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Preserving American Jewish History

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Series C: Interreligious Activities. 1952-1992

Box 13, Folder 16, Catholics, 1975-1991.

ON RABBI JACK BEMPORAD'S STATIONERY

Editor
America Magazine

Dear Editor,

^{the}
In ~~an~~ article "Forgiveness: Pope John-Paul II and the Jews," written by Michael Shevack and this writer, ~~we~~ we made a serious error of oversight which we should like to correct for the record. (America, May 18, 1991.)

The original source material and theme came from writings of Rabbi Marc H. Tanenbaum, who has been the foremost Jewish leader in advancing Catholic and Christian-Jewish relations ~~since~~ since the days of Vatican Council II.

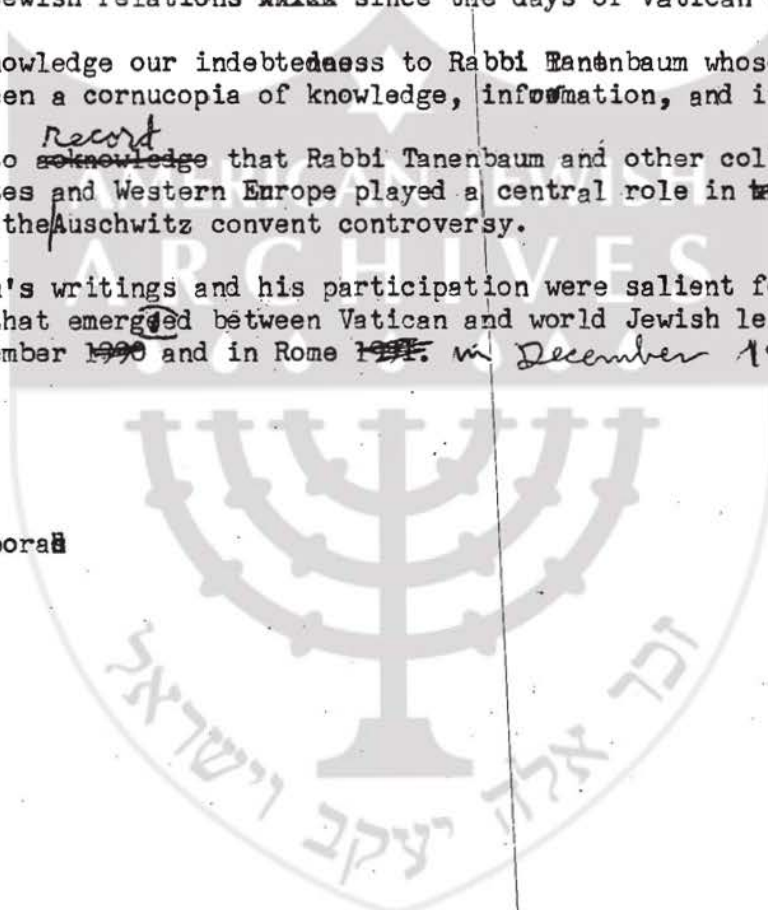
We wish to acknowledge our indebtedness to Rabbi Tanenbaum whose essays and columns have been a cornucopia of knowledge, information, and insight.

Also, we wish to ^{record} ~~acknowledge~~ that Rabbi Tanenbaum and other colleagues in the United States and Western Europe played a central role in ^{ve} ~~the~~ the constructive resolution of the Auschwitz convent controversy.

Rabbi Tanenbaum's writings and his participation were salient forces in the consensus that emerged between Vatican and world Jewish leaders in Prague in September 1990 and in Rome ~~1991~~ in December 1990.

Sincerely,

Rabbi Jack Bemporad



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Original documents
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existence in a pluralist society. There are simply no religious or ideological resources for living with differences that invariably are experienced as a threat, rather than the possibility of becoming a source of enrichment.

A great reversal of historic proportions has taken place in the Church's relationship to Judaism and the Jewish people since the adoption of *Nostra Aetate*. Pope John Paul II expressed that new spirit powerfully during a Feb. 15, 1985, audience with the American Jewish Committee: "I am convinced and I am happy to state on this occasion that the relationships between Jews and Christians have radically improved in these years. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation, and respect. There is, above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old." Then, as if to suggest his idea of pluralism between Christians and Jews, he added, "Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it."

Pope John Paul II, building on the foundations laid by his predecessors, Pope John XXIII and Pope Paul VI, personally has made a singular contribution in redefining and advancing on deep theological, moral, and human levels improved understandings between the Catholic Church and the Jewish people. That should not obscure the fact that there are significant differences regarding certain policies and actions—relating mainly to some interpretations of the Nazi Holocaust and the state of Israel. However, anyone who wishes to speak seriously about the role of the Pope in his inspired commitment to fostering genuine solidarity and mutual respect between the Catholic Church and the Jewish people has a moral duty to study the texts of his numerous addresses and declarations contained in *On Jews and Judaism, 1979-1986*.

The Church and the Jewish people

The spiritual bond with Jews is understood properly as "a sacred one, stemming as it does from the mysterious will of God," Pope John Paul II stated in 1985. The relationship is not marginal to the Church. It reaches to the very essence of the nature of Christian faith itself, so that to deny it is to deny something essential to the teaching of the Church.

