



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

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

Series C: Interreligious Activities. 1952-1992

Box 14, Folder 1, Catholic-Jewish relations, 1964-1974.

2 p.m.

What is a Catholic? What is a Jew?

Chairman: Arthur Brand, Clergy Dialogue Coordinator, National Conference of Christians and Jews.

Speakers: "What is a Jew?"—Rabbi Marc H. Tanenbaum, Director, Interreligious Affairs Department, American Jewish Committee.

"What is a Catholic?"—Robert G. Hoyt, Editor, The Catholic Reporter, Newspaper of the Kansas City-St. Joseph Diocese.

Mr. Hoyt will address his talk to Jews, "with Catholics listening in over his shoulder." Rabbi Tanenbaum will address Catholics, with Jews as interested listeners. The focus will be on what each is, rather than what he believes, on behavior rather than belief, on the actual rather than the ideal.

RABBI MARC H. TANENBAUM: Formerly Executive Director, Synagogue Council of America. Vice-chairman, Executive Committee, White House Conference on Children and Youth. Member, National Advisory Council, White House Conference on Aging. Consultant to the Children's Bureau, U. S. Department of Health, Education and Welfare. Vice-chairman, Religious Leaders Advisory Council, President's Committee on Government Contracts. Consultant, Pius XII Religious Resource Center, Monroe, Michigan. Program Chairman, National Conference on Race and Religion, held in Chicago, January 1963, convened by the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council. Member, National Commission for UNESCO. Chairman, Projects Committee, People to People Religious Groups Committee. National Vice-President, Religion in American Life.

ROBERT G. HOYT: Editor, lecturer, writer. In 1961 and 1962, one of five men nominated for the most distinguished contribution to the Catholic press. Contributing editor, *Focus/Midwest*. Lecturer for Jewish congregations, religious study groups and B'nai B'rith groups. Member, Missouri Advisory Committee to the U. S. Commission on Civil Rights. Member, National Advisory Committee, Catholic Council on Civil Liberties. Acting President, Catholic Interracial Council of Kansas City. Board member, Urban League of Kansas City. Formerly Vice President, Catholic Association for International Peace.

4 p.m.

Coffee Hour & Informal Discussion

Participants in the symposium are invited to meet and visit with panelists:

Aztec Room: Mr. Hoyt, Mr. Scharper, Rabbi Tanenbaum

Rock Room: Mr. Ball, Dr. Gilbert

8 p.m.

Encounter In Summary A Catholic - Jewish Confrontation

Little Theatre, Sedgwick Hall, 5225 Troost Avenue.

Chairman: Very Rev. Msgr. William W. Baum, Vice-Chancellor, Diocese of Kansas City-St. Joseph; Moderator, Ratisbonne Center.

Moderator: Mrs. Paul Brown, Moderator, Panel of Americans; Member of Board, Jewish Community Relations Bureau.

Speakers: William B. Ball, Executive Director and General Counsel, Pennsylvania Catholic Welfare Committee.

Arthur Gilbert, Staff Consultant to the Religious Freedom and Public Affairs Project, National Conference of Christians and Jews.

Philip Scharper, Editor, Sheed and Ward, Inc.

Rabbi Marc H. Tanenbaum, Director, Interreligious Affairs Department, American Jewish Committee.

Robert G. Hoyt, Editor, The Catholic Reporter.

Each of the speakers will briefly summarize his formal address presented earlier in the day. Discussion among the panelists and from the floor will follow.



William B. Ball



Arthur Gilbert



Joseph L. Lichten



Philip Scharper



Marc H. Tanenbaum



Robert G. Hoyt

ADMISSION BY TICKET

Admission to the symposium is by ticket, for which there is no charge (except the noon luncheon: \$2.00). Please return the enclosed card by Tuesday, January 22, to request tickets for yourself — and for a friend, if you wish. Attendance at all sessions of the symposium is encouraged but not required.

You are cordially invited
to participate in



ENCOUNTER:

A Catholic - Jewish
Confrontation . . .

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THE JEWISH COMMUNITY
RELATIONS BUREAU
AND THE
RATISBONNE CENTER
Sisters of Notre Dame de Sion

TUESDAY
January 29
1 9 6 3

Rockhurst College
Massman Hall
53rd and FOREST
Kansas City, Missouri

COMMITTEE

- Robert T. Adams, Executive Secretary, Kansas City Commission on Human Relations
- William F. Bartholome, Director of Public Relations and Development, Rockhurst College
- Very Rev. Msgr. William W. Baum, Vice-Chancellor, Diocese of Kansas City-St. Joseph; Moderator, The Ratisbonne Center
- Sister Christine, S.S.S., Director, Catholic Community Library; Member, Panel of Americans
- Rev. Vincent F. Daues, S.J., Chairman, Visiting Scholar Committee, Rockhurst College
- Jack N. Fingersh, Chairman, Kansas City Chapter, American Jewish Congress
- Mother M. Franciscus de Sion, Superior, Notre Dame de Sion
- Rabbi William A. Greenebaum II, Chairman, Interreligious Affairs Committee, Kansas City Chapter, American Jewish Committee
- Robert G. Hoyt, Editor, The Catholic Reporter
- Elliot L. Jacobson, President, Jewish Federation and Council
- Lem T. Jones, Jr., Co-Chairman, National Conference of Christians and Jews
- Abe J. Kaplan, Chairman, Jewish Community Relations Bureau
- Sidney Lawrence, Director, Jewish Community Relations Bureau
- Mrs. Gerald McManus, President-elect, Federation of Catholic Parent-Teachers Associations
- Charles J. Heier, President, Diocesan Council of Catholic Men
- Sister M. Raffaella de Sion, Editor, "At the Crossroads," Ratisbonne Center
- Mrs. Frank Schloegl, Jr., Chairman, Intergroup Relations Committee, Diocesan Council of Catholic Women
- Mrs. Nathan Shechter, Chairman, Plains States Regional Advisory Board, Anti-Defamation League
- Rabbi Maurice Solomon, President, Greater Kansas City Rabbinical Association
- Rev. T. Philip Tompkins, Assistant Moderator, Ratisbonne Center
- Dr. Starks J. Williams, Acting Vice-President, Catholic Interracial Council of Kansas City

ENCOUNTER:

A Catholic - Jewish Confrontation

This symposium will bring together nationally recognized Jewish and Catholic spokesmen for a one-day program of lectures and open discussions. The purpose is simply to provide an opportunity for Jews and Catholics to explain themselves to each other—and to those of other faiths to whom this dialogue will be of interest.

Along with other, related phenomena—such as the holding of similar meetings elsewhere and the publication of articles, pamphlets and books on the same general theme—the symposium is an indication of the opening of a new phase in Jewish-Catholic relationships, marked by greater frankness, greater willingness to acknowledge past tensions and present problems.

But the symposium is not exclusively problem-centered; that is, it will not be concerned only with differences about inter-religious and Church-State relationships. The speakers will try also to help both "sides" realize something of what they have been missing because of mutual ignorance. Life in a pluralistic society does involve the responsibility of resolving conflict; but pluralism also holds promise of adding a certain richness and interest and depth to the business of living.

SCHEDULE

- 9:30 A.M. o Registration, Massman Hall
- 10:00 A.M. o Opening Session, Aztec Room
- 12:15 P.M. o Luncheon, Thomas More Room
- 2:00 P.M. o Afternoon Session, Aztec Room
- 4:00 P.M. o Coffee and Discussion
- 8:00 P.M. o Closing Session, Sedgwick Hall

10 a.m. Catholic & Jew in a Pluralistic Society

Chairman: Stanley Morantz, Member, National Program Committee, Anti-Defamation League; Member of Board, Jewish Community Relations Bureau.

Speakers: William B. Ball, Executive Director and General Counsel, Pennsylvania Catholic Welfare Committee.

Arthur Gilbert, Staff Consultant to the Religious Freedom and Public Affairs Project, National Conference of Christians and Jews.

The speakers will attempt to explain the distinctively Catholic and Jewish approaches to the problem of religious freedom in a pluralistic society. They will discuss the differing historical, sociological and cultural factors which contribute to characteristic attitudes and positions on each side with reference to such matters as Sunday laws, aid to parochial schools, adoption policies, prayer in public schools, etc. The aim is not so much argument as exposition.

WILLIAM B. BALL: Member of the bars of New York, Pennsylvania, and the U. S. Supreme Court. Specialist in the field of the constitutional law of church-state relations. J.D. degree, University of Notre Dame, where he was editor-in-chief of the Law Review. Professor, school of law, Villanova University. Principal author of *The Constitutionality of the Inclusion of Church-Related Schools in Federal Aid to Education*. Member, subcommittee on marriage and divorce codes, subcommittee on adoption law, Pennsylvania Bar Association; National Board of Directors, Catholic Council on Civil Liberties.

ARTHUR GILBERT: For eight years Director, National Department of Interreligious Cooperation, Anti-Defamation League. Formerly editor, *The Christian Friends Bulletin*. Co-author, *Your Neighbor Celebrates* (a review of Jewish practices for the Christian reader). Contributor to *American Catholics—A Protestant-Jewish View*. Lecturer, New School for Social Science and Research. Ordained a Reform Rabbi in 1951. Pastoral counselor and therapist, New York Clinic for Mental Health. Acknowledged as an expert in the field of interreligious understanding.

12:15 p.m. How We Get Our Images of Each Other

Chairman: Very Rev. Maurice E. Van Ackeren, S. J., President, Rockhurst College

Background: Joseph L. Lichten, Director, Department of Intercultural Affairs, Anti-Defamation League

Speaker: Philip Scharper, Editor, Sheed and Ward, Inc.

Dr. Lichten will report on the progress of present efforts to improve the quality of Jewish-Catholic relations. Mr. Scharper will discuss the means by which differing groups in our society—especially Catholics and Jews—come to form impressions of each other. How do we obtain our knowledge, or pseudo-knowledge? How adequate are the means of transmission? Do we use stereotypes to protect ourselves? How far can we know each other? How can we correct false images?

JOSEPH L. LICHTEN: Born in Poland. LL.D., University of Warsaw. Polish diplomatic service to 1945. Now an American citizen. Author of numerous books and articles on intergroup problems and Catholic-Jewish relations. Member, American Society for International Law, American Academy of Political Science, American Immigration and Citizenship Conference, American Catholic Sociological Society.

PHILIP SCHARPER: Formerly associate editor, *The Commonwealth*; assistant professor of English, Fordham University. Graduate degrees from Fordham and Georgetown universities. Author, reviewer, lecturer, recipient of the 1961 Francis Xavier award. Editor, *American Catholics: A Protestant-Jewish View*. Numerous radio and television appearances. President, Religious Education Association of the United States and Canada. Director, Manhattan-Westchester Region, National Conference of Christians and Jews.

DEC 24 1963

THE AMERICAN JEWISH
COMMITTEE

What Is a Jew?

by

Morris Adler

AMERICAN JEWISH

No other people worry so much about their identity as the Jews. To this new—and ancient—riddle a rabbi suggests some personal answers, which may have considerable meaning for members of other groups as well. This is the second article of a series on religion today.

No other group is so addicted to asking questions as are Jews. Often indeed they reply to questions with further questions. Thus when asked, "How do you feel?" a Jew is likely to answer, "How should I feel?" The most elaborate ritual of the Jewish religious year, the long Passover ceremony, is designed to stimulate the young to ask questions. Similarly, the entire Talmud, that great compendium of Jewish law and lore, opens with a question. Whether the reason be intellectual vigor, curiosity, or insecurity, Jews are notoriously given to interrogation.

One of the most persistent questions is: "What is a Jew?" It recurs almost as an automatic reflex, particularly on solemn occasions. It is dealt with in sermons and lectures, at forums, at ideological conferences, and at "dialogues" between American and Israeli Jews. It is implicit and sometimes explicit in the writings of Malamud, Bellow, Roth, and Kops. The gifted North African Jewish novelist, Albert Memmi, has recently written a searching, introspective odyssey, *Portrait of a Jew*, in the hope of finding a definition. David Ben-Gurion once invited scores of Jewish scholars to submit answers to this irrepressible question. Since none of the replies was made public, it is reasonable to deduce that none was satisfactory.

Intellectual and artistic Jews continue to confront themselves with this query, variously in

tones of anguish, resentment, and scorn. Why do they keep asking? Other groups do not make a problem of their identity. Americans and Englishmen seem untroubled about their background and role in the world. They sense that they are an integral part of a corporate personality and that's that.

But it is different with Jews. Their quest is sometimes regarded as a manifestation of a neuroticism which so often grips minorities that have been under attack. Or it is interpreted as a morbid, introspective inability to enter into completely wholesome relations with self, with others, and with life. The German-Jewish novelist, Jakob Wassermann, once said that when a Jew doesn't have worries, he invents them. Certainly the quest for selfhood has not ceased in our age when Jews enjoy a near-equality of opportunity.

This concern of Jews has not, however, been fabricated to fulfill their need to worry. George Bernard Shaw, who delivered himself on occasion of severe strictures upon Judaism, also said that a Jew is born civilized. He finds himself from birth suffused with love of learning, passion for justice, and compassion for the oppressed. But Shaw did not realize that this setting also contains unspoken anxieties and unexpressed apprehensions. For the Jew's cultural background was fashioned not only by patriarchs, prophets, and sages; great books, values, and disciplines; but

also by memories of a long and bitter encounter with the world. The Western Jew finds himself rooted in a civilization which has fostered and, in many subtle, subterranean ways, still preserves an image of him as somewhat alien. The modern Jew may find fulfillment in the academic community. He may enjoy status, security, and success in a profession, as an industrialist, a worker, a teacher, or public official. Although he seems indistinguishable from his non-Jewish colleagues he "receives"—so to speak—messages from his collective past. The happy present may have driven it underground but it has not been obliterated. He is of the minority and forever bound to it. In fact, the psychic uneasiness of a minority grows rather than diminishes as its integration in the majority culture proceeds.

Being at ease is a luxury reserved for majorities. They are at home in a world which is their world. The society about them reflects their image and its culture is their culture. Their superior numbers provide them with a massive stability and also, paradoxically, permit them to relax in a restful anonymity. Blending with their environment, they are not conspicuous or visible in their racial, religious, or cultural aspect. No outer force, no inner memory impels them to ask: "Who am I?"

But a minority is a breach in the wall of homogeneity, an "outsider," a deviant. The Western World is Christian, the Jew is not. Now he may not be a fervent follower of his tradition; he may even doubt its value or validity. But his birth has stamped him a Jew. Indeed he may become Unitarian or Protestant or Catholic and renounce his faith but, alas, he retains a sense of difference, for he is not native to his new creed. Overt and palpable exclusions strengthen his sense of difference; so too do the subtle diminutions of full acceptance he is bound to encounter. Hence he is driven to ask: "What is this thing called Jewishness which makes the difference?"

Should he go to his own tradition he will not find a direct and unambiguous answer. Judaism has never developed an official statement as to what one must believe to be accounted a Jew. There is no Jewish equivalent of the Nicene

Creed honored by Catholics, the Apostles' Creed of the Episcopalians, the Westminster Confession of the Presbyterians, or the Augsburg Confession of the Lutherans. The Jew is not taught any catechism and is not bound by an ironclad formula. The Talmud, whose interpretations, applications, and enlargements have shaped Jewish deeds and practices even more than the Bible, records the clashing views of differing schools and scholars, preserving minority opinions along with the binding majority dicta. Even the thirteen articles of faith drawn up by Maimonides in the twelfth century, which are still printed in traditional prayer books, have not gained universal acceptance and approval.

To be sure, profound affirmations are implicit in the tradition. But these have never been formalized as an authoritative creed. It is only a slight exaggeration to say that in Judaism the deed is the reflection of one's theology. "Believe and be saved" is the Christian approach; "Do and you will believe," the Jewish. Being the culture of a community rather than the faith of a church, Judaism never found it necessary to make uniformity of belief its central cohesion. So the modern Jew cannot easily extract a precise answer from his tradition. He must continue to live with the riddle.

Father Abraham in a Foxhole

The modern Jew is not only a riddle unto himself. He senses that he is a mystery to his Gentile neighbors, even though many Christian myths touching the Jew have been dissolved in our time. The Jew no longer dwells behind ghetto walls. He shares the culture, the mores, the pre-occupations and diversions of his non-Jewish neighbors, who are often his friends. Yet there remains something enigmatic in his relationship with Gentiles.

I recall, for example, my own experience when I was an Army Chaplain overseas during World War II. I was on most cordial terms with the other Chaplains, both Catholic and Protestant. We shared the same tents, went on the same maneuvers, jumped into the same foxholes. Our dislike of certain of our superiors was also shared. We thus had much in common.

Perhaps because it was contrary to Army regulations I decided one day to grow a beard. The consequences were surprising. My beard seemed to add a new dimension to my relationship with my fellow Chaplains. All undercurrents of strain vanished. They appeared more at ease in my

Rabbi Adler has served with Congregation Shaarey Zedek in Southfield, Michigan, since 1938—except for the wartime years, when he was a Chaplain in the Pacific and Japan. He is chairman of the UAW's Public Review Board and has edited and written books on the Torah and the Talmud. Born in Russia, he grew up in New York, and was ordained by the Jewish Theological Seminary.

presence and I became more relaxed. I think this was because my identity had suddenly become clearer and more intelligible. After all, the last Jew they really knew about was Jesus, who is always pictured with a beard. Between Jesus and the contemporary Jew there yawns a great abyss. Clean-shaven like the rest, wearing a uniform, I provided no continuity with this Jewish image of theirs. I bore the designation Jew, yet they were perplexed as to what kind of a being I really was.

The name Jew was not a clarification but a mystification. My beard changed matters. I was now an incarnation of Father Abraham and no great mystery.

The modern Jew thinks of himself as an American, a doctor, a husband, a businessman, a citizen, a father—like other Americans. Then he discovers a puzzlement in the eyes of his neighbors—and the question mark quickly moves into his own mind. So he comes home and asks: "Who after all am I?"

Is It a "Subculture"?

Thoughtfully he combs his native tongue, indeed the only language he knows, English, for a descriptive term. Is he a member of a "race"? He knows enough of anthropology to realize that Jews are not a "race." Besides, the word has been so befouled in recent years that it should remain entombed in the dictionary and forgotten for several centuries. Well, if being a Jew is not a racial matter, does he belong to a Jewish nation? His American loyalty and pride both rise in anger. His nationality is American, indivisibly and unqualifiedly. His political allegiance is to America alone.

An eminent Jewish thinker tells him that Judaism is a civilization. But this definition is not satisfying either. It sounds as if he were somehow abstracted from the American scene, forming a complete civilization of his own. One does not collect civilizations like stamps or period furniture. The word "civilization" suggests both a completeness and an apartness which throws a shadow upon his full integration with America. He thinks of a hundred elements in his life as an American which he cherishes—citizenship, music, theatre, business, sports, science, education. Jewishness certainly does not contain *all* that is necessary for the complete life of the group and its members. So he rejects the "civilization" concept.

Then along come the sociologists, Jewish and non-Jewish, and tell him that he belongs to a

subculture. The term irritates him. Now it is his Jewish pride that rebels. Subculture somehow suggests that, after an experience of three thousand years or more, the Jewish group is on the threshold of becoming a culture. It is only a subculture—which sounds somehow subhuman, suggesting dependency, insufficiency, arrested development. He does not go deeply into the sociologists' use of the term, but rejects it out of hand as incompatible with his Jewish dignity.

Finally, he comes to the definition that has been proclaimed with increasing frequency of late. He is told that as a Jew he is an adherent of the Jewish religion. He thinks of the religious denominationalism which he sees all about him. Does Judaism really exhaust itself in a church and the activities that center about it? To be sure Judaism involves religion. Indeed religion may be at the very heart of it. But is Judaism only a religion? He does not ask this question disparagingly. He thinks of his son at college who just wrote him at great length about his current agnostic position. He remembers one of the noblest Jewish humanitarians he ever met who quietly remarked that he had not been in a synagogue for a half-century. He thinks of Freud, Brandeis, Einstein, who did not embrace religion in their world view and yet were among the outstanding Jews of the century. Is a definition which does not include such Jews adequate?

So he feels frustrated. The only language he has mastered fails to provide a definition of himself as a Jew. Indeed it seems to complicate the issue. His Jewishness and the English tongue are both native to him and yet in this crucial area do not seem to be on speaking terms with each other.

The Jew still asks: "What am I?" And perhaps in the process he has provided the best answer possible at present: "A Jew is a person who is always asking 'What am I?'" Certainly this definition is as authentic and comprehensive as any other. Accepting it, the real question now becomes: "How do Jews react to this sense of difference, of mystery, and of uncertainty about their own nature?"

