comings of the Messiah
12. Dec. 12: Mary, Daughter of Zion and Mother of the Church

Lecture Details

The lectures are held in Boland Hall, at the northwest corner of the Cathedral Basilica of St. Louis, 4445 Lindell Blvd. Each seminar takes place on Wednesday, from 7:00 - 9:00 pm.

While all of the lectures in a series are connected with respect to the overall theme of the series, each lecture is independent of the others. Thus, individuals can attend one or more of the lectures, as they are able.

If anyone is in the area, please feel free to drop in for the lecture. And, please introduce yourself during the break.

AHC Lectures – Spring 2008

II. Themes of Faith

1. Feb. 13: The Virtue of Faith in Biblical Judaism and Catholicism
2. Feb. 20: The Faith of Abraham and Mary, Daughter of Zion
3. Feb. 27: The Virtue of Hope in Biblical Judaism and Catholicism
4. Mar. 5: The Virtue of Charity in Biblical Judaism and Catholicism
5. Mar. 12: The Mystery of Suffering in the Light of the Old and New Testaments
- Mar. 19: No Seminar: Holy Week**
6. Mar 26: Sacrifice, Offerings, and Priesthood in the Old and New Testaments
7. Apr. 2: The Eucharist, the One Sacrifice of the New Covenant
8. Apr. 8: Jesus as the New Moses
9. Apr. 16: The Revelation of the Trinity in the Old and New Testament
10. Apr. 23: Matrimony and the Family in Biblical Judaism and Catholicism
11. Apr. 30: The Gifts of the Holy Spirit (Isaiah 11) and the Beatitudes
12. May 7: Jewish and Christian Pentecost

Lecture Recordings

The recordings of the lectures will be available in audio CD and MP3 formats.

Audio CDs represent the highest quality recordings, with one lecture per CD. When they become available, they can be ordered from us in an album of 12 audio CDs.

MP3 format recordings are compressed, taking much less space than the equivalent audio CD recording. Thus, all twelve talks, with question and answers sessions, will fit on a single CD. However, you must have MP3 capable players to listen to these recordings.

The MP3 CD may now be requested from us, or the individual MP3 format talks may be downloaded from our web site at <http://hebrewcatholic.org>.

Marty Barrack: AHC Board Member

I grew up Jewish in the Bronx, in a neighborhood so Jewish it had four synagogues and two strictly kosher restaurants within walking distance. Yet God was watching me. At age 10, a Catholic family moved into the neighborhood and I became best friends with their 10 year old son. It was impressive to see their home filled with Catholic images, to see them go to church each Sunday morning even in snowstorms. I knew the Catholic Church must be important. At 16 I experienced a true miracle when, riding in a station wagon with eight other exuberant teen-age fellows at 110 mph, we went around a sharp curve on which we surely would have died without God's intervention. At 18, I became friends with four Franciscan Friars at Graymoor in Garrison, New York, whose willingness to give their very lives showed me again that the Catholic Church must in some way be more important than life itself. These experiences opened the way for me in my early 20s, when God led me to my beautiful and devoutly Catholic wife Irene.

Twenty years passed.

One day I decided to walk alone from our home past Irene's parish church to a nearby shopping center. As I began the walk I sensed an interior voice: "I love you. I have always loved you. Come home!"

I knew God had called me, but for three years I walked in a spiritual wilderness, trying to understand. Irene prayed for me and did all she could, but in the end I had to resolve it directly with God Himself. Finally, a few weeks before Easter, I prayed, "Father God, you raised me a Jew, and for 46 years I've tried to be a Jew for you. I belong to you, Father. I can belong to Jesus only if You give me to Jesus." In that instant I saw a vivid vision of Jesus walking beside me, and heard Him say, as He had said three years earlier, "I love you. I have always loved you. Welcome home!" Wow. I immediately hurried home and told Irene, "Call up your priest. I want to be baptized now!" And, on Easter Vigil, March 25, 1989, I was baptized into Jesus' redemptive sacrifice.

Three weeks later, I was sitting quietly in my living room at home. On the coffee table was *How We Communicate: The Most Vital Skill*, a book I'd written had published before my pilgrim journey. A question gradually formed in my mind: *Why?* I prayed, "Lord, you went to a lot of trouble to bring me into the Catholic Church. So, what's

the mission, Lord? What do you want me to do for You?" Jesus caused me to look straight at the new book and gave me the mission for the rest of my life: "Communicate My Word as far and wide as you can."



Marty and Irene Barrack

He soon gave me three mentors. The first was Deacon Frank Earley, a brilliant Catholic scholar and close associate of Father John A. Hardon, S.J., one of the twentieth century's most respected priests. Deacon Earley introduced me to Father William Most, a world class Scripture scholar and theologian, and then to Father Hardon himself. These extraordinary mentors taught me a very deep and powerful understanding of the Catholic faith. When I finished my next book, *Second Exodus*, both Father Hardon and Father Most wrote forewords for it. *How We Communicate* and *Second Exodus*, my before-and-after pictures, are available from the AHC bookstore.

After *Second Exodus* was published I began work on a new book project, *Eternal Israel*, and started work on my now 400 page web site, <http://www.secondexodus.com>. I also wrote the most detailed account of my completion in Christ, five times the length of this one, for Pat Madrid's book, *Surprised by Truth 2*.

And each year, as I celebrate the anniversary of my baptism, I reflect that it comes on March 25, Annunciation Day. That's His place for me in the vineyard, announcing God as far and wide as I can!

At the Vatican's request Father Hardon had started the Marian Catechist Apostolate in the United States. He encouraged me to become an active member. When Father Hardon became too ill to continue running the Marian Catechist Apostolate, he invited Archbishop Burke to take it over. In that way, Archbishop Burke became my new mentor. I kept the archbishop aware of *Eternal Israel*. When David discussed with me the AHC's need for a new home, I encouraged him to take a serious look at St. Louis because I knew that Archbishop Burke strongly supported the Hebrew Catholic perspective, which after all is the perspective of Popes John Paul II and Benedict XVI. When David set up an appointment with Archbishop Burke I sent the archbishop an e-mail warmly praising the AHC and encouraging him to welcome David & Kathleen. His reply e-mail said that he was sure the meeting would go well. It did, and the rest is history.

Fr. Ed Fride: AHC Board Member

Shalom! May the grace and peace of the Lord Jesus be with you!

Our fearless leader, David Moss, has asked me for a brief article introducing myself, since I have been asked to serve on the Board of the AHC. It is a responsibility I am honored to do, as the goals of this organization are very dear to my heart.

My first contact with Judaism was in grade school. My best friend was Jewish. Although he came from a fairly observant family, he was essentially a skeptic, which was fine with me, as I was basically an agnostic Protestant. This for me later deteriorated into more of a practical atheism, which is where I remained for years until I had a significant encounter with the charismatic renewal my senior year in high school which resulted in my joining the Catholic Church. Not long after this, the Lord Jesus called me to the priesthood, and I have been ordained for the last 21 years.

During my agnostic days, I wanted to be a theoretical nuclear physicist, which had been my vocational goal since late grade school and was my plan during high school. In the process of studying physics and physicists I read a lot about Einstein, since he is the 'patron saint' of physicists. Though an agnostic at the time, I was struck by how important spirituality was to him, e.g. his famous line: "All I want is to know God's mind, the rest is mere detail." He was also somewhat passionate about Israel (he was actually asked to be the first president of the new State, but turned it down because he did not believe himself to be sufficiently practicing as a Jew to assume such a responsibility). I began reading more about Judaism at that time, about the Holocaust, and the foundation of the State and pretty much ended up a political Zionist.

After I became a Christian and entered the Catholic Church, I maintained an interest in Judaism. After I received my first B.A. (University of St. Thomas in St. Paul; major in theology) I was at the University of Minnesota taking some classes in Greek and Hebrew because I was interested in pursuing more advanced Biblical studies as part of my preparation for the priesthood. I decided to take a class on Judaism during the early Christian era just to have a better understanding of Judaism during the critical formation time of the Catholic Church. Then I decided to take a course in modern Judaism for ecumenical and

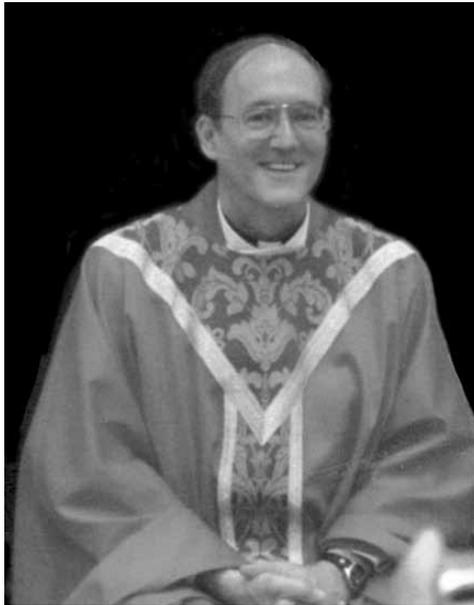
evangelistic purposes. Eventually, I took a look at the University's Jewish Studies major and decided that all the courses looked very interesting so I pursued that degree, finishing it before I went on to complete my seminary program.