The dialogue between Catholics and Jews is not one between past (Judaism) and present (Christianity) realities, as if the former had been superseded or displaced by the latter. "On the contrary," the

Pope declared to the Jewish community of Mainz in 1980, "it is a question rather of reciprocal enlightenment and explanation, just as is the relationship between the Scriptures themselves." Instead of the traditional terms of Old Testament and New Testament, which might be understood to imply that the "old has been abrogated in favor of the new," the Pope, in a 1986 address to the Jews of Australia, suggested the use of "the Hebrew Scriptures" and "the Christian Scriptures" as appropriate alternatives.

In his historic visit to the Great Synagogue of Rome in 1986, the first such visit since Apostolic times, the Pope asserted, "The Jewish religion is not 'extrinsic' to us, but in a certain way is 'intrinsic' to our own religion. With Judaism, therefore, we have a relationship which we do not have with any other religion. You are dearly beloved brothers and in a certain way, it could be said that you are our elder brothers."

Speaking to the Jewish community of Mainz, he cited "the spiritual heritage of Israel for the Church" as "a living heritage, which must be understood and preserved in its depth and richness by us Catholic Christians." The "common spiritual patrimony" of Jews and Christians is not something of the past, but of the present which includes an understanding of post-biblical Judaism and "the faith and religious life of the Jewish people as they are professed and practiced still today," he declared in 1982.

The Pope teaches that the Jews remain God's chosen people in the fullest sense ("most dear"), and this in no way diminishes the Church's own affirmation of its own standing as "the people of God." In Mainz, the Pope addressed the Jewish community as "the people of God of the Old Covenant, which has never been revoked by God," referring to Romans 11:29, and emphasized "the permanent value" of both the Hebrew Scriptures and the Jewish community that witnesses to those Scriptures as sacred texts.

In his very first audience with Jewish representatives in 1979, the Pope reaffirmed the Second Vatican Council's repudiation of anti-Semitism "as opposed to the very spirit of Christianity" and which "in any case, the dignity of the human person alone would suffice to condemn." He has repeated this message in country after country throughout the world.

In 1985, on the 20th anniversary of *Nostra Aetate*, the Pope stated that "anti-Semitism, in its ugly and sometimes violent manifestations, should be completely eradicated." He called the attention of the whole Church to the mandate given in the 1985 Vatican Notes to develop Holocaust curricula in Catholic schools and catechetical programs: "For Catholics, as the Notes... have asked them to do, to fathom the depths of the extermination of

many millions of Jews during World War II and the wounds thereby inflicted on the consciousness of the Jewish people, theological reflection is also needed."

The complexities of the Middle East situation and the differences between the Holy See and Israel on the issue of establishing full diplomatic relations are well-known. The Pope has expressed generally positive views on a moral plane toward the state of Israel, as disclosed in his Apostolic Letter of April 20, 1984: "Jews ardently love her [Jerusalem] and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn their minds to her daily, one may say, and point to her as a sign of their nation. For the Jewish people who live in the state of Israel and who preserve in that land such precious testimonies of their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

Beyond the rethinking of the traditional understanding of Jews and Judaism, he has called upon Catholics to undertake a major effort: "We should aim in this field, that Catholic teaching at its different levels, in catechesis to children and young people, presents Jews and Judaism, not only in an honest and objective manner, free from prejudices and without any offenses, but also with full awareness of the [Jewish] heritage."

The Pope repeatedly affirms his vision for Jews and Christians of joint social action and witness to the One God and the reality of the Kingdom of God as the defining point of human history. This way of collaboration "in service to humanity" as a means of preparing for God's Kingdom unites Jews and Christians on a level that, in a sense, can be said to be deeper than the doctrinal distinctions that divide them historically. His views have been reinforced by pronouncements issued by National Bishops Conferences in the U.S., Austria, Holland, Belgium, France, Switzerland, the Federal Republic of Germany, Colombia, and Brazil. Individual cardinals and bishops, as well as theologians, have made pronouncements on a variety of religious and moral issues relating to Catholic-Jewish bonds that have enlarged the culture of mutual esteem.

To appreciate the dramatic changes in Catholic teaching about Jews and Judaism, one needs only to examine the contrasts in educational materials published since the Vatican Council with textbooks and teaching manuals in common use into the 1960's. The St. Louis University textbook studies conducted in the U.S. by three Catholic sisters under the supervision of Jesuit Father Trafford Maher revealed teachings of hostility and contempt that

lent credence to Jewish concerns about Christian polemical traditions as a source of anti-Semitism.

In Europe, the Louvain and Pro Deo University studies which examined Catholic educational materials in a variety of languages—Italian, French-speaking countries (Belgium, France, Switzerland, and Canada), and Spanish—showed that teachings of contempt were widespread throughout the religious culture. Summarizing these findings, Claire Huchet-Bishop, a Catholic scholar, wrote in *How Catholics Look at Jews* that many young Catholics in these countries still were being instructed in the 1960's, 20 years after the Nazi Holocaust, the following teachings:

- The Jews are collectively responsible for the Crucifixion and they are a "decide people."

- The Diaspora is the Jews' punishment for the Crucifixion and for their cry, "His blood be upon us and upon our children."

- Jesus predicted the punishment of his people; the Jews were and remained cursed by him and by God; Jerusalem, as a city, is particularly guilty.

- The Jewish people as a whole rejected Jesus during his lifetime because of their materialism.