Some, it must be said, still respond with apprehension, knowing that a minority always presents an exposed flank to a society beset by aggressions, fears, and insecurities. Perhaps the frustrations born of the most recent crisis will move into the historic groove of hostility to the Jew. If it be true that in America the Jew is the second minority (the Negro being the first) he is only somewhat farther back from the firing line. But is he really out of the danger zone? The

lessons of history and the highly explosive nature of our present condition often make the Jew uneasy. Despite his vast confidence in America, he cannot escape premonitions of peril in an age when a wild primeval Samson seems to be tugging at the very pillars upon which all civilization rests.

In their anxiety some Jews seek a shelter which will insulate them against the attack when the Jew becomes its target. Hoping to dim the phosphorescent conspicuousness of the minority in the darkest hours, they try to lose themselves tracelessly in the safe anonymity of the majority. Generally, however, they find it hard (though some have managed it) to make the complete turnabout through conversion to the more formal and basic Christian communions. It is painful to tear up roots and say good-bye to all your antecedents. So they seek out faiths that require a lesser renunciation on their part, that make less specific demands—like Unitarianism and Christian Science.

Heine said that in his time "the baptismal certificate was an admittance card to society" (though he insisted that he himself had been "merely baptized, not converted"). Today, however, the Jew does not apply for membership in a Christian group so much to enter society as to throw off the "cross" of Judaism. Theology is not involved, nor is conscience or intellectual integrity. It is a search for a refuge. Recognizing that as a Jew he cannot attain invisibility, he hopes to find it in a new guise.

Other Jews escape into reform and social progress movements. They throw themselves with religious fervor and Jewish passion into humanitarian, secular movements striving to assure civil liberties, human dignity, economic security, and opportunity to all men. Obviously, many of these fine enterprises are consonant with the values and insights of Judaism. And certainly many Jews who live Jewishly with grace, likewise commit themselves to such programs. They do so, however, under the impact of their tradition's ethical imperatives and sensitivities. Their motivation is quite different from that of Jews who enlist in these high-minded endeavors (which I do not intend to derogate) as a substitute for their Jewishness and in liberation from it. Their motivation becomes apparent when they crusade for the victims of dictatorship in Latin America and apartheid in South Africa, the Negro in our own country, the poor in Puerto Rico, but utter never a word about the State of Israel and its human, social, and political problems. This is not a chance omission. In speaking out for Israel would they

not once again raise the specter of their own Jewishness?

Sometimes the Jew, busily running from his Jewishness, turns to modern art. The more esoteric, incomprehensible, far out it is, the more it seems to attract him. Why is it that Jews are so disproportionately numerous in avant-garde movements? Why are they among the first (frequently the very first) to take up a new "ism" in art, and to canonize a new name? It is an attempt to find a displacement for Judaism. It is a subtle way of escaping without an accompanying sense of guilt, without consciously and openly rejecting Judaism.

There are other individuals who would not in any explicit manner abandon or deny their Jewishness. But they too—perhaps subconsciously—try to mute the distinctiveness of their faith. They do this by stressing the universalism of Judaism. They reject those forms, symbols, and rituals which inevitably differentiate Judaism from other traditions. Ritual and symbol constitute the language of a religion. Though its ideals are universal, its language is distinctive. Now there are, I believe, ample reasons for the revision and even the elimination of some Jewish ritual practices. The purpose would be to remove the outworn and the irrelevant, so that Judaism might reveal itself more fully and brightly. But the Jews I am now describing do not want to improve or correct Judaism. They seek to muffle if not silence it. The symbols of Judaism are its personality even as its ideals are its soul. To destroy the former is ultimately to doom the latter.

The Tragic Fallacy

The methods of escape are diverse but the motivation is always a rebellion against Judaism, which seems to set the Jew apart, makes him an enigma to himself and to others, and saddles him with a vague and undefinable identity.

What really underlies the American Jew's uneasiness? A major cause is his ignorance of the forces that went into the making of the modern Jew. Out of this ignorance he has fashioned a false image of Jewish history as a morbid and tragic chronicle. It is the pathos of the contemporary Jew that he shares with his Christian neighbor a great blindness about the history which intervenes between the Scriptures and himself. If the last Jew with whom the Christian is familiar is Jesus, then the last ancestor whom the Jew pictures clearly is Moses or perhaps

Isaiah or at best Hillel. How, he asks, did he—urbane, sophisticated, cultured, determinedly modern—leap out of such a background?

A revered Jewish teacher has said that the good life requires that one know whence he came. The balanced individual likewise must know his origins, understand his background; appreciate the people, the historic processes, and the circumstances of which he is the contemporary projection.

But American Jews by and large are unaware of the long centuries, with their stresses and ferment, their conflicts and pressures, their dilemmas and solutions, their stumblings and achievements which preceded them. So the Jew feels himself orphaned, a foundling abandoned on the threshold of the modern world. For his parentage he goes back to a distant ancestry. But immediately behind him and stretching back a long way, there is nothing but a vast blank. The result—mystery. To find his identity the American Jew must diligently and consistently begin a program of self-education.

Mistakenly, he conceives of his history as unrelieved tragedy. Having come into his own in civil rights, opportunities, material substance, and general education, he cannot picture himself within the context of what one Jewish writer has called "a continual alert punctuated by ghastly catastrophes." The greatest living Jewish historian, Professor Salo Baron, however, has spoken out against this lachrymose concept. Jewish history is not all compounded of massacres and martyrdom. Of a certainty there is a large tragic element, but if history is life can it be otherwise? Tragedy is not absent from any history. What is happening in our day in Oxford, Mississippi; Little Rock, Arkansas; and Birmingham, Alabama, is an enactment of the tragedy of American history. And if the tragic looms larger in Jewish history it is because the Jew has lived longer than any people in the West. As mankind's supreme dissenter, he inevitably attracted the severest punishment for his non-conformity. And as the classic idol-shatterer of all time, he brought down on himself the wrath of all those whose beliefs or superstitions he dared to impugn. The bearer of a civilized system of ideas, moral checks, and disciplines, he aroused the uncontrolled hate of the sub-threshold primitivism of an as yet uncivilized world.

Jewish history is permeated with compassion for the stranger, born out of an ethical principle and fortified by the Jew's experience as a slave and stranger in many lands, through many ages.

Love of learning led him to build his own Oxfords and Harvards of higher education in ghettos, amid slums, poverty, and deprivation. The power and energy others poured into political, economic, and military activities and instruments, the Jew reserved for the school. In his society the heroic figures are not conquerors but sages, pietists, and students.

Years ago when I was a student, as a sorry kind of amusement, I drew up all of the charges that have ever been made against Jews. It was a long catalogue which started before Christianity. I discovered there is one charge that no anti-Semite ever made against Jews. Not Apion, the first of the anti-Semites, whose words we know through Josephus, and not Hitler. Nobody has ever said the Jews are stupid.

Perhaps this is one reason why the battering rams of persecution could not destroy the Jew's resolve to live by the light of his conscience and his tradition. The Bible says of Mordecai, "But Mordecai neither knelt nor bowed." This is the leitmotiv of Jewish history. The Jew refused to descend to the level of his fortunes. The promise of the prophet was literally fulfilled, "No weapon fashioned against thee shall prevail." Both tradition and experience unite in supporting the conviction that God reveals Himself in human history no less than in nature. History, for all of its shadows and disasters, is not without meaning or direction.

Jewish history, thus viewed, represents a triumph of the human spirit. It can serve all mankind as a testament of courage and hope. What is to be feared above all else in the present global crisis? Not the insufficiency of the human mind nor the incapacity for love of the heart, but the tragic abdication of the human will, in the face of circumstances which appear to many to be so vast and so inexorable as to be insurmountable. If mankind destroys itself, it will be for the reason that Gilbert Murray has advanced for the disappearance of Greek civilization—"failure of nerve." The history of the Jew can nerve flagging wills and inspire the despairing of our time.

In a world teeming with coercions and compulsions man can assert sovereignty over the quality and destiny of human life. No people's history offers greater proof of this truth than the Jew's. When he recognizes this, the modern Jew will discover his identity.

Next month, this series on religion today will be continued, with "Second Thoughts on the Religious Revival," by Herbert J. Muller.

SECOND ANNUAL INTERRELIGIOUS INSTITUTE

LOYOLA UNIVERSITY

Los Angeles, California

October 5, 1964

"Ecumenism - The Quest for Interreligious Cooperation"

Sponsored by

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Institute Speakers

Father Francis J. Marien, S. J.
Professor of Philosophy
University of San Francisco

Rabbi Marc Tanenbaum
National Director,
Interreligious Affairs Department
American Jewish Committee

Dr. Ernest C. Colwell
President of the Southern California
School of Theology

Institute Chairman

FATHER WILLIS J. EGAN, S.J.
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Temple Beth Hillel

Mrs. Rita Hoffman
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Rev. H. H. Brookins
First A.M.E. Church

Rev. Karl Kniseley
First Lutheran Church
Glendale

Rev. E. Dean Canady
Director, Christian Education
Christian Churches of S. California

Dr. William S. LaSor
Professor of Old Testament
Fuller Theological Seminary

Dr. Myron Cole
Hollywood Beverly Christian Church

Rabbi David Lieber
President, University of Judaism

Dr. Leonidas C. Contos, Dean
St. Sophia Greek Orthodox Cathedral

Dr. Marjorie Likins
Director of Christian Education
United Church of Christ

Rabbi Paul Dubin
B'nai Israel Congregation

Dean Alfred Gottschalk
Hebrew Union College

Rev. Donald Lindblom
Executive Director
Long Beach Area Council of Churches

Rev. Rival Hawkins
Executive Director
Pasadena Council of Churches

Rev. Paul M. Marshall
African Methodist Church

Dr. Horace Mays
Director, Dept. of Christian Education
Church Federation of Los Angeles

Rev. Harry McKnight
Executive Director
Church Federation of Los Angeles

Rev. William H. Merwin
Executive Secretary
Board of Education of the
Methodist Church of the
Southern California-Arizona Conference

Dr. Donald Minton
Executive Director
Glendale Council of Churches

Dr. Clifton Moore
Radio & Television Director
Presbyterian Church Headquarters
Southern California & Southern Nevada
Council of Churches

Rev. Edwin Naylor
Asst. to President
Christian Education & Youth Work
Pacific S.W. Synod of Lutheran
Church of America

Rev. Floyd P. Peterson
The Moravian Church
Downey

Rabbi Jacob Pressman
Temple Beth Am

Rabbi Matthew Simon
Temple Ramah
Northridge

Rabbi William Spigelman
Shaarei Tefila Congregation

Rev. Robert Stellar
Episcopal Diocese of Los Angeles

Rabbi Leon Stitskin
Yeshive University

Mr. William Turbeek
Program Co-ordinator
Christian Church in Southern California

Rev. Albert Van Dyk
Executive
Reformed Church in America
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Rev. Loyal Vickers
Executive Director
San Bernardino-Riverside
Council of Churches

Rabbi Joseph Wagner
Temple Beth El

Rev. Robert C. Walker
Program Director
The National Conference of
Christians and Jews, Inc.

Dr. Forrest C. Weir
General Secretary
Council of Churches in
Southern California

Rabbi Israel H. Weisfeld
Temple Emanu El
Burbank

Rabbi Aaron M. Wise
S. F. Valley Jewish Community Center

Rabbi Alfred Wolf
Wilshire Boulevard Temple

Dr. L. L. White
Holman Methodist Church

INTRODUCTION

The Institute was convened to provide an opportunity for religious leaders and others working in related fields of the major faith groups to hear and discuss presentations on the theme, "Ecumenism -- The Quest for Interreligious Cooperation." Workshop groups provided an opportunity for intensive discussion of contemporary issues confronting our community, and an attempt was made to arrive at practical solutions. The areas of discussion included: Civil Rights, Church and State, Radical Right and Radical Left, the Disadvantaged, World Peace, Communication and On-Going Dialogue Among the Religious Communities, and Children and Youth. The workshop conclusions presented at the end of this report frequently represented a group consensus, but a number of differing points of view were expressed.

The Institute was co-sponsored with Loyola University in cooperation with the Western Region of the American Jewish Committee and the National Conference of Christians and Jews. It brought together many of the religious leaders and educators in Southern California, an area which harbors a wide gamut of religious groups. In addition to Catholics, Orthodox and Jews, many of the larger Protestant denominations were represented.

These annual Institutes are concerned with improving inter-group relations. We can expect no instant or finite solutions and, like freedom itself, the objectives we seek -- human rights, interreligious understanding, interracial amity -- gain strength only through constant practice. Our goals must be pursued, day after day, year after year, through all available channels.

Pluralism undergoes what is perhaps its greatest test in the area of religion where man's basic attitudes and patterns of faith are involved. One of the most troubling paradoxes confronting religiously committed people is the existence of prejudice among their co-religionists. Every major religious tradition in the West teaches a respect for one's fellowmen as children of one God. Yet, all too often, men have tended to despise or hate their neighbors because of racial, ethnic or even religious bias.

The future seems to promise opportunity for historic breakthroughs in interreligious understanding. A spirit of ecumenism pervades many areas of the religious world. Proposed decrees, self-studies of religious materials and interfaith dialogues are some of the manifestations of this spirit, but it must be translated into practical action in order to achieve fundamental changes in the minds and hearts of men. The sponsoring groups are dedicated to these goals.

Lecture Delivered by:

FATHER FRANCIS J. MARIEN, S.J.

Professor of Philosophy
University of San Francisco

FATHER FRANCIS J. MARIEN, S.J.: Mr. Chairman, Father President, distinguished colleagues, ladies and gentlemen: The Ecumenical Movement, Hope and Reality. I'd like to begin with a question. Is the religious orientation and conviction of a person an obstacle to direct spontaneous open approach, fellowship and cooperation with, persons of differing faiths at the personal, social, culture and civic level? Is it an obstacle? If the answer is yes, we'd have to come to the regrettable conclusion that religious orientation and conviction served as a negative, inhibiting and prohibiting factor adversely conditioning a man's capacity for the direct and spontaneous observation and confrontation of the world in which he lives; that it tightens and lessens his awareness of the greater number of his fellowmen; that it narrows his world and narrows his mind; that it functions as a restrictive blinder and opaque sieve, keeping its adherents from open and direct contact with reality. Whatever an accurate history of the past would reveal in this matter, the Ecumenical Movement of our day, hopefully, but with good reason, protests against such a depressing, dehumanizing and unworthy view of religion. The supposition of the Ecumenical Movement and dialogue is that the best in authentic religious experience, orientation and conviction does not close, harden, prohibit or preclude the direct and spontaneous recognition and response of a person to his times, his world, his culture, his fellow human beings. Rather, it supposes, that authentic religious orientation serves to deepen and enlarge a man's capacity for direct and spontaneous recognition and response. It supposes that religious conviction sensitivizes a man's antennae from within, expands his capacity for direct intake and observation, magnifies his ability for spontaneous response to value, wherever it is. Religious conviction and orientation at its best does not set limits but extends a man's receptivity, makes him more docile to and educable by the concrete existential conditions which play directly upon him. Such orientation and conviction opens the mind to be taught, challenged, stimulated by the present problem, the present crisis, the present opportunity, the present presence of other human beings whose worth and reality he is the more ready and willing to recognize directly and spontaneously and prior to the reflex in imposition of abstract concepts and subtle derived metaphysical and theological definitions, however valid and adequate. The Ecumenical Movement is hopefully and reasonably proclaiming that despite real and important modulations, dimensions and differences in our religious experience and convictions, there remains at many levels and dimensions a directly shareable world with directly shareable values, which world and values are all the more shareable and not less so, because this world of multiple dimensions and values is shared by persons of multi-dimensional religious experiences and convictions. To repeat, the Ecumenical Movement is saying that there is a widely and directly shareable world of values made more directly and widely shareable, and not less so, by our religious orientations and convictions. And now, speaking for myself and claiming no more authority for my suggestions than the shareability of the views expressed, I would like to suppose that we can cooperate, that we can have a world of shareable values -- these I would enumerate under the following titles:

First, value. The good of responsive and responsible freedom. Surely we can share this world. The good of responsive and responsible freedom. And here, of course, included would be the good of freedom of conscience and the freedom of religion. Echoing the words of the ancient Lactantius, "nihil tam voluntarium quam religio". Nothing is so voluntary as religion. To the extent that it is not voluntary, not free, self-directed effort of a person, religion ceases by so much to be authentically religious at all. If the religious man cannot explicate and defend freedom of conscience and freedom of religion, his religion will hardly be understood anywhere by anyone. I would suppose here, in the practical way, that this would mean on the part, for instance, of the Catholic community in this country a felt indignation and a determination that no one in Spain would be denied the right of first-class citizenship by reason of his non-profession of the Catholic faith, Responsive and responsible freedom serves as an antidote for anarchic contempt for legitimate civil authority, for anarchic contempt for law and order. And equally it would serve as an antidote for anarchic and despotic claim to individual and property rights as against the common good. This responsible freedom would see the evil of the denial of full participation in all civil rights based on race or religion alone. This notion of responsible freedom would help us to see the indispensable need in a pluralistic and democratic society of honesty in political debate and discussion. It would stress antecedent willingness to consult all the dimensions involved in the problem and not just that dimension that seems to favor my party or my pressure group. Secondly, under the general category "the primacy of the common good over individual good in the temporal and civil order", I think the religious consciousness would tend to militate against two opposite disvalues. First, the idolatry of the state, the totalitarian and collectivistic. It would also be opposed to reduction of the state to more negative police function, deprived of any empowerment of authority positively to promote the common good. Thus, it seems to me religious consciousness would tend to the rejection of either extreme, right or left.

We can share the disvalue of the world of fear and aggression. We can share the disvalue of isolation from, and non-identity with the civic, the civil good. I think we can share the disvalue of the compulsively competitive world. In any case, it seems to me then that our religious convictions, so far from depriving us of a real concern with the real problems in our day, will heighten our ability to recognize more dimensions of problems and bring possibilities with goodwill to work upon them even more effectively, and not less so, because of our religious convictions. Thank you.

Lecture Delivered by:

RABBI MARC TANENBAUM

National Director,
Interreligious Affairs Department
American Jewish Committee

It should be said at the very outset that there is considerable confusion in the use of the term "Ecumenical"; confusion both within Christendom, as well as confusion between Christianity and Judaism. In its strictest technical sense, the term "Ecumenical" applies to relationships between Christians - between Catholics, Protestants and Eastern Orthodox - and the ground of Ecumenism is the shared Christology which is particular to Christendom. It is a misnomer and a misapplication

of the term Ecumenism to apply it to relations between Christians and Jews. One can apply it, of course, to Christian-Jewish relations in its broadest, most generic sense; but in its authentic theological meaning it is a term specifically applicable to relations within Christendom. In this application, it deals with the activities of Cardinal Bea's Secretariat relating to the reunion of the "separated brethren." Yet having said that, at the same time one cannot really explore nor exhaust the full meaning of what Ecumenism means in its ultimate reaches without its application to relations between Christians and Jews, since the Hebrew Bible is the foundation of all monotheism. But for reasons of clarity, it is probably wise and prudential that we use the term "inter-religious relationships" to describe the relations between Christianity and Judaism and between Christians and the Jewish people.

It is appropriate, I think, to ask the question, "Why is it that the Jewish decree that was introduced at the second session of the Ecumenical Council last November, 1963, and which has come before the third session of the Council, has elicited such widespread universal attention?"

As Cardinal Bea said in his relatio (introduction) on September 25, at the time of his introduction of the "Jewish declaration,"

"I can only begin with the fact that this Declaration certainly must be counted among the matters in which public opinion has shown the greatest concern. Scarcely any other schema has been written up so much and so widely in periodicals . . . Many will judge the Council good or bad by its approval or disapproval of the Declaration."

This decree has engaged the concern and the attention of 2,300 Council Fathers in Rome over a period of three years. It has involved, to my great interest and fascination as I witnessed in Rome over several weeks, the attention of the Protestant and Eastern Orthodox observers. Why? Why is the issue of the relationship of Christianity to Judaism and the practical relations between Christians and Jews on a daily level of such central significance? Why has it attracted such widespread attention?