Frequently I was the only Christian in the classes I was taking, and this gave me lots of opportunity for interesting dialogues! During that time I learned much about what keeps contemporary Jews from considering Christianity, and discovered, as you well know, that one of the major issues concerns the virtually total loss of the Jewish identity of the convert to Christianity. Many years later, I discovered the AHC and met David Moss. Though we had corresponded a little, our first actual meeting was at Stella Maris in Haifa. This Carmelite monastery is the 'birthplace' of the AHC since it was the monastery of Fr. Friedman, OCD. This meeting at that location in particular was an act of Providence. In the AHC I saw a wonderful way to participate, as a Roman Catholic priest, in an apostolate whose purpose it is to ease that transition, and to

facilitate the acceptance into the Catholic Church of converts from Judaism in a way that does not cost them their Jewish identity and also enriches the Church with a deeper understanding of her own Jewish heritage. A culminating moment in this was being able to concelebrate a Mass in Hebrew with the Latin Patriarch of Jerusalem when I was in Israel for another pilgrimage.

In my parish we have many families of mixed Jewish-Gentile background and some of them actively pursue the Jewish dimensions of their life, celebrating Passover and other events, etc. Participating in these events with my own parishioners has been a great blessing to me.

I am honored to serve on the Board and my prayers are with you and all those associated with this great apostolate! I will be happy to serve you any way that I can. May the Lord Jesus richly bless you during this holy season. I commend you to the care of the Great Mother of God, Miriam of Nazareth, to the great protector of Israel, St. Michael, and to the intercession of St. Joseph.



Jean-Marie Aaron Cardinal Lustiger

Sept 17 1926 – Aug 5 2007

Andrew Sholl



Andrew Sholl

I first heard of Pere (Father) Lustiger when I went to study at the Sorbonne (University of Paris) in January, 1965; he was in charge of the Centre-Richelieu, the Catholic student centre.

Later, in June, 1965, I joined the pilgrimage to the Holy Land which he led. It was he who inspired me to lead pilgrimages to Israel and else-

where. Much later, I found out that after 15 pilgrimages to Israel and other places, he was appointed in 1969 by the then Archbishop of Paris as parish priest of the Church of Ste. Jeanne de Chantal in the posh 16th arrondissement (district) of Paris, where he stayed for ten years and was very dynamic as a pastor and preacher.

It did not surprise the Paris clergy that on 10th November, 1979, Pope John Paul II appointed him Bishop of Orleans, where he and his sister were baptized on 25th August, 1940, in the Bishop's residence, which in 1979 became his! It was in Orleans that a Catholic family looked after them during the Shoah, but sadly, his Polish-Jewish mother was taken from Paris to Auschwitz and died in the gas chambers in 1943.

Then on 31st January, 1981, Pope John Paul appointed Bishop Lustiger as Archbishop of Paris: He was the first Jew ever to sit on the episcopal throne of Paris, the No. 1 diocese of France! He was extremely dedicated to pastoral activity and led numerous conferences in France and elsewhere, even in Australia!

As Archbishop of Paris, he was inevitably made a Cardinal on 2nd February, 1983, and used his high office to defend and promote human rights.

What also showed that the Pope favored him was his appointment as President Delegate to the First Special Assembly for Europe of the Synod of Bishops in 1991.

As a noted writer and intellectual, Cardinal Lustiger was appointed to the highly prestigious Academie francaise (French Academy): This was almost unheard of for a Catholic cleric, and a Jew at that! He retained that position even after resigning at the retirement age, while remaining Archbishop emeritus of Paris as from 11th February, 2005.

On a more personal note, when Penny and I visited Paris

from 2nd May, 2007, I pre-arranged with the Cardinal's secretary to visit him at 10:30 a.m. on 3rd May. Sadly, this meeting never took place, since the Cardinal had a serious relapse of his cancer and was taken to palliative care, with virtually no-one allowed to visit him.

However, on our return to Australia on 9th July, 2007, I found a most touching hand-written note from the Cardinal: I will treasure it forever.

Cardinal Lustiger's note to Andrew:

Thank you for your encouragement and for your friendship. I pray for you, for your happiness. Together, let us be the artisans of peace.

*Jean-Marie card. Lustiger
Maison Jeanne Garnier, Paris, May 2007
(Translated by A. Sholl, July 30, 2007)*

Cardinal Lustiger passed away on 5th August, 2007. At his funeral Mass at Notre Dame Cathedral, even the President of France, Nicolas Sarkozy (whose mother was Jewish, and therefore he is technically Jewish!) attended, as did a vast congregation, many standing on the parvis (forecourt) of the Cathedral. During the Mass, a member of his family said kaddish (the Jewish prayer for the dead), something unheard of at a Catholic funeral! Also, in largely secular and even anticlerical France, that the President of the Republic and members of the government of France should attend was almost unheard of, but it testifies to the great esteem in which Cardinal Lustiger was held by a wide cross-section of the population. Also, the media, both in print and on television, gave unusually wide publicity to Cardinal Lustiger.

Finally, although the Cardinal was buried in the crypt of the Cathedral, which not many could visit, the inscription on his tomb was repeated on a metal plaque, fastened to a column near the high altar of Notre Dame Cathedral, where millions of tourists and worshippers can read it. It is a simple but most moving epitaph, written (I am told) by himself. He says that his original (Jewish) name was "Aaron" (in Hebrew "Aharon"), attributable to the first High Priest, the brother of Moses, while his baptismal names are Jean-Marie, attributable to St. John the Apostle and to the Blessed Virgin Mary. However, what is most remarkable, especially to us Hebrew Catholics, is that he insists that he was, and remains, a Jew.

Jean-Marie Aaron Cardinal Lustiger

In His Own Words

Joanna Sugden

Ed. The following was presented in the TimesOnline Commentary on Aug. 7, 2007. The url is: <http://www.timesonline.co.uk/toll/comment/faith/article2215865.ece>

Cardinal Jean-Marie Lustiger, the only Jewish-born bishop in France in modern times, died on Sunday, aged 80. He converted to Catholicism during the German occupation of France in the Second World War when he was 14. Having read the Bible in secret as a child he later said it felt as if he was “reading something he already knew”. As a high-profile Jewish convert he faced opposition from Israel’s Chief Rabbi who said he had betrayed his people and his religion, but he held firm to the belief that his conversion was not a rebellion but a fulfillment of his calling as a Jew. The Pope praised the Cardinal, who was Archbishop of Paris for 25 years, yesterday saying he was a “great figure” who spent his life trying to improve relations between Catholics and Jews.

On his conversion

“I was born Jewish and so I remain, even if that’s unacceptable for many. For me, the vocation of Israel is bringing light to the goyim. That’s my hope and I believe that Christianity is the means for achieving it.”

“I am not leaving you. I am not passing into the enemy camp. I’m becoming what I am. I am not stopping being a Jew -- just the opposite. I’m discovering a way of living it.”

“I am a Cardinal, a Jew. and the son of an immigrant.”

On being appointed Archbishop of Paris

“For me, this nomination was as if all of a sudden the crucifix began to wear a yellow star.”

On the Holocaust

“The silence of Auschwitz-Birkenau’s victims impels us to uphold and order the upholding of the dignity of each human being.”



On Jewish and Christian relations

“It is impossible for a Christian to be a Christian ... without the Jewish people.”

“What Christians believe, they got through the Jews.”

“Jews and Christians are the guardians of the revelation of the Only One God and of his design to bring all humans together one day.”

“Christianity is the fruit of Judaism.”

On inter-religious dialogue

“All around the world, the intermixing of various populations now brings side by side very different religious faiths, and this leads to unprecedented confrontations.”

“This question is how to articulate the history and geography of our communities with the history and geography of modernity. Nowhere else perhaps than here in New York has a better answer been experienced.”

On love

“The strength of evil can only be answered with an even greater strength of love.”

An Appreciation

George Weigel

Ed. George Weigel, a senior fellow of Washington’s Ethics and Public Policy Center, is a Catholic theologian and the author of many books. The following was extracted from an article at: <http://www.firstthings.com/onthesquare/?p=782>

[Cardinal Lustiger] believed that the story of the Church—the story of God’s gift of himself to the People of Israel and in his son, Jesus Christ—is the story of humanity, rightly understood. The human story and the Christian story do not run on parallel tracks, as it were. The Christian story is the human story, read in its true depth and against its most ample horizon. For Cardinal Lustiger, the “choice of God” was, at the very same time, the choice of an authentic humanism, a truly liberating humanism that could set men and women free in the deepest meaning of freedom: freedom from the fear of final oblivion that has haunted humanity for millennia, but no more so than in our time.

Because he came from a human world outside the worlds-within-worlds of French Catholicism, Jean-Marie Lustiger could see things perhaps more clearly than others. He could see, for example, that both the conventional “left” and “right” options among French Catholics were, in fact, no options, for both imagined the Church wedded to worldly power: in one case, the power of the revolu-

tion (however it might be conceived); in the other, the power of the old order. The Church, as Lustiger understood it, was not in the business of aligning itself with worldly power of any sort. The Church was in the business of evangelization, of service, of mission, of witness to the truths about the dignity of the human person on which the rights of man most securely rest. The Church's public business was forming a culture of authentic freedom that could then form the kind of citizens who can live freedom nobly, rather than meanly or selfishly.



To meet Jean-Marie Lustiger was to meet a man of God: He was a wonderful human being—intelligent, caring, funny in a wry way—because he had been transformed by the power of God, in Christ, through the Holy Spirit. His great desire was that others might share in the gift that he had been given, the gift of faith. That gift led him to read situations in their true depth, often against the grain of the conventional wisdom. And this was another quality he shared with the late John Paul II—the quality of reading the dynamics of history in depth. Like the man who took a great risk in appointing him Archbishop of Paris, Lustiger (who took no less a risk in accepting John Paul's appointment) understood that the most dynamic force in history over time is neither politics nor economics but rather culture: what men and women honor, cherish, and worship; what men and women are willing to stake their lives on.

