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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 45, Folder 8, Sheen, Fulton [Bishop], 1967-1980.



# THE AMERICAN JEWISH COMMITTEE

INSTITUTE OF HUMAN RELATIONS, 165 E. 56 ST., NEW YORK, N. Y. 10022, PLAZA 1-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for people everywhere.

MORTON YARMON, Director of Public Relations

FOR RELEASE THURSDAY, FEBRUARY 23

Rochester, Feb. 22...A foremost Catholic bishop and a leading "ecumenical" rabbi hailed recent gains in Jewish-Christian understanding and outlined here tonight the major unresolved areas that must be faced up to in Jewish-Christian relations.

Bishop Fulton J. Sheen and Rabbi Marc H. Tanenbaum, Inter-religious Affairs Director of the American Jewish Committee, addressed an open meeting at the Temple B'rith Kodesh, which was sponsored by the Catholic Diocese of Rochester, the Jewish Community Council and the American Jewish Committee, as the final event of a day-long colloquium on "The Jewish People and the Catholic People Look at Themselves and at Each Other."

The occasion marked the first public address by Bishop Fulton J. Sheen on Jewish-Christian relations since Vatican II and since his appointment as Bishop of Rochester. In his talk, Rabbi Tanenbaum paid tribute to Bishop Sheen "for his leadership at Vatican Council II in support of the historic declarations on Religious Liberty and on Jewish-Christian Relations as well as for his humanitarian concerns in helping the American people to face up to their moral obligations in alleviating poverty, illiteracy, and disease among two-thirds of the world's family, who are neither Christian nor Jewish."

Rabbi Tanenbaum characterized Bishop Sheen "as manifesting the living presence of Pope John XXIII in his dramatic and effective efforts to advance mutual respect and mutual acceptance of all members of God's human family."

While there had been dialogue for a decade before the historic Vatican Council II, Rabbi Tanenbaum pointed out that "most

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of the initiatives in the past have come from Jews, and for obviously defensive reasons. The situation has changed," he continued, "and it is now Christian initiatives that are seeking out Jews for dialogue.

"If these most-conciliar exchanges are to have any real effect," Rabbi Tanenbaum added, "the first priority is to overcome the incredible, abysmal mutual ignorance we have about each other:

. "We must develop an historical empathy through the joint review of history where such major events as the Crusades, the Inquisition, and the French Revolution, for example, have such different meaning for Jews and Christians.

. "An expansion of Biblical Scholarship. There is still need of a very urgent kind for the writing of commentaries on the New Testament, which deal in historically and theologically precise ways with the role of the Jews in the Passion.

. "An adequate theology of Israel in Salvation history which recognizes the Jews as a living people, and Judaism as a living faith. At the same time, the Jews need to elaborate their doctrine regarding Christianity and other non-Jewish religions in keeping with the teaching of Judaism that holds that salvation is not a monopoly of the Jews. The righteous of all peoples have a share in the world to come."

Three major issues in Jewish-Christian relations that have been resolved by the action of the world Catholic and Protestant bodies over the years, according to Rabbi Tanenbaum, are:

1. Repudiation of anti-Semitism by the highest levels of Catholic and Protestant authority.
2. Elimination of an ambivalence toward ancient Judaism, which tended to view it as an inferior religion.
3. The recognition of the spiritual patrimony of Christianity in Judaism, and the explicit call for fraternal dialogue, growing out of this.

Immediately after the dialogue, Rabbi Tanenbaum is leaving for Rome, where he will review with Vatican authorities the status

of Jewish-Christian relations on the continent. The American Jewish Committee, through its European headquarters in Paris, conducts extensive interreligious programs in Europe.

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## A RABBI REMEMBERS ARCHBISHOP FULTON J. SHEEN

by Marc H. Tanenbaum

(Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.)

Archbishop Fulton J. Sheen was a warm, personal friend over the past two decades, and I will miss him sorely.

That emotion expressed by a rabbi will probably strike some Christians and many Jews as unexpected, if not altogether strange. Was not Archbishop Sheen the "super-evangelist" and do not the Jewish people regard Christian evangelism as a threat to the survival of Judaism and the Jews?

Truth to tell, that was the first image that I carried around in my head about Archbishop Sheen. He was, after all, the director of the Society for the Propagation of the Faith, and through him several prominent Jews had become converts to Catholicism.

