



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

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Greater Cleveland Interchurch Council, correspondence, speech,
and program, 1974.

Greater Cleveland Interchurch Council

Symbolizing the Protestant and Orthodox Presence

2230 Euclid Avenue

216/621-5925

Cleveland, Ohio 44115

August 5, 1974

Rabbi Daniel J. Silver
The Temple
University Circle & Silver Park
Cleveland 44106

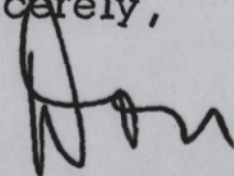
Dear Dan:

Thanks for accepting the responsibility for making one of the two talks at the interfaith service to welcome Bishop Hickey on Sunday, September 8.

The time is 4 p.m., at Trinity Cathedral, East 22 and Euclid Avenue. The committee is asking that vestments or academic robes and hoods be worn. There will be a procession, and following the service a reception in the parish hall.

A few of us will have supper with the new bishop at Holiday Inn following the reception. We look forward to this being a helpful experience and it is good that you can be with us.

Sincerely,



Donald G. Jacobs
Executive Director

nmc

An Inter-Faith Service of Thanksgiving

Honoring the

MOST REVEREND JAMES A. HICKEY

Bishop of the Cleveland Roman Catholic Diocese

September 8, 1974 - 4 o'clock p.m.

TRINITY CATHEDRAL

East 22 and Euclid

Cleveland, Ohio



*"I believe that I shall see the goodness of the Lord in
the land of the living. Wait for the Lord; be strong,
and let your heart take courage; Yea, wait for the Lord!"*

PSALM 27:13,14

Order of Service

ORGAN PRELUDE Dr. J. Heywood Alexander

THE PROCESSION

THE CALL TO WORSHIP The Rt. Rev. John H. Burt
Bishop, Episcopal Diocese of Ohio

Minister: God is a Spirit.

People: They that worship Him must worship Him in Spirit and in truth.

Minister: God is Light.

People: If we walk in the light, as he is in the light, we have fellowship one with another.

Minister: God is Power.

People: They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not grow weary, they shall walk and not faint.

Minister: God is Love.

People: Everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God.

THE OPENING HYMN, No. 144 "Lord God We Worship Thee"

RESPONSIVE READING Psalm 121 and 122
MR. LAURANCE W. McDOUGALL
Member, Fairmount United Presbyterian Church

READING OF HEBREW SCRIPTURE Micah 6:1-8
RABBI JACOB SHTULL
President, Cleveland Board of Rabbis

ANTHEM "Kedushah" (Sanctification)
Ernest Bloch

FAIRMOUNT TEMPLE CHOIR
REUBEN CAPLIN, *Director* WARREN MILLER, *Organist*

READING OF THE CHRISTIAN SCRIPTURE 1 Corinthians 13
THE REV. A. T. ROWAN
Pastor, Bethany Baptist Church

ANTHEM "He That Hungers and Thirsts"
THE REV. EARL PRESTON, JR. and the PRESTONIANS

ADDRESSES

THE REV. THEO ANASTAS

Pastor, Greek Orthodox Church of St. Paul

THE REV. DR. WILLIAM A. MCCARTNEY

*Pastor, Epworth-Euclid United Methodist Church and
President, Greater Cleveland Interchurch Council*

RABBI DANIEL JEREMY SILVER

Spiritual Leader, The Temple

HYMN No. 393 *"Faith of Our Fathers"*

THE INTRODUCTION OF BISHOP HICKEY

THE REV. DR. DONALD G. JACOBS

Executive Director, Greater Cleveland Interchurch Council

THE RESPONSE The Most Reverend James A. Hickey
Bishop, Catholic Diocese of Cleveland

CLOSING PRAYER AND BLESSING Bishop Hickey

RECESSIONAL HYMN No. 143 *"God of Our Fathers"*

You are invited to greet Bishop Hickey at a reception following this service in the Cathedral Garden.

The Litany for the City was prepared by the Rev. Emanuel S. Branch, Jr., pastor of Antioch Baptist Church on the occasion of the Sesquicentennial of Cleveland in 1971.