And at the heart of culture, Lustiger knew, is cult: the act of worship. Everyone worships; the only question is whether the object of our worship is worthy. Jean-Marie Lustiger lived, led, and died in the conviction that the worship of the God of Abraham, Isaac, Jacob, and Jesus is true worship, worship that can shape a truly liberating humanism. That is why everyone whose life he touched was the richer for the encounter.

Benedict XVI Mourns Death of Cardinal Lustiger

Ed. The following article, ZE07081609, is from <http://www.zenit.org/article-20261?l=english> and is reprinted with permission.

Vatican City, Aug. 16, 2007 (Zenit.org).- Benedict XVI expressed his condolences at the death of Cardinal Jean-

Marie Lustiger, retired Archbishop of Paris, who passed away at age 80.

In a telegram signed by the Pope and sent to the cardinal's successor, Archbishop André Vingt-Trois, the Holy Father lamented the death of "*this great figure of the Church in France.*"

Cardinal Lustiger died Aug. 5. Last October he told priests in Paris that he was gravely ill.

Aaron Lustiger was born in 1926 to a Jewish family of Polish origin. At age 14, he asked to be baptized and took the name Jean-Marie.

In 1942, his mother and some other relatives were sent to the Auschwitz concentration camp, where they died.

Jean-Marie Lustiger was ordained a priest in 1954 and served the next 15 years as chaplain for the students at the Sorbonne.

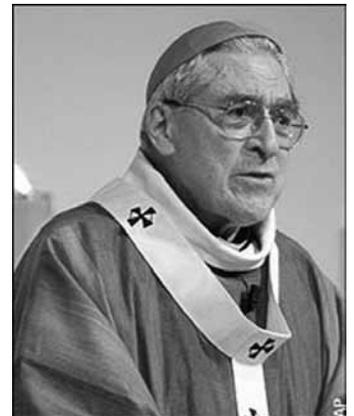
Benedict XVI recalled those years in his message, saying that the cardinal had maintained his "*interest in youth*" during his whole ministry.

Pope John Paul II named Father Lustiger the Bishop of Orleans in 1979 and Archbishop of Paris in 1981.

Benedict XVI's telegram continued:

"In the communities entrusted to him, he contributed to developing the missionary commitment of the faithful, and in particular, dedicated himself to renewing the formation of priests and laity.

I give thanks to God for his episcopal ministry, holding the memory of a pastor passionate in his search for God and for the proclamation of the Gospel to the world."



The Pope affirmed that Cardinal Lustiger "*generously gave himself to promoting ever more fraternal relations between Christians and Jews.*"

"Intellectually farsighted, he knew how to put his talents at the service of the faith so as to make the Gospel present in all areas of the life of society," the Holy Father said of the Cardinal.

Benedict XVI offered his apostolic blessing to all those who participated in the funeral services.

***Eternal rest grant unto him, O Lord,
And may perpetual light shine upon him.
May the souls of the faithful departed,
through the mercy of God, rest in peace. Amen.***

Stories From the Diaspora

Account of My Conversion *Lawrence Feingold*

I was brought up with no religious beliefs, although I had a great interest in comparative religion. My father was Jewish and my mother Protestant, but neither practiced any faith, although occasionally we attended Unitarian services. My father had renounced belief in Judaism after his Bar-Mitzvah, but I grew up with some sense of Jewish identity through my family on my father's side. My wife, Marsha, was Jewish. She enjoyed attending a Conservative synagogue in school, but lost her faith in college. The first time I ever prayed in my entire life was when I was twenty-nine years old. At this time my wife and I were living in a small town in Tuscany called Pietrasanta, where I was doing marble sculpture.

God, of course, can use any means to bring us to our knees and lead us to bow our head in prayer. Nevertheless, the most ordinary means that he uses is personal difficulties: a visitation with the cross with which He redeemed the world. In our case, the cross was not a particularly large or unusual one. The power of God is often shown in bringing about great things through apparently ordinary means.

God had been preparing me for this visitation, although I didn't realize it, for years through my activity in art. I will make a little digression about the relationship between art and faith.

I had the great good fortune to study Art History with Norris K. Smith, a truly remarkable professor at Washington University. He taught us to see art primarily as the expression of convictions and beliefs concerning God, man, and the world. Every great work of art expresses, in sensible and artistic form, a certain world view and set of convictions about the nature of reality. Our preference and admiration for works cannot be divorced from the world view that animates them. The greatest works of art are sustained by a true and profound view of the nature of reality and the human person. Decadent works of art, or decadent periods in art history, are marked by a false or superficial view.

Prof. Smith loved to have us examine works of art from different periods to compare their distinct view of the human person. For example, he compared a Rembrandt portrait with a work of Abstract Expressionism: Woman

6 by De Kooning, asking us which we would prefer to have in our room to contemplate on our deathbed. His thesis was that much of modern art was marked by a pervasive dehumanization that no longer manifested the truth of the dignity of the human person made in the image of God. Most of us did not simply agree with him at the time, but his teaching worked as a leaven in me for years.

It became more and more apparent to me that the dehumanization of modern art and architecture was absolutely tied to the progressive loss of Christian faith in society, and its resulting secularization. The great works of the Middle Ages, the Renaissance, and the Baroque, were obviously based on Catholic faith, from which they drew their inspiration, in whose service they humbly placed themselves, and apart from which they cannot be understood. The interiority of a Rembrandt portrait,

for example, was unthinkable without the Christian view of the immortal soul, made in the image of God, lost in Adam's Fall, and redeemed by the blood of Christ.

I remember being in the Sistine Chapel shortly before our conversion, admiring the Last Judgment of Michelangelo and thinking how incongruous it was that I as an atheist, together with many other tourists, was admiring the Last Judgment without posing the question of the truth it portrayed. As if the truth of the Last Judgment was irrelevant to the work of art!

However, my increasing love for Christian art would not have led me to prayer and conversion without a personal trial. At about this time, in 1988 (a Marian year), my wife was pregnant with our son, and was experiencing unreasonable anxiety with the pregnancy. At a certain point she said that she didn't want to live. This was the catalyst that God prepared for our conversion. I experienced my lack of inner solidarity with her difficulty, which made me reflect profoundly on the inadequacy of my love for my spouse, and the inadequacy of human love in general. How much the human person cries out to be loved for his own sake, and how little I was able to do this!

How could we have such a desire for this love, I thought, if there is no God? If there is no God to love us as a Father, then this thirst of the human soul to love and be loved, is ultimately subject to frustration and absurdity.



Marsha & Larry Feingold

The beauty of spousal love is that it so directly allows us to see the human person for who he or she is: tremendously vulnerable, tremendously worthy of love, holding a secret identity that only love can see and discover. What I saw on this particular day in 1988 is that the human person (of course, I was thinking of my wife) is *more worthy of love than we are capable of loving*. Therefore, the thought came to me with great force that a God of love must exist who is as capable of loving as the human person is worthy of being loved, and, of course, infinitely more capable. If there is no God who loves man with a perfect love, the human person would be absurd.

If God did not exist, then there would be no loving providence at the very basis of our existence as the ultimate reason for our coming into the world. We would be nothing more than products of blind chance and freak accidents of an intrinsically meaningless world, as Jean-Paul Sartre and others would have it. But love tells us that this cannot be so, that the human person cannot fail to be the product of divine love, in which he is destined to share if he does not fail to correspond to the divine vocation.

Therefore, the thought came to me with vivid force that God must exist if human life is not to be completely absurd and in vain. I realized that the ability to love is God's gift, which must be implored through prayer. Who can explain the impressions that are made on our minds under the impulse of God's grace?

This reasoning was an example of what Pascal called the *arguments of the heart* for God's existence. There is no doubt that the arguments of the heart are the most effective of all. They are not irrational, by the way, although they generally skip many steps in their reasoning. Love, if it does not blind us with passion, is capable of empowering our mind and opening the eyes of our soul to see what we should have seen all along.

This reasoning of mine was based on a confused insight into the truth expressed in Biblical language with the words that man and woman are "made in the image of God." The human person *partakes* of a dignity and loveableness, and a power to love, which can only be a creaturely and finite participation of an essential, transcendent and infinite dignity, Beauty and Love. The human being vanishes without the Creator.

So I set out to pray for the first time. I took the train to go to Florence to pray in the Duomo built by Brunelleschi. I was not definitively thinking of Christianity, but nor was I opposed to it. On the way I was moved to make this prayer: *teach me to love; teach me to be a light unto others*. I don't know why I prayed like this, but to this day I know of no better prayer.

God so wants us to pray, that if we do so, He pours His grace upon us. After making this prayer, I thought of the words of Psalm 2: "You are my son; this day I have begotten you." Although an atheist, I knew the Bible from

studying art history and comparative religion. And in this moment of grace I understood that these words were addressed by God the Father to Jesus Christ His Son, and also to me (and all other human beings) *in Christ* the Son.

That is, I understood what is called the mystery of divine filiation, one of the central mysteries of the Catholic faith. We were created in order to become sons of God in the eternal Son, and to have God for our inheritance.

After this prayer, I knew that I had to be Christian. Up until this time, I had felt great attraction and respect for the figure of Jesus, His Passion, the Beatitudes, and the Sermon on the Mount, but I couldn't understand His relationship to me personally and to humanity, nor did I believe in His divinity. I think that my attitude in this regard was similar to that of many Jews who have come to know something of the New Testament.