Then, on February 22, 1967, I had an experience with Archbishop Sheen that caused me to change radically my attitudes and feelings about him. From that day and thereafter, my suspicions and cautions about Fulton Sheen gradually dissolved and became transmuted ~~and~~ into a deep and loving friendship that grew increasingly strong and lasted until his death this past week.

When Archbishop Sheen served as Bishop of Rochester in 1967, I had the privilege of speaking with him at an all-day conference on Catholic-Jewish relations at Temple B'rith Kodesh in that city. It was one of the first major Catholic-Jewish meetings to be held since the close of Vatican Council II and the adoption of the Vatican Declaration on Non-Christian Religions (Oct. 28, 1965) which condemned anti-Semitism and called for mutual respect and fraternal dialogue between Catholics

and Jews.

That ~~beautiful~~ beautiful synagogue was packed that wintry evening with some 2,500 people, Catholics and ~~many~~ Jews. In his characteristic magnetic speaking style that had made him one of the most popular national ~~the~~ television personalities, Archbishop Sheen delivered a 20-minute address on his respect for Judaism as a living religion and his love for the Jewish people that was received by a standing ecumenical ovation.

He began his historic talk with a sparkling joke that seemed to take into account the suspicions of many Jews about his evangelical intentions. Referring to the fact that I was scheduled to leave that night for a meeting in Rome with the Vatican Secretariat on Catholic-Jewish relations, Archbishop Sheen kibitzed the audience with this opener:

"This is a very fitting evening in which to have a program of this kind because Rabbi Tanenbaum is leaving immediately afterwards for Rome. I tell you at the very beginning so that you will know that what I have to say has nothing to do with his decision to go to Rome." Sustained laughter.

Then he turned to his serious message about Catholic-Jewish relations. "I propose to try to educate our own people to a deeper understanding of the mystery of our faith and how much we owe to the Jewish people," Archbishop Sheen said. "Our debt has to do with God's covenant with Israel which marks the history of the Jews from all other peoples of the world...Even when one side of the covenant was not kept, the promise of future blessings still endured." That covenant continues, he added, "with the people that are involved in a synagogue like this."

Referring to the covenant between the Jewish people and the

land of Israel, Archbishop Fulton Sheen then declared:

"God then made a covenant with Moses - God said he would be their God, they will be My people - My people...God had promised him a land, to turn again to a land from which they had come, into which Abraham had led them. And He also promised that they would be a blessing to all peoples."

Turning to the theme of the bonds that links Christians to Jews, the diminutive but energetic archbishop called out, "I tell you Christian people that to deny this heritage and this background would be like denying your own parentage. And is this old covenant dead and buried? Neither the written word of the old covenant nor the written word of the New would dare allow us to say that. Isaiah the prophet put it this way - can a woman forget the child of her womb? Yet will I not forget thee.

"So that in a synagogue, God is worshipped. By a rites, by a reading, by a law, which God Himself gave. ~~and~~ If any Christian would ever think that maybe God forgets in the new Covenant, let them read that lovely book of Hosea of the Old Testament. In answer to the question, Will I abandon them? will I reject Efrem? Shall I abandon my people? comes the words of God: I will not. I will not. I will not.

"Because we are Christians, we believe in this deep dimension of love. We mingle will all those who have this heritage--we will express to them the same love that God has expressed and still does. ...As I see it, the Jews and the Christians both have vocations from God. We are God's people, and not ~~not~~ two different peoples. I will be your God and you will be My people. This is a vocation. It's this covenant that makes us unique.

Referring to the suffering of Jews under the the Nazis and

and of Christians and Jews under the Russian communists, Archbishop Sheen then declared, "Maybe these days of blackness and persecution through which we both have passed will draw us closer ~~together~~ and closer together. This I see as the future. How far it is away - only God Himself knows. But I believe that we will become more and more united as we realize that we are brothers called by the same God... And so I say to you both Jews and Christians - we have the same God and we are His people."