It is my thesis that the issue of relations between Christians and Jews has reached the point of ripeness, a point of maturation in a way that can be seen analogously in terms of the ripeness and the fullness which relations between the Negro and white societies have reached. The moment of crisis, or the moment of truth, in relations between the Negro and the white persons are being tested and resolved to the degree to which we maximize racial justice for our Negro citizens. In the process of being confronted by Negroes with a challenge to our moral conscience, and in terms of our attitudes and behavior toward the Negroes, we have begun to find it necessary to confront the fact that we have been dealing with Negroes in the main as abstractions, as mythic perceptions but not as real people; not as persons who have human dignity, which demands a certain response from us as brothers. One of the facts that has become very clear to us is that we have evaded our moral duties to the Negro by substituting a series of myths for genuine confrontation. These myths have buffered us from confronting the reality of the Negro. Underlying all the issues in the civil rights struggle - education, employment opportunities, public accommodations and housing - as we dig beneath the surface of our attitudes and feelings, we find that in each instance we have developed a mythology which has crippled us from coming to grips with realities. Thus, we have told ourselves, literally for 350 years, that the Negroes are illiterate, the Negroes have weak family life, the Negroes are lazy and unreliable, and, perhaps the most diabolic myth of all, the Negroes have a bad odor. We have told ourselves that the Negroes are illiterate, refusing to want to face up to the fact that by the year 1830, every state in the South had passed a law proscribing, prohibiting Negroes from learning to

read or write because of the fear that a literate, educated Negro would rise up in rebellion against his white master, the plantation baron. And so now we justify our segregation in schools by saying the Negro never learned to read or write; he is illiterate and therefore he cannot have equal education opportunity. We have broken up Negro families, we have used Negro women for breeding purposes, we have sold them "down the river" to the plantations of Louisiana, and we have destroyed the foundations of Negro family life - and now we use this as an excuse for saying that Negroes cannot live next door to us because of their family habits. We have prevented Negroes from getting certain forms of employment and we have justified this by saying that they are lazy, shiftless, unreliable, the Stephen Fench image. Then we have kept Negroes away from public accommodations because of their "bad odor." But as Gunnar Myrdal* said, "This has never prevented us from using Negroes as porters or as people who run our houses for us as maids."

Now in many ways the mythology, the unreality, the capacity to abstract human relationships and to empty them of solid human meaning and feeling find its analogy in the relations between Christians and Jews. What we have begun to confront in the relationships between Christianity and Judaism and between Christendom and Jews is the fact that there is a fundamental ambivalence historically and theologically within Christian teaching and within Christian social practice which we have begun to face in a way that has never been confronted before in the past nineteen hundred years of the Christian-Jewish encounter. Just as the social revolution of the Negroes today has caused us to confront the race issue in a way that we cannot escape, so certain revolutionary facts of the twentieth century have made the Christian-Jewish confrontation inescapable.

I believe that the Nazi holocaust and all that that has meant for the Christian conscience, as well as the tremendous needs of a new world of the 20th century in which Christians and Jews together find themselves increasingly a minority in relation to a non-white, non-Judeo-Christian world, are compelling us to confront the deep realities of the contact between Christians and Jews. Fundamentally, Christianity has never made up its mind as to where it stands in terms of its common patrimony with Judaism and its daily attitudes and relationships and behavior toward Jews. We find as we look into the history of the Christian-Jewish encounter for the greater part of the past two millennia that there have been teachings and episodes betokening the greatest of mutual respect and esteem between Christian and Jews. Thus, we find St. Athanasius, one of the early Church Fathers at the beginning of the fourth century, who said that "the Jews are the great school of the knowledge of God and the spiritual life of all mankind." St. Jerome, who lived in the fifth century and who spent forty years in Palestine where he studied in Caesarea with Jewish scholars and Biblical authorities the Holy Scriptures and the Masoretic traditions, from whom he obtained insights which affected his translation of the Scriptures into the Vulgate, declared that "the Jews were divinely preserved for a purpose worthy of God."

This side of the affirmative attitude of the Church toward the Jews reflected the tradition of St. Paul in *Roman's* 9 to 11, which speaks of Christians being engrafted onto the olive tree of Israel (11:17) planted by God. This tradition also found expression in positive behavior of Popes, even in the Middle Ages. Thus, Pope Callistus II issued a bull in 1120 beginning with the words "Sicut Judaeis" in which he strongly condemned the forced baptism of Jews, acts of violence against their lives and property, and the desecration of Synagogues and Jewish cemeteries. Pope Gregory IX issued the

* The American Dilemma

bull "Etsi Judeorum" in 1233 in which he demanded that the Jews in Christian countries should be treated with the same humanity as that which Christians desire to be treated in heathen lands.

Side by side with that tradition there existed a tradition of hostility and contempt which the late French historian, Professor Jules Isaac, has written about in his various studies.* This tradition was perhaps most explicitly embodied in the eight sermons of St. John Chrysostom, who in the year 387 spoke from the pulpits of the city of Antioch to the first congregations of early gentiles who became Christians, saying:

"I know that a great number of the faithful have for the Jews a certain respect and hold their ceremonies in reverence. This provokes me to eradicate completely such a disastrous opinion. I have already brought forward that the synagogue is worth no more than the theatre.. it is a place of prostitution. It is a den of thieves and a hiding place of wild animals ... not simply of animals but of impure beasts.... God has abandoned them. What hope of salvation have they left? They say that they too worship God but this is not so. None of the Jews, not one of them is a worshipper of God ... Since they have disowned the Father, crucified the Son and rejected the Spirit's help, who would dare to assert that the synagogue is not a home of demons! God is not worshipped there. It is simply a house of idolatry... The Jews live for their bellies, they crave for the goods of this world. In shamelessness and greed they surpass even pigs and goats ... The Jews are possessed by demons, they are handed over to impure spirits ... Instead of greeting them and addressing them as much as a word, you should turn away from them as from a pest and a plague of the human race."

(This is an excerpt from Patrologia Graeca, as translated by Father Gregory Baum in his book, "The Jews and the Gospels.")

Now, if one enters into the historic background and the context within which St. John Chrysostom made these remarks, perhaps one can understand a little better -- one can explain if not excuse -- what led St. John Chrysostom to make these remarks. It may be useful to take a moment to observe that the Church in the first four centuries of this era was struggling for its existence as an autonomous, independent faith community. In the minds of the Roman Empire the early Christians represented another Jewish sect. Judaism was the religio licita (a favored religion), and for early Christians to achieve any status, the right to conduct Christian ceremonies, they had to come as Jews to achieve recognition from the Romans. And so the early Church Fathers found it necessary to separate Christians from the Jews. The early Christians felt very close to Jews; observed their Sabbath on the Jewish Sabbath, their Easter on the Jewish Passover. At the time of the Council of Elvira, (ca.300) many Christians thought the Jews had a special charisma as the People of God and therefore invited them to bless their fields in Spain so that they would be fruitful. To separate Christians from their associations with Judaism, to create a sense of autonomy and independence for Christianity, apparently in the wisdom of the early Church Fathers, it became necessary to embark on a drastic effort to break the bonds between Church and Synagogue and to give Christians a consciousness of difference from the Jews. In the process of this disidentification, however, the pattern of anti-Jewish attitudes and of anti-Jewish

* "The Teaching of Contempt" (Holt, Winston and Rinehart).

behavior, became so entrenched, that by the time the Church became the established religion of the Roman empire, these attitudes were reflected increasingly in ecclesiastical legislation. These laws subsequently led to the establishment of ghettos, yellow hats and badges, and in general, reduced Jews to the status of pariahs throughout the Roman empire. As the Church became the major institution integrating the whole of medieval society, the perception of the Jew within medieval Christendom became the perception of the Jew within Western culture and civilization.

Lest one think that these attitudes are mainly of academic or historic interest, one needs to confront the following facts. A prominent Catholic lay educator, Madam Claire Hutchet Bishop, who lived in France during the Vichy period and who saw friends of hers participate in the deportation of Jews to concentration camps, with a kind of indifference and callousness which she could not reconcile with her Christian conscience, began to penetrate into a study of what it is that led Christians to this kind of indifference, this lack of compassion for Jews. She became a disciple of Jules Isaac, and then in this country began to travel around to various Christian seminaries and universities, to speak of the new understanding between Christians and Jews. As she sought to elaborate her thesis of the historical and theological factors which helped shape the conception of the Jew in the Western world, she received many questions from students at the end of her lectures. These are some of the questions that were asked of her by students in Catholic and Protestant seminaries and universities and on "secular" campuses:

"Madam Bishop, if the Jewish people did not kill Christ, who did?

"You said that the high priest and the elders and not the Jewish people had a share of responsibility in Jesus' condemnation. That is not true. The Gospel says that the people clamored for his death.

"I am a Catholic and I know what I have been taught when I went to Catechism; and that is that the Jews killed Christ. That is what my Church teaches. I don't like it. I have several friends who are Jewish, but what can I do? I have to believe my Church.

"Don't you think, Madam Bishop, that in this country we are antagonistic to Jews because they are too successful in business?

"Why are all Jews rich?

"Why are the Jews better than anyone else in business?

"I have heard it said that Hitler had to do what he did because the Jews held all the money in Germany."

These were the verbatim questions asked of Madam Bishop.

I must say at this point, listening to your reaction, this reminds me of a story about a Jewish man sitting in a subway in New York who was seen reading an anti-Semitic paper, "Common Sense." His friend beside him turned to him and said, "I don't understand you. Why are you reading this anti-Semitic paper?" He replied, "I get a great sense of satisfaction out of reading this anti-Semitic paper." The friend asked, "But don't you read Jewish papers?" He replied, "That's precisely the point. When I read a Jewish publication I learn about pogroms against the Jews, discrimination, persecution, how hard it is, how we're kept out of universities, medical schools, etc. Then I read this anti-Semitic paper and find out that the Jews are international bankers,

financiers, how they control the world. I get a lift out of this."

The St. Louis University study, conducted by the Jesuit institution of higher learning in St. Louis, in its examination of Catholic parochial school textbooks, found that there are echoes and resonances of this tradition of contempt in materials used even to this day. Thus, for example, to cite some of the teachings which have an unerring echo from the teachings of St. John Chrysostom, it is written in some of the religious textbooks studied by Sister Rose Alber.

"The Jews wanted to disgrace Christ by having him die on the cross."

"Show us that the Jews did not want Pilate to try Christ but to give permission for his death."

"When did the Jews decide to kill Christ."

"The Jews as a nation refused to accept Christ and since that time they have been wandering on the earth without a temple or a sacrifice and without the Messias."

The findings of the Yale University Divinity School study, published in book form as "Faith and Prejudice," by Dr. Bernhard E. Olson, have revealed analogous results in some of the denominational textbooks used in Protestantism. There have been significant revisions, and improved portrayals of Jews and Judaism in Catholic and Protestant teaching materials since the publication of the St. Louis and Yale studies. Nevertheless, there is still a heavy residuum from the polemical histories of the past in far too many textbooks, and above all, in sermons, religious radio broadcasts, and in fact in the daily attitudes of many professing Christians.

These studies, which are of interest, I think, to people who have professional religious and educational responsibilities do not begin, however, to make us aware of the consequence of these generations of teachings in terms of the impact they have had on the attitudes towards Jews in Western society and culture. These views which began in a theological and religious matrix have penetrated into the marrow of Western Civilization and continue to influence the Western world's attitudes toward the Jews to this very moment.

When you go home to your studies, if you will open up a dictionary, any unabridged dictionary, and look up the definition of a Jew, you will find the following:

Webster's Universal Dictionary: *

"Jew-to cheat in trade; as to Jew one out of a horse. To practice cheating in trade; as, he is said to Jew. To Jew down."

Funk and Wagnalls:

"Jew-(slang) to get the better of in a bargain; overreach: Referring to the proverbial keenness of Jewish traders."

* See article, "Jews and Judaism in the Dictionary," by Jacob Chinitz, Reconstructionist Magazine, June, 1963.

Merriam Webster:

"Jew-adjective, Jewish, usually taken to be offensive.

"Jew-verb, to cheat by sharp business practice, usually taken to be offensive.

"Jew-noun, a person believed to drive a hard bargain."

Contrast this with the dictionary's definition of "Christian":

Webster's Universal Dictionary:

"Christian-colloquial, a decent, civilized, or presentable person, characteristic of Christian people, kindly."

If one looks at the general social reality in terms of the way the Jew is perceived by and large - with significant changes in recent years growing out of our greater contact with each other - one finds, for example, a striking double standard in the evaluation of the behavior of the Christian and the Jew in the world of commerce. When a Jewish business man is successful in a given business or industry, in the parlor rooms and in the bars where the "man-to-man talk" is made, (and all of us have heard this enough to know that it is true and not a figment of one's imagination,) one hears the "explanation" - "Well, he's a Jew." There's something sharp, there's something cunning about his practices. It is the Jewishness of the man which leads to his success. But if a Christian or a gentile, who may not be observant or pious, is engaged in the same industry, using virtually the same business practices, achieves the same kind of success, then in the American mythos this is the result of "Yankee ingenuity." This is living out the Horatio Alger myth of rags to riches in American life. It is a consequence of living out the "Puritan ethic."

One must confront ultimately how it was possible, within our own lifetime, as recently as the past twenty-five years, that in a country - which when it vaunted its great values and its great moral traditions, spoke of itself as a country of ancient Christian culture, which was in fact the seat of the Holy Roman Empire for almost a millenium beginning with Charlemagne - that it was possible for millions of Christians to sit by as spectators while millions of human beings, who were their brothers and sisters, the sons of Abraham according to the flesh, were carted out to their death in the most brutal, inhuman, uncivilized ways. And one must confront as one of the terrible facts of the history of this period the conversation that took place between Adolph Hitler and two bishops in April, 1933, when they began raising questions about the German policy toward the Jews and Hitler said to them, as reported in the book, "Hitler's Table-Talk," that he was simply completing what Christian teaching and preaching has been saying about the Jews for the better part of 1,900 years. "You should turn away from them as a pest and a plague of the human race," said St. John Chrysostom, and 1,500 years later thousands of his disciples implemented his teachings, literally.

One must compel oneself to face these hard facts in our own time because there is a tendency to want to evade the reality of this problem, since in America both for Christians and Jews, anti-Semitism is a social nuisance. It is not a serious problem of human deprivation, of human discomfort. But to this very day in the city of Buenos Aires, for example, where 400,000 Jews live, Jewish merchants are packing guns into their business places, Synagogues are being stored with armaments because in the past three or four years the neo-fascist, ultra-nationalist movement called the TACUARA, consisting entirely of young Catholic well-to-do students, have been raging through the streets of Buenos Aires spraying machine gun fire at Synagogues and throwing bombs into Jewish businesses. Last year in June, 1963, the TACUARA apprehended a

Jewish girl, Graciela Sirota, as she came home from the university in the evening, kidnapped her and carved a swastika in her breast. The chaplain of this TACUARA movement, a Father Julio Meinville, has written a book called "The Mystery of the Jew in History." Father Meinville based his "ministry" to these students in the TACUARA movement on the fact that the tradition of St. John Chrysostom's views toward the Jews and Judaism and those who have repeated that tradition, represent the authentic view of the Church toward the Jewish people and to Judaism.

Within the past four to five years all of us have lived through what in fact may be the most revolutionary period in the history of the Christian-Jewish encounter over the past two millennia. As in race relations, the Churches have begun to seek to reconcile the ambivalences and the contradictions between theology and history. The Vatican, through the Ecumenical Council's initial approval of a declaration dealing with Catholic-Jewish relations; the World Council of Churches, which has adopted a very forthright resolution at New Delhi in December, 1961, and which has been carrying out a significant program of confronting this evil, this scandal of anti-Semitism which hangs like an albatross on the conscience of the churches, and American Catholic and Protestant bodies have all contributed dramatically to the powerful assault against anti-Semitism. Their wide-ranging programs of text-book and curriculum revision, teacher training, seminary education, retreats, adult education, have been confronting increasingly the issues of responsible portrayal of Jews and Judaism.

I have talked at great length but I want to take just two minutes to tell you something about what I experienced in Rome these past few weeks. If nothing else comes out of the Ecumenical Council other than what took place this past Monday and Tuesday, (Sept. 28 and 29) in Rome, the Council has more than justified its existence in terms of Jewish interests. On Friday, preceding last Monday, the 28th, Cardinal Bea arose in the aula of St. Peter's Basilica to read his relatio (introduction) to the "Jewish Declaration." After indicating the importance of this decree to the life of the church, the importance of the Church's understanding its true relationship to Israel, to the Bible, to the Jewish people, ancient and present, - that understanding upon which is founded the whole future and prospect of the Biblical, liturgical and theological renewals of the Church - Cardinal Bea declared before 2,300 Council Fathers, "There are many historical instances from various nations which cannot be denied. In these instances this belief concerning the culpability of the Jewish people as such has led Christians to consider and to call the Jews with whom they live the deicide people, reprobated and cursed by God and therefore to look down upon them and indeed to persecute them." Then he described what he thought was authentic Church teaching about the role of the Jews in the Passion and the mystery of the relationship between Christians and Jews. The moment of truth, as many of us saw in Rome, occurred on those two days when 35 cardinals and bishops of the Church from 22 countries arose on the floor of St. Peter's, and one after another, in terms more powerful and more committed than had ever been heard before called upon the Catholic Church to condemn anti-Semitism as a sin against the conscience of the church. The Church must reconcile her teachings of love and charity and fraternity with the practices of her faithful, which have far too long been marked by contempt and animosity for the Jew. While it is recognized that anti-Semitism arises out of multiple phenomena, political, social, economic, Christians cannot allow Christianity to be exploited by anti-Semites and bigots to advance this teaching, which is an anathema to the Church. And one after another the Council Fathers, called for the Church to reject the ancient and false charge of "deicide" against the Jews. Archbishop Heenan of England (now Cardinal Heenan) rose up and said, "The term deicide must be torn out of the vocabulary of Christendom. The term is absurd and an insult to the human intelligence. As if man can kill God." Others addressed themselves to the theological problem - if Jesus foreordained his death, as

declared in the fourth catechism of the Council of Trent, "by internal assent rather than by external violence," how can the Church charge the Jews with collective guilt in ancient times or in present times? One after another, 31 out of 35 Council Fathers declared their support of a strong declaration that would repudiate the terrible "Christ-killer" charge and all manifestations of anti-Semitism.

At the end of the second day I went to the Bishop's Briefing Panel held on the Via della Conciliazione. An official of the American hierarchy came over to me with tears in his eyes and said, "Marc, this was the greatest moment in the history of this Ecumenical Council and I dare say in the history of all Ecumenical Councils, for on no other issue had so many cardinals of such great prominence spoken out. Or on other issue, including religious liberty, has there been such unanimity of feeling as on this question. The only opposition was pro-forma opposition." Even Cardinal Ruffini said he accepted in principle the need for the church to condemn anti-Semitism, although he went on to say some other things which were not as acceptable to many around the Council. Even the Patriarchs from Arab lands said the Church must condemn anti-Semitism, although they made an issue of possible political implications. But for those of us who stood in Rome on those two days, it represented the turning of a cycle of history. A cycle of history that was for far too long malignant has begun to turn, and may yet become benign, may yet allow Christians and Jews to approach each other, not through the myths, the superstitions and the hostilities of a polemical past but as human beings, sons of Abraham, to share a common patrimony in their love of God and therefore, their love for one another. Thank you.

Lecture Delivered by:

DR. ERNEST C. COLWELL

President of the Southern California
School of Theology

At the last general conference of the Methodist Church, to which I belong, my bishop, whose vigor and openness I greatly respect and admire sold a new hymnal to 900 legislators. He did it with his characteristic wit after a long series of speeches in which learned men who knew Methodist history and who knew the hymns of the Christian tradition had explained all sorts of technical questions about this volume. Bishop Kennedy then arose and said, "I know that there are a lot of you who don't know a thing about hymns who are worried about this new hymnal. You are saying to yourself, 'I wish that they had some lowbrow on the commission that wrote this hymnal.' Well, Brethren," he said, "relax, I was there." Now, I feel somewhat in that situation today. I'm not even a Rabbi. I never was ordained to anything. I'm an ordinary layman and a rank amateur in organized Ecumenical endeavors. Moreover, I am not even a theologian. I went through school in those halcyon days when nobody had any respect for organized thinking. And in the free elective system it was easy to dodge Philosophy, systematic Theology and anything else of that opprobrious nature, so although I hold several degrees which have the word Philosophy in them, I have not had instruction in Philosophy. And though I was graduated from a Theological seminary and a university divinity school and am incredibly the head of such an institution today, I have had no instruction in theology. My expertise lies in what used to be called lower criticism. It is lower than the important subjects. I know something about the manuscript tradition of the Greek New Testament, and I have achieved pinnacle of scholarly success. I have

discovered a grammatical rule which appears in contemporary grammars: Colwell's rule on the use of the article. It may astound you to know that if a predicate nominative precedes the verb "to be" in a Greek sentence, it lacks the article even if it is definite; whereas, if it follows the verb "to be" the article will be expressed. This has some significance for the translation of some crucial passages in the New Testament, but this is where I am an expert and I appear on this program feeling that we Protestants were really cheated today. A Professor of Philosophical Theology, a national leader in Jewish inter-faith efforts, and a layman like me doesn't sound like fair representation.