After this prayer, however, my relation to Jesus was totally different. I was shown that the mystery of His unique Sonship was intrinsically linked to the aspiration of every human heart to be loved absolutely as a son or daughter by God. The Son of God became man in the Jewish people, and died on the Cross, so that every human person, Jew and Gentile, could receive the gift of being loved and adopted as a child of God. Although I didn't fully understand this at the time, the experience of this adopted sonship was coupled with the experience of new birth, implying the forgiveness of sin and great joy.

After the initial conversion, which I shared with my wife, we knew that we had to become Christian. However, it was not clear to us at first which was the true Church. Our doubts lasted for about six months. My mind would oscillate between belief in the Catholic Church, and a general Protestant type of negation of the institutional Church, which I had somehow taken in with my upbringing.

Here again, art and Christian culture was a great aid in making this discernment, living as we did in Italy. In fact, less than a month after the beginning of our conversion, there was a novena of homilies in our local parish church given by the Archbishop of Pisa, in honor of a miraculous image of our Lady ("The Madonna of the Sun") housed in our parish church. The Archbishop spoke of Mary as the new Eve whose absolute obedience to grace reversed the disobedience of Eve and opened the gates for the Incarnation. This experience gave birth to devotion to our Lady.

Nevertheless, despite this great grace, and similar graces regarding the Real Presence of Christ in the Eucharist, I continued to oscillate with regard to the Catholic Church and Protestantism. However, I found that in those periods in which I believed in the claim of the Catholic Church, that I was filled with a deep inner joy, for faith in the Catholic Church was an affirmation of God's not having abandoned His Church to the errors of man, of God's continuing to maintain his promises and to work mysteriously within human history itself, as He first did in

the Incarnation. Whereas when I doubted in the Catholic Church, I felt deeply sad. This cycle happened numerous times, with the same inner consolations and desolations: deep spiritual consolation caused by faith in the Church, and spiritual desolation or sadness caused by putting that faith into doubt.

I was dimly sensing that through the Church, God continues to work in human history and culture by sanctifying it, making Himself present in it, especially through the sacraments, and particularly the Eucharist. Without the Church, the world would be abandoned to itself, as it were. Yes, we have the example of Christ in Scripture, the memory of what He did, but not His living and sanctifying presence.

In summary, we received great lights about Our Lady and about the Eucharist, and also about the nature of the Church as the continuation of Christ's presence in history, as it were. Despite such graces that should have been sufficient to lead us to the Church, we continued to doubt, and finally decided to receive Baptism in the Anglican Church. At this time I began to formulate plans to become an Anglican or Episcopalian priest.

Shortly after receiving Baptism, I happened to be browsing in the British Library in Florence, and I picked up a book called the *Newman Reader*, a collection of writings by John Henry Cardinal Newman. As I began to read it, I immediately felt attracted by it, and challenged. So I set out to read Newman's autobiography, *Apologia pro vita sua*, and his *Essay on the Development of Christian Doctrine*, the work that he wrote as he converted from Anglicanism to Catholicism.

At the same time, I sought out a Catholic Catechism, and happened to come upon Fr. Hardon's *Catholic Catechism*. This, together with the works of Newman, made me resolve to enter the Catholic Church, and so I told Marsha of what I was thinking about. I think she was exceedingly surprised, but was determined to join me. I contacted our local Catholic pastor in Long Island on Dec. 8, 1988, feast of the Immaculate Conception. We finally entered the Church on March 25, 1989, in the Easter Vigil.

What was it about reading the works of Newman that helped to give me the light of faith? As far as I can recall, it seems that the decisive point for me was what he called the "dogmatic principle": the idea that there is an objective fullness of religious truth that comes from God and not from us, and which we need to implore with persistence and receive with docility when the light has been granted to us. Secondly, he stressed the idea that the Church absolutely needs to be endowed with a visible principle of infallible dogmatic authority in order to withstand the gates of hell and the attacks of human skepticism and passion. God's work would have been incomplete, and unworthy of His wisdom and omnipotence without such a visible au-

thority to maintain it through the ages. If God went to such infinite pains to become incarnate, to reveal His salvific truth, and die on the Cross for me and for all men, would He not also take pains to maintain His salvific presence in our world, and to maintain an infallible authority about what He revealed in His incarnation? Surely He would not abandon His work and His flock?

But what infallible authority did Christ in fact establish? The answer is not hard to find, if we pose it in that way. If Christ did establish an infallible authority on which His Church would be founded, on which it would be built up through the centuries, it could only be the authority given to Peter and his successors, for this was what Christ Himself actually promised. "You are Peter, on whom I shall build my Church, and the gates of hell shall not prevail against it." What Christian body has any reasonable claim to be the Church built on the rock of Peter? Only the Catholic Church makes this claim, and the history of two thousand years bears it out, for the unbroken succession of Popes governing the Church in the same faith as the Apostles for two millennia could only come about through the extraordinary assistance of God.

And if Christ established an infallible authority for His Church, what remains for us but to submit ourselves to it? Not to do so would ultimately be rebellion against God and rejection of the light by which God wishes us to come to the truth which will set us free.

After entering into the Catholic Church on March 25, 1989, through the grace of God I can make the words of Cardinal Newman my own. Newman writes:

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. . . . It was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

The reason for this experience of deep inner peace that illuminates the life of converts (or "reconverts") to Catholicism after their conversion, provided they persevere, lies in the dogmatic principle. We enter the Catholic Church because we see that this is the religion ordained and willed and founded by God Himself. It is built on a rock. We believe in all Catholic doctrine simply because the Church teaches it with her full authority, and we recognize the Church to be the oracle of God, she who speaks in the name of God, the continuation of the Messiah's mission on earth.

Continued on page 27

The Making of a Jewish Nun

Rosalind Moss

That's the title of a new book, if ever I get to write it. Oh the ways of God! How can I possibly tell you all that has transpired in the blessed providence of our Divine Redeemer? I'll tell you by way of the opening and closing paragraphs of my story in *Honey from the Rock*, edited by Roy Schoeman, published last year by Ignatius Press.

The opening paragraphs read:

It was in the 1960s. I was young, single, Jewish, and on my own in New York. The headline shot through me like an arrow aimed straight at my heart: "Nuns have received permission to shorten their habits to knee length." ... (T)he news item wasn't limited to newspapers alone. It aired over local radio. And it went through me as if it were my news, and my loss.

What had nuns' habits to do with me? Nothing. I was Jewish. I had been taught from childhood that there were basically two kinds of people in this world: Jewish and non-Jewish. So what had these ladies in long black habits to do with me? They were foreign to my world. Yet I knew that, whoever they were, they were in the world to affect the world for God. But, alas, I thought, the world has affected them.

What a deep sadness came over me. It was right at the start of the miniskirt era, and I supposed the shortened hemlines were a religious accommodation to the fashion, or, at least, to the increasingly self-focused leanings of the day. Somehow I felt robbed of what was never mine to begin with.

I was born in 1943 to Jewish parents of Russian and Hungarian descent . . .¹

I wrote of my upbringing in our Jewish home, of the life-changing moment when the grace of God made known to my fearful heart that the unapproachable God of Abraham, Isaac, and Jacob took on flesh and became Man—for us—and that the millions of lambs slain throughout the Mosaic sacrificial system could not take away sin, nor had they power to change the heart, but that every lamb, and all of them together, pointed to the One of whom the Jewish prophets wrote: the *Lamb of God* who took away the sins of the world, and mine.

I wrote of my embrace of Evangelical Protestantism, the only form of Christianity to which I had been introduced, and the yet unfathomable moment when, eighteen years later, I received that very Lamb—the God of Israel—on my tongue, in Holy Communion, the night I was received into the Catholic Church, the completion of all that was promised the Jewish people, and the full measure of Christianity on earth.

Several thousand words later, I ended the story with these:

I began this story with my initial response as a Jewish girl to a news item in the 1960s about nuns' habits being shortened. Now I'll come full circle and tell you that forty years later (forty seems to be God's favorite figure in the preparation of His people!)—if Messiah grants the desires which He, I believe, has planted in this Hebrew-Catholic heart—I long to restore the years the locusts have eaten with an order of Sisters that will not only return their hemline to the floor, but the habit—as the glorious sign to God that it is—to the world!²

It seems that our Blessed Lord has done just that: granted the desires which He has planted in this Hebrew-Catholic heart. *Blessed be His Name forever.* A thousand eternities will not be enough to thank Him.

The name of the order? What else? *Daughters of Mary, Mother of Israel's Hope!* And, yes, our habits will be to the floor. We will walk through the streets among the rich and the poor, among every tribe, tongue and people, to let the world know that *God*—the God of Abraham, Isaac and Jacob, who loved them and gave Himself for them—still exists, that the prophet Isaiah had it right: He is *Emmanuel*, "God with us", named *Jesus* at His birth (Hebrew: *Yeshua*, meaning "salvation") because "He would save His people from their sins." And not "His people (Israel)" only, but every soul who has ever lived, every soul, that is, who would call upon His Name. Salvation, in the words of our Blessed Lord is *from* the Jews (John 4:22) and *for* the Jews, but not for them only. He came for the *whole world* and He waits—no, He *longs*—to give life to all who will come to Him, "to the Jew first and also to the Greek."