In my response, I paid tribute to Bishop Sheen "for his leadership at Vatican Council II in support of the historic declarations on Religious Liberty and on Jewish-Christian Relations as well as for his humanitarian concerns in helping the American people to face up to their moral obligations in alleviating poverty, illiteracy, and disease among two-thirds of the world's family, who are neither Christian nor Jewish." Then I characterized Bishop Sheen "as manifesting the living presence of Pope John XXIII in his dramatic and effective efforts to advance mutual respect and mutual acceptance of all members of God's human family."

When I concluded my talk, then Bishop Sheen stood up, walked across the platform and ~~embraced me~~ we embraced each other warmly, as if two long-lost brothers had come together after centuries of alienation.

I last

# Mourning a man for all seasons

By RABBI MARC H. TANENBAUM

**A**RCHBISHOP FULTON J. SHEEN was a warm, personal friend over the last two decades, and I will miss him sorely.

We first met in 1957 in Washington. I was then involved in helping to organize a White House conference on foreign aid and trade, whose purpose was to relieve hunger and poverty throughout the world.

Archbishop Sheen, by then a nationally prominent TV personality, spoke in his magnetic manner about the Bible's moral claims on Christians and Jews to care for the orphan, the widow, the stranger. It was a blockbuster talk, and to me he sounded like one of the great Jewish prophets, Isai ah or Amos. We embraced after that talk, and it became clear to both of us that the biblical values and ideals of caring for the dignity of human beings and social justice bound us together more powerfully than the theologies on which we respectfully differed.

During Vatican Council II, between 1962 and 1965, we met several times again in Rome and discussed in friendship and candor two Vatican declarations that concerned both of us: religious liberty and Catholic-Jewish relations. As a "superstar" in the Vatican, his views carried a great deal of weight, and he made strong interventions with Pope John XXIII and Pope Paul VI urging the adoption of both these historic declarations, which became the basis for the vast improvement in relations between Catholics and Jews in the United States and elsewhere.

When he was Bishop of Rochester, N.Y. Archbishop Sheen invited me to share a platform with him at an all-day conference, one of the first major meetings of Catholics and Jews in this country since Vatican Council II condemned anti-Semitism and called for "mutual respect and fraternal dialogue" between the Catholic Church and the Jewish people. We stood together in the beautiful sanctuary of Temple B'rith Kodesh on the wintry evening of Feb. 22, 1967. Despite the heavy snowstorm, some 2,500 Catholics and Jews packed the synagogue. The feeling of history was electric in that house of God.

In a magnificent half-hour talk, Archbishop Sheen spoke words of deep respect for Judaism and love for the Jewish people that few Jews, and probably few Christians, would have expected this superevangelist to utter. With warm humor and rich biblical scholarship, he declared: "I tell you Christian people that to deny



'We stood together  
as 2,500 Catholics and  
Jews packed the temple'

this Jewish heritage and background would be like denying your own parentage. . . . We will express to the Jewish people the same love that God has expressed and still does. Jews and Christians are God's people."

Similarly, Archbishop Sheen spoke of God's promise of the Holy Land to the Jewish people, and of the suffering of Jews and Christians under the Nazis and the Soviet Communists. "Maybe these days of blackness and persecution through which we both have passed will draw us closer and closer together," he declared.

He concluded his talk to a roaring standing ovation, and then Archbishop Sheen walked over to me and embraced me, an embrace that seemed to close an alienation gap of 1,900 years.

One of the choicest recollections that I have of Archbishop Sheen concerns an episode that took place earlier this year. The archbishop had undergone open-heart surgery, and he was unable to digest solid foods. At 5:30 on a spring afternoon, I was walking through the lobby of the archbishop's apartment house on E. 77th St. and I ran into John Heyman, president of the New Media Bible.

When Heyman, a British Jew and a distinguished film producer, had been preparing, some time before, a film on the New Testament, he asked me if I would interest Archbishop Sheen in serving as narrator of the Gospel of Luke. I arranged a dinner meeting for the three of us, and Archbishop Sheen enthusiastically accepted in the process of working together on the project, the archbishop and Mr. Heyman had become very good friends.

**I**N THAT SPRING afternoon, Heyman was carrying a plastic bag. "What are you doing here?" I asked him. "Archbishop Sheen cannot eat solid foods, and his doctor said that chicken soup would be good for him, so I'm bringing the archbishop his daily portion of chicken soup," he replied.