I've been asked to discuss some of the special problems facing the Protestants and their relationships to Catholics and Jews. I begin by pointing out that all our problems derive from actual human experiences of evil attitudes in each of our faiths and since I know very little about Judaism and Catholicism, I draw most of my examples from the Protestant area. These basic obstacles to religious relationships between us are fears and suspicions on the one hand and religious arrogance on the other. These evil attitudes developed within Protestantism down through the centuries as the previous speaker has pointed out. Their roots go back to the beginning of the Protestant reformation itself. But they are contemporary for Protestantism because the Christian's suspicion of and dislike of the Jews are enshrined in the distinctively Christian scripture. The rivalry of Christianity with Judaism at the beginning was strenuous and bitter. Before the New Testament had any canonical authority that was widely recognized, and this is a period of some centuries and not decades, the Christians claimed the Jewish scriptures as their own. They interpreted them to favor their own faith and then accused the Jews of misinterpreting them. The Jews and Christians in those early centuries were like cousins who are heirs to a multi-millionaire childless uncle. Each claims the right inheritance as his own and has no mercy on his rival. Moreover, that Roman world from before the birth of Christianity knew anti-Semitism, thus, the Christians were tempted to the denial of any kinship with actual Judaism. Not only for the sake of religious legality but to avoid the approbium which that culture also directed against the Jew because he was different. There can be no doubt that for all the early Christians' praise of ancient Judaism, which was a great asset to them in achieving respectability in the ancient world which revered the past by giving them some claim to antiquity, they actually, in regards to contemporary Judaism disowned it from the beginning and frequently persecuted Jews when they had the opportunity. One of my associates of years ago, Conrad Moehlman, has chronicled this bitter attack upon Judaism from the side of Christianity and called it the Christian-Jewish tragedy. When I was a young student two or three generations ago I became interested in the interpretation of the gospel of John, and became convinced that one of the motives of that gospel, only one of its motives but nevertheless an identifiable one, was to present the Christian faith in Jesus to a pagan world of some culture in such a way as to make it attractive. In other words, it had a sound, apologetic motive and one of the arguments of that gospel is that Jesus wasn't a Jew. It alienates him from Judaism. It sets him over against Judaism in this particular gospel so that my own studies have convinced me that in the texts themselves, which we Christians revere, in the very gospels, which are the most authoritative books for us of all, the seeds of prejudice against Jews are written. And the un-historical putting of the blame for the execution of Jesus upon the Jews as our gospels tell the story, is a part of our contemporary difficulty. We need sound, open, free, scholarly teaching in Christian schools at all levels and in all denominations that will enable us to make clear to a rising generation why this particular slant appears in some of these documents so that we may disarm the deep-seated emotional reaction which inevitably leads a Christian to feel resentment against those who crucified his Lord. That resentment was earned by Rome and should be given to it.

Today it seems to me, as an ordinary rank and file Protestant layman that American Protestants are much more concerned to improve their attitude toward Catholicism than they are to improve their attitudes in regard to Judaism. The Protestant's conscience troubles him a little about the Catholics but the relatively good record of Christian America toward the Jews exonerates him from deep concern there. As Rabbi Tanenbaum has said, we know anti-Semitism as a social disability rather than as mass tragedy in this country and I have the feeling that my fellow Protestants are less moved emotionally to seriously consider their attitude toward Judaism than they are at this moment to reconsider their attitude to the Roman Catholic Church. In the scriptures which the Protestant reads, there is an exhortation to Christian unity. It is inescapably there; and this oneness, he feels vaguely, should somehow include Catholic Christians. But Judaism is not included. Thus, explicitly in his thinking in regard to religious oneness for reasons which Rabbi Tanenbaum has stated, the focus of the Ecumenical Movement is really within the Christian world and we need to add to it this extra label of inter-faith relationships if we are to find a sound organizational basis for including Judaism as it should be included.

I agree with much of what both the other speakers have said, particularly with the role of myth. The disastrous myths which are part of our American thinking. The Protestant's fears of the Catholics are partly mythical. Inspired preachers in many a Protestant church, particularly in rural America, present a summary of American history and the golden age of the colonists who created this great republic that identifies the American colonists as Protestant refugees from a religious tyranny always sounds like Rome. This myth needs to be debunked. It needs to be exploded, as American church historians are now ably doing. But some of our fears have been doctrinal, confessional type of fears. The position of the Catholic church in relationship to the state has alarmed Protestants and let us confess freely, Protestant communities have persecuted Catholics when they had the chance and have been persecuted by Catholics in the rare cases where the Catholics had the opportunity.

One of my strange qualifications for speaking to you today is that I can really sympathize with the Catholic minority group that has been persecuted, because I was once a member of a Protestant minority. As a boy in my early teens, I lived in a disadvantaged neighborhood, I believe that is the correct label today, in an Eastern city where the population was 90% Catholic and my father was the pastor of a Methodist Mission Church. We were only a stone's throw from the biggest Catholic church in the city; and since it was so much bigger than ours, most of the stones came from that direction. I never walked home from school, and in after years in college this was a great help to me. I made my letter in long-distance running. Any appeals for police protection were unanswered, but we found out that if we called Father Curran at the nearby church the rabble was chased away in a short time and in a very vigorous fashion. We had horses in those days and the horse whip entered ecclesiastical service on an inter-Christian relationship at that time. If there are any Catholics here as old as I am they could equal my reminiscences with chapters and verses. The wars of religion, of the Christian religion itself, have not been ended long in this country and the memories of them, the bitternesses that resulted from them are a part of our contemporary difficulty.

With such a background of strife, what is the ground of our hope? Our hope is that while our past is still present, its evils need not dominate this present. Attitudes are really changing. I speak predominantly about the church I know best, my own. Its general conference last spring withdrew its support from P.O.A.U. For the first time this last spring this church established effectively a commission on Ecumenical affairs on a par with all the major boards of that church. Last week in a negotiating session for union with another denomination I heard a Methodist bishop say, "It used to

be true that if you favored union with another Christian body you had to give good reason for it. But today, if you're not in favor of union with another Christian body you have to have strong reasons for that." The fact that a Methodist bishop could say this is, I think, a straw in the wind that indicates that the opinions of many people in regard to inter-Christian relationships at least are changing. The actions being taken by the Ecumenical Council in Rome are of an importance that cannot be overstated. One of those has been movingly reported to you. I personally am confident that the speeches of American Catholic bishops on the subject of religious freedom have such an importance. Certainly for Protestant-Catholic relationships in this country. After those speeches no honest Protestant can any longer join the crowd of fear mongers who are afraid that all our liberties will be lost if we do anything at all to cooperate with Catholics. No other single event of the last few decades is in my judgment more significant for the improvement of Catholic-Protestant relations in this country than the speeches made by American Catholic bishops at this Ecumenical Council.

I believe that we can hope for better relations between Christians and Jews because both Protestant and Catholic Ecumenical Councils are beginning to clean up the anti-Semitism within their own body. Sincere efforts are being made to rid church school material of this blight. Liturgy is being purged of this ancient curse and Christian ministers are being taught the origin of anti-Jewish statements in their tradition. They are beginning to understand where this element came from and theologians within Christianity are now speaking of Judaism as an authentic religion to be respected by Christians. There are some advances now underway in Protestantism. Many a Protestant school today has on its faculty a Jewish Rabbi, a Catholic priest; instruction in the subjects of Judaism and Catholicism are presented in a number of places today to young Protestants preparing for full time religious work. I believe they do their job most effectively when they are hired because of their competence in a particular subject and not as the specific apologists for their own faith, and this is happening. The inter-faith composition of leading schools of religion is a sign of hope, it seems to me, within Protestantism itself. Ecumenical theology is now a must subject in a Protestant theological school. The theological study of our differences in faith and order gains in strength every day within Protestantism and in relationship to Catholicism. The young intellectuals in our Protestant churches are convinced that this theological study is the main highway to the unity we seek. It is for this group that I would reserve that wonderful word "ecumeniac." These are the enthusiasts for theological dialogue and they number most of the pros in the Protestant Ecumenical Movement. They tend to disparage any union of churches which have no theological differences. I'm not sure that they go so far as overtly to resist such union, but they have no enthusiasm for it because they are convinced that theological dialogue, the adjustment of theological positions is the high road to union. If that isn't involved in the reuniting of little splinters, they have no real enthusiasm for the cause. The mission field was the origin of much cooperation within Protestant denominations and it has led in the Protestant Ecumenical Movement to a division between enthusiasm for national autonomous unified churches and what the champions of this movement call ecclesiastical imperialism. I am not at all sure that either one of these formulas is capable of world-wide application. The desirability of Christian churches unified nationally is not all together clear to me. I used to say when I was teaching a miscellaneous group, a group of students from the variety of churches, that we have misnamed all the churches in the United States practically. We don't call them by their real names. Instead of saying the National Church of England, American Branch, we say the Protestant Episcopal Church; instead of saying the National Protestant Church of Scotland, American Branch, we say the Presbyterian Church. In time, I was able to insult practically everybody in the class by going around this, but I intentionally left out the Congregationalists and the Baptists. Some Baptist or Congregationalist in the group would raise his hand and say, "What about the Congregationalists and the Baptists? Are they the national church of America?"

And my answer was they couldn't be the national church of anything because they're anarchists. They don't believe in national government; they don't even believe in their own government. I used to wind this up by saying that the Methodist Church was destined to be the national church of the United States, and then as the Methodists around the table began to expand, I would point out the empirical evidence for this, and that is that you can hardly tell any difference between an American who is a Methodist and one who isn't. But if our ultimate goal is some kind of Christian unity that has some substance to it, I am doubtful that the path of national autonomy is the high road to it. Why do we have the numerous Protestant denominations which we have in this country? They came in with immigrants from nation A, nation B, nation C, bringing their national religious organization with them. Certainly in the West it seems to me we should be cautious about abandoning church organizations that transcend national lines. There are practical expedient values, I think, in the kind of world we live in in such larger organizations. A Roman Catholic bishop can enter East Germany because he belongs to a church that exists outside of East Germany. If there were no Christian church except a completely nationalized church within that area, the missionary thrust of Christendom today would be limited thereby.

Well, from theological discussion itself, there has come a new emphasis upon the mission of the church to the world. This is stirring up Protestant laymen. The whole role of laymen in Protestantism is a lively issue today and they are beginning to accept the message of some of their leaders that it is the responsibility of the layman to carry the Christian ministry to the world. The pastor is the shepherd of the flock that is in this church but the layman is the missionary to the world outside of the church. This emphasis upon mission of laymen is, I believe, one of the highways we can travel for more supporting relationships. I believe that this is the first door through which we must pass even though the door of theological discussion cannot be kept shut forever. It is significant that early Protestant Ecumenical conferences postponed theological debate and gave priority to causes and programs for action. Those pioneers felt that acquaintance in action should precede theological discussion of faith and order, and I share this judgment. If we are thinking of initiating a movement among the large mass of Protestants and Catholics in this country toward a higher degree of Christian unity, if we are concerned to involve Christians with Jews in a deeper understanding of our kinship under God, then I believe that programs of action are a good initial step, and while they will be only an initial step and will never bring in the end result we are after, I believe that they make it possible for subsequent steps to be taken. The topics chosen for discussion at this meeting by your planning committee indicate that they share something of this judgment: that this is a proper place on which to concentrate our efforts at this time.

In conclusion, I should once more pay some slight respect to the topic that was assigned to me, the Protestant's difficulty as he confronts Catholic and Jew. His greatest difficulty is one that is common to all three religions. How can the believer hold fast to his faith and achieve more than a neutral tolerance of other faiths? I am a Christian, a Protestant, a Methodist. Here is where I stand and live and believe. I am devoted to my church. How do I find ground on which to stand that will not weaken that devotion, that will not shake the foundations of my belief and will make it possible for me to work cooperatively with others whom I recognize in some abstract, theoretical way as also being God's servants? A neutral tolerance may be enough for government but it is not enough for a good Christian or a good Jew. Tolerance he must indeed achieve. A tolerance for other's errors, adequate to guarantee their right to religious liberty, but he must go further and if he is a Protestant he must recognize Catholics and Jews as servants of his own God. He must work with them effectively against the evils which we commonly deplore. This he will not do easily. He cannot do it without tension, but in that tension, I believe, he will be loyal to the Lord of his church. Thank you.

WORKSHOP CONCLUSIONS

1) CIVIL RIGHTS

- A. The dialogue between pulpit and pew needs to be expended, so that small groups of individuals, including laymen, can discuss the issues of the social revolution.
- B. The institutional church should take the lead in civil rights, but groups outside the faith community also have an important role to play. Action rather than discussion alone is of the essence.
- C. The religious community has the responsibility for providing a proper philosophy and spiritual undergirding for action in dealing with the social revolution.

2) CHURCH AND STATE

- A. The problem of church-state relationships has been complicated by the fear that God is being taken out of public education and that public schools are in danger of becoming too Godless.
- B. Separation of church and state should be retained because it is important for the survival of our pluralistic democratic society. It should be recognized that secularism does not mean antagonism to religion and that the traditional benevolent attitude of government toward religion in this country should be maintained.
- C. A method must be found for religion to play a greater role in the development of a moral and spiritual fibre in this country. It is not enough for modern public education to deal with moral spiritual values in a spirit of neutrality. Religious groups should work together with secular groups to overcome the problem.
- D. Responsibility for spiritual and moral education does not belong to the school alone. The family, other governmental institutions, the synagogues and churches, all have a share in creating a climate in which the spiritual values of our democratic society can be strengthened.
- E. It is essential for all religious denominations to speak together on the vital issues confronting our society, as in the case of the positions taken on the recent civil rights law.
- F. It may be possible for the public school and religious school systems to work harmoniously together through the development of a shared time program, a supplementary or a complementary religious school system. Specifically, it is important to gain the understanding of the public schools of the need for making time available during the day for the religious institutions to perform their necessary duties as the teachers of their own denominations and for their own believers.

3) RADICAL RIGHT AND RADICAL LEFT

A. Extremism is in violation of the value systems of our Judeo-Christian heritage and presents a clear and imminent danger. It is within the province of the interreligious community to organize in opposition.

B. The methods of extremism run counter to the democratic process and it is essential for all religious leadership to speak out in opposition on the basis of their own convictions and the convictions of their faith, and that this be done on the authority of the word and the will of God. There is a need to discover and support other community groups involved in counteracting extremism so that an on-going process of communication can be developed at the local level.

C. It is important to stress our conviction that religion has an important role to play in this world as well as the next.

4) THE DISADVANTAGED

A. There is a need for involvement of responsible Jews and Christians in the field of economics, in government, and in social welfare programs.

B. Through a definition of "What the church is", means must be found for encouraging the participation of congregants. The business leadership of the community should be encouraged to accept their responsibility to the disadvantaged, so that together with the church a new society will be created.

C. The church has the obligation to motivate its people to join organizations active in the fight against poverty, in accordance with the principles of the respective faith groups.

D. In the spirit of the ecumenical movement, we must encourage an expanded interfaith dialogue, so that we may help each other to understand and to assist those in our community who are in great need.

5) WORLD PEACE

A. World peace, with justice and freedom, is probably the most important question that faces all nations.

B. Within the religious community, the problems of world peace have been met with some indifference, perhaps because of a feeling of the helplessness of the individual. Nevertheless, there are many things the religious community should be doing, including support for the United Nations as an instrument for peace. On a local level, it is suggested that one means of accomplishing this is by joining and supporting chapters of the United Nations Association.

C. The religious groups can bring together some of the strong resources of local communities, including seminaries and institutions of higher education, in order to discuss possible solutions to the issues of world peace.

D. Religion should be the conscience of our society, through constructive criticism of actions undertaken or proposed by governments.

E. In order to provide for an interchange of ideas on what is being done in the field of education and action for peace, it is recommended that a meeting be planned on world peace. The agenda for this meeting might well include non-military foreign aid and the problem of poverty around the world as it affects peace.

F. It is also recommended that the Institutes at Loyola be held more than once a year, and that the sponsoring groups (Loyola, AJC, NCCJ) be utilized as the vehicle for further conferences and discussions between the religious communities.

6) COMMUNICATION AND ON-GOING DIALOGUE AMONG THE RELIGIOUS COMMUNITIES

A. The American Jewish Committee and the National Conference of Christians and Jews were commended, together with Loyola, for organizing this Institute, and for their other programs which foster improved communication among the religious communities in this area.

B. The rules of dialogue require respect for the faith of all participants. An attempt at conversion of others is not acceptable. The purpose of dialogue is to expose our views to others, to share, to grow mutually, to be receptive to others' views, and this does not necessarily destroy our own faith values and religious integrity.

C. It should be recognized that the individual faith groups are not monolithic organizations and that there is no one view expressed by any church official which can be agreed upon by all others within the church. There are many individuals in all of the faiths who are receptive to dialogue and welcome opportunities and invitations to exchange views, with or without official church sanction.

Dialogue is equally effective in an informal and unstructured setting without publicity, and participation of laymen should be encouraged, i.e. the AJC and NCCJ sponsored interreligious dialogues in Southern California. Interreligious dialogues should include interracial participation.

D. Publicity should be given to those existing agencies which have been able to provide the machinery for creating dialogues on the local level, i.e. AJC, NCCJ, so that as many religious leaders as possible will become aware of opportunities for participation. A bulletin listing these activities should be published, prepared by NCCJ and AJC, and it should be distributed, together with the proceedings of this Institute, and a mailing list of participants.

E. There are other existing structures for communication which should be utilized for interreligious communication, i.e. social action committees of congregations, service clubs, ministerial associations.

F. It is recommended that additional discussions be developed on a practical level on the important issues confronting our communities. One of the goals of this Institute is the motivation of religious leadership to be creative in finding opportunities for dialogue in our own communities and settings regardless of any previous discouraging experiences.

G. Future interreligious Institutes should further involve the religious pedagogic institutions, teachers and principals. It is important to examine the role of religious education, especially as it relates to the processes which contribute to interreligious communication. Religious education materials which encourage positive attitudes towards other groups are among the main factors in dispelling prejudice.

7) CHILDREN AND YOUTH

A. There is a need for greater personal responsibility in developing affirmative attitudes and conduct among our youth and it was suggested that:

- 1) The home, wherever possible, meet its duty to inculcate proper religious attitudes and practices.
- 2) Adults in the home be helped in avoiding the passing on of their own prejudices to youth.
- 3) Parental example be stressed, because it is much more effective than words for inculcating proper conduct and attitudes among youth.

B. Better use should be made of the mass media by the synagogues and churches to influence public morals, thereby deriving a wholesome influence on youth.

C. Youth, in general, and their qualities of character are commended, together with those groups in our society which have contributed to this important development.

D. Through the sharing of names and addresses of participants, further contact may be made for the purpose of pursuing on the local level the various ideas encountered in the workshop discussions.



THE AMERICAN JEWISH COMMITTEE

date March 22, 1974
to Isaiah Terman
from Julie Erlick
subject Request for publication

MAR 26 1974

Dear Isaiah,

Some time in January, I believe, you sent our office a copy of a Catholic publication (a magazine) which dealt largely with Jewish issues. I gave my copy to Sister Christine Athans, and I would really appreciate getting one more copy.

I am enclosing a copy of a paper Sister Chris wrote this past summer. (Note mention of Rabbi Marc Tanenbaum on p. 20--there is also an article by him in the magazine I am requesting). Chris intends to refine and expand the paper towards a graduate degree. I know she is using information from the magazine, and I would appreciate having an opportunity to reread some of the articles in it. The magazine was a thin magazine with a red cover which I believe is published monthly--and I don't know the name of it (sorry!)

I believe Mike Rosenthal sent a copy of Chris' paper to Noah Newmark and Marc Tanenbaum--but I'm not sure.

If you can help me I would really appreciate it. Thanks.

Sincerely,

Julie

P.S. Sister Christine is the Executive Director of the North Phoenix Corporate Ministry (an ecumenical group in town). She attends the University of San Francisco every summer to further her education and towards a graduate degree.

cc: G. Noah Newmark

She is referring to the New Catholic World Jan-Feb. 1974. I'm trying to get a copy. H. Done Helene

Two Covenants, or One? The Relationship of Christianity
to Judaism within the Ecumenical Movement Today



Sister Mary Christine Athans, B.V.M.
"The Church and the Churches"
Father Avery Dulles, S.J.
July 31, 1973
University of San Francisco

Introduction

1. The conviction of many Christians that God has rejected the Jews who did not accept Jesus as the Messiah was founded on a mis-reading of many sections of the New Testament, and an emphasis on the social and political problems of the times.
 - A. Reasons for the rejection of the Jews in previous times:
 - 1) Political and social factors which contributed to the atmosphere of anti-Semitism
 - 2) Mis-reading of the New Testament in subsequent centuries due largely to a too-literal interpretation of the Scriptures, and the under-development of Scripture studies prior to the 20th century
 - 3) Church leadership -- or lack of it -- in dealing with the Jewish question
 - B. New horizons which have evolved within the "Christian world" for interpreting the role of the Jews:
 - 1) Political and social factors involved in the separation of the church from the synagogue in the first century
 - 2) Broadened interpretation of key portions, particularly the Pauline corpus, which relates to Judaism
 - 3) A more sensitive interpretation of the Church in regard to the Jews, probably as a result of the horrors of Auschwitz and World War II:
 - (a) elimination of the term "perfidious" in relation to the Jews in the prayers of Good Friday -- Pope John XXIII
 - (b) Statement on the Jews in the Decree on the Relationship of the Church to Non-Christian Religions
- II. A more authentic theology would result from an understanding of the relationship of the Jews in their age-old covenant with God, which could enrich the Christian concept of God's design within the covenant tradition.
 - A. Concept of covenant -- basis of the Jewish-Christian relationship:
 - 1) Two covenant theology:
 - (a) Jewish covenant
 - (b) Christian covenant

(1) continuity

(2) discontinuity

2) One Covenant Theology: Does an organic relationship exist between the two covenants?