DEAN PERRY WILLIAMS, *Host Pastor*

LITANY FOR THE CITY

THE REV. MISS NAIDA SUTCH

Pastor, Brownhelm Congregational Church and

Vice President, Greater Cleveland Interchurch Council

Minister: Let us implore God's mercy upon our city. Let us confess that we have been disobedient to our calling to be good stewards of the manifold grace of God. Let us cry unto him and magnify his Name, for he hears us and rescues us from death.

People: Lord, have mercy!

Minister: Let us pray for all those who are in the forefront of events: for civic leaders and for all whose word and insight influence the destiny of the city—that they may not tolerate injustice, nor resort to violence, nor act rashly to the hurt of others; for the police and all those who serve the cause of justice and order.

People: Lord, have mercy!

Minister: Let us pray for all those who live in the shadow of the city's events: for the unnoticed doing their duty; for mothers looking after their families; for doctors and nurses doing their work without words. Let us pray unto the Lord.

People: Lord, have mercy!

Minister: Let us pray for our fellow-men whose suffering and misery confront us daily through newspapers and television; for the people in the inner city continuously stricken: for those who are suffering from hunger and deprivation, so many that we should be ashamed. Let us confess that we have failed to do all we can to establish justice and harmony among all races, creeds and classes and that we have disgraced the high claims of our faith by acquiescing in the unjust distribution of the good things of this earth and in the heresy of accepting the distinction between the rich and the poor. Let us pray unto the Lord.

People: Lord, have mercy!

Minister: Let us cry unto him for all those who in our own city are afflicted by sickness or misery, contempt or insecurity; for the strangers within our gates and for ourselves, who are so often heedlessly cruel and intolerant. That we may not live at the cost of others, let us pray unto the Lord.

Let us pray for God's congregations in this city, for all those who are aware of their calling to heal, to bind, to uplift; for the leading laymen and clergy, that they may have confidence, vision and imagination in their search for renewal and unity of this city; for bishops and priests, rabbis and ministers—that they may have courage, wisdom and openness of mind, that they may have faith, hope and charity. Let us pray unto the Lord.

People: Lord, have mercy!

Minister: Let us thank our God that he maintains this city and directs it toward his future.

For the courage of so many people in faith and love, we thank him; that children are born and that the dead are mourned; that there is love between man and woman and friendship across lines that would divide us.

We thank him for the energy and dedication with which people are working in factories, offices and universities, in studios and laboratories, toward free and truly human relations.

And we thank him for the promise that justice and righteousness and truth will be stronger than injustice and destruction everywhere on earth, in this city, and in ourselves. Amen.

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A BIOGRAPHY OF BISHOP JAMES A. HICKEY

James Aloysius Hickey was born in Midland, Michigan, on October 11, 1920. He studied for the priesthood at Saint Joseph Seminary, Grand Rapids, Sacred Heart Seminary in Detroit, and at the Catholic University of America, Washington, D. C. He was ordained a priest of the Diocese of Saginaw at Saint Mary Cathedral there on June 15, 1946. Shortly after ordination Father Hickey organized the Mexican Apostolate, a diocesan-wide work for the Spanish speaking migrants who come to Michigan each year. He also worked for a year with the Saginaw Diocesan Tribunal.

Embarking on post ordination studies in 1947, the future Bishop Hickey earned a degree in Canon Law at the Pontifical Lateran University in Rome and an advanced degree in Theology at Rome's Pontifical Angelicum University.

After returning to the United States, he served for nine years as Secretary and Master of Ceremonies to Bishop Stephen S. Woznicki of Saginaw. He was named Rector of Saint Paul's Seminary in Saginaw shortly after its founding by Bishop Woznicki in 1957. In August, 1966, Bishop Hickey was named to the staff of the United States Bishop's Committee on Priestly Formation. In that post he was responsible for gathering data and preparing reports for the Committee which had the task of revising priestly training in the United States. He served as Chairman of this Committee from 1968 to 1969 and in 1968 was named a Consultor to the Sacred Congregation for Catholic Education at the Vatican. Named Auxiliary Bishop of Saginaw in 1967, Bishop Hickey became Administrator of the Diocese upon the retirement of Bishop Woznicki on October 31, 1968. He was named Director of the North American College in Rome on March 25, 1969.

Bishop Hickey, baruch haba, blessed be he who comes in the name of the Lord. We welcome you to Cleveland. May God give you strength.