- The Jewish people have put themselves beyond salvation and are consigned to eternal damnation.

- The Jewish people have been unfaithful to their mission and are guilty of apostasy.

- Judaism was once a true religion, but then became ossified and ceased to exist with the coming of Jesus.

- The Jews are no longer the Chosen People, but have been superseded as such by the Christians.

Bishop noted that charges against the Jewish people were accompanied by a rhetoric of invective—"verbal violence"—which attributed the most vicious motives to them.

In citing these themes of negative theology toward the Jews, it is not my intention to obsess about the past, nor to seek to evoke guilt. Rather, my purpose is to underscore that the radical improvement in Catholic-Jewish relations, theologically and morally significant in itself, also may be a model of how it is possible to transform a culture that once demonized and thereby dehumanized a people into a whole new culture of rehumanization. It also has something to teach us about the importance of overcoming verbal violence and toxic language which destroy human dignity and family solidarity, and replace those invectives with healing language of respect and mutual affirmation. That lesson applies equally to Jews as well as Christians, and, I believe, to all groups who are afflicted by such dehumanizing tendencies.

In the U.S., Eugene Fisher, executive secretary of the Secretariat for Catholic-Jewish Relations of the National Confer-

ence of Catholic Bishops, published a study of post-Vatican Council II Catholic textbooks covering 16 major religion series used in the grade and high school levels. In *Faith Without Prejudice*, he found great improvements in the treatment of many of the past troublesome themes. For example, he found clear references to the Jewishness of Jesus, which mostly had been avoided in the past, and the notion of Jewish suffering as an expression of Divine retribution completely eliminated from the textbooks. References to the Holocaust were handled with great sensitivity, though those to violence against Jews during the Crusades and the Inquisition and to the modern state of Israel he found to be still inadequate.

In the growing atmosphere of confidence and trust, the Jewish community has conducted its own self-studies of its textbooks in terms of what Jewish schools teach about Christians and Christianity. The studies found that, while Judaism has been influenced in its development by interaction with Christianity more than generally is acknowledged (Maimonides and St. Thomas Aquinas, etc.), it does not define itself in contrast or comparison with Christianity. The Jewish-Christian encounter, as described in Jewish high-school textbooks, is social and historical, not doctrinal or theological. On the one hand, this avoids the problem of polemical approaches to Christianity; on the other, recounting the episodes of persecution, expulsion, and massacres which Jews suffered at the hands of Christians for centuries, and which are among the realities of Jewish history, tends to leave a negative image, not so much of Christian faith, but of the Church as temporal power. In fairness, it must be said that this negative image is offset somehow by attention paid to righteous Christians who shielded and protected Jews across the years, and to the high value assigned in Jewish textbooks to religious and cultural pluralism and human kinship.

Still, many Jews—like many Catholics—are not aware of the momentous changes in Catholic thinking about Jews and Judaism that have issued from the highest levels of the Church since Vatican Council II. As part of the future agenda, Jewish students, as well as others in the general Jewish population, need to be informed of these developments both in formal education and through mass communications.

An unfinished agenda

Education. While remarkable progress has been made since Vatican Council II, there is still much to be done to change habits of thinking. The self-definition-by-denigration model has not yet been replaced fully on the pedagogical level. Current scholarship which sets the conflict events described in the New Testament—particu-

larly the Passion narratives and the portrayal of the Pharisees—into historical perspective should be reflected in textbooks, teachers' manuals, teacher training, and seminary education and by homilists and clergy to a much greater extent than at present. In Jewish education, particularly the seminaries, there is need to overcome the little knowledge about Christian beliefs and the history of present communities, as well as a longer view of the development of Christian thought and history.

Communications. There should be a concern that commitment to improved Jewish-Christian relations is progressing primarily among the "ecumenical generals," leaving a substantial gap with the vast number of "infantry troops." A thoughtful, creative, and systematic use of modern means of public education through mass communications would help close this gap and give depth to Jewish-Christian solidarity.

Joint witness, social justice, and human rights. The epidemic of dehumanization in large parts of the world is, I believe, one of the most profound challenges facing Christians and Jews. Fanaticism, resort to verbal and physical violence, torture, terrorism, and violations of human rights and freedom of conscience are daily assaults on the dignity of human life created in the Divine image. Close collaboration of Christians and Jews who share a common vision of biblical humanism could become a critical mass in stemming the forces of dehumanization and in upholding the preciousness of every life in God's human family. There are models and structures in both the Christian and Jewish communities for advancing this fundamental objective of redemption. It requires moral will, commitment, and courageous leadership.

World refugees and hunger. At a time when nations and peoples squander billions on arms races and weapons of death and destruction, it is scandalous that such modest resources are available to help relieve the staggering hunger, starvation, poverty, and diseases in so many parts of the developing world. Wherever and whenever Christians and Jews join hands together and mobilize their common will and material resources, they make a crucial difference in relieving vast suffering and saving human lives.

Pluralism. If, after two millennia of estrangement and hostility, Christians and Jews can create a genuine culture of mutual esteem and reciprocal caring, the Christian-Jewish dialogue could become a sign and an inspiration of hope to other religions, races, and ethnic groups to turn away from contempt to realizing authentic human fraternity. This pluralistic model of the Jewish-Christian symbiosis may be the most important service that we have to offer to our troubled world.