3) Co-existence? Key question: "Can Christians, without forfeiting their confession about the 'finality of Jesus Christ,' on their part, also find a way of saying that Israel's witness today to the purpose of God possesses an analogous validity in significance?"

(Rylaarsdam)*

(a) Universality and particularity

(b) An eschatological perspective

Conclusion



* Lowell Streiker, "The Modern Jewish-Christian Dialogue," Journal of Ecumenical Studies, Vol. 2, No. 2 (1965), p. 183.

Introduction

To the "modern Catholic," a glimpse at the writings of some of the Doctors of the Church regarding the Jews seems truly unbelievable! Where is the spirit of love which Jesus quoted from Deuteronomy and Leviticus (Mark 12: 29-31)? Almost two thousand years of hatred have caused Jews to reject Christianity, not primarily because of Jesus, but because of the behaviour of Christians.

Unfortunately, the horrors were not only propagated in medieval times. Six million Jews died only about thirty years ago, in the midst of a so-called Christian culture. One can discuss this rejection, fear, and pain with Jewish people here in America today. There are some who have survived Auschwitz! Others, who grew up in small towns in Poland or Russia, remember pogroms -- when Christians, especially during Holy Week, stoned their homes because they were Jews who had "killed Christ." There is more truth than fiction in some of the pathetic scenes from "Fiddler on the Roof."

An attempt to discover how such a totally "unchristian" mentality captivated the Church for so many years can be helpful in recognizing the subconscious anti-Semitism which still exists in many Christians today. Until we realize the untenable basis on which this attitude rests, we will not completely appreciate our Jewish brothers and the mistrust with which they view us, nor will we be able to establish a fruitful relationship with them.

SALVATION - I'D RATHER BE ME!

Let me offer an observation which is hardly original: much of modern art is discomforting to most of us. The reason is plain on the face of it. A serious artist, like a physician, is engaged in a diagnosis of the condition of man, and his world. As Sir Herbert Read suggests, "The criterion of the modern artist is Truth rather than Beauty!" So we have the alarming images of our time, and the great artists offer little by way of consolation. The novelist Graham Greene puts it fiercely who says, "The human race seems to be implicated in some terrible aboriginal calamity."

Now this would have been the mood of most Jews in the seventh century before Christ. Their tiny land was a buffer between the great powers. Assyria first, and then Babylon offered no comfort to that tiny strip of land called Palestine. But our Scripture lesson for this day derives from a century later and the mood is altogether different! Persia has conquered the Eastern Mediterranean world; her ruler Cyrus has engaged in a benevolent program of returning displaced persons to their homelands; peoples everywhere are allowed freedom of movement and of worship.

So, the great artist who was Second Isaiah Imaged in poetry a new day. "How beautiful upon the mountains," he lyricised, "are the feet of him who brings good tidings.... who publishes salvation." In an expansive mood, he continues, "All the ends of the earth shall see the salvation of our God."

Plainly, this great prophet was recalling an even more antique period when his forefathers had also been delivered - that time from Egyptian captivity. As a good Jew, he was rehearsing God's saving presence amongst his people; saluting Him as a Saviour; singing of salvation!

Now, it is a long way from there to downtown Los Angeles where a cumbersome old Protestant church has raised up an enormous neon sign that shouts to the heart of the city, "Jesus Saves!" Or to a tiny clapboard meeting house on East Van Buren that declares, "We preach salvation!"

It should be self-evident, though for many it is not, that this word "salvation" has undergone a drastic change in mood over the centuries. Its Biblical origins are corporate in nature; its modern use much more individualistic in tone! What then can "salvation" really mean for our moment of existence?

When this word took on such individual emphasis, the mood was one of assurance. A man who is saved is somehow assured that God cares for him and will keep him in that care just as Israel felt assurance from her corporate history.

It is the purpose of this paper to suggest that the Covenant of God with the Jewish people was in no way abrogated. The covenant to God in Jesus, whom Christians accept to be the Christ, is an extension of that covenant which has reached out to the Gentile world. Still, the covenant with the people of Abraham stands.

Such a conviction would eliminate the sometimes-fanatical impetus of some Christians who seek to missionize all Jews lest they be damned. It would also allow for a genuine sharing on the part of Christians and Jews as to the mysterious ways in which God deals with all of His people. The Statement on the Jews in the Decree on the Relationship of the Church to Non-Christian Religions substantiates this attitude.

Practically speaking, it can "free" us all to enjoy our unique relationships to God, so that we may work together, and pray together to the one God of Abraham who is Father of us all.

Part I

For centuries, it has been the conviction of many Christians that God has rejected the Jewish people because the Jews have rejected Jesus as the Messiah! This is the so-called theological basis for what has been called Christian anti-Semitism. It is important to note, however, that the phenomenon of anti-Semitism existed in the world prior to the Christian era. The Jews have always considered themselves a unique people, set apart from those who would worship false gods. In this experience of exclusivity-- in living out the commandments of Yahweh, especially in celebrating the Sabbath, ritual circumcision, and observing the dietary laws-- a wall of separation grew up between themselves and other people of the eastern Mediterranean. They were sometimes absorbed into another world from a cultural point of view, but never religiously. The most obvious example of this would be the Hellenistic Jews.

Why did the Jews refuse at any cost to be assimilated, and why have they persisted in this stance throughout centuries of persecution? The biblical concepts of God and covenant are the essential background for the consistently antagonistic encounters that Israel has had throughout the years. The people of Israel have always considered themselves a people chosen especially by God, a nation set apart! Particularly with the exile in the sixth century B.C., Israel erected, as it were, a "spiritual fence around itself that kept it alive even when scattered among the nations." It created a sort of "interior homeland independent of the land in which it found itself." ¹

This antagonism between Jew and Gentile in the pre-Christian world is seen particularly in the Book of Esther and in the later

books of the Old Testament, as well as in the intertestamental literature. There were serious clashes between Jew and Gentile at Alexandria in Egypt during this period. Gnosticism, although somewhat later, also represented to many the extreme in anti-Jewish tendencies-- a sort of "metaphysical anti-Semitism." ²

At the same time, the ancient world seemed to have a special respect for Judaism with its lofty concept of God, and specific moral code. Chief irritant was the absolute claim of the Jews that their God was the only God, and their sense of exclusivity! They were not allowed to transact business on the Sabbath, or to dine with pagans because of the dietary laws. The only way that the Jews could be practicably incorporated into ancient society was if society would recognize a special status for the Jews in accord with their religious self-understanding. ³ Only in terms of these special rights was the Jew able to function as a citizen. The Gospel narratives of the trial and crucifixion of Jesus are illustrative of this. It is important to see that the Jews had this special status in the Roman Empire, and were guaranteed these rights. This did not, however, endear the Romans to the Jews, or vice versa.

Perhaps the most complicated factor in interpreting the ground of Christian anti-Semitism is the language we encounter when reading the New Testament. For one with a more literal approach, there is "no doubt" that the Jews were responsible for the death of Christ. The prophecies of doom occasionally mentioned (Luke 19: 41-44), bear out the fact that the Jews ultimately would suffer as a people for what they did! The destruction of Jerusalem in 70 A.D. and the

subsequent dispersion of the Jews, was "obviously" a punishment for the crucifixion. Great emphasis has been placed on the degenerate condition of Judaism at the time of Jesus; therefore, it was the fault of the Jews that they did not recognize Jesus as the Messiah. The conclusion, of course, was that the Jews were a "deicide" people. ⁴

One need only re-read a passage such as Matthew 23: 29-36 to find "support" for such a conclusion:

Alas for you, lawyers and Pharisees, hypocrites! You build up the tombs of the prophets and embellish the monuments of the saints, and you say, "If we had been alive in our fathers' time, we should never have taken part with them in the murder of the prophets." So you acknowledge that you are the sons of the men who killed the prophets. Go then, finish off what your fathers began!

You snakes, you vipers' brood, how can you escape being condemned to hell? I send you therefore prophets, sages and teachers; some of them you will kill and crucify, others you will flog in your synagogues and hound from city to city. And so, on you will fall the guilt of all the innocent blood spilt on the ground, from innocent Abel to Zechariah, son of Berachiah, whom you murdered between the sanctuary and the altar. Believe me, this generation will bear the guilt of all.

These words, put into the mouth of Jesus, are frightening indeed!

Add to the above portion the verse from Matthew 27:25, "His blood be upon us and upon our children"; frequent references to "the Jews" in the Passion account in the Gospel of John, and the angry words of Paul in 1 Thessalonians 2: 15-16, and it is easy to understand how one could derive an interpretation to substantiate this Christian conviction that the Jews were somehow a people cast off by God.

With the separation of the church from the synagogue (which will be discussed in detail later), and increased gnostic and hellenist influences, church leaders found themselves confronted with

other aspects of the relationship to Judaism. The most extreme form was in the Marcionite heresy. The followers of Marcion, in the second century A.D., taught that the God of the New Testament was entirely different than the God of the Old Testament. Paul Borchsenius describes Marcion, and his movement, which was on the verge of leading the whole church dangerously astray:

His main work is not called Antithesis, i.e. opposites, for nothing. In it he splits the whole story of revelation into two halves, which stand in relation to each other like fire to water, the Old Testament against the New Judaism against Christianity. They are so different that they do not even have the same God. Judaism's God, Jehovah, is the God of this world, the God of Law, angry and judging. He created the world, which is as evil and hard as Himself. He promised His people, the Jews, a Messiah, and the latter was to appear as anti-Christ. But the highest God, who is the good one, takes the creator of the world by surprise and has mercy on mankind. In an incarnation He reveals himself through Jesus Christ and summons all men to Him. The indignant Jewish God nails Christ to the cross, but Christ overcomes Him in the kingdom of the dead and will finally destroy His Messiah. After the victory, the souls of the saved, but not their bodies, enter His kingdom. ⁵

Marcion wanted the books of the Old Testament excluded from the Scripture. Although this heresy was condemned, it tells us something about the attitude of this era, and one wonders if this is the source of the frequent Christian mis-interpretation that the God of the Old Testament is a God of fear and anger, and the God of the New Testament a God of love. In discussing this problem, Rabbi Freehof states: "With the suppression of this heresy by the Church, the Old Testament remained forever the root of the Christian tree." ⁶

Living at the same time as Marcion was Justin Martyr. His Dialogue with Trypho the Jew was the beginning of a new relationship of Christianity to Judaism. Justin applied the word "Israel" to the

Christian Church for the first time about 160 A.D. He began the transposition in which Jewish prerogatives and privileges were taken over by the Christians. Although Justin himself was not hostile, he gave expression to the "long-standing tendency to increase the degree to which Christianity views itself as the heir of all which Israel once possessed." ⁷ From this time on, the possibilities for dialogue between Christianity and Judaism seemed to disappear. Christianity claimed that it is the "true Israel." The farther one moved into the second century, the more separated Judaism was from the church. ⁸

Within the next two centuries the gap between the church and synagogue became a chasm. When Christianity became the religion of the Roman Empire, Christians became associated with those who had conquered the Jews-- adding insult to injury. It is incredible to read some of the sermons of St. John Chrysostom regarding the Jews. His title of "golden-mouthed orator" seems a little misleading after reading the following:

I know that a great number of the faithful have for the Jews a certain respect and hold their ceremonies in reverence. This provokes me to eradicate completely such a disastrous opinion. I have already brought forward that the synagogue is worth no more than the theater. Here is what the prophet says, and the prophets are more to be respected than the Jews: "But because you have a harlot's brow, you refused to blush." (Jer. 3 :3) But the place where the harlot is prostituted is the brothel. The synagogue therefore is not only a theater, it is a place of prostitution, it is a den of thieves and a hiding place of wild animals... not simply of animals, but of impure beasts. We read: "I abandon my house, cast off my heritage." (Jer. 12:7) Now if God has abandoned them, what hope of salvation have they left? They say that they too worship God; but that is not so. None of the Jews, not one of them, is a worshiper of God. It was the Son of God who told them: "If you knew the Father, you would know me also, but you know neither me nor my Father." (cf. John 8:19) Since they have disowned the Father, crucified the Son, and rejected the Spirit's help, who would dare to assert that

the synagogue is not the home of demons! God is not worshipped there; it is simply a house of idolatry... The Jews live for their bellies, they crave for the goods of this world. In shamelessness and greed they surpass even pigs and goats... The Jews are possessed by demons, they are handed over to impure spirits... Instead of greeting them and addressing them as much as a word, you should turn away from them as from the pest and a plague of the human race. ⁹

No matter what qualifying comments could be made about the circumstances of the times, it is difficult to understand such violent rhetoric from one of the Doctors of the Church.

It can be noted, too, that St. Ambrose, Bishop of Milan, defended the burning of a synagogue by a mob at Callinicum in Asia Minor in 384 A.D. The Emperor Theodosius wanted to assist in rebuilding the synagogue, and Ambrose threatened him with excommunication if he would do so, because this would not be "proper." ¹⁰

Throughout the Middle Ages, legends materialized about the Jews which were insidious. Because the vision of the Christian Empire was paramount, one who did not confess Jesus as the Lord could not be a citizen. A Jew was not allowed to hold property, or exercise the usual rights. He had to live in a separate place, the "ghetto," and because he was cut off from communication, myths grew up about him. He was considered an inferior being, a "Christ-killer." Canonical law made the restrictions very clear, as will be noted in the following:

Prohibition of intermarriage and of sexual intercourse between Christians and Jews, Synod of Elvira, 306.

Jews and Christians not permitted to eat together, Synod of Elvira, 306.

Jews not allowed to employ Christian servants or possess Christian slaves, 3rd Synod of Orleans, 538.

Jews not permitted to show themselves in the streets, during Passion Week, 3rd Synod of Orleans, 538.

Burning of the Talmud and other books, 12th Synod of Toledo, 681.

Jews obliged to pay taxes for support of the Church to the same extent as Christians, Synod of Geneva, 1078.

Jews not permitted to be plaintiffs, or witnesses against Christians in the Courts, 3rd Lateran Council, 1179, Canon 26.

Jews not permitted to withhold inheritance from descendants who had accepted Christianity, 3rd Lateran Council, 1179, Canon 26.

The marking of Jewish clothes with a badge, 4th Lateran Council, 1215, Canon 68.

Construction of new synagogues prohibited, Council of Oxford, 1222.

Compulsory ghettos, Synod of Breslau, 1267.

Christians not permitted to sell or rent real estate to Jews, Synod of Ofen, 1279. ¹¹

Even in the art and architecture of the Middle Ages, the constantly recurring theme of the rejection of the Jews is evident. The figures of "Ecclesia" and "Synagoga" on either side of the Crucified Jesus-- "Ecclesia" receiving the blood of the Crucified Saviour, and "Synagoga" blindfolded, sometimes with the broken tablets of the Decalogue in hand-- indicate that the attitude of rejection was communicated even to the unlettered masses of people during this period. ¹² The looting and burning of flourishing Jewish communities in the Rhineland, France, Bohemia and Palestine during the first three Crusades, myths about ritual murder, and the well-poison trials of the fifteenth century, are facts of history. ¹³ Although it cannot be denied that the pagan anti-Semitism of the Nazi era had another dimension to it, the Christian anti-Semitism of the centuries had provided the fertile soil for Hitler's attempt at genocide in World War II. ¹⁴

New horizons have evolved in more recent years within the "Christian world" for understanding the role of the Jews. It would be unfair to present only the negative elements in regard to the areas considered above-- namely, the political and social factors, biblical interpretation, and ecclesiastical positions related to Judaism. Unfortunately, however, it has not been until the development of Scripture studies and other related areas, mostly in the twentieth century, that a theological reinterpretation has been attempted. This does not excuse the inhuman and unChristian activities of 1900 years, but it will allow us to move positively into the future.

Interpretation of the political and social factors related to the New Testament period must be understood in two categories; (1) the condition of life in the period Jesus actually lived; and (2) the condition of life when the New Testament documents were written. This distinction is of supreme importance, especially in terms of the Gospel narratives. It is unlikely that any Gospel except possibly Mark was written prior to the fall of Jerusalem in 70 A.D. This event had an enormous effect on the relationship of the Jewish-Christians and the Jews at that time, and radically conditioned the approach taken by the evangelists in committing the Gospel message to written form. The words put into the mouths of Jesus, his disciples, Pilate, and the Pharisees, must all be read with this in mind. ¹⁵

The discovery of the Dead Sea Scrolls has been one of the most important contributions to the understanding of Judaism in the time of Jesus. We are now aware of the fact that Judaism was not such a monolithic structure as had been supposed. The conflicts between Pharisees, Sadducees, Zealots, and Essenes emphasize the existence

of a sectarian Judaism. The Christians were considered to be one more sect of Judaism until after the destruction of Jerusalem in 70 A.D.

One of the advantages of Christians existing under the umbrella of Judaism at this period was the assurance that they would enjoy the rights allowed to the Jews in their "special status" within the Roman Empire, as mentioned earlier. The real divorce between the church and the synagogue took place when the Christians did not fight alongside the Jews in the battles of 70 A.D. In removing themselves from the conflict, they incurred the hostility and resentment of the Jews. In the years thereafter, they were "expelled" from the synagogue.

It is important to realize that this was probably a wrenching experience psychologically and socially, as well as religiously. Jews who had become Christians had continued to observe the Jewish Law, and worship in the Temple. They considered themselves Jews, albeit Jews who believed that the Messiah had come. However, to be rejected by one's mother (Judaism) was probably a traumatic experience for the infant church in Jerusalem. It was this sense of rejection which caused many of the vehemently anti-Jewish and anti-Pharisaic statements to be included in the Gospels. The Gospel of John is illustrative of the effort to show that Christians could get along without Jewish feasts, and "the Jews" were responsible in largest measure for the crucifixion. Some of this might be read as an effort of the young Church to rationalize a loss and assert independence. When we read the Gospel in this context, it loses the sense of triumphalism with which we have often read it in the past. 16

An additional political factor is that at this time-- with Rome in the superior position -- it seemed necessary for the Christians to attempt to acquire some "good will" within the Roman Empire. Krister Stendahl, and others, have suggested that the role of Pilate in the execution of Jesus was probably greater than either the Gospels or tradition have led us to believe. Christians in their state of hostility toward the Jews, and with the hope of gaining favor in Rome, very likely put additional blame on "the Jews." ¹⁷ Ben Zion Bokser in his book Judaism and the Christian-Predicament, is even more specific:

The Gospels were written after the Church had resigned itself to the Jewish rejection of Christianity and had turned to seek its converts among the Roman pagans. It seemed awkward to missionize the Romans to a faith whose central figure was executed by a Roman procurator. The story was, therefore, subtly reshaped to minimize the Roman involvement and center the blame on the Jews. Indeed, ever since Constantine the Church was part of the Roman establishment. It could not have achieved this status if at its heart there were a judgment of censure against Roman power. ¹⁸

Almost two generations had passed between the passion of Jesus, and the writings of the Gospel narratives. Christian missionary activity had increased, and it was probably very helpful for Christian communities

to be able to prove their own loyalty to the Roman Empire, by pointing out that Pilate had personally been convinced of the fact that Jesus was no threat to the empire and had only yielded to strong pressure from the Jewish authorities. ¹⁹

New light on the political and social factors of the first century have allowed Scripture scholars in recent years to take a fresh look at what had been the "traditional" interpretation of the passages from the New Testament. It is not the purpose of this paper to interpret each controversial verse regarding the Jews. ²⁰ Some obvious comments need to be stated, however, so that the message of

the New Testament as a whole is not interpreted only in the light of a few verses.

Jewish people often comment that they can admire the character and teaching of Jesus. He observed the Law, prayed to the Lord, and celebrated the Jewish holidays. They highly resent, however, the hostility and apparent anti-Semitism which can be read into a more literal interpretation of the writings of Paul. As a result of recent scholarship, a new image of Paul and of the Pauline writings is in view, as will be described below.

In his book Israel and the Church, Markus Barth reminds us that it is important to view the Pauline corpus as a whole. Paul's violent reactions in I Thessalonians 2: 15-16 are tied strongly to the fact that he was being hindered by "the Jews" from preaching the Christian message -- and was having some extremely unfriendly feelings about the experience, as is indicated by the following:

You have been treated by your countrymen as they were treated by the Jews, who killed the Lord Jesus and the prophets and drove us out, the Jews who are heedless of God's will and enemies of their fellowmen, hindering us from speaking to the Gentiles to lead them to salvation. All this time they have been making up the full measure of their guilt, and now retribution has overtaken them for good and all.