Just so, *Daughters of Mary, Mother of Israel's Hope*, by God's grace, will strive to be a channel of His love, bringing the message of salvation to the whole world, starting in

¹ *Honey from the Rock*, pp. 151, 153

² *Honey from the Rock*, p. 181

Saint Louis, then in Jerusalem, Judea, and Samaria and to the ends of the earth! Is there any greater message to bring to a lost and hurting world? Is there any greater *thievery* than keeping such knowledge and love to ourselves?! ☺

A number of kind friends have asked what they might do to help. What *happiness* that is to me. As I write this, I am yet in San Diego and hope to make my first trip to Saint Louis to look for a convent/house/facility in the next few weeks.* Though I've not yet made a list of what we may need, I've been dreaming! Here are a few things that come immediately to mind: Prayer (always and above all else), finances, facilities, furniture—especially a few beds for the Sisters who will be starting with me!—a popcorn machine for movies (that do the heart good) at the convent, a gardener, a carpenter/handyman, folks to build bookcases, to set up a library of 2,000+ books, to sew habits, to find a beautiful Angelus bell that can be heard for miles around (unless, of course, the bells of the parish in which we settle already are in place, and ring!), and talented men and women to teach the children art and music and all that invites them to explore and experience the beauty of God's world.

My heart is flooded with endless dreams for building the community and reaching out to every corner and nook of the city and to every soul who longs to know the depth of God's love and the treasures of our glorious faith. All for Him. All for the world our blessed Lord came to save.

How can those, who may wish, jump in and help or even *find* us at this point? As of this writing, I am yet on the staff of Catholic Answers in San Diego with whom I have been privileged to work for the past almost-nine years. As soon as the new community finds a location in Saint Louis, I will make the transition from Catholic Answers.* Until then, you are welcome to reach me either at Catholic Answers (www.catholic.com; 619-387-7200) or directly by writing: Rosalind Moss, P.O. Box 582, La Mesa, CA 91944, or by e-mail at: rosalindmoss@gmail.com.

I pray that our Blessed Lord will lead us to our new home in Saint Louis within the next few months,* after which we'll work quickly to establish a website, a new e-mail and mailing address, a non-profit status, and begin work on a 501(c)3 so that financial and other gifts can be tax deductible.

My beloved brother, David, President of the Association of Hebrew Catholics (as you who receive this newsletter know), has asked me to write this article to give somewhat of a description of the new religious community, a sense of our charism and of our beginning life and plans. As you may have surmised by now, we will be a contemplative-active evangelistic and teaching community whose daytime activities will, in part, take place in the streets of Saint Louis and whose evening activities will take place both in homes and in the convent: teaching classes, inviting individuals and families over for some chicken soup,

answering questions about the faith, and sharing life in the Messiah who came that we might *have* life!

It is a tremendous joy for me to be coming to Saint Louis, the very headquarters of the AHC. To think that the God of Israel, the God who sent His Son, has brought two Jewish siblings from Brooklyn into His glorious Church, and now to work for Him in the same city, is more than I could have hoped for. I am deeply grateful, too, for such a shepherd as Archbishop Raymond L. Burke. How very happy I am to be becoming a member of the flock of God entrusted to his care.

As soon as our community is somewhat settled in Saint Louis, I will write an update on our status, location, and on all that God has done. Please know that I will cherish your prayers for all that lies ahead. What happiness, what freedom, what joy it is to live lives fully dependant on the One who gave His all for us!

God bless you, my dear *Mishpochah* (that's Hebrew for *Family*)! We, the *Daughters of Mary, Mother of Israel's Hope*, will pray also for you, that, together, we will strive to hold nothing back from God and that all whose lives we touch will come to know the love of our Savior for every soul, and the life—the blessed abundant life—He waits to give to all who call upon His Name. One of my favorite verses shines more brightly now than ever:

“Eye has not seen, neither has ear heard, neither has it entered into the heart of man, the things that are in store for those who love Him!”³

One more:

“O the depth of the riches and wisdom and knowledge of God!

“How unsearchable are His judgments and how inscrutable His ways!

“For who has known the mind of the Lord, or who has been His counselor?”

“Or who has given a gift to Him that He might be repaid?”

“For from Him and through Him and to Him are all things.

“To Him be glory for ever. Amen.”⁴

My love to you all, in our Lord and His Mother, the Mother of our Messiah, the Mother of Israel's Hope!

Rosalind Moss

(Soon to be: Sister Miriam of the Lamb of God!)

(March 5, 2008)

* [Ed. Since Rosalind wrote this article, she has found a convent at St. George's Parish. See “On Wings of Prayer”, page 27.]

³ 1 Corinthians 2:9

⁴ Romans 11:33-36

Reflections on Fire

Timnah

Fire in the Earth

Living in a quiet area, we don't often think of the dynamism right under our feet, that is, in the Earth itself.

Straight down more than 3,000 miles at the center of the Earth, there is theorized to be a superheated, eastward turning, solid inner core of predominantly iron, with temperature estimates ranging from 7,200 to 11,000 degrees Fahrenheit. Surrounding that is a liquid outer core with estimated temperatures averaging 6,300 to 7,200 degrees Fahrenheit. From that region, magma or molten rock rises through the solid mantle by convection, migrating upward until it sometimes erupts through either the oceanic crust or the continental crust. Volcanoes or vents are channels through which the magma generally erupts, and depending on its chemical composition, gas content, and temperature, it may reach the surface in a variety of ways, from huge, violent explosions to simply spilling out and moving inexorably along.

The enormous tectonic plates of the Earth's crust are constantly shifting, and it is believed that their movements cause most of the volcanic eruptions and earthquakes on our planet, mostly along the plate boundaries. Without the inner heat of the Earth forcing constant movement of the tectonic plates, the Earth's surface would be static and immobile, much like the Moon. That inner fire is the dynamo for life on our planet.

Fire in the Church

The Earth in all its grandeur, with a core of solid fire, gives us only a glimpse of the glory and majesty of our Creator, the living fire at the heart of our Church, Jesus in the Holy Eucharist. If we could measure just one Host alongside the core of fire at the center of the Earth, we could be tempted to think that the Host was insignificant in comparison: A huge, superheated, massive core (estimated diameter 1500 miles), and one tiny little Host. But exactly the opposite is true. One solitary consecrated Host "contains" Almighty God Who created Heaven and the Earth on which we stand. How incomprehensibly awesome that He Who created all things gives Himself to us in so humble a form.

Jews Chosen to Transmit Fire

If we relive the events which gave us the Church and our salvation, we can humbly acknowledge the debt we owe to the ancient Jews whom God chose to pave the way for Jesus our Messiah. Struggling and stumbling, they persevered to conform to the pattern God gave them to carry the fire of His presence, holiness, and power through the centuries. Then Jesus was born. This tiny Jewish baby, at the center of the universe, the Alpha and the Omega, the fire of love at the heart of all creation, came to restore all things in Himself. He entered a fractured universe to mend it. Holiness at the heart of things came to set a fire blazing on Earth.

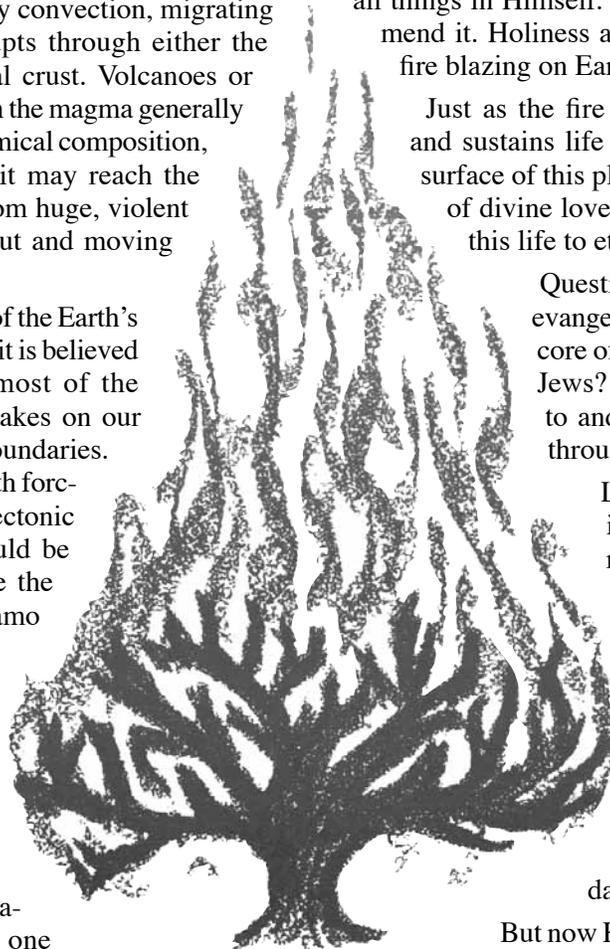
Just as the fire at Earth's core is what generates and sustains life for us on the amazing and varied surface of this planet, how much more does the fire of divine love sustain us on our journey through this life to eternity?

Questions to ponder: What does the "new evangelization" mean for us? What is at the core of meaning that salvation is from the Jews? How does the fire of God's fidelity to and through the Jews translate today through Jesus?

Like the convection currents bringing magma from the Earth's molten regions to the ring of fire where it erupts in violent blasts or in upsurging lava, the fire travels from the inner to the outer. At the core of our Church is the transcendent fire of a Jew through Whom all things were made, and Who sacrificed Himself for all people. He cast fire beyond the Jewish boundaries of His day, and for all days to follow.