AMERICA

51.25

MAY 18, 1991

Forgiveness:

POPE JOHN PAUL II

AND THE JEWS

JACK BEMPORAD AND

MICHAEL SHEVACK

**EDUCATION
FOR CELIBACY:**

AN AMERICAN CHALLENGE

A. W. RICHARD SIPE

**ADOPTING THE
OLDER CHILD:**

A PERSONAL REFLECTION

STEVEN HOTOVY

In Appreciation of a Catholic Scholar • Emmanuel Charles McCarthy

Forgiveness: Pope John Paul II and the Jews

By JACK BEMPORAD AND MICHAEL SHEVACK

A CHALLENGE to Judaism was recently offered by Pope John Paul II and the Roman Catholic Church. It was not a theological challenge, but a human one. It came in the form of a confession: "That anti-Semitism has found a place in Christian thought and practice calls for an act of Teshuvah (repentance) and of reconciliation on our part...."

This was just part of the opening remarks by Archbishop Edward Idris Cassidy at the 13th meeting of the International Catholic-Jewish Liaison Committee, which represents the Holy See's Commission for Religious Relations with the Jews, and the International Jewish Committee on Interreligious Consultation (I.J.C.I.C.).

Jews and Catholics had gathered in Prague to discuss the religious and secular origins of anti-Semitism over the past 1,900 years, and in particular, its relationship to the Shoah (Holocaust).

In a dramatic statement authorized by the Pope in Rome this past December, Catholics officially condemned anti-Semitism, as well as all forms of racism, as a "sin against God and humanity." They affirmed simply and clearly that "one cannot be authentically Christian and engage in anti-Semitism." In short, the church had asked forgiveness.

Perhaps not even Pope John Paul II was fully aware that these extraordinary events would occur when he said five years earlier that "the relationship between Jews and Christians had radically improved over the years." But then, he was just continuing a new tradition that began on Jan. 25, 1959, when Pope John XXIII announced the Second Vatican Council.

RABBI JACK BEMPORAD, senior rabbi at Temple Israel in Lawrence, N.Y., and chairman of the Interreligious Affairs Committee of Synagogue Council of America, was sent to Rome in February 1990 to help negotiate the relocation of the Carmelite Convent in Auschwitz. In June 1990 he represented the International Jewish Committee on Interreligious Consultation at the Vatican to negotiate the Prague meeting. In September 1990 he wrote the first draft of what later became the Prague Agreement. He also headed the Synagogue of America's Delegation to Prague. In November 1990 he participated in a meeting with Pope John Paul II in Rome by delivering the public address at the Lateran University in the Vatican. MICHAEL SHEVACK is a writer on religious and spiritual matters. This article is based on their forthcoming book of the same title.

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The council's statement on the Jews, in No. 4 of *Nostra Aetate*, its "Declaration in the Relationship of the Church to Non-Christian Religions" (Oct. 28, 1965) was the historic first step in the church's change of heart toward Judaism. Recognizing Christianity's indebtedness to Judaism, it recalled the "spiritual bond linking the people of the new covenant with Abraham's stock," and set the stage for meaningful dialogue between the two great religions.

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Pope Paul VI institutionalized these efforts on Oct. 22, 1974, by setting up a Vatican Commission for Religious Relations with the Jews. Soon, the ambiguous language of *Nostra Aetate*, No. 4, was strengthened from "deploring" anti-Semitism to condemning it as being "opposed to the very spirit of Christianity." Catholics were asked to seek an understanding of Judaism as Jews themselves understand it. References were made to the "permanent value" within the Old Testament that "is not wiped out by the later interpretation of the New Testament."

F
No other Pope has embodied this new spirit of the church more than John Paul II.

In Mainz, in Manhattan, in Paris, wherever this "media Pope" has gone, he has stopped to spread this new Gospel to Jewish communities. In Australia, he spoke unambiguously about the "irrevocable covenant" made with Abraham. He has repeatedly rejected any show of triumphalism, any imputation that Judaism is somehow an incomplete religion that can only find fulfillment in Christianity. He's even gone so far as to suggest that the terms "Old Testament" and "New Testament" be replaced by "Hebrew Bible" and "Christian Scriptures."

His most dramatic visit, however, was to the synagogue in Rome, the first visit to any synagogue by any pope in the history of the world. It was here that John Paul II called us "elder brothers." It was here, building on Vatican II, that he publicly retracted the traditional church "teaching of contempt," which condemned Jews to suffer for Christ's murder. It was also here that he stated: "Any alleged theological justification for discriminatory measures, or worse still, for persecution, is unfounded."

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POPE JOHN PAUL II, more than any other Pope in modern times, has seized the Shoah as a cry to the whole world for justice and humanity. In his homily at Auschwitz, he exhorted Catholics to remember "in particular, the memory of the people whose sons and daughters were intended for total extermination," a people, he has often reminded us, who "had its origin in Abraham, who is our father in faith."

To many, this same Pope has been an enigma. This same Pope has welcomed Kurt Waldheim, a former Nazi, as a "man of peace." This same Pope has had not one but three separate meetings with a terrorist, Yassir Arafat, but as yet has no formal diplomatic relations with

the State of Israel. How are we to react to these? Perhaps it is best to consider them one at a time. The world Jewish community was rightfully outraged at the Pope's apparent "blessing" of Kurt Waldheim. They were also surprised, considering the Pope's outspoken condemnation of Nazism and his personal suffering from it.