The last time we saw each other was just a few months ago when we met in St. Patrick's Cathedral on the occasion of the Pope's visit. I went over to greet him, and he stood up, embraced me and, with a twinkle in his eyes, said: "Rabbi, it's wonderful to see you again. You know, that chicken soup saved my life!"

And it was a remarkable life at that — for a prince of a man, who was also a prince of God.

Rabbi Tanenbaum is national interreligious affairs director of the American Jewish Committee.

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March 9, 1967

His Excellency  
The Most Rev.  Fulton J. Sheen  
Bishop of Rochester  
Sacred Heart Cathedral  
947 East Avenue  
Rochester, New York

My dear Bishop Sheen:

Sharing the pulpit with you last week at Temple B'rith Kodesh was one of the highlights of my life.

Your address made a profound impression not only on me personally but I am sure on everyone who was privileged to listen to you. Your formulation of the relationship between Judaism and Christianity as sharing a common vocation to bring God's word to the whole of the human family represents a profound contribution to the strengthening of a common solidarity between our great faiths and peoples.

I know how busy you are and how many demands are made upon your time, but may I presume to ask you if you could possibly find the time to write an essay that would incorporate the views that you expressed that evening?

We would be eager and happy to see to it that it is reprinted in an impressive form and made available to thousands of Jews and Christians who would be greatly enriched by the scholarship as well as by your ecumenical vision. We have tried to have the tape of your work transcribed but apparently the taping was somewhat defective. Therefore, the only way that we could make permanent your views would be your writing the essay yourself.

You may be interested to know that your address was reported in virtually every English - Jewish publication in the world.

For the time that you have taken from your schedule and for the devotion and spirit that was manifest in your address I shall always be very much in your debt.

I pray to God that he will continue to protect you and care for you and to strengthen all the work of your hands.

Faithfully,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:as



January 6, 1967

His Excellency  
The Most Rev. Fulton J. Sheen  
Bishop of Rochester  
Rochester, New York

My dear Bishop Sheen:

I cannot find words adequate to express both my admiration and appreciation for the leadership that you have already given so dramatically since your arrival in Rochester.

As one who has sought to translate the injunctions of the Prophets to care for the orphan and to sustain the widow, I feel so closely identified with the recent actions and pronouncements that have been reported in The New York Times. I pray that God will give you continued strength and good health to carry forward this work of righteousness around which so many of us willingly rally.

I take especial pleasure in the fact that it will be my privilege to share a platform with you on February 22nd at the Institute on Jewish-Christian Relations at St. John Fisher College.

May I presume to suggest that in light of the attention that will obviously be devoted to your address on this important question that there are several central issues around which present day Christian-Jewish relations pivot. An address by you which formulates in your own inimitable terms the theological understanding of the living reality of the Jewish people and Judaism as a continuing manifestation of ancient Israel's loyalty to God's covenant at Sinai would constitute a major contribution to clarifying some of the confusion about the place of Jews and Judaism in God's economy.

I take the liberty of enclosing several documents in which I have sought to point up some of the major advances that have taken place in theological as well as social relations between Christians and Jews. At the same time I have tried to identify some of the

His Excellency  
The Most Rev. Fulton J. Sheen

Page Two  
January 6, 1967

critical and as yet unresolved issues in theological, historical as well as human relations between our two great faiths and historic peoples. I presume to submit these to you only in the hope that they might be suggestive of some of the questions with which you might deal in your address on February 22nd.

✓ Quite frankly, I am persuaded that a major declaration by you on these critical questions would become a permanent document and an invaluable contribution to the thinking and the literature on the subject. Certainly it would be widely reported in the press and the mass media; but in addition to that the text of your address would lend itself to a publication that we would be interested in helping to see come to light and to receive the widest possible distribution here and abroad.

✓ The condemnation of anti-Semitism by Vatican Council II, the affirmation of the common spiritual patrimony that we share, and the call for fraternal dialogue leading to mutual trust and respect represent historic advances in the two millenia of relations between our faiths and communities. For your own personal leadership in helping to bring about this achievement all of us feel a deep and heartfelt appreciation.

✓ I look forward with great pleasure to being with you at the February institute. In the meantime, I pray for God's blessings and care over you and over all the work of your hands.