But now He waits in spiritual fire for His own Jewish people to see Him, accept Him, and love Him. "with the Lord.. one day is as a thousand years, and a thousand years as one day." (2 Pet. 3:8) All times are in His hand. May the chosen cast a new fire on the earth with their upwelling from the heart of God, through the Lamb of God, with the Holy Spirit, for this very time in salvation history.

Christ in His Holy Catholic Church labors to hold the culture of death at bay in hearts, homes, parishes, nations,



Ed. When the author wishes to remain anonymous, we assign the pen-name *Timnah*, which means "withhold" and may serve as the name of a place, a man, or a woman.

Continued on page 27

Interview with Athol Bloomer

Ed. Simply stated, the mission of the AHC is to help re-ignite the calling of the People Israel within the Catholic Church. Toward this end, we seek: ways to gather the Jews who have entered the Church, ways to preserve and live out our heritage, and ways to give collective witness to Jesus and His Church.

However, the Jews who have entered the Church reflect a variety of backgrounds and understandings. Some come from a secular background, some from an orthodox background; some with very little, if any, knowledge and experience of their heritage, others with much knowledge and experience. Most have assimilated to the prevailing cultures and have little sense of responsibility for their people. Most observe the faith as it has been understood over the last millennia and a half with little room for efforts or explorations that arise from a current reading of the signs of the times. These realities reflect some of the core issues of our work.

In keeping with our mission and the issues mentioned above, we look forward to discussing the work of the AHC with as many Hebrew Catholics as we can. However, as someone once wisely observed: “two Jews, three opinions,” no one should infer that the AHC necessarily agrees with the views expressed by the people we interview.

In this issue, we are happy to explore the thoughts of Athol Bloomer, a Hebrew Catholic from Australia.

Introduction

Athol describes himself as coming from a Jewish family that was assimilated into both the prevailing culture and the Anglican Church in Australia. He regained his sense of Jewishness by immersing himself in orthodox Judaism for several years, while still believing in Christ. After a few years, he not only brought back to his whole family a sense of reconnectedness with their Jewish heritage, but he also became a Catholic as a result of his Jewish studies. For eight years in his twenties and thirties, he ministered to street people in Melbourne and Perth, also involving himself in the charismatic renewal in Australia. With university training as a teacher, Athol began to teach yearly in Thailand in various schools and locations, always returning to his family in Australia between teaching terms. For seven years he taught in Thailand. During these years he was also involved in setting up centers of Perpetual Adoration both in Australia, and for a period of time, also in Israel. Described by good friends as a “trouble-shooter and a troubadour”, Athol has given numerous talks in Australia on the Jewish roots of Catholicism. He is also involved in the Divine Will center in Perth.

The following interview took place in the new AHC Center in St. Louis, with questions posed by Fr. Donald Arsenault of New Brunswick and David Moss.

Q. How would you describe yourself?

A. Young, good looking, fantastic, fabulous. A fool for Mashiach.

Q. From a religious point of view?

A. I think of myself as a Hebrew Catholic.

Q. What does that mean?

A. It means I'm a person of Jewish ancestry who has come to believe in the Messiah as proclaimed by the Catholic Church. It means I choose to live out my vocation as a Jew and a Catholic in the Catholic Church, but I believe it means I live it out in a Jewish way in the Church.

Q. People notice that you wear a kippah and some tzitzis hanging down. What does the kippah mean?

A. It is a sign of respect for God. Some traditional Jews never go a few feet past their bed without having their head covered.

Q. Is there a similarity between men wearing the kippah and women having to have their heads covered?

A. It might come from the same impulse. But essentially, the woman might be too beautiful for men, so that's why she keeps her head covered, to keep from tempting men.



Q. Tell us about the tzitzis.

A. The kippah and the four-cornered garment all have to do with the Ark of the Covenant. Every Jew is a mini Ark of the Covenant. So the kippah, the head covering, symbolizes the Mercy Seat on the Ark, or the Kippor. The two sides of the four-cornered garment represent the sides of the Ark, and the four lots of the strings, the tzitzis, represent the four wings of the cherubim on the Ark. Then, when we put on the tallis, the big prayer shawl, that's like being wrapped in God's light, the Divine Presence. In Jewish tradition, when God appeared to Moses, He is seen enveloped in the prayer shawl Himself, in His own Divine Presence.

The word *tzitzis* has a number. Each letter is a number. The first letter of the Hebrew alphabet is *aleph* and is the number one. The letters in the word *tzitzis* add up to 600. Also, there are 8 strings on each lot of *tzitzis*, and each of the 8 strings are tied into 5 knots. Eight plus 5 equals 13, and when you add that to the number 600 of *tzitzis*, it makes 613. In the Bible, there are 613 positive and negative commandments for the Jews to keep. There are 4 lots of 8 strings which equal 32. The number 32 in Hebrew is associated with the word "*leb*" which is made of the 2 letters "lamed" and "beit". The word "*leb*" is the word for "*heart*." Thirty-two is the number of the heart. Another word equals 32, and that is "*kabod*" which is God's glory. The heart, divine heart, is seen also as the divine glory. So all this is represented in the wearing of the *tzitzis*. They're meant to be used as a form of meditation.

Traditionally in Biblical times, the strings also contained one blue string which looks like 2 strings. The blue represents the female, the Mother, whereas the white represents the male. However, many modern Jews have all white *tzitzis* because the snail which produces the blue dye was lost. But now in Israel, they've rediscovered this snail, so many Jews are starting to wear the color blue again.

Q. Did Jesus wear the tzitzis?

A. Yes, the woman having the flow of blood reached out and touched the *tzitzis*. Jesus turned and said, "*Who touched me?*" Even though there were thousands of people there, He felt power go out of Him, since, [as some believe,] the *tzitzis* is connected to a person's inner power, and He felt it.

Q. Are there other examples in the New Testament where we see the kippah, the tzitzis, or the tallis playing a part in the early years of Christianity?

A. Some people believe that in the story of the girl who died, "*Talitha cumi*", that actually Jesus was placing his tallis over the dead girl ..., so she actually rose with the tallis on her. That's very fitting because usually

the dead religious Jew is wrapped in his tallis, so it's connected with burial customs.

Q. Do you think there's any connection between the head covering the bishop wears and the kippah?

A. I would say it would be connected because the Bishop receives the fullness of the priesthood, so in a special way he's a celebrant of the Divine Presence. Even the Franciscans used to wear head coverings in the old days. For those who were closely involved with ceremonies of the Divine Presence, the head covering was a symbol of the Divine Presence. The reason the Bishop and the Pope remove their kippah during the consecration is because Paul said they should say it with their head uncovered. Possibly this may have to do with the ceremonies in the temple, the sacrificial nature of it. The Bishop's mitre is very similar to the High Priests's mitre. Priests now usually wear white robes, like the priests in the Temple.

Q. What would be your answer to people who would be upset with Athol Bloomer wearing a kippah and tzitzis?

A. I don't often meet people who express being upset with me, especially I don't find it in Australia. Maybe some people do, but they haven't expressed it to me. I have had a couple of people who found it strange in America. Usually people are excited to see someone who is wearing *tzitzis*, kippah, and a prayer shawl. They usually want to come ask me questions, and it becomes a witness. People become happy when I explain why, since they see the importance of the Jewish background of the Catholic faith. They might not have come across it before, but when they meet me, they're happy that someone is maintaining Jewish customs in the Catholic Church. In fact, I think when you say you're a Hebrew Catholic, and you don't maintain Jewish traditions, people are very disappointed. When they meet you, they're excited because they want to see the reasons behind the Jewish customs and the fulfilled reason in Christ. But if they don't see that, they're disappointed. They want you to keep the customs in the Catholic Church. In Australia and other countries, I've mixed with priests and Bishops, I've never had them discourage me. The opposite is, they've actually encouraged me. My parish priest in Australia really believes in the Hebrew Catholic maintaining their traditions and customs in the Catholic Church. When people have said things in our AHC email discussion group, I'd ask my priest, and he would encourage me in my answer to the people in the group.

Q. In the case of the person who might be upset, what would you say?

A. It depends on the person. There are generally two

types. Anti-Semitic, and it wouldn't matter what you said. They don't like that you're in the Church. You have to ignore them. There's another type who is sincere but just doesn't understand why you've entered the Church, and they don't understand why you keep Jewish traditions. They just don't have the understanding why you would consider it necessary. They need to be enlightened. Often I find they don't really understand the Jewish background of the Church. Most people become more comfortable once they understand the Jewish background of the Church. But there are those who just can't accept anything about it. The ones who have the greatest difficulty are a few of the Traditionalists, or those who believe in the Latin Mass. They believe that (the Council of) Trent established the customs forever. I find that they lack knowledge of the Church. Some you can educate, and others are more difficult.

Q. So how would you make priests, bishops, and the Pope aware of this necessity for the Church to help Jews keep their heritage?

A. Actually, dialogue is the best way. Most that I've spoken with seem open to that. Not all of course, but the ones I've mixed with. One student in the seminary asked me, "Why do you need to keep the Passover now that you have the Mass?" I answered, "Can I answer your question with a question? Why do we have the readings of the Old Testament in the Mass when we have the New Testament?" The priest in charge of that seminary expressed annoyance that the student asked the question, but I actually thought it was a good question. But the priest must have been more of my opinion. One tradition doesn't exclude the other. Maybe it's a form of Marcionism to have this attitude that we don't need the things of the Old Testament but only the New Testament. The Marcionites wanted to exclude the Old Testament on those grounds, but the Church found them in heresy because of that position. There's a pseudo-Marcionite in many Catholics because they discount the role of the Jews in the Old Testament but want to focus only on the New Testament. But if you don't understand the Old Testament, it is impossible to fully understand the richness of the New Testament. Every verse of it usually has an allusion to the Old Testament.