There was sufficient evidence of Waldheim's involvement in Nazi atrocities to place him on a "watch list" and bar him from entering the United States. Even ranking members of the Roman Catholic hierarchy in the United States and Europe, as well as Protestant church leaders, questioned the Pope's actions.

WE CANNOT know for sure the Pope's motivations. However, it seems that he was primarily concerned with strengthening ties between Austria, a devoutly Catholic nation, and the Vatican. He spoke of Austria being in a crucial position between East and West and encouraged her to lead in the defense of human rights and in the promotion of peace. To a certain extent it is fair to say that the Pope met with Waldheim, not as an accused individual, but as the representative, the President, of the Austrian people. Chronologically, it appears that the Pope, in his trip to Austria in 1983, had invited Austria's President to the Vatican. At this time, there was no indication that Waldheim would become that President.

When the Jewish response became so painfully obvious, and Rabbi Mordecai Waxman, chairman of the I.J.C.I.C., in a letter to Cardinal Johannes Willebrands, president of the Vatican Commission for Religious Relations with the Jews, called it a "severe blow to the future of Vatican/Jewish relations," the Pope responded admirably. On his next visit to Austria, he kept his meeting conspicuously official, even refusing to see President Waldheim except in the context of larger formal events.

Months later, in September 1987, in a very important speech in Miami, Fla., Cardinal Willebrands summed up the whole incident as a "faux pas," admitting that mistakes had been made.

With respect to Arafat, if one looks carefully at the duration and timing of the visits, as well as the content of what was said, it is clear that the Pope's intent was to dissuade Arafat and the Palestine Liberation Organization (P.L.O.) leaders from terrorism as a correct way to bring about peace.

It is true that the Pope did acknowledge the right of Palestinians for a secure homeland of their own. But he also repeatedly stressed Vatican commitment to the State of Israel and stressed that no Palestinian claim for a homeland should ever violate Israel's right to exist within secure boundaries.

On no occasion did the Pope publicly praise Arafat. And, on at least one visit, the Vatican communication went out of its way to indicate that the Pope's meeting was with a group of P.L.O. leaders of which Arafat was just one member. As with Waldheim, the Pope seemed to

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be more concerned with the people Arafat represented than Arafat himself.

Then, there's the matter of Israel. Though it is true that there are no formal relations, certain diplomatic relations do exist. The Israeli Embassy in Rome has an officer that relates to the Vatican Secretariat of State. The Apostolic Delegation in Jerusalem communicates with the Israeli Ministry of Foreign Affairs.

On numerous occasions, the Pope has publicly reaffirmed the right of the Jewish State to exist. In his apostolic Letter of April 20, 1984, *Redemptiois Anno*, he remarked, "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies of their history and their faith, we must ask for the desired security and due tranquility that is the prerogative of every nation and condition of life and of progress for every society."

ACCORDING to the Holy See, remaining differences over Israel are due more to the unsettled nature of boundaries, the disposition of the city of Jerusalem and the security of Christian communities in Arab countries. For the Jews, diplomatic relations are not simply a matter of diplomacy, but of profound symbolic significance.

In spite of these three areas of difficulty, it is crucial for Jews to begin to understand how truly significant Pope John Paul's achievements have been. These teachings, statements and positions form a new body of church doctrine. These are not just words. The Pope has called for the implementation of these doctrines throughout the church. He has ordered the translation of all relevant church documents and the inclusion of these documents in all theological seminaries and religious education classes. He has stated as his primary goal to bring this message to every parish in the world.

He has even begun the all-important task of re-educating the next generation by revising liturgy and catechism: "We should aim, in this field, that Catholic teaching at its different levels... present Jews and Judaism... in an honest and objective manner, free from prejudices and without any offenses..."

But there is no more striking example of this commitment than what has just happened this past December following the historic Prague statement.

In an effort to combat growing anti-Semitism in Eastern Europe, and to heal the remaining hurt caused by the Carmelite convent in Auschwitz, Poland's bishops issued an unprecedented document. In it they once again repeated Vatican pronouncements that "all cases of anti-Semitism are against the spirit of the Gospels" and that Jews have no blame for the death of Christ. But they went even further than that.

Acknowledging that some Poles had helped Nazis kill Jews in World War II, they expressed "sincere regret over all cases of anti-Semitism that were committed at any time or by anyone on Polish soil." In what amounted to a formal concretization of Archbishop Cassidy's "Teshuvah" in Prague, they confessed: "If there was only one Christian who could help but did not extend his hand to a Jew in danger or contributed to his death, then it makes us ask our sister and brother Jews for forgiveness."

The Prague statement had become a reality. It was now a pastoral letter, approved by every bishop of the Catholic Church in Poland, that was read aloud on Jan. 20, 1991, "without comment and with the full authority of the Polish bishops," to every person in more than 6,000 parishes throughout the land. Indeed, the only thing more we could have hoped for is that it had happened sooner.

Answering the question: "What is perfect repentance?" Maimonides writes: "It is so when an opportunity presents itself for repeating an offense once committed, and the offender, while able to commit the offense, nevertheless refrains from doing so, because he is penitent, and not out of fear or failure of vigor."