Faithfully,

Rabbi Marc H. Tanenbaum  
National Director  
Interreligious Affairs Department

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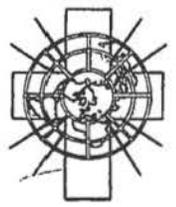


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The Society for the Propagation of the Faith

NATIONAL OFFICE • 366 FIFTH AVENUE • NEW YORK • NEW YORK 10001



*Sheen*

Most Rev. Fulton J. Sheen, Ph.D., D.D.  
National Director

November 15, 1966

AMERICAN JEWISH  
ARCHIVES

My dear Friends:

A heart that is sensitive to the new duties of friends makes the burden lighter, as did your greetings. God Love You!

Wishing you every blessing, and assuring you of my prayers, while begging your own, I am

Faithfully yours in Christ,

*Fulton J. Sheen*  
National Director

FJS:ms

*Copies sent to Eugene DuBow  
Donald Cohen  
Robert Feldman  
Herbert Bronstein*

November 1, 1966

His Excellency  
Bishop Fulton J. Sheen  
Society for the Propagation of the Faith  
453 Madison Avenue  
New York, New York

My dear Bishop Sheen:

In behalf of the American Jewish Committee, and for myself personally, I wish to express our congratulations on your recent designation as Bishop of Rochester.

As one who has been privileged to meet with you from time to time and who has been an admirer of yours for your many contributions to the civic and religious life of this nation, I pray that God will bless your new undertaking with much favor.

Very shortly, we will be conducting a major Christian-Jewish Institute in Rochester, and I will have an opportunity to call upon you at that time.

In the meantime, I wish for you every strength in your new responsibility, and I pray that the work of your hands will be blessed.

Faithfully,

Rabbi Marc H. Tanenbaum, Director  
Interreligious Affairs Department

MHT:rer

BCC: Sam Katz  
Eugene DuBow

March 24, 1964

Mr. Jacob Blaustein  
John Slawson

**MEETING WITH ARCHBISHOP SHEEN** ✓

In your meeting with Archbishop Sheen, it will be important to make the following points:

1. The introduction of the Jewish decree (chapter 4 in the ecumenism schema) at the second session of the Vatican Council was greeted with widespread enthusiasm by Jews in all parts of the world.
2. After the Council Fathers failed to vote in principle on the decree (and also on chapter 5 dealing with religious liberty) a general reaction ranging from disappointment to resentment set in in many parts of the Jewish community.
3. Should the third session of the Council fail to deal forthrightly with a condemnation of the deicide charge and a repudiation of anti-Semitism, a potentially dangerous situation will develop in this country, and probably abroad as well, in relations between Catholics and Jews.
4. During this interim period between April and the reconvening of the third session in September, we feel it is important that the positive attitude of the American Bishops be communicated in an effective way to the Jewish people.
5. If Archbishop Sheen feels so inclined to make a declaration of his personal position in support of chapter 4, the American Jewish Committee would be prepared to communicate his views in an effective way to the Jewish leaders and people here and abroad.

JS:fb

Bishop Fulton Sheen

I accept your applause as the beginning of your manifestation of your faith. If I receive any in the middle, I will accept it as hope, and in the end, certainly charity (LAUGHTER).

This is a very fitting evening in which to have a program of this kind because Rabbi Tanenbaum is leaving immediately afterwards for Rome. I tell you that at the very beginning so that you will know that what I have to say has nothing with his decision to go to Rome. (LAUGHTER)

The particular phase of the Catholic-Jewish relations which I propose to discuss this evening is to try to educate our own people to a deeper understanding of the mystery of our faith and how much we owe to the Jewish people. That's my point. For the burden is on our shoulders. There's a narrow strip of land that is almost a junction point of Africa, Asia and Europe. That land has been called a holy land. A number of Christians go back there every year. To see where Christ walked. And as they return the ghosts of the past, the great figures of Jewish history, biblical characters and the like, come up to meet them.

So that it really is from the territorial point of view a juncture point of Christianity and Judaism. Now what is it in our background that has relationship to the Jews which is so very different from all other religions? Take any world religion you please, highly cultured religions of the Greeks, the Romans - primitive religions, Egyptian cults - - they all had some measure of providence, the mercy of God, justice, something even of the lordship of history. But what is there that is peculiar to our background in the history of the Jews which is different from all other religions?