Q. If the New Testament is the fulfillment of the scriptures, then we need the whole scripture to be read. Otherwise, isn't it like cutting off the roots of the tree?

A. Right. If we do cut off the roots, we end up not with the tree, but leaves floating in the wind, and those leaves will float every which way, no root, no trunk, like a Gnosticism which has no real foundation.

Q. Wouldn't the root be Jesus?

A. Yes but the root is also Judaism.

Q. When we read Hebrews and some of the epistles, there seem to be statements that indicate that the Old Testament is coming to an end, has become obsolete, the old being replaced by the New Testament with better promises. The question put to me is: "Why would you be going back to that which prefigures the reality that has now come, Jesus and His Church? Why practice things of the old way when they've been superceded by the New Covenant.?" Heb 8:7.... And Heb. 8:8

A. What is the exact word "obsolete" in translation? I need to know that. I'm not sure that obsolete is the best word to use.

Q. How do you respond to the idea that there's a New Covenant?

A. It's easy to understand. The Old Covenant is prefiguring. Because something is prefiguring, it doesn't mean we do away with it. Our celebration of Advent and Christmas is pointing toward things to come at the end of the world. But does that make his First Coming obsolete? The prefigurements are just as important. If we do away with the pre-figurement, then we don't know what we've arrived at. Judaism itself and the Old Testament are always pointing to the New Testament. Hebrews quotes the book of Jeremiah. In one sense, some of the rituals of the Old Covenant are obsolete, but it's better to say that they have reached their completion. They have reached their end in the New Testament, their purpose. But that doesn't mean that the Old Testament does not still have its value in the New Covenant. All covenants are part of the promise. All covenants are an outplaying of that original promise. They come to fulfillment through the New Covenant in outworking in stages. First Noah, then Abraham, Isaac and Jacob, the Land of Israel, David... all these covenants come together in Jesus Christ and His revelation, even though the fullness of that revelation has not happened yet, until the Second Coming. On a mystical level, it's all been fulfilled, but in time, it's still ongoing. In a sense, the Old Covenant which was made with Moses, "If you do this, you'll be blessed, but if you do that, you'll be cursed." The fulfillment in the New Covenant is the complete blessing. Commandments [other than the Ten Commandments] are a means of sanctifying your soul, but they're not necessary for salvation. The Law never becomes redundant, but it is rather a renewed covenant at the deepest level, the level of the heart. The Jewish tradition believes that the commands given to Moses the first time were different than the second time, when people sinned. The

whole system of sacrifices was instituted because of their sin. The additions of the sacrificial nature were put there because of their fall into sin. When the Israelites first said they'd obey God's law, they were cleansed of the slime of Adam, in a regenerated state of purity. But then came their golden calf sins, and God instituted the sacrificial system, but that wasn't God's original intention. In baptism, we get to the place where all mankind can get rid of the original slime or sin of Adam. Christ does that through being the ultimate sacrifice, fulfilling all the other sacrifices. All the sacrifices have been transformed in the new sacrifice in the New Covenant. The bulls and goats didn't actually take away sin but were pointing to the one who was taking away their sins, Jesus.

Q. "Bless those who bless, and curse those who curse..." Is it still valid?

A. Of course. God doesn't curse you, you curse yourself. The Jews were chosen by God to be a blessing to earth. When you curse that blessing, you are rejecting the blessing.

Q. About the chosen people: Paul speaks to all the new Christians and extends the notion of chosenness to them. You are a chosen race. What was unique to the Jews is now being universalized to all the nations, correct?

A. Yes, because when the gentiles enter into baptism, they enter into the mystical body which is spiritual Israel. So the blessing extends to the Gentile Christians in a different way. Also, when one curses Christians, one curses oneself. The Gentile Christians enter the status of spiritual Israelites, and thus their chosenness depends on that. If they depart from their faith and are indifferent to the Jews, they can lose their chosenness. Jews cannot lose their chosenness, even if they apostasize. Jews remain chosen. But by not believing, of course there are consequences. When they obey the covenants and rules, God blesses them. When they apostasize, they will be cursed, but they are still chosen. If you stop practicing your faith as a baptized Christian, you can lose your salvation and return to being a pagan. They lose that part of being the chosen people. There's a residual grace in their soul, but their children will be raised as pagans.]

Q. What do you see as the purpose for observing Jewish customs in the Catholic Church?

A. It encourages other Hebrew Catholics who may not want to be a trailblazer to practice their Jewish customs. So I'm a witness to other Hebrew Catholics that you can practice these ways of sanctification, and ultimately the purpose of witnessing the riches of God's revelation to man through his covenants, through His Church, and to the whole world. If we

were just doing them for ourselves, that's o.k, but the major point is that it's for the whole Church and for the world. Through the Jewish customs and ways of thinking, I believe we're taken to a much deeper level of understanding the faith which will lead us more deeply into the spiritual life, sanctifying not only ourselves but all of creation.

Q. Would it not be geared mainly toward the Jewish people? If a Jew becomes a Catholic, can he be even more a Catholic if he retains his sense of Jewishness?

A. At present, when we enter the Church, we are condemning our children into extinction after a few generations. If you keep nothing Jewish, live nothing Jewish, how can we survive? Now some people think that's a good thing. I don't. I think it's one of the greatest stumbling blocks to Jews entering the Church. It would destroy the Jews if they all entered into the model we've been in for the last 1700 years. In the early days, there was the Jewish Catholic community. Cardinal Lustiger [believes] that it's been [a spiritual tragedy] for the Church to have lost its mother form, the Church of the circumcision. In a way, it [may have] led to the horrors of the 20th Century ... communism, Nazism, and atrocities committed against Jews and people in general. It allowed the triumph of a very anti-semitic mentality to develop without any check on it.

Q. Do you believe that God still has a role for the Jews on into the future, and does that include the Jews inside the Church as well as those outside the Church?

A. Yes! Absolutely! Yes! Yes! Yes! Very much the aim is for the Jews outside the Church to be able to enter the Church which means the Jews inside the Church have a very important role: to prepare for the Jews to enter the Church as a People, without ceasing being Jewish. If today under the old model, all the Jews converted to the Catholic Church, it would be a disaster for the Jewish people. Their whole history would be lost. But if we maintain a space where Jews can maintain their rich history inside the Church, ultimately that will benefit the whole Church. Fr. Louis Bouyer says that whenever the Church needs to be renewed, it has to go back to its Jewish roots. It needs the mother form of Judaeo-Christianity to bring those riches out. Fortunately, Judaism has survived. In studying mysticism, I find that wherever there's an explosion of Christian mysticism, there's always an explosion of Jewish mysticism.

Q. In that same line, St. Bernard says that the Church is the daughter of the synagogue, and that the Church wishes with all her soul to bring her

mother into the chamber where she was conceived and wants to give to her mother the bridegroom.

A. I like that because the way many people think, they want to make the mother wear a mini-skirt and hot boots and dress like the daughter. They don't actually want her to come as a mother with all her dignity and richness. They want her to come stripped and enter the Church. I want to see her come into the Church, Judaism coming into the Church, as a mother. We don't need her to come in as a daughter, like two sisters. If she comes in as mother, she has her role, her dignity, in the body of Christ.

Q. I believe that St. Bernard keeps saying that the mother and the Church form the bride for the bridegroom ... Who is seen as the bridegroom in Israel?

A. God.

Q. In the Church there is no divorce. So there can't be any divorce between God and Israel when the Church comes into being ...

A. Israel is the bride of God but then enters into the Church which is the universal bride. They live together.

Q. Do you see the AHC connected to the role of the Jews?

A. I believe that the AHC is part of the preparatory role to create that space in the Church for the Jews. How are the Jews going to create that space in the Church? I think the AHC has really achieved a lot in the short time it's existed because it's opened up the discussion, getting the news out via the newsletter, and now the discussion group on the internet. It's getting the word out (1) that there are Jews in the Church, and also (2) helping Jews gather in the Church with the three conferences and other individuals working together. We're getting the sense that a community is growing. So we're in the preparation stage with troops, equipping and educating them with the knowledge of what will be involved in creating this space, and how we can live out this Israelite vocation in the Church. It's not the full structure when this space is constructed, but it's a tool or a vessel to start.

Q. How long should the work of the AHC keep going before coming to the next step?

A. Well, that's up to God. It depends [upon] how ... the Church [responds] ... , and how ... the Jews in the Church [respond] ... whether the Church is open to what we want to do, or whether the Jews in the Church grasp that opportunity or not. ... The apostasy of the gentiles will open rabbinic Judaism to a fresh look at Christianity and Jesus. Maybe they will look

at the persecution, and it will give them a fresh look. Maybe God will remove ... [unnecessary obstacles] within the ... the Church. Already John Paul II and Benedict XVI have begun to make this space in the Church for Jews.

Q. Barriers: Many of the traditions of the Jews were meant to create a holy people, and in doing that, to separate them from the people surrounding them. If we as Hebrew Catholics go back and practice our traditions, isn't that going back to a division?

A. I don't like your question, because we're not going back, we're going forward. In each generation, we're coming at the law and sanctity in new ways. The rabbis have to interpret the law and how it applies to our generation. In a sense, it is all new for every generation because the relationship with God is always new.