By Jewish standards, John Paul II and the Roman Catholic Church have begun their repentance. It can only become perfect with time, when it is the personal repentance of every Catholic in the world. But all of this challenges Judaism to its core. With Abraham as their "father in faith," the church has asked forgiveness. With Abraham as our father in faith, as Jews, we must begin to forgive.

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Original documents
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Rabbi Marc H. Tanenbaum

September 22, 1989

His Eminence
Jan Cardinal Willebrands
President
Pontifical Council for Promoting Christian Unity
Vatican City State 00120

My Dear Cardinal Willebrands,

It is the source of great personal joy for me to offer heartfelt congratulations and Mazal Tov on the occasion of your birthday observance.

I deem it one of the great privileges of my life and career to have been associated with you since the days of Vatican Council II in the promotion of fraternal relations and friendship between the Catholic Church and the Jewish People.

Much of the significant growth in mutual understanding between our two great faiths and peoples derives from the inspired and stalwart leadership that you have consistently given to our common cause over more than three decades.

The recent Vatican declaration on the Carmelite convent at Auschwitz and Cardinal Gamp's latest statement in London are testimonies to the fruits of Jewish-Christian dialogue when conducted in an atmosphere of reason and good-will.

Those qualities and moral virtues have been the hallmark of your life of service to the Church and to the historic cause of Catholic-Jewish solidarity, and I thank God for your presence in our midst.

I wish you many more years of strength and good health, until the Biblical promise of one hundred and twenty years.

With affection and every personal good wish, I am,

Respectfully yours,

Marc H. Tanenbaum

FAX COVER SHEET

MARC H. TANENBAUM
International Consultant
American Jewish Committee

45 East 89th Street
New York, NY 10128

212-831-2952 FAX: 212-876-8351

DATE:- Sept 18, 1989

TO: Mr. Ari Goldman, N.Y. Times (Religion Desk)

FAX #- 556-4607

TOTAL NUMBER OF PAGES
INCLUDING COVER SHEET- 4

MESSAGE AREA

Dear Ari, your article on Bishop Mugavero was excellent. He deserves it! Enclosed is text of Script I did over WWS on the Polish Minister and the Archdiocese of Newark.

Best regards! Marc

☐ IF THIS BOX IS CHECKED, PLEASE FAX BACK TO CONFIRM RECEIPT
OF THIS FAX.

RESPONSE AREA

☐ THE ABOVE FAX WAS RECEIVED GARBLED. PLEASE RESEND FAX.

LOUIS AUSTER
79-20 260th STREET
FLORAL PARK, N. Y. 11004

(718) 343- 7563.

June 26, 1990.

Dear Editor,

Enclosed is a copy of my article, The Quiet Revolution, in the current issue of The Priest. It appears on the 25th anniversary of the Declaration on Non-Christian Religions, issued by the Second Vatican Council in October, 1965.

This revolutionary and historic document transformed the relations between Catholics and Jews all over the world. At once, hostility and confrontation gave way to dialogue and friendly cooperation. Observers called it a "miracle."

The source for much of this article, in addition to my research over 25 years, has been Rabbi Marc H. Tanenbaum, who was the only rabbi invited as a delegate-observer at the deliberations of the Second Vatican Council. Moreover, he played an important role in drafting the Declaration, by working closely with Cardinal Augustin Bea, after consulting with Jewish organizations.

Thus the Rabbi is both a witness and active participant in the drafting of this historic document. Rabbi Tanenbaum has been a towering figure in Christian-Jewish relations for almost 50 years. Numerous honorary doctorates provide recognition of his efforts to bring harmony among all faiths. He believes that more progress has been made in recent decades than in the past 1900 years, as a result of the Declaration.

MY PROPOSAL: A dramatic story of such wide scope can scarcely be covered in 2,000 words, to which I was limited. I propose to expand it to 3,500 words, to describe personalities and events I could not include, and to add depth and details.

I enclose copies of gloss photos available. Attached is an SASE. Please advise if you are interested.

P.S. My credits appear
at the end of article

L.A.

Sincerely,

Louis Auster
Louis Auster.

DOMESTIC NEWS**Vatican and Jews to start on anti-Semitism document in February**

By David Crumm
Special to Religious News Service

DETROIT (RNS) — Preparation of a long-awaited Vatican document on anti-Semitism and the Holocaust will begin in February with a historic gathering of Jewish and Catholic scholars in Zurich, Switzerland.

"This is something that will directly and profoundly challenge the church's teaching on all levels around the world for years to come," said Eugene Fisher, head of Catholic-Jewish relations for the National Conference of Catholic Bishops and the only American Catholic on the Vatican committee planning the new study. Both Mr. Fisher and Rabbi Marc Tanenbaum of the American Jewish Committee heralded the new study, which will rely, in part, on Vatican records from the World War II era.

The final Vatican document, which may take several years to complete, "will establish the tone and style and depth of the church's teaching on this well into the next millennium," said Mr. Fisher. "As people read it and contemplate it, it will have an impact on Catholic textbooks wherever they are used and teaching and preaching."

Pope John Paul II promised a document about anti-Semitism in September 1987 at an unprecedented summit meeting with Jewish leaders. At that time, Jews around the world were outraged that the pope had agreed to permit a visit from Austrian President Kurt Waldheim, who had served during World War II as an officer with a Nazi army unit. The Waldheim visit reignited perennial concerns that the Vatican did not do all it could to help Jews during the war.