If we read Paul's writings in chronological order (as best can be identified), it becomes obvious that in his later letters, Romans and Ephesians, he has overcome the signs of bitterness and hostility, and is himself trying to understand how the Chosen People relate to God's mysterious plan of salvation. Even if Paul is not the author of Ephesians, still the fact that it is included in the Pauline corpus, and in the New Testament, substantiates this deeper reflection on the relationship between Jew and Christian at this time. ²¹

Barth reminds us that "Pauline theology is not to be seen as a system composed of infallible proclamations." Rather it is a guide leading to worship and service of God. If we follow I Thessalonians 2: 15-16 by a reading of Galatians 4: 21-31, and continue with I Corinthians 2:8, I Corinthians 1: 23, II Corinthians 3: 4-18, Romans 9-11, and Ephesians 2: 11-22, we get a glimpse of the development in Paul's own relationship to his people who have not accepted Jesus as Messiah. ²²

To whom were many of Paul's writings addressed? Primarily, as the "Apostle to the Gentiles," he addressed many Gentile Christians in the lands around the Mediterranean. He hastened to assure them of the universal character of Christianity. It was not to be understood as just another kind of Judaism, more properly accepted by Jews alone. It would seem that in his efforts to missionize and convert the Gentile world, he made every effort to transfer the sense of "chosenness." -- Yet he reminds the Gentiles in the parable of the olive tree in Romans 11, "do not make yourself superior to the branches," (Rom. 11:18)

Another interesting reflection which has been suggested, is that Paul somehow labors under an almost love/hate relationship in terms of his Jewish heritage! Did conversion confront him with an identity crisis? In the following passages we sense his continued desire to identify as an Israelite, a Pharisee, of the tribe of Benjamin! Yet he has a sense of frustration that what he has seen as the fulfillment of Judaism is being forcibly rejected by the very people to whom the promises were made. His love for his people is stated deeply in Romans 9: 1-5:

I am speaking the truth as a Christian, and my own conscience, enlightened by the Holy Spirit, assures me it is no lie: in my heart there is great grief and unceasing sorrow. For I could even pray to be outcast from Christ myself for the sake of my brothers, my natural kinsfolk. They are Israelites; they were made God's sons; theirs is the splendour of the divine presence, theirs the covenants, the law, the temple worship, and the promises. Theirs are the patriarchs, and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen.

In Acts 23:7 he states very broadly when he is on trial: "My brothers, I am a Pharisee born and bred; and the true issue in this trial is our hope of the resurrection of the dead." Perhaps his strongest statement is Romans 11: 1-2: "I ask then, has God rejected his people? I cannot believe it!" (Emphasis mine.) The translation in the Jerome Biblical Commentary is "By no means!" The statement is described as "Emphatic, almost an indignant negative."²³ The passage continues: "I am an Israelite myself, of the stock of Abraham, of the tribe of Benjamin. No! God has not rejected the people which he acknowledged as his own." All of these statements emphasize Paul's love for his people, and his longing to have them share in the joy of his vision.

Discussion of some of these passages will be pursued in the section on covenant, but most important here is to understand Paul's progressive theological development, and secondly, Paul's psychological involvement as he confronts the emotional problem: Will God reject his people who have not recognized Jesus as the Messiah? As Emil Brunner has written, Paul was a man "in whose heart and life took place the whole argument about the difference between Judaism and the Christian community." Paul had to reconcile two great facts: his love for Israel, and his devotedness to Christ.²⁴

Paul wrote as a prophet! He used Polemic! He was influenced by the apocalyptic! At times he sounds like a Jeremiah who is anguished because his people do not understand! ²⁵ His use of polemic was not unlike that of the polemical statements attributed to Jesus. ²⁶ His sense of apocalyptic is eloquent when he states: "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun." (II Cor. 5:17) In I Corinthians 10:11 we read: "For upon us the fulfillment of the ages has come." ²⁷ According to some scholars, Paul is described as a basically Jewish thinker who, despite his work among the Gentiles and his use of the Greek language and thought forms, can and must be understood in the light of Jewish rabbinical, liturgical, apocalyptic, and sectarian teachings. ²⁸

Schubert would caution us:

With this, the Church does not introduce something new. She only makes clear that the truth of the Gospel is not contained in individual polemics, but in the whole of Scripture. ²⁹

The negative aspects of the church's attitude toward the Jews over the centuries is overwhelming. Even in the twentieth century we find controversies as to the lack of leadership of the church in Nazi Germany, and the inadequate role of Pope Pius XII in World War II. Unfortunately, it took the extermination of six million Jews in the concentration camps of Hitler's Germany to shock Christians into re-evaluating their attitudes, and asking the deeper question: If Christians had really been Christian toward the Jews over the centuries, would the Holocaust have occurred? We have individual examples of Christians who helped the Jews during every era, but the overwhelming passivity is regrettable.

Yves Congar claims that while it is impossible to pinpoint the origin of ideas, he would suggest that it was between the years 1937-1942 the idea of the People of God was firmly established in Catholic theology. Searching through the Bible as a whole, to study the development of God's Plan, theologians rediscovered the continuity of the church with Israel. Emphasis on the historical dimension, and the salvific institution of revelation, culminated in the rediscovery of eschatology. An understanding of the Church beyond the juridical and institutional element became the groundwork for Vatican II. ³⁰

The one official occasion on which Catholics prayed for the Jews was the liturgy of Good Friday. As is well known-- the expression was for the "perfidious" Jews. In the Latin of late antiquity, this simply meant "unbelieving." The meaning during the years took on despicable overtones, but continued to be part of the Holy Week observance. In 1948, the Sacred Congregation of Rites specified that the words in question could be translated by an expression signifying a lack of faith in Christian revelation. It was Pope John XXIII who simply removed the words from the liturgy altogether on Good Friday 1959! A few months later the Sacred Congregation announced that this change was to be followed by the priests in the universal church. ³¹

Pope John's well-known concern for the Jewish people was concretized further with his request to Cardinal Bea on September 18, 1960, to prepare a statement dealing with the Jews for the Second Vatican Council. ³² The material was originally prepared as Chapter IV in the Decree on Ecumenism. In introducing Chapter IV to the Council on November 19, 1963, Cardinal Bea revealed that Pope John himself had ordered the preparation of the text, and had approved the basic lines

of the document before he died. In fact, he had sent a personal note to the Council dated December 13, 1962, which read: "Having carefully examined Cardinal Bea's report, we unreservedly associate ourselves with the burden and responsibility of a concern which we must make our own." 33

Some of the bishops asked that the statement on the Jews be included in a separate document, because they felt that it did not properly fall in the category of ecumenism (which they defined as uniting all men in Christ). Some of the bishops from the Arab countries were disturbed and did not want any statement at all. Between the second and third sessions of the Council, the Secretariat, headed by Cardinal Bea, prepared a new draft -- the contents of which were published widely in the newspapers of various countries. 34

At the third session of the Council, the text presented to the Fathers was not the one publicized, but another in which the rejection of the charge of deicide had disappeared, special concern was evidenced for the Moslems, and the section on non-Christians in general was extended. 35

A great controversy followed in which several influential Cardinals, (Lienart of France, Leger of Canada, Meyer and Ritter of the United States, and Frings of Germany), insisted that the statement of the Jews not be diluted. Cardinal Tappouni and the four patriarchs of the East requested that the entire declaration be dropped!

The politics of the Middle East was a factor in the revisions, but the Declaration was by no means rejected. In the final text, Article 4 strongly emphasized the relationship of the Church with the people of the Old Testament. The request for forgiveness from

those who had been wronged by Christian persecution was omitted, however, and there was no reference to the rejection of the charge of deicide. Article 4 reads in part:

The Church repudiates all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the gospel's spiritual love and by no practical considerations, she deplores the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source. 36

It is interesting to note that "from any source" could well apply to the various Synods and Councils of the Church as mentioned above -- particularly the Fourth Lateran Council in 1215 A.D.

The following excerpts from Article 4 of the Declaration exemplify a complete turnabout in terms of the attitude of the Church toward the Jews, particularly when contrasted with the horrendous decrees and statements of the preceding years:

As this sacred Synod searches into the mystery of the Church, it recalls the spiritual bond linking the people of the New Covenant with Abraham's stock... the beginnings of her faith and her election are already found among the patriarchs, Moses, and the prophets... The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that good olive tree onto which have been grafted the wild olive branches of the Gentiles. (cf. Rom. 11:17-24) Indeed, the Church believes that by His cross Christ, our Peace, reconciled Jew and Gentile, making them both one in Himself. 37

In a later section of the document we read:

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation (cf. Luke 19:24), nor did the Jews in large number accept the gospel; indeed, not a few opposed the spreading of it. (cf. Rom. 11:28) Nevertheless, according to the Apostle, the Jews still remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor of the calls He issues. (cf. Rom. 11:28-29) 38

Regarding the crucifixion, the Declaration states:

True, the authorities of the Jews and those who followed their lead pressed for the death of Christ, (cf. John 19:6) still, what happened in His passion cannot be blamed upon all the Jews then living without distinction, nor upon the Jews of today. Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures. All should take pains then, lest in catechetical instruction and in preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ. ³⁹

Reactions to the Declaration as it was finally passed varied from those of a more positive nature such as that by Rabbi Marc Tanenbaum, Director of the Interreligious Affairs Department of the American Jewish Committee: "The final draft is disappointing when compared to the original, but when we consider the entire history of Catholic-Jewish relations, it is an incredible achievement." ⁴⁰ to the harsh words of Rabbi Abraham Joshua Heschel of the Jewish Theological Seminary in New York when he discovered that the final text of the Declaration omitted any reference to deicide: "Not to condemn the demonic canard of deicide, a cause of murder and pogroms, would mean condoning Auschwitz, defiance of the God of Abraham and an act of paying homage to Satan." ⁴¹ Dr. W.A. Visser't Hooft, former Secretary General of the World Council of Churches called the document

a clear expression of the biblical truth which has been obscured in all the Churches, namely, that it is through the Jewish people that the divine revelation has first come to men, and that the deep bond which thus exists between Jews and Christians must not only be a memory but a present reality. Anti-Semitism is, therefore, a denial of the Christian faith itself. ⁴²

Robert A. Graham, S.J. echoed the thoughts of many Catholics when he wrote:

It has often been said, and rightly so, that if the present document had not been preceded by the earlier one, it would have been universally welcomed as one of the most important advances of the Council. The document certainly ends a sad chapter in Christian history. 43

Part II

It would seem that one of the major questions that must be confronted so that a solid base may be established for Jewish-Christian dialogue is an understanding of the continuity or discontinuity which exists in the matter of God's covenant with men. The purpose of this paper is not to explore the meaning of covenant as such, but rather to attempt to understand how a "Jewish" and "Christian" covenant might be related -- if they exist separately at all.

"Two covenant theology" might be explained in the simple words of Rabbi Herman Schaalman of Temple Emmanuel in Chicago in the summer of 1967: "We believe that God made a covenant with us! And in no way do we believe that He will ever renig on that covenant!" (Pause) "We didn't say He couldn't make another one with you ...!"

The on-going validity of the Jewish covenant with God is one which Christians need to meditate upon and take seriously. A recent article by Raymond Brown relating to the death of Rabbi Heschel, entitled "A Heritage from Israel," describes the situation perceptively! Father Brown asks us to

reflect for a moment on the spiritual value of the Hebrew Scriptures, thinking of them not as an Old Testament fulfilled or supplanted by the New, but as a Testament that could nourish an Abraham Heschel -- a book of endearing Israelite spirituality that has meaning in itself. "The Old Testament would still be God's revelation if Jesus Christ had never come": this is not blasphemy but a truth that the Christian must ponder. And even when Jesus has come, the Old Testament reflects insights into God's dealings with men that cannot be found in the New.

The question of the validity of the Jewish covenant is considered:

How often we Christians miss what the Old Testament has to tell us because we patronize it as incomplete! Take, for example, the purgation that Israel underwent in its long history as it lost population and land and kingdom and Temple. We have told ourselves that God was punishing Israel and that this lesson came to an end when the Church "replaced" Israel as God's people. This outlook, wherein the Church is the culmination while Israel was only the preparation, means that God's dealing with His Israelite people is not seen as a key to how He deals with His Christian people. ⁴⁴

Brown then suggests that we consider whether we take Matthew 28:20 seriously. Do we believe Jesus when He says: "I am with you always"? Is it really an unconditional guarantee? Then how are we to interpret the guarantee issued to Israel through David: "I will establish the throne of his kingdom forever" (II Samuel 7:13)? ⁴⁵ If we admit of God's termination of His Covenant with His Chosen People Israel, what does that say about the words of Jesus to us? Possibly we should give God more credit for fidelity to His promises.

Even in the Declaration on the Relationship of the Church to Non-Christian Religions, Israel is spoken of almost totally in the past. Accepting the present existence of a Jewish covenant with God as a living reality for the Jewish people in 1973 is the key to opening the possibilities for dialogue amongst us. It is good to re-read Genesis 15-17, God's covenant with Abraham, and the various renewals of covenant through the succeeding year. In the past we have emphasized that these were preliminary to God's covenant with man in Jesus. To believe that they were, however, does not exclude the possibility that the Jews, God's chosen people, could continue to live out their commitment to Him in its original form.

The Christian covenant is portrayed as the new covenant, but as Sister Louis-Gabriel has stated: "The new covenant in Christ makes sense only if there is already another to which it can refer..." ⁴⁶

As noted above, it was not until the second century A.D. that Christians began to transfer the privileges and prerogatives of Judaism to themselves as the "new Israel" -- and to attempt to establish themselves as discontinuous with Judaism.⁴⁷ The Marcionite effort to expel the Old Testament from the Scripture was extreme evidence of this. As the centuries progressed, and the Christian covenant came to be understood in a way almost totally removed from the Old Testament, the exception was a concentration on the isolated passages which Christians believed proved that Jesus was the Messiah. The school of thought which emphasizes this discontinuity has been described by Neill as follows:

...it has been maintained that the Church, as the new Israel, is the heir to all the promises of old to Israel after the flesh. This is now the only true Israel and there is none other. The survival of the Jews is merely a historical accident, perhaps a warning. Jewry is a sociological phenomenon. But from the point of view of revelation and of the Word of God its day is at an end.⁴⁸

Both Barth and Bultmann are often considered illustrative of a position of discontinuity between the covenants. Although both of them must be read from the specific vantage point of their approach to dealing with the Scripture, still both of them claim that the history of Israel has come to an end. Barth writes in Church Dogmatics: that Israel

...refuses to confirm its own election by uniting with the Church -- by abandoning, that is, its self-assertion with respect to it, and breaking out into the confession of Jesus as its own and promised Messiah.⁴⁹

Bultmann's words are even stronger. In his essay "The Significance of the Old Testament for Christian Faith," he states: "The events which meant something for Israel, which were God's word, mean nothing more to us." He does agree that the Hebrew Bible has a certain preliminary instructional function for the Church, and is necessary for

our religious self-understanding as Christians, but he believes "the history of Israel is a closed chapter." This school of thought would indicate that there were two covenants, but now there is only one: the covenant with God in Jesus. This approach emphasizes the brokenness of original Israel's election and the finality of Christianity. ⁵⁰

If we admit of two covenants, there are both negative and positive possibilities for dialogue between Christians and Jews. If the covenants are seen as separate and valid, then Jews and Christians might move together toward the future. If the covenants are considered separate -- but one is superior to the other, we have an immediate situation which would inhibit any genuine or profitable dialogue. This does not exclude the subjective conviction that my choice is superior for me... ⁵¹

Another possibility is to ask the deeper question: "With whom did God initially make a covenant?" In Genesis 9: 8-17 we read:

God spoke to Noah and to his sons with him: "I now make my covenant with you and with your descendants after you, and with every living creature that is with you, all birds and cattle, all the wild animals with you on earth, all that have come out of the ark. I will make my covenant with you: never again shall all living creatures be destroyed by the waters of the flood, never again shall there be a flood to lay waste the earth."

God said, "This is the sign of the covenant which I establish between myself and you and every living creature with you, to endless generations;

My bow I set in the cloud,
sign of the covenant
between myself and earth.
When I cloud the sky over the earth,
the bow shall be seen in the cloud.

Then will I remember the covenant which I have made between myself and you and living things of every kind. Never again shall the waters become a flood to destroy all living creatures. The bow shall be in the cloud; when I see it, it will remind me of

the everlasting covenant between God and living things on the earth of every kind." God said to Noah, "This is the sign of the covenant which I make between myself and all that lives on the earth."

Five times, in this relatively brief section above (emphasis mine), we read that God made his covenant with "you and with your descendants after you, and with every living creature." This covenant of God with man is a very open, universal covenant which almost seems to have cosmic dimensions. This element has too long been overlooked. Andre Chouraqui, in his dialogue with Jean Danielou, comments dramatically on this section of Genesis:

What I wish to insist upon, because it seems to me very important, is that the covenant of the Old Testament, of the Hebrew Bible, is not a closed covenant, as is too often claimed. Biblical Israel did not turn in upon itself. You say, and with good reason, that the Christian covenant is open to the whole of humanity, but if you open the Bible to Chapter 9 of Genesis, you will find that the covenant proposed by God to Noah is essentially a universal covenant. The covenant is proposed to us as a pyramid. Humanity being what it is, God reveals himself to a people and charges this people with a special task to bear witness to his truth. This election made, proposed or offered to Israel does not exclude all humanity, even though there is only a part of humanity that participates consciously in this offering. 52

Cardinal Bea, in The Church and the Jewish People, also emphasizes this sense of universality. He reminds us that the common destiny of all mankind begins to be revealed in the Old Testament.

Although, in fact, the revelation of the Old Testament was already destined for all mankind, it was primarily and directly given to Israel, the chosen people of the Old Covenant. All the same, even in the Old Testament times, the universality of the message sent by God to mankind through the Jewish people becomes even more clearly outlined. 53

A reading of the catalogue of the nations in Genesis 10, and the fact that the vocation of Abraham was for the benefit of all nations, -- "And in thee all the nations of the earth shall be blessed" (Gen. 12:3), -- is a reminder to broaden our concept of

covenant in the Old Testament. Isaiah sees all the nations of the earth converging upon the Temple of the Lord on Zion (Is. 2: 1-4). Other passages in Isaiah, Micah, Jeremiah, and Ezechial could be cited to support this orientation.

Nor is it absent from the New Testament. In Galatians 3:14 we read: "And the purpose of it all was that the blessing of Abraham should in Jesus Christ be extended to the Gentiles, so that we might receive the promised Spirit through faith." And in Ephesians 3:6 "through the Gospel the Gentiles are joint heirs with the Jews, part of the same body, sharers together in the promise made in Christ Jesus."

Richardson sees the two covenants of which Paul speaks as being concurrent. "The second is latent in the first, and though it required the coming of Christ to bring it into prominence, it is not 'new' in the sense that it is divorced from the old or even that it picks up where the old left off." ⁵⁴ (The concept of "new" covenant in the Old Testament is frequently used to mean a re-newed covenant. (cf. Jer. 31: 31-35))

With the acceptance of pluralism in our society, we must answer the questions: Will our co-existence, Christian and Jew, be armed and adamant, laden with missionary zeal to convert one another? Or will we see the validity of the commitment that each one makes to God -- and possibly even accept the fact that a certain complementarity might exist which could help both groups to grow in their understanding of God and his covenant with mankind?