Q. Do you see our practicing Jewish customs as a separation from the rest of the world?

A. Yes and No. If we have different customs from someone else, we are separating ourselves. We have Ukrainians and Melkites, and they all have their different customs. I have customs for Lent, and Eastern Christians have different customs. But I think having differences isn't an obstacle with getting along with people. We can adjust and adapt to each other's differences. Separation is not necessarily a real barrier. In another sense, living out our faith, whether we keep the Jewish or Catholic or gentile ways of sanctity, we will still create a separation from those who live in the world. Religious Catholics don't want their children to mix with non-religious Catholics. In Catholicism in general, we are separate from those who have no faith. We don't encourage our children to run off down the road with prostitutes, so we are separating ourselves from others.

Q. I like your statement that it's a Jewish way of sanctification, like within the different religious orders.

A. The Trappists live a different style of life from me. If I wanted to see them, I'd go into their space and observe their traditions, adjust to them. The Trappist will always be a Trappist and will always keep their identity. For Hebrew Catholics who would go out into another environment, they still wouldn't lose who they are as Hebrew Catholics. What we have at the moment is that we don't have a way to live out sanctity in the Church. For those who do maintain the Jewish way of sanctity, it will be a different thing. Part of the adapting a space is for the broader Church to take that into account.

For Such a Time as This **Continued from page 6**

me and said that when she's explained to people why she's giving up RCIA – to start studying our Jewish Heritage – they all want to do it too – so we plan to start a group in September. To study, pray, celebrate Shabbat, visit a synagogue – the format I thought would work was to have the first part to study – coffee break – and then pray for Peace in Jerusalem, for Israel, for the Jewish people worldwide, for healing between our different faiths.

For the last 8 years, I have organised a Seder Meal at the parish. We started with just the Bible Study Ladies--the first year we had 15 ladies and of course one male. This year, we had 40 people, and every year I have learnt more and added more Christian commentary. Most years we have had a priest present, so I think the commentary has been ok. In fact this year, we had a new priest who came to me afterwards and said how amazed and privileged he felt to be there. I had been starting to feel that it would be nice for families to celebrate this in their homes and so was pleasantly surprised to read that Pope Benedict has said such a thing. ...

Anyway, I would love to make myself useful if you think you could use me. ... *With love and prayers,*
Gail Mobbs, Canada

On Wings of Prayer **From page 9**

sisters while they went about the business of getting started. The progression of their activities here in a few days has taken on the look of the miraculous: a convent attached to St. George Parish in Affton, Missouri has been obtained from Fr. Thomas Robertson, the pastor of St. George, who is committed to the support of this new community; legal work to establish the new community is already under way; etc. More in the next issue.

Wings of prayer ... on into the mystery of Israel

Thanks be to the God of Abraham, Isaac, and Jacob, and to Jesus our Lord, for our glorious Catholic faith, and for you whose prayers and support are making this work possible. We are becoming incapable of walking around in anything but a state of gratitude and praise.

Account of My Conversion **From page 18**

Many Jews who come to believe in Christ and the Church He founded, feel anguish over what is perceived as a betrayal of the Jewish people. My wife and I never experienced this trial. On the contrary, I discovered a great attraction for things Jewish that I never experienced before. I had never learned Hebrew as a child, but I found great joy in learning it as a Christian, so as to pray the Psalms, for example, in the language of the Chosen People. This sense was clarified and stimulated by reading the book, *Jewish Identity* by Fr. Elias Friedman, founder of the As-

sociation of Hebrew Catholics, which I came across not long after our entrance into the Catholic Church.

In the first years after our conversion, people often asked me why I "chose" Christianity or the Catholic Church, and not Judaism or Buddhism or Protestantism. The question is framed in the language of religious liberalism, as if religion were a matter of our personal sentiments, personal preferences, personal loyalties or choices. The experience of converts is not that we have chosen anything, but that it is God who has chosen to redeem us through the Incarnation and Passion of the Messiah, which is continued and made present in the Catholic Church, and it is God who called us to enter that ark of salvation. We who have been given the grace to hear, through no merit of our own, have the duty to pray for those who have not yet been given that gift.

Reflections on Fire **From page 21**

and in certain strongholds which were once Catholic. May God pour out His indomitable divine mercy and healing to us all as we repent and pray and work in our everyday tasks to keep our minds and hearts fixed on Christ, our only true Light in a darkening world. And may God bless, protect, and strengthen all the children, laypeople, seminarians, deacons, religious, priests, bishops, cardinals, and popes who stand faithfully in the gap.

"I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God.. because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God." (Romans 8:18-19, 21)

Now we need new, controlled fire from the core, the ancient fire in the marrow and blood and bones of Jews who are faithful to the God of Abraham, Isaac, and Jacob, through Jesus Christ. May they be granted a quickening toward the timeless, heart-rending, molten vision of their own crucified Lord, the Jesus of the Jews, the Jesus of all people, the King of creation. May the new covenant that He keeps burning at the core of His Church illumine the Jews of today, impel them, cause them to run, fall to their knees, weep, and adore Him. May the spiritual tectonic plates of our Church shift at the currents of holy Jewish fire rising from our Eucharistic Lord.

You chosen ones, who guard the ancient torches and watchfires of God, we are laden with apostasy but girded with secure hope. We cannot see clearly what lies ahead, only that we wait for you, certain of your arrival, certain your fire will re-shape our own calling as we walk together, Jew and adopted Jew, united anew in Christ.

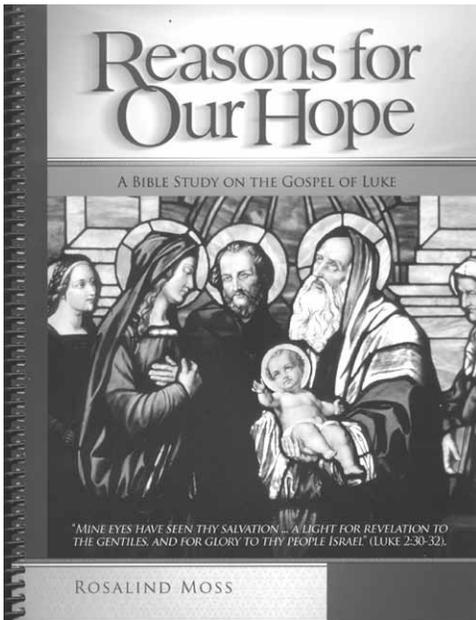
May the Ancient of Days part the new Red Sea of faith, that you may embrace your Jesus, our Jesus, the incarnate fire of God's love, from Whom your deepest and truest and purest traditions radiate.

From our book shelves

In this column, we bring to your attention items that have recently been published or that have recently come to our attention. Most likely, we have not reviewed the items presented. We quickly examine each item to assess whether it is related to the themes of our work.

As always, your comments are welcome. We are always looking for people to review books that are related to our work. If you are willing to write a review, please let us know.

All items are available from us, by mail or through our web store (<http://www.hebrewcatholic.org/ahcstore.html>).

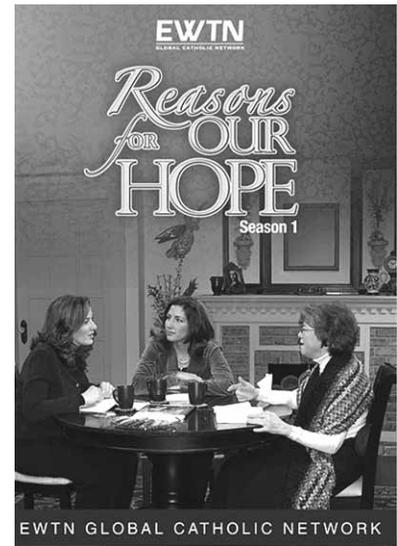


Catholic Answers, ©2007, Spiral soft cover, 328 pages, 8.5"x11", \$39.95

Reasons for Our Hope A Bible Study on the Gospel of Luke Rosalind Moss

“Catholic Apologist Rosalind Moss uses her knowledge of ancient and contemporary Jewish culture to provide an invigorating study of St. Luke’s Gospel. Dispensing with a strictly informational approach, Rosalind illuminates the Gospel with a treasury of anecdotes and life experiences collected on her own journey to the Catholic Faith. In the end, a glowing portrait of Christ is revealed: a tender, merciful Christ, who came not only for Israel but for every single one of us. You are sure to find Him in this amazing program.” [From the jacket of the DVD.]

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Cardinal Jean-Marie Lustiger

This book presents a series of talks given by Cardinal Lustiger, first to a community of nuns in 1979, and then in 1995 and 2002 to Jewish audiences in Paris, Brussels and Washington DC. The following endorsements come from the back cover of the book.

“A man of acute and sympathetic intelligence, a wise pastor, and a wonderful human being. Cardinal Jean-Marie Lustiger, with his faith in the God of Abraham, Isaac, Jacob, and Jesus, helped reopen avenues of theological dialogue between Christians and Jews that had been closed for centuries. This important book will help extend that conversation far into the future.”

George Weigel, author of *Witness to Hope: The Biography of Pope John Paul II*.

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Francis Cardinal George OMI, Archbishop of Chicago
Wm. B. Eerdmans, ©2002, Soft cover, 177 pages, \$18.00

Special - If ordered with *Reasons for Our Hope* (book or DVD), price is \$15.00. Shipping: as above.

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Hard cover: \$35.00 \$15.00; soft cover: \$24.95 \$10.00
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