"I know some Jewish leaders are asking why we have not seen a document already," said Rabbi Tanenbaum, who heads an international coalition of Jewish leaders conducting an ongoing dialogue with the Vatican. "But I wouldn't trust an encyclical that was produced in a year."

"For this document to be taken seriously and not to be seen as merely a public relations ploy, it needs a meticulous background study and we want this study," the rabbi said. "We don't want a quick fix. This study could result in an apostolic letter that would be of supreme importance."

Cardinal Johannes Willebrands, the 79-year-old head of the Vatican's interfaith activities, has helped plan the series of scholarly meetings, said Mr. Fisher and Rabbi Tanenbaum.

The new study will be sponsored by the International Catholic-Jewish Liaison Committee, a standing group of Jewish and Vatican leaders who promote interfaith dialogue, said Mr. Fisher and Rabbi Tanenbaum. The Zurich meeting will run Feb. 20-24.

Each side in the dialogue will name a panel of scholars and other religious leaders to participate in what is likely to extend through several meetings following the Zurich session before Vatican officials finally draft a document for their church, the men said.

Rabbi Tanenbaum said both Catholics and Jews "will be selecting first-line authoritative academic and religious scholars in these fields to participate. We seek to explore in depth the history of anti-Semitism in the western world over the last 1900 years with particular emphasis on how the Christian teaching of contempt (for the Jews) contributed to the Holocaust."

"We want to explore the role of the church in the Holocaust, the role of the Vatican in the Holocaust, the role of various other countries and the role of Pius XII," he said.

The scholars' research will include a comprehensive examination of 11 volumes of Vatican records from 1939 to 1945 that have been exempted from the normal 70-year waiting period for release of Vatican documents, said Mr. Fisher. The volumes have been released gradually over the past two decades, he said.

The subject is vast and the conclusions will be similarly complex, said Mr. Fisher. "Some people say the church was absolutely silent about the Holocaust, but that is false," he declared. "And other people say the church did all it could to help the Jews, and that is false, too."

ARCHDIOCESE OF DETROIT

1234 WASHINGTON BOULEVARD
DETROIT, MICHIGAN 48226

OFFICE OF THE CARDINAL

June 2, 1975

Dear Rabbi Tanenbaum:

Thank you for sending me a copy of the letter that you addressed to Mr. Martin Hayden, Editor of "The Detroit News", expressing your thoughts on a sensationalized newspaper story that appeared in the local paper on May 3.

I am particularly pleased that you responded to this directly. Knowing as I do your broad range of wholesome relations with the Holy Father over the years, I, no less than yourself, was puzzled by the unfair statements that appeared in the article. And, clearly, no one could refute them more effectively than yourself.

It was good to hear from you, even though the occasion of your writing was not a pleasant one.

With every good wish, I am

Cordially yours,

John C. McCard
Archbishop of Detroit

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs
The American Jewish Committee
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237-5887

June 13, 1975

Dear Rabbi Tanenbaum,

I'd like to thank you for forwarding to me a copy of your letter to the editor of the Detroit News. It was very thoughtful of you to do this.

And I want you to know how much I admire all the good you have done to bring about better relations between Catholics and Jews. Know that you and your work will be remembered in my prayers and I would ask thatt you do the same for me.

Sincerely,

Thomas J. Gumbleton

Bishop Thomas J. Gumbleton
Auxiliary Bishop of Detroit

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs
165 East 56 Street
New York, New York 10022

TJG:eb

ADDRESS TO POPE JOHN PAUL II
ON BEHALF OF THE JEWISH COMMUNITY OF AMERICA

PRESENTED BY:

RABBI MORDECAI WAXMAN
Honorary President
SYNAGOGUE COUNCIL OF AMERICA

For:

ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH

AMERICAN JEWISH COMMITTEE

AMERICAN JEWISH CONGRESS

SYNAGOGUE COUNCIL OF AMERICA representing:

Central Conference of American Rabbis
Union of American Hebrew Congregations
United Synagogue of America
Rabbinical Assembly

It is our honor and pleasure to welcome you to the United States. We do so in behalf of the Jewish ^{religious and communal} organizations who are represented here today; organizations that have been in fruitful conversations with the Roman Catholic Church through the years. They include representatives of the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai Brith, and the Synagogue Council of America, which is here representing the Union of American Hebrew Congregations, United Synagogue of America, Central Conference of American Rabbis and Rabbinical Assembly. Also present with us this morning are the leaders of other major organizations in American Jewish life, as well as members of the Greater Miami Jewish community.

The men and women assembled here reflect the rich diversity of American Jewish life; we constitute a variety of religious and communal affiliations; American born and immigrant; some are survivors of the Shoah, the Nazi Holocaust, while others have never experienced the dark shadow of anti-Semitism in their own lives. We come from all sections of the United States, and we come as full participants in the pluralistic and democratic society that has encouraged us to be proudly American and fully Jewish at the same time. Your visit to this country happily coincides with the 200th anniversary of the U.S. Constitution, a document that guarantees religious liberty for all

American citizens which has enabled all faith communities to flourish in an atmosphere of religious pluralism. This has made possible a free and flourishing religious life for all.