Re-reading Romans 9-11 is a salutary experience. The metaphor of the root and the branches (11:16-18), even though it indicates that some of the branches have been lopped off, and wild ones

(the Gentiles) grafted on -- remind us that we "have come to share the same root and sap as the olive.....remember it is not you who sustain the root: the root sustains you." Although Paul sees the failure of the Jews as a whole to recognize Jesus as the offense, he admits that because of this, salvation has come to the Gentiles and enriched the world. (11:11-12)

This same attitude has been accepted in a qualified way by some Jewish scholars. The odyssey of Franz Rosenzweig (1886-1929), is a fascinating one. In 1913, he seriously contemplated becoming a Christian, but finally turned back again to his own Judaism. He concluded that Judaism and Christianity each have a legitimate existence. The Word of God to the Jews was the final and ultimate revelation; but in Jesus Christ is the one through whom this revelation could be made accessible to the heathen. He believed:

Judaism and Christianity are religions of the same revealed reality and should not only tolerate but champion each other, for each complements the other. Judaism is the "eternal fire" and Christianity is "the eternal rays." Judaism faces inward and stays with God. Christianity faces outward to the Gentile peoples, constantly marching for God to conquer the unredeemed world for him....Christianity needs Judaism and shall to the end of history, for Judaism is the eternal fire, and is a perpetual witness to the God to whom Christianity calls the Gentiles. 55

Rosenzweig finally decided that the Jew must live his own role in God's world. In a very searching set of questions he asks: "Shall I become converted, I who was born 'chosen'? Does the alternative of conversion even exist for me?" 56

Do two covenants co-exist in the world today -- and somehow complement one another in terms of revealing God's love? Or is the new covenant of God in Jesus an extension of God's covenant with his people, directed to the Gentile world? Will Herberg would seem to agree with this latter position; his approach is described by Neill as follows:

...the center of everything is covenant. There is no immediate access of man to God -- it is only through a covenant that man can be brought into relationship with God. The covenant with Israel is an eternal covenant; there is a new covenant in Jesus, but this is not to be understood as in any way annulling the covenant with Israel -- it merely extends it, so that the Gentiles can enter into the same covenant relationship with God. The Jew fulfills his vocation simply by being a Jew -- he cannot alter or evade the fact that he is a witness to God. The Christian fulfills his vocation by going out into the world. 57

Others would carry this position further and indicate that during the years following the destruction of Jerusalem, when Israel did not exist as a nation, it was the Christian Gentile world which kept the Hebrew Scriptures alive. As Petuchowski has suggested, in the early years, Israel was "God's sole missionary" in the world. "A second missionary, however, was 'called' at the very time that Israel's political existence in the world was nearing its end." It became the "role" of Christianity to safeguard the revelation of the covenant, despite the fact that they, too, would suffer conflicts in the struggle of attempting to be in the world but not of the world. 58

Possibly the question of covenant -- two or one? will not be answered due to the various distinctions we impose, but the discussion raises the important topic of universality and particularity in the relationship of religions to one another. Krister Stendahl reminds us never to forget the unity of our common humanity. As Christians and Jews we share a common faith in God who acts in history, and the common values of the Hebrew-Christian tradition. He warns us, however: "the future does not lie only in the attempts at letting all that is particular to each of us be swallowed up in an ever growing universality." That which is particular, and hence divisive, is of the essence of our two traditions. 59

Hans Joachim Schoeps in his book The Jewish-Christian Argument, emphasizes the universality of truth, and yet the particularity of our participating in it:

Within the particular knowledge and mission which has been granted to each, Christian and Jew confess the same God (creator, revealer, and savior of the world), as well as the same holy will of God, the fulfillment of which is awaited by both as the coming of the future kingdom.... The truth is one truth, although the modes of participation in the truth differ. ⁶⁰

We need to appreciate the universal elements, but not lose our distinctiveness and uniqueness! Acknowledging this particularity in his recent book, The Present Revelation, Gabriel Moran suggests that

the theological advance requires the development of a category of revelation that would subsume both Judaism and Christianity. A Jewish revelation and a Christian revelation will always be at odds with each other. But a universal revelation that both Judaism and Christianity point toward, would bring the two peoples together. ⁶¹

Perhaps the key to understanding is in the acceptance of the ongoing-ness of revelation, and an eschatological perspective. The biblical expectation of salvation at the end of time has always been a Jewish orientation. For Christians and Jews -- a "coming" represents our highest hopes. The stumbling block for the Jew is the Christian belief that the world has been redeemed in Christ. Indeed for many Christians, there are times when it does not seem evident. Martin Buber's statement in Pointing the Way must give us pause:

I firmly believe that the Jewish community, in the course of its renaissance, will recognize Jesus; and not merely as a great figure in its religious history, but also in the organic context of a messianic development extending over millenia, whose goal is the Redemption of Israel and of the world. But I believe equally firmly that we will never recognize Jesus as the Messiah Come, for this would contradict the deepest meaning of our

Messianic passion... In our view, redemption occurs for ever, and none has yet occurred. Standing bound and shackled in the pillory of mankind we demonstrate with the bloody body of our people the unredeemedness of the world. ⁶²

Considering the agonies and persecutions suffered by Jews, often at the hands of Christians, it is easy to understand that Jews do not believe that redemption has come. Christians believe that the Messiah has come, but acknowledge that redemption is in the process of being effected. Christians are also awaiting the coming of the Messiah and a Messianic Age.

For some mysterious reason, God preferred a process -- the goal of which, for Christian and Jew, is "the Kingdom of God." Rabbi Marc Tannenbaum stated it aptly: "Perhaps we will discover the first coming of Christ that we are awaiting in the Messiah -- will be the second coming of Christ that you are awaiting at the Parousia, at the Last Judgment!" ⁶³

Buber's comments are similar, meditative, and challenging. He reminds us that we share a common book -- and a common goal! In a beautiful quotation from Israel and the World, we are encouraged to prepare the way together:

To you the book is the forecourt; to us it is the sanctuary. But in this place we can dwell together, and together listen to the voice that speaks here.... Your expectation is directed toward a second coming, ours to a coming which has not been anticipated by a first. To you the phrasing of world history is determined by one absolute midpoint, the year nought; to us it is an unbroken flow of tones following each other without a pause from their origin to their consummation. But we can wait for the advent of the One together, and there are moments when we may prepare the way before him together. ⁶⁴

May this be our common hope!

Conclusion

In the Hebrew Scriptures, Christians and Jews share a common book, and yet it has been the mis-reading of the Scriptures -- for the Christian, the New Testament as well as the Old -- which has been the foundation for separation, divisiveness, suffering and persecution. As we come to a deeper and more authentic understanding of the Scriptures, we find immense possibilities for relationship and dialogue.

Rosenzweig defines the relationship between Judaism and Christianity as two religions with one center, worshipping one God, but with Christianity serving the purpose of carrying the prophetic message to the Gentile world.⁶⁵ Perhaps that one center is the covenant which God made with all mankind (Gen. 9: 8-17), and in which we all participate.

Each of us, Christian and Jew, brings something to the religious experience which is unique -- a heritage which, if lost, would leave us all poorer. We need to be convinced that in coming together we can be richer for our very diversity. In the Jewish-Christian dialogue, we are not at all sure what awaits us or if, or how, we can share in certain areas. But we do know that there is one Lord, and in Him we will trust.

One might conclude that, cognizant of the extraordinary prejudice exerted against the Jews over the centuries (some of it propagated by the Church), we need to be contrite, and especially sensitive in regard to the results of these experiences for many Jewish people in our world today. May we share the prayer of Pope John XXIII in which he has asked pardon for the sad record of the past in regard to the Jewish people:

We are conscious today that many, many centuries of blindness have cloaked our eyes so that we can no longer see the beauty of Thy chosen people nor recognize in their faces the features of our privileged brethren.

We realize that the mark of Cain stands upon our foreheads. Across the centuries our brother Abel has lain in the blood which we drew, or shed tears we caused by forgetting Thy love.

Forgive us for the curse we falsely attached to their name as Jews. Forgive us for crucifying Thee a second time in their flesh. For we know not what we did..... 66

In a sermon in January 1971, at St. Francis Xavier Church in Phoenix, Arizona, Rabbi Albert Plotkin of Temple Beth Israel suggested that perhaps we are all going up the same mountain on different paths....Hopefully the paths will not be too far apart, so that we can dialogue on the way; and as we approach the summit, we will possibly discover that we are very close together. Then may we all sing with one voice:

Shema Israel Adonay, Eloheynu Adonay echut.

"Hear, O Israel, the Lord our God, the Lord is One!"

Footnotes

1. Kurt Schubert, "The People of God," Brothers in Hope (The Bridge, V), ed. John M. Oesterreicher (New York: Herder and Herder, 1970). pp. 136-137.
2. Ibid., pp. 138-140.
3. Ibid., P. 138.
4. John B. Sheerin, "Evaluating the Past in Catholic-Jewish Relations: Lessons for Today from the Pain of the Past," Torah and Gospel, ed. Philip Scharper (New York: Sheed and Ward, 1966), p. 27. See also Augustine Bea, The Church and the Jewish People (New York: Harper and Row, 1966), pp. 66-68.
5. Paul Borchsenius, Two Ways to God (London: Vallentine, Mitchell and Company, 1968), pp. 155-156.
6. Solomon B. Freehof, "The Bond of Worship," Torah and Gospel, ed. Philip Scharper (New York: Sheed and Ward, 1966), p. 38.
7. Peter Richardson, Israel in the Apostolic Church (Cambridge: Cambridge University Press, 1969). p. 1. See also Borsenius, op. cit., pp. 154-155.
8. Ibid., p. 32.
9. Quoted in Gregory Baum, Is the New Testament Anti-Semitic? Rev. ed. (Glen Rock, New Jersey: Paulist Press, 1965), p. 18.
10. Ibid., p. 19. See also Sister Louis-Gabriel, "Christian-Jewish Relations and the Ecumenical Movement," The Catholic Mind, LXVII, No. 1231 (March 1969), p. 12.
11. A. Roy Eckardt, Elder and Younger Brothers: The Encounter of Jews and Christians (New York: Charles Scribner's Sons, 1967), pp. 12-14.
12. Wolfgang S. Seiferth, Synagogue and Church in the Middle Ages: Two Symbols in Art and Literature (New York: Frederick Ungar Publishing Company, 1970).
13. Louis Gabriel, op. cit., p. 12. See also Hans Kung, The Church (New York: Sheed and Ward, 1967), pp. 132-138.
14. Kung, op. cit., pp. 136-137.
15. Schubert, op. cit., p. 44.
16. Based on a lecture entitled "The Gospel of John" by Raymond Brown, January 24, 1973, at Temple Beth Israel, Phoenix, Arizona. See also Schubert, op. cit., p. 149.
17. Krister Stendahl, "Judaism and Christianity: Then and Now," New Theology No. 2, ed. Martin E. Marty and Dean G. Peerman (New York: Macmillan, 1965), p. 158.

18. Ben Zion Bokser, Judaism and the Christian Predicament (New York: Alfred A. Knopf, 1967), pp. 21-22.
19. Schubert, op. cit., p. 149.
20. Consult studies by Markus Barth, Israel and the Church (Richmond, Va.; John Knox Press, 1969), Schubert, op. cit., Richardson, op. cit., Baum, op. cit.
21. Barth, op. cit., p. 70. See also Richardson, op. cit., p. 102.
22. Ibid., pp. 75-76.
23. Joseph A. Fitzmyer, "The Letter to the Romans," Jerome Biblical Commentary, II (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1968), p. 322.
24. Eckardt, op. cit., p. 67. Quote of Brunner from The Letter to the Romans (Phil., 1959), p. 93.
25. Barth, op. cit., pp. 66-68; Eckardt, op. cit., p. 68.
26. Schubert, op. cit., p. 145.
27. Barth, op. cit., pp. 76-77.
28. Ibid., p. 59. Barth bases his comments on the writings of W.D. Davies, Paul and Rabbinic Judaism, and H.J. Schoeps, Paul.
29. Schubert, op. cit., p. 152. See pp. 150-157 for the use of polemic in the New Testament in general.
30. Yves Congar, "The Church: the People of God," Concilium, I (Glen Rock, New Jersey: Paulist Press, 1964), p. 14.
31. Baum, op. cit., pp. 23-24.
32. Bea, op. cit., p. 22.
33. Ibid., p. 23.
34. Walter Abbott, ed., The Documents of Vatican II (New York: America Press, 1966), "Introduction to the Declaration on the Relationship of the Church to Non-Christian Religions," by Robert A. Graham, pp. 656-657.
35. Bea, op. cit., p. 24.
36. Abbott, op. cit., pp. 666-667.
37. Ibid., pp. 663-664.
38. Ibid., p. 664. Emphasis mine.
39. Ibid., pp. 665-666.

40. John Oesterreicher, ed., Brothers in Hope (The Bridge, V) (New York: Herder and Herder, 1970), p. 267.
41. Ibid.
42. W.A. Visser't Hooft, The New York Herald Tribune (October 15, 1965), in The Sacraments: An Ecumenical Dilemma (Concilium, Vo. 24), Glen Rock, New Jersey: Paulist Press, 1967), p. 146.
43. Abbott, op. cit., p. 658.
44. Raymond Brown, "A Heritage from Israel, "America, Vol. 128, No. 9 (March 10, 1973), p. 221.
45. Ibid.
46. Louis-Gabriel, op. cit., p. 17.
47. Richardson, op. cit., p. 31.
48. Stephen Neill, Christian Faith and Other Faiths, 2nd, ed., (New York: Oxford University Press, 1970), p. 23.
49. Eckardt, op. cit., p. 59.
50. Ibid., pp. 51-52
51. Paul Tillich, Christianity and the Encounter of the World Religions (New York: Columbia University Press, 1963), p. 28. See also "Statement of the North Phoenix Corporate Ministry -- January 26, 1973" in Appendix.
52. Jean Daniélou and André Chouraqui, The Jews: Views and Counter-views (New York: Newman Press, 1967), p. 20.
53. Op. cit., p. 33.
54. Op. cit., pp. 99-100.
55. Neill, op. cit., p. 31.
56. Franz Rosenzweig, The Star of Redemption (New York: Holt, Rinehart, and Winston, 1971), xxiii.
57. Op. cit., p. 32.
58. Jakob J. Petuchowski, "The Dialectics of Salvation History," Brothers in Hope (The Bridge, V), ed. John M. Oesterreicher (New York: Herder and Herder, 1970), pp. 74-75.
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61. Gabriel Moran, The Present Revelation: The Search for Religious Foundations (New York: Herder and Herder, 1972), p. 239.
62. Martin Buber, Pointing the Way (New York: Harper, 1957), p. 18.
63. Lecture at Mundelein College, Chicago, July 1967.
64. Martin Buber, Israel and the World (New York: Schwaber, 1948), p. 38.
65. Neibuhr, op. cit., p. 108.



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Appendix

STATEMENT OF THE
NORTH PHOENIX CORPORATE MINISTRY

January 26, 1973

We believe the North Phoenix Corporate Ministry is a unique cooperative endeavor, combining Jewish, Catholic and Protestant congregations in education, worship and service to the community.

We believe cooperation is an effective form of ministry.

We are opposed to any group proselytizing another, or implying that one religious orientation is superior to any other.

We, as a cooperative group, affirm the uniqueness of each religious tradition and heritage, and seek -- while maintaining our uniqueness -- to cooperate, share, and work to bring about justice in the world.

We affirm our belief in one God who expresses himself in a number of ways and is active in the lives of Jews, Catholics and Protestants.

We seek, therefore, to be joined in doing his work in the world.

AMEN

ATLANTA AREA OFFICE
THE AMERICAN JEWISH COMMITTEE

MEMORANDUM

ROOM 703
41 EXCHANGE PLACE, S. E.
ATLANTA 3, GA.
PHONE: JA 3-8451

① M.H.T.
② File

DATE: December 5, 1966

TO: Stewart Gottlieb

FROM: Charles F. Wittenstein

SUBJECT: Guidelines on Catholic-Jewish Relations

Enclosed is the latest draft of the proposed Guidelines which have been prepared by the Sub-commission on Catholic-Jewish Relations which is a part of the Bishops' Commission for Ecumenical Affairs, which I received from Bishop Bernadin with his request for comment. From our conversation of this morning, I gathered that this is the first copy of this draft which our staff has seen although Marc had been given an earlier draft. Regrettably, there was not sufficient time between my receipt of the document and the necessity for an answer for me to send it to you before calling Bishop Bernadin. Our conversation was most helpful to me because of the information you provided on Marc's earlier response. In my subsequent conversation with Bishop Bernadin, I emphasized the point that Marc had made, that material relating to the modern view of Catholic-Jewish relations should be worked into the curriculum and become a part of the standard training of seminarians and religious educators. I added to this a suggestion that the United States Conference of Bishops might request the use of similar material for seminaries in Europe which are training Priests for service in America. (About one-quarter of the parish Priests of this diocese are Irish born and trained.)

I also told Bishop Bernadin that I thought it very important that broad emphasis be given to point #6 on page 8 referring to the "...the living reality of Judaism after Christ and the permanent election of Israel...." In this connection, I observed that this had not been fully understood by some of the Priests at the Synod we had just attended, that it was central to Catholic-Jewish relations, and that it needed to be called to the attention of Catholics on all levels.

Bishop Bernadin thanked me and assured me that he would incorporate all of my views in his comments to the Sub-commission.

Regards.

Charles

CFW:ru

Encl.

cc: Will Katz - no encl.



Office of the Vicar General

Archdiocese of Atlanta

2699 Peachtree Road, N. E.

P. O. Box 12047, Northside Station

ATLANTA, GA. 30305

December 1, 1966

Rabbi Jacob M. Rothschild
1589 Peachtree Road, N. E.
Atlanta, Georgia

Mr. Charles F. Wittenstein
1307 Briardale Lane, N. E.
Atlanta, Georgia

Gentlemen:

I have just received the proposed Guidelines for Catholic-Jewish dialogue. These Guidelines have been proposed by a special subcommission of the Bishops' Commission for Ecumenical Affairs, and I have been asked for my comment regarding them. While I am sure that these norms have been worked out in consultation with members of the Jewish community I would appreciate your reaction to them. Since I have been asked to give my reply by December 5, may I ask that you contact me within the next two or three days.

With kind personal regards, I remain

Sincerely yours,

Joseph L. Bernardin

Most Reverend Joseph L. Bernardin, V. G.
Auxiliary Bishop of Atlanta

Perspectives

In its Declaration on the Relation of the Church and non-Christian Religions of 1965 the Second Vatican Council issued a historic Statement on the Jews and summoned all Catholics to reappraise their attitudes toward, and relationship with the Jewish people.

The Statement was, in effect, a culminating point of numerous initiatives and pronouncements of recent Pontiffs concerning Catholic-Jewish harmony. It was also the point of convergence of many insights opened by Pope Paul's Encyclical Ecclesiam Suam and the Council's Constitution on the Church and Decree on Ecumenism.

The call of the Council to a fraternal encounter with Jews may be seen, further, as one of the more important fruits of the spirit of renewal generated by the Council in its deliberations and decrees. Was it not indeed the Council's response to Pope John XXIII's famous words in which he embraced the Jewish people: "I am Joseph your brother"? (Gen. 45:4)

More specifically, the Council's call is an acknowledgement not only of the tensions that have separated Christians and Jews through the centuries but also of the Church's determination to eliminate them. Well does it serve both in word and action as a recognition of the manifold sufferings and injustices inflicted upon the Jewish people by Christians in our own times as well as in the past. The Statement speaks from the highest level of the Church's authority to serve notice that injustices directed against the Jews at any time from any source can never receive Catholic sanction or support.

Perspectives (continued)

The message of the Council's Statement is clear. Recalling in moving terms the "spiritual bond that ties the people of the New Covenant to Abraham's stock", the Fathers of the Council remind us of the special place Jews hold in the Christian outlook, for "now as before God holds them as most dear for the sake of the patriarchs; He has not withdrawn His gifts or calling." Jews, therefore, the Fathers caution, are not "to be presented as rejected or accursed by God, as if this followed from holy Scripture." The Passion of Jesus, moreover, "cannot be attributed without distinction to all Jews then alive, nor can it be attributed to the Jews of today." The Church, the Statement declares, "decries hatred, persecutions, displays of anti-Semitism directed against the Jews at any time and by anyone."

In light of these principles the Fathers enjoin that "all see to it that nothing is taught, either in catechetical work or in the preaching of the Word of God that does not conform to the truth of the Gospel and the spirit of Christ."

Rather should Christians and Jews "further their mutual knowledge of and respect for one another, a knowledge and respect deriving primarily from biblical and theological studies and fraternal dialogues."

Responding to the urgency of the conciliar Statement on the Jews, our American Bishops have established a sub-commission on Catholic-Jewish Relations with Bishop Francis P. Leipzig of Baker City,

Perspectives (continued)

Oregon, as chairman, Bishop Aloysius J. Wycislo of Chicago, Illinois, as vice-chairman, and Right Reverend Monsignor George Higgins as Secretary. This sub-commission will devote itself exclusively to Catholic-Jewish affairs. The guidelines which follow, composed by the sub-commission, are designed to encourage and assist the various dioceses of the country in their efforts to put into action at all levels of the Church the Council's directives.

The Church in America is faced with a historic opportunity to advance the cause of Catholic-Jewish harmony throughout the world -- an opportunity to continue the leadership taken in that direction by our American bishops in the Council during the composition of the Statement. In the United States lives the largest Jewish community in the world. In the United States, a land that has welcomed immigrants and refugees from persecution, the Church has committed herself without reserve to the American ideal of equal opportunity and justice for all. In such a setting the American Church today is providentially situated to distinguish itself in pursuit of the purposes of the Council's Statement.

It is our prayerful hope that the norms and recommendations of these guidelines will prove helpful to American Catholics in attaining this noble objective.