It is the fact that they had a covenant. No other religion had that. We enter into contracts, all people have. They have not always kept those contracts. When God enters a contract, with the covenant, he keeps his word. It's dual - it involves on the one side a special protection; and on the other side it demands some kind of fidelity and loyalty.

And so our debt has something to do with this covenant which marks the history of the Jews from all other peoples of the world, and relates them to us. Now there were covenants in the broad sense of the term, first of all, with Adam, with Noah, and in the strict sense, with Abraham and with Moses. The covenant with Adam was a kind of a - an agreement - it centered around the symbol of a tree, that had to do with the perpetuation of certain blessings to posterity. And even when one side of the contract was not kept, the promise of future blessings still endured.

Then there came a kind of a covenant with Noah. This was not so much related to all posterity as to creation. It was after the flood, with the symbol of the rainbow. That symbol was a reminder that God again would, by contract and covenant, never again destroy the earth by water. Now we come into another contract, covenant, which brings us into much closer relationship with them.

Here a man, Abram, is called out from the land of Ur, sent into a land which God would appoint to him, God changed his name - to indicate that this new covenant involved a multitude. And so his name was changed to Abraham. The father of a multitude. It took great faith on the part of this man to keep the covenant, and God dragged him out of his native land and seemingly with no voice from God for about eight years.

And there was a symbol too for this covenant, it was not the rainbow, it was circumcision. And he became indeed the father of many nations. It's interesting that the Moslems, the Christians and the Jews all look back to Abraham. Then God enlarges the covenant. Now it is not with nations, now it is with the people - a people. Here we enter into the realm of the concrete. This is not posterity. The people that are involved in a synagogue like this. The people with whom we've been in dialogue all day.

He could have lived the life of any Egyptian. Educated as Moses was in the court of Pharaoh. But he said he had to be with his brethren, and God made a covenant with him - God said he would be their God, they will be My people - My people. This was the man of the first commandment, the man who was drunk, drunk with the sovereignty of God. He was 80 years old before he begins to lead them out. God had promised him a land, to turn again to a land from which they had come, into which Abraham had led them. And also promised a blessing to all peoples.

So Moses begins to lead them out, and he repeated over and over again that phrase - which should be very sacred in Christian ears - Let my people go. Let them go. Out of - out of serfdom, out of servitude, and out of slavery, and the making of bricks without straw. And as there was a symbol for other covenants, the tree and an ark, circumcision - so there was a symbol for this - it was the law. The law that was given by God to his people, through his lawmaker, Moses.

And all through this time, particularly and later on, the covenant was symbolized by sacrifices, and when Moses led them out of the desert, the symbol was the Passover. There was always blood in the Old Testament. There was blood even in the covenant with Adam, because we read in - in Genesis that God made them and they perceived themselves to be naked. God made for them a skin, skin from animals.

A skin from animals implied a killing, implied the shedding of blood.

So Abel made an offering of a living animal, not the fruits of the earth, and then when Moses led them out it was the lamb, perfect age one year, without blemish, unspotted. No offer to sacrifice, sweet smelling sacrifice it was called. Abraham found the lamb, and the ram, in the bullrushes after he was told to sacrifice his own son Isaac, but in any case the covenant was sealed with blood. And so this blood was sprinkled over the doorposts, so that the destroying angel seeing that blood would pass by.

And every family brought their lamb. If they could not afford it, 20 would band together and bring a lamb. So that through these centuries, this covenant was sealed, and ratified, by blood. And the blood of a lamb. As Isaac said to Abraham, Where is the lamb? Where is the lamb? Where is the lamb? And that question rang down through the centuries, and now we wonder what ties, what bond, what depth we are to these people? Why we have to uproot all prejudices? We would wonder why we have to do this?

Then come the Christian times, and note two scenes. A well and a supper. At a well Christ meets the Samaritan woman. She was not a Jewess, but she was told by our Lord Salvation is of the Jews - of the Jews. The second scene is a supper. Moses had taken the blood, sprinkled it on the book of the covenant and on the people. As a mark of the covenant. So too at a supper Christ who had been called the lamb, and who had answered the question that was asked by Isaac - where is the lamb? John the Baptist pointed to him and said, Behold the lamb. Now the lamb over the cup of wine says, this is my blood. My blood. Lambs blood. Take it - take it.