It has been twenty two years since the conclusion of the Second Vatican Council, and the promulgation of NOSTRA AETATE. The broad teachings that emerged in 1965 have been further enriched and strengthened by a series of formal Catholic documents and pronouncements, some of them your own. These statements have transformed Catholic-Jewish relationships throughout the world, and this positive change is especially evident here in the United States.

As the largest Jewish community in the world, we have developed close and respectful ties with many Roman Catholics, both lay and clergy, and we value these warm relationships and treasure these friendships. We particularly cherish our relationship with the National Conference of Catholic Bishops and its Secretariat for Catholic-Jewish Relations. In almost every place where Catholics and Jews live in the United States, we relate to each other in some organized fashion. We constantly exchange views and opinions, and as Jews and Catholics we often share our positions, sometimes agreeing, sometimes disagreeing, but always striving for a spirit of mutual respect and understanding.

Throughout the United States, American Jews and Catholics work in concert with one another on a wide range of social justice issues and fight for global human rights and against all forms of racism and bigotry. Our common agenda has always embraced, and our future agenda will continue to embrace the many crucial problems of the human family as a whole.

One of the major achievements of our joint encounters is the shared recognition that each community must be understood in its own terms, as it understands itself. It is particularly gratifying that our Catholic-Jewish meetings are conducted ^{therefore} in a spirit of candor and mutual respect.

Such meetings took place last week at the Vatican and at Castel Gondolfo. These conversations, although quickly arranged, were highly significant. You and high Church leaders listened to the deeply felt concerns of the Jewish community that were raised following last June's state visit to the Vatican by Austrian President Kurt Waldheim, who has never expressed regrets for his Nazi past.

Obviously, the differences expressed at last week's meetings have not been ^{totally} resolved. However, this opportunity for us to express the pain and ^{distress} ~~anger~~ of the Jewish community in face to face meetings and for you and leaders of ^{the Catholic} ~~your~~ church to listen with respect and openness, represents an important confirmation of the progress our communities have made in recent decades. One of ^{significant} the results of those meetings will be an instrumentality to develop closer communication and contact between our communities. ^{two faith}

A basic belief of our Jewish faith is the ^{obligation} ~~need~~ "to mend the world under the sovereignty of God"...L'takken olam b'malkhut Shaddai". To mend the world means to do God's work in the world. It is in this spirit that Catholics and Jews should continue to address the social, moral, economic, and political problems of the world. Your presence here in the United States, affords us the opportunity to reaffirm our commitment to the sacred imperative of "tikkun olam", "the mending of the world."

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But before we can mend the world, we must first mend ourselves.

A meeting such as this is part of the healing process that is now visibly underway between our two communities. It is clear that the teachings proclaimed in NOSTRA AETATE are becoming major *concerns* of the Catholic Church and under your leadership are being implemented in the teachings of the Church and in the life of Catholics everywhere.

Catholics and Jews have begun the long overdue process of reconciliation. We still have *much to do* ~~some way to go~~ because Catholic-Jewish relations are often filled with ambivalences, ambiguities and a painful history which must be confronted. Yet in a world of increasing interreligious, interracial, and interethnic strife, the progress in Catholic-Jewish relations is one of this century's most positive developments.

Nonetheless
We remain concerned with the persistence of anti-Semitism -- the hatred of Jews and Judaism, which is on the rise in some parts of the world. We are *indeed* encouraged by your vigorous leadership in denouncing all forms of anti-Semitism, and by the Church's recent teachings. The Church's repudiation of anti-Semitism is of critical importance in the struggle to eradicate this virulent plague from the entire human family. Anti-Semitism may affect the body of the Jew, but history has tragically shown that it assaults the soul of the Christian world and all others who succumb to this ancient, but persistent pathology.

We hope that your strong condemnations of anti-Semitism will continue to be implemented in the schools, the parishes, teaching materials and the liturgy, and reflected in the attitudes and behavior of Catholics throughout the world. Greater attention needs

to be paid to the Christian roots of anti-Semitism. The "teaching of contempt" for the Jews and Judaism must be ended once and for all.

The "teaching of contempt" reaped a demonic harvest during the Shoah in which one third of the Jewish people were murdered as a central ^{element} component of a nation's policy. The Nazi Holocaust-Shoah brought together two very different forms of evil: on the one hand it represented the triumph of an ideology of nationalism and racism, the suppression of human conscience and the deification of the state -- concepts that are profoundly anti-Christian as well as anti-Jewish. On the other hand the Shoah was the culmination of centuries of anti-Semitism in European culture for which Christian teachings bear a heavy responsibility.

While your sensitive concerns and your noteworthy pronouncements about the Shoah have been heartening, ^{and moving} we have observed recent tendencies to obscure the fact that Jews were the major target of Nazi genocidal policies. It is possible to visit Nazi death camps today and not be informed that the majority of its victims were Jews. Your letter about Shoah, sent last month to Archbishop John May, the President of the National Conference of Catholic Bishops, represented a deep level of understanding of that terrible period.

We ^{expecting} look forward to the forthcoming Vatican document on the Shoah, the historical background of anti-Semitism, and its contemporary manifestations.

Many Catholic Schools in the U.S. are already teaching about the Holocaust and efforts are underway to develop a specific curriculum about the Shoah for Catholic students. This material is being jointly developed by Catholic and Jewish educators.

Even though many of the great centers of Jewish learning were destroyed during the Shoah, there has been a remarkable renewal of