Bishop, permit me to tell you a bit about our town. We are big on slogans. For awhile we were "the best location in the nation," now "the best things in life are here." In point of fact the best things in life - justice, human opportunity, urban amenity, are not here. Cleveland has never been confused with the city of God on earth.

In our pluralistic society there is much that can only be done if we who are faithful to the prophetic tradition work together, but let us confess that "in the best location in the nation"^{INTER-} religious cooperation has meant a few short-lived if heated crusades, an occasional pulpit exchange, ~~the sharing of the duty of~~^{AN ENDLESS PARADE OF} ~~committees~~^{committees} ~~blessing honorees at civic functions~~ and not much else. Some of us are friends. Most of us in this church do not know each other. Our institutions define us far more narrowly than we would like to admit.

Bishop, if there is any value in an active brotherhood of men of faith we must build ties which have a greater degree of effectiveness. That many want to do so is the unexpressed hope of this service. It is a delight to welcome you, but since no other cleric has ever been so welcomed, this greeting obviously speaks of our ~~needs~~^{hopes}, as well as of our pleasure in having you with us. We welcome you not because we know you - we don't yet - but because your office is ~~a key~~^{MUST PLAY A MAJOR} ~~role~~^{IN ORGANIZING} ~~to more effective religious action~~^{COOPERATIVE}. ~~Twenty years ago rabbis and priests met only rarely and usually perfunctorily.~~ These last years some of us have worked together on common problems - racism, poverty, Vietnam, peace in the Middle East - or shared in academic discussions, but it has been a matter of personal choice and it has not always been clear that your church would meet with us on

a partnership basis or ^{that it was willing to be engaged with} the full range of social problems. I have been a rabbi here for nearly twenty years, yet I met your predecessor only once and then in his office. My hope is that we will meet often and not only in your office.

I hope for such a partnership because of our ^{community's} manifest needs. I hope for it despite my suspicions of what is called the ecumenical spirit. Generally, I find ecumenical talk vague and pietistic, suggestive more of conventional than Biblical wisdom. I respect difference. Oikeume was a secular term long before it was appropriated by theologians. Oikeume represented the cultural arrogance which Alexander the Great and his generals brought to Asia - an arrogance which encouraged them to Hellenize that world. My ancestors fought a bloody revolt against the cultural imperialism of the oikeume. To be sure there was much that was first-rate in Greek culture, but also much that was tawdry and suspect. ^{The Hellenistic} ~~It~~ was polytheistic, shadowed by the mystery cults, accepting of child sacrifice, satisfied with a homosexual male society rather than the society of the family. Had the Maccabees assimilated to the oikeume, the Biblical faith would have disappeared long before Christianity and rabbinic Judaism could ^{EMERGE} ~~have been born~~ from it.

We must be as honest about our differences as about our shared concerns - which is one reason we must meet as equals - openly - ~~really~~ more as men of

faith than as spokesmen of a particular faith, ~~and~~ ^{We} must meet for decisive action

~~be contented with issuing moralistic platitudes, and not simply denominational adjustments.~~ Unfortunately, ~~Many churchmen~~

~~have been so~~ preoccupied with Christian reunification ^{many churchmen} that they have mistaken de-

~~nominal readjustment for social action and even allowed an understandable~~ ^{have tried to use committees organized for Xmas parties for communal union}

~~have occasionally allowed~~

~~Finally~~ ^{given the urgency with which}

~~many of~~ ^{Christians only} ~~are~~ ^{must add the} ~~are~~ ^{must cooperate} ~~through institutional arrangements to our purposes.~~

~~They~~ desire to gather in all the stray sheep to ^{make them Timid} ~~enforce silence~~ on issues of conscience.

As a Jew I welcome the possibility of increased inter-religious cooperation.

~~As a Jew who lives in a town where the best things of life aren't here I sense a~~

~~certain urgency that there be felt an urgent need for an effective religious mission~~

~~and not simply a God squad.~~ ^{of a community of nearly 20,000} As a rabbi I was delighted to be invited to this service

^{SOIN' IN THE} ~~to~~ welcome you, Bishop Hickey. I am sure that I do not misread your presence

here as an indication that you share our concerns and our hopes.

Baruch haba.