Blood of the new covenant. Take it as if it were sprinkled over them. It tell you Christian people that to deny this heritage and this background would be like denying your own parentage. And is this old covenant, dead and buried? Neither the written word of the old covenant nor the written word of the new would dare allow us to say that. Isaiah the prophet - can a woman forget the child of her womb? Yet will not I forget thee.

St. Paul in the Epistle to the Romans - God's gifts are irrevocable. So that in a synagogue, God is worshipped. By a rites, by a reading, by a law, which God himself gave and if anyone would ever think in our own and if any Christian would ever think that maybe - maybe God forgets in the new covenant - let them read that lovely book of Hosea of the Old Testament. Poor Hosea with the unfaithful wife, and the children that had the peculiar names. And God said shall I cast off Efrem? Shall I abandon my people? Then he asks, shall I do to them as I did to the two other cities besides Sodom and Gomorrah that were destroyed - two of them are mentioned in the 11th chapter - - then comes the words of God in answer to the question: Will I abandon them, will I reject Efrem? I will not. I will not. I will not.

Because we are Christians. We believe in this deep dimension of love, and that we mingle with all those who have this heritage - we will express to them the same love that God has expressed and still does. And so at the conclusion of this day of discussion, we are asked to project the future - the future is intelligible only in terms of the past. As I see it, the Jews and the Christians both have vocations from God.

We are God's people, and not two different people. I will be your God and you will be my people. This is a vocation. It's this covenant that makes us unique. Now there can be individuals among the sons of Abraham and the followers of the law of Moses who will not be faithful, just as we know too well that there are followers of

the new covenant who are not faithful. But because we are under covenant to God, because we have this vocation, here is the surprising and astounding fact.

Neither you Jews nor us Christians are at home in this world. We are not - - we are both revolutionists, uneasy, upstarts, irritants, catalysts, disturbing the moods and the philosophies of the world. And why? Because we have a vocation from God and that is why the world itself - and in some way we'll not follow this covenant of love, will always persecute and always hate. And that is why we happen to live in these times when both the people of the old covenant and of the new were persecuted.

And so it is time when possibly the Jews might begin to be lost in just simply the whole spirit of the world, what happens? Hitler, Austwisch, reminding them they are a separated people. Why it was Egypt all over again. Austwisch - a vocation from God, and as the Old Testament was being persecuted by Hitler, so the New Testament was being persecuted by Stalin. This is our modern history. I tell you we received blows - you Jews and we Christians, both of us received blows from God and from man.

From God why? Because we're his people; and from man because we're not of their spirit, not of the world, we are a covenanted people. Maybe these days of blackness and persecution through which we both have passed will draw us closer and closer together. This I see as the future. How far it is away - only God himself knows. But I believe that we will become more and more united as we realize that we are brothers called by the same God.

And so this morning at mass, as I continued that sacrament, and that sacrifice of the blood of the lamb, I said - I called Abraham my father, and I do it every day. And so I say to you both Jews and Christians -

we have the same God, and we are his people.

(APPLAUSE)

END OF HIS TALK



# DOUBLEDAY

A COMMUNICATIONS CORPORATION



August 19, 1980

Rabbi Marc Tanenbaum  
American Jewish Committee  
165 East 56th Street  
New York, NY 10022

Dear Rabbi Tanenbaum:

On October 17th we will publish the autobiography of Fulton J. Sheen entitled TREASURE IN CLAY. A galley is enclosed.

We are hoping that you would be interested in commenting on Bishop Sheen's work for our use in our publicity, promotion and advertising. TREASURE IN CLAY is the first time Bishop Sheen set down his life in his own words so of course we feel honored to publish his memoirs, which he was working on up until the time of his death last December. We are very fortunate that he has written an anecdotal autobiography which covers all areas of his very active life.

This manuscript was originally scheduled for November publication, however, we have been able to move the date up to October. We would be most interested in using any comments you might wish to make on TREASURE IN CLAY and of course hope it would be convenient to hear from you in the very near future. Thank you for understanding our time limitations.

With all best wishes,

Sincerely yours,

A handwritten signature in cursive script, appearing to read 'Evy Herr', is written over the typed name.

Evy Herr  
Publicist/Religious Books  
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EH/bg

encl.