General Principles

1. It is recommended that in each diocese a commission or secretariat devoted to the promotion of Catholic-Jewish friendship be established.
2. In keeping with the spirit of the Council's Declaration on Ecumenism, Catholics should take the initiative in fostering Catholic-Jewish understanding. Public and formal projects, however, should have the approval of the Ordinary of the diocese.
3. The general aim of all Catholic-Jewish endeavors is to increase our understanding both of Judaism and the Catholic faith, eliminate sources of tension and misunderstanding, initiate dialogues or conversations on different levels, multiply intergroup meetings between Catholics and Jews, and promote cooperative social action.
4. In order to avoid any possible apprehensions of either party to these meetings concerning objectives, the scope and confines of the meetings should be mutually agreed upon in advance.
5. The conduct of these enterprises should also be marked by a genuine respect for the person and freedom of all participants and determined by mutual agreement and joint planning.
6. It is recommended that in order to maintain the dialogue on the highest possible level its organization be accomplished in consultation with those experienced in the structural, doctrinal, and interpersonal skills which the dialogue requires.

General Principles (continued)

7. It is understood that proselytizing is to be carefully avoided in the dialogue. Cardinal Bea has said, in his book THE CHURCH AND THE JEWISH PEOPLE, that this dialogue should not be specifically concerned with the differences between Christianity and other religions, that is to say with the characteristic features of the former, but rather with the points which these faiths have in common.
8. Whatever may pertain to joint worship or prayers in the Catholic-Jewish relationship is to be regulated according to the norms set down by the national Bishops' Commission on Ecumenism or the diocesan ecumenical commissions dealing with these matters and with sincere respect for the spiritual requisites of the Jewish party.

Programs

1. Catholic-Jewish relations should be advanced on all levels; clerical and lay, academic and popular, religious and social.
2. A favored instrument is the dialogue, a form of group conversation in which competent participants discuss assigned topics or themes in openness, candor, and friendship. The incompetent run the risk of unwittingly offending each other by inaccurate portrayal of each other's doctrine or way of life.
3. Diocesan and parochial organizations, schools, colleges, universities, and especially seminaries should organize programs to implement the Statement.
4. The pulpit should also be used for expounding the teachings of the Statement and exhorting participation in programs fitted to the parochial level.
5. School texts, prayerbooks, and other media should be examined in order to remove not only those materials which do not accord with the content and spirit of the Statement but also those which fail to show Judaism's role in salvation-history in any positive light.
6. It is recommended that Catholic-Jewish understanding be fostered effectively at the popular level by means of so-called "open houses" in places of worship, mutual visits to schools, joint social events, and "living room dialogues."

Programs (continued)

7. Catholic-Jewish cooperation in the field of social action designed to promote public welfare and morality should be encouraged.

8. Orientation and resource material for the foregoing recommendations may be sought from the various Catholic and Jewish organizations that have been active in the field of Christian-Jewish relations. It is also suggested that contact be made with Protestant agencies and leadership experts in this area of endeavor. Further information is available at the office of the Secretary of the Sub-commission on Catholic-Jewish Relations, National Catholic Welfare Conference, 1312 Massachusetts Avenue, N.W., Washington, D. C. 20005.

9. While popular "grassroots" programs to improve Catholic-Jewish relations must be pressed forward with urgency, slower and deeper explorations of pertinent issues by Catholic and Jewish scholars must also be given a high priority. Since many of the problems in this area of Catholic-Jewish relations are intellectual in nature, research in history, psychology, sociology, and the Bible by individual Catholic and Jewish scholars as well as collaborative scholarly enterprises are to be highly commended.

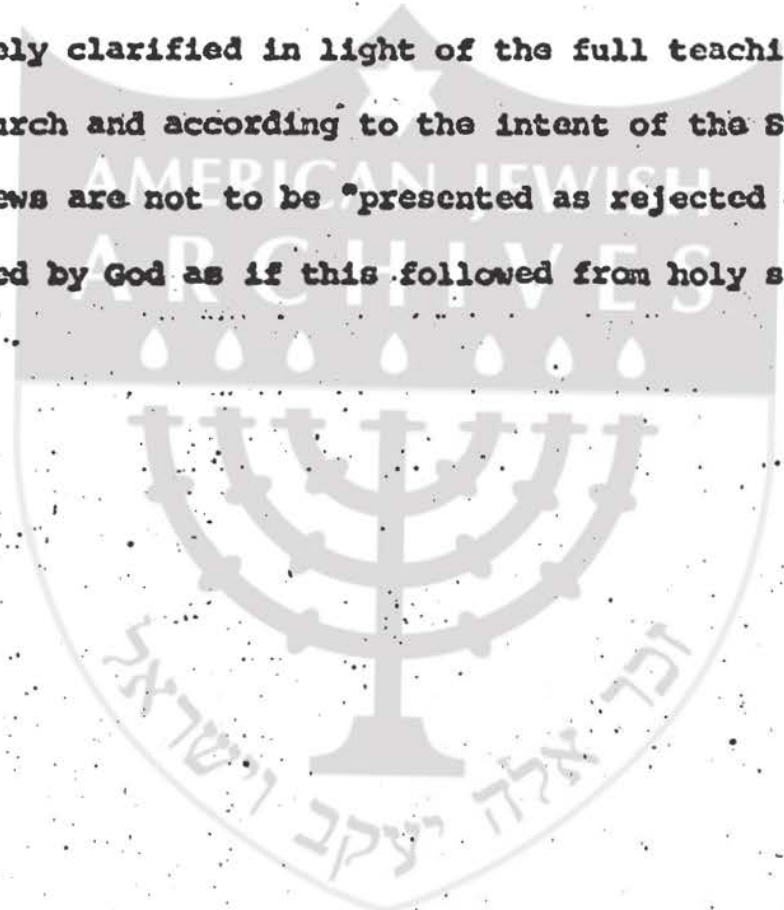
10. The following themes which, among others, are viewed by Christian and Jewish dialogists as important issues affecting Christian-Jewish relations merit the attention and study of Catholic educators and scholars:

Programs (continued)

1. Scholarly studies and educational efforts to show the common historical, biblical, doctrinal and liturgical heritage shared by Catholics and Jews.
2. As the Statement requires, the presentation of the Crucifixion story in such a way as not to implicate all Jews of Jesus' time or of today in a collective guilt for the crime.
3. In line with the Statement's strong repudiation of anti-Semitism, a frank and honest treatment of the history of Christian anti-Semitism in our history books, courses, and curricula.
4. A study of the life of Jesus and of the primitive Church in the setting of the religious, social, and cultural features of Jewish life in the first century.
5. An explicit rejection of the historically inaccurate notion that Judaism of that time, especially that of the Pharisees, was a decadent formalism and hypocrisy, well exemplified by Jesus' enemies.
6. An acknowledgement by Catholic scholars of the living reality of Judaism after Christ and the permanent election of Israel and incorporation of the results into Catholic teaching.

Programs (continued)

7. A full and precise explanation of the use of the expression "the Jews" by St. John and other New Testament references which appear to place all Jews in a negative light. (This expression should be fully and precisely clarified in light of the full teaching of the Church and according to the intent of the Statement that Jews are not to be "presented as rejected or accursed by God as if this followed from holy scripture.")



CATHOLIC-JEWISH RELATIONS COMMITTEE

Co-sponsored by the
Diocese of Brooklyn and the Anti-Defamation
League of B'nai B'rith

FOR RELEASE THURSDAY, DEC. 15, 1966
Contact: Susan Glass, MU 9-7400

The Catholic Diocese of Brooklyn and the Anti-Defamation League of B'nai B'rith today announced joint sponsorship of a standing committee on Catholic-Jewish relations, believed to be the first of its kind in the nation.

The Catholic-Jewish Relations Committee will serve Brooklyn and Queens, an area which has the largest concentration of Catholics and Jews as neighbors in the world. Some 1.6 million Catholics and 1.2 million Jews live within its geographical limits.

The Committee is co-chaired by Rt. Rev. Msgr. Vincent O. Genova, V.F., pastor of the Holy Family Church in Brooklyn, and Rabbi Israel Mowshowitz, spiritual leader of the Hillcrest Jewish Center in Queens. Msgr. Genova is a member of the Diocesan Ecumenical Commission, and Rabbi Mowshowitz is chairman of the ADL Interreligious Cooperation Committee.

Its initial membership includes two dozen clergyman and prominent lay people -- educators, lawyers, jurists -- in the Brooklyn-Queens area.

Its program, now in formulation, will involve in-depth study, dialogue and community action, it was revealed at a kickoff dinner meeting at Kennedy Airport's International Hotel.

Both Rabbi Mowshowitz and Msgr. Genova traced the inception of the Committee to the long-time goal of Jewish leadership groups to seek improvement of Catholic-Jewish relations and the desire among Catholics to implement the Vatican Council Declaration on the Jews.

Particularly significant, Msgr. Genova noted, is that portion of the Declaration which reads, "Since the spiritual heritage common to Christians and Jews is so great, the Church wishes to foster and recommend a mutual knowledge and respect which is the fruit ... of biblical and theological studies as well as fraternal dialogues."

"Accurate knowledge of one another is the first step to mutual understanding," said the Catholic clergyman, "and a prime objective of this committee."

Rabbi Mowshowitz also stressed an open exchange of information between the two religions and urged that this proceed initially from those "deeply committed to their respective faiths".

"We should not be guilty of indulging," he admonished, "in the old type of interfaith meetings which were described by someone as occasions when a Jew who does not believe in

Judaism meets a Christian who does not believe in Christianity and they find they have much in common."

Both chairmen stressed that areas of agreement and disagreement -- in theological and secular issues -- will be fully aired, but that the Committee would seek primarily "to clarify to each other what we believe and what we stand for" in an ecumenical spirit of mutual respect.

Both endorsed a reciprocity of approach without attempts to proselytize.

"The joint structure of our committee implies the carrying out of a real dialogue," said Msgr. Genova, "with parallel programs in all areas, in both the Catholic and Jewish communities."

"We must enter the dialogue as equals," Rabbi Mowshowitz concurred. "Jews and Christians holding fast to their own traditions can immeasurably enrich the spiritual life of America through their own specific contributions."

There was agreement, also, that Christianity and Judaism must counter "the common enemy - materialism" by working together to "strengthen the spiritual concept of man and society" and participate more concertedly in the social action programs which are the concern of both.

Committee members include the Rev. Peter Altman, assistant pastor of St. Andrew Avellino Church, Flushing; the Very Rev.

Thomas G. Hagerty, pastor of St. Saviour's Church, Brooklyn; the Rev. Thomas M. McFadden, secretary of the Diocesan Ecumenical Commission; the Rt. Rev. Msgr. John E. Steinmueller, pastor of St. Barbara's Church, Brooklyn, and the Rev. Walter Vetro, principal of Bishop McDonnell High School, Brooklyn.

Also serving are Rabbi A. Stanley Dreyfus, spiritual leader of Union Temple, Brooklyn; Rabbi Irwin Lowenheim of Temple Emanu-El, Far Rockaway; Rabbi Solomon J. Sharfman, Young Israel of Flatbush; Rabbi Baruch Silverstein, Temple Emanuel, Brooklyn, and Rabbi Albert Thaler, the Queensboro Hill Jewish Center, Flushing.

Two State Supreme Court justices are members of the committee. They are Judge Frank Pino of Brooklyn and Judge Harold Tessler of Jamaica Estates.

Dr. John Ortho Riedl of Bayside, dean of the faculty at Queensborough Community College, is a committee member, as are Dr. Theodore Lang of Far Rockaway, deputy superintendent of schools for the Board of Education; First Deputy Welfare Commissioner Philip Sokol of Flushing, and William I. Siegel of Brooklyn, chief of the Appeals Bureau of the Kings County District Attorney's Office.

Serving also are Mario Cuomo of Holliswood, president of the Catholic Lawyer's Guild of Queens and a professor of law

at St. John's University; Marvin Berger of Jamaica Estates, an attorney and senior vice president of the New York Law Journal; Charles J. Mylod of Brooklyn, an attorney and president of Goelet Realty, and James Stabile of Douglaston, assistant general counsel of the Metromedia Corp.

Mrs. Bernard Goldstein of Flushing, a teacher and vice president at large of the Metropolitan Council of B'nai B'rith, and Mrs. Jo-ann Baehr, former religious editor of the New York Herald-Tribune, complete the committee.

Present also at the planning session were the Rt. Rev. Msgr. Charles E. Diviney, who is vicar general of the Diocese and chairman of its Ecumenical Commission; the Rt. Rev. Msgr. James P. King, chancellor; Very Rev. Msgr. Eugene Molloy, secretary for education to the bishop, and Seymour Graubard, New York Board chairman of the Anti-Defamation League.

Msgr. Diviney, representing Archbishop Bryan J. McEntegart, bishop of the Brooklyn Diocese, told of the latter's "deep personal interest" in the Committee and its concerns.

"Archbishop McEntegart did not merely acquiesce in the ecumenism of Vatican II," he reported, "he initiated programs, suggested guidelines and readily agreed when Msgr. Genova proposed that Catholic-Jewish relations must be in the forefront of any ecumenical program."

Msgr. Genova, it was explained, met Dr. Joseph L. Lichten, director of intercultural affairs for ADL, and Harold Schiff of Rego Park, educational director of ADL's New York Regional Office, at a conference last spring. From this encounter a series of talks led to the formation of the Catholic-Jewish Relations Committee. Mr. Schiff has been named as a consultant to the Committee and he and Father McFadden will serve as its secretaries.

Mr. Graubard said the Committee represented "a bringing together once more of people who were born in this city, grew up together as neighbors and all too often, unfortunately, parted ways."





Diocese of Scranton
Chancery Office
300 Wyoming Avenue
Scranton, Pennsylvania 18503

April 25, 1967

TO: The Priests, Religious, and Laity of the Diocese

In its historic "Declaration on the Relationship of the Church to non-Christian Religions," the Second Vatican Council summoned all Catholics to re-appraise their attitudes towards, and relationship with the Jewish People. Recalling "the spiritual bond that ties the people of the New Covenant to Abraham's stock," the Fathers of the Council call upon all Catholics to enter into fraternal encounter with the children of Israel.

The American Bishops' Committee for Ecumenical and Interreligious Affairs has recently prepared national "Guidelines for Catholic-Jewish Relations," a copy of which our Diocesan Commission has prepared, which you will find enclosed for your prayerful consideration. If we follow the guidance of the Holy Spirit and seek to implement these Guidelines in our own particular circumstances, the fruit of our efforts will be an evident increase in mutual knowledge, understanding, and love between Christians and Jews.

I therefore encourage the priests, religious, and laity of our Diocese to study these Guidelines carefully, and accept them willingly as the expressed wish of the Bishops of the United States. Each of us must attempt to fulfill carefully these directives, our Guidelines in Ecumenism, and those soon to be released on Human Affairs, if the renewal of the Holy Church of Scranton is to proceed along the path chosen for us by the Holy Spirit, and according to the steps marked off for us by the Fathers of the Second Vatican Council.

Sincerely yours in Christ,

Most Reverend J. Carroll McCormick, D.D.
Bishop of Scranton

GUIDELINES FOR CATHOLIC-JEWISH RELATIONS

Perspectives

In its Declaration on the Relationship of the Church to Non-Christian Religions of 1965, the Second Vatican Council issued a historic Statement on the Jews and summoned all Catholics to re-appraise their attitude toward, and relationship with the Jewish people.

The Statement was, in effect, a culminating point of initiatives and pronouncements of recent Pontiffs and of numerous endeavors in the Church concerned with Catholic-Jewish harmony. It was also the point of convergence of many insights opened by Pope Paul's Encyclical Ecclesiam Suam and the Council's Constitution on the Church and Decree on Ecumenism.

The call of the Council to a fraternal encounter with Jews may be seen, further, as one of the more important fruits of the spirit of renewal generated by the Council in its deliberations and decrees. Was it not indeed the Council's response to Pope John XXIII's famous words in which he embraced the Jewish people: "I am Joseph your brother"? (Gen 45:4)

More specifically, the Council's call is an acknowledgment of the conflicts and tensions that have separated Christians and Jews through the centuries and of the Church's determination, as far as possible, to eliminate them. Well does it serve both in word and action as a recognition of the manifold sufferings and injustices inflicted upon the Jewish people by Christians in our own times as well as in the past. The Statement speaks from the highest level of the Church's authority to serve notice that injustices directed against the Jews at any time from any source can never receive Catholic sanction or support.

The message of the Council's statement is clear. Recalling in moving terms the "spiritual bond that ties the people of the New Covenant to Abraham's stock," the Fathers of the Council remind us of the special place Jews hold in the Christian outlook, for "now as before God holds them as most dear for the sake of the patriarchs; He has not withdrawn His gifts or calling." Jews, therefore, the Fathers caution, are not "to be presented as rejected or accursed by God, as if this followed from holy scripture." The Passion of Jesus, moreover, "cannot be attributed to the Jews of today." The Church, the Statement declares, "decries hatred, persecutions, displays of anti-Semitism directed against the Jews at any time and by anyone."

In light of these principles the Fathers enjoin that "all see to it that nothing is taught, either in catechetical work or in the preaching of the Word of God that does not conform to the truth of the Gospel and the spirit of Christ."

Rather should Christians and Jews "further their mutual knowledge of and respect for one another, a knowledge and respect deriving primarily from biblical and theological studies and fraternal dialogues."

Responding to the urgency of the Conciliar Statement on the Jews, our American Bishops have established, as part of their Commission for Ecumenical Affairs, a Sub-commission for Catholic-Jewish Relations, with Bishop Francis P. Leipzig of Baker, Oregon, as chairman, Bishop Aloysius J. Wycislo of Chicago, Illinois, as vice-chairman, and Right Reverend George Higgins as secretary. This Sub-commission will devote itself exclusively to Catholic-Jewish affairs. The guidelines which follow, composed by the Sub-commission, are designed to encourage and assist the various dioceses of the country in their efforts to put into action at all levels of the Church the Council's directives.

The Church in America is faced with a historic opportunity to advance the cause of Catholic-Jewish harmony throughout the world---an opportunity to continue the leadership taken in that direction by our American bishops during the great debate on the Statement at the Council. In the United States lives the largest Jewish community in the world. In the United States, a land that has welcomed immigrants and refugees from persecution, the Church has committed herself without reserve to the American ideal of equal opportunity and justice for all. In such a setting the Church in America today is providentially situated to distinguish itself in pursuit of the purposes of the Council's Statement.

It is our prayerful hope that the norms and recommendations of those guidelines will prove helpful to American Catholics in attaining this noble objective.

General Principles

1. It is recommended that in each diocese in which Jews and Christians live a commission or secretariat, or some member thereof, be assigned to Catholic-Jewish affairs.
2. In keeping with the spirit of the Council's Declaration on Ecumenism, Catholics should take the initiative not only in Catholic-Protestant and Orthodox affairs, but also in fostering Catholic-Jewish understanding. Public and formal projects, however, should have the approval of the Ordinary of the diocese.
3. The general aim of all Catholic-Jewish meetings is to increase our understanding both of Judaism and the Catholic faith, eliminate sources of tension and misunderstanding, initiate dialogues or conversations on different levels, multiply intergroup meetings between Catholics and Jews, and promote cooperative social action.
4. These meetings should be marked by a genuine respect for the person and freedom of all participants and a willingness to listen and to learn from the other party. They should be jointly planned and developed.
5. In order to avoid possible apprehensions concerning the objectives of these meetings, their scope and confines should be mutually agreed upon in advance.
6. It is recommended that in order to maintain the dialogue on the highest possible level its organization be accomplished in consultation with those experienced in the structural, doctrinal, and inter-personal skills which the dialogue requires.
7. It is understood that proselytizing is to be carefully avoided in the dialogue, the chief aim of which, as Cardinal Bea has pointed out in his The Church and the Jewish People, "is not

specifically concerned with the differences between Christianity and other religions, that is to say, with the characteristic features of the former, but rather with the points which it has in common with other faiths."

8. Prayer in common with Jews should, whenever it is feasible, be encouraged, especially in matters of common concern, such as peace and the welfare of the community. Needless to say, such prayers should meet the spiritual sensibilities of both parties, finding their inspiration in our common faith in the One God.

Recommended Programs

1. Catholic-Jewish relations should be advanced on all levels; clerical and lay, academic and popular, religious and social.

2. A favored instrument is the dialogue, a form of group conversation in which competent participants discuss assigned topics or themes in openness, candor, and friendship. Those not well versed in inter-religious affairs run the risk of unwittingly offending by inaccurate portrayal of each other's doctrine or way of life.

3. Diocesan and parochial organizations, schools, colleges, universities, and especially seminaries should organize programs to implement the Statement.

4. The pulpit should also be used for expounding the teachings of the Statement and exhorting participation in programs fitted to the parochial level.

5. School texts, prayerbooks, and other media should, under competent auspices, be examined in order to remove not only those materials which do not accord with the content and spirit of the Statement, but also those which fail to show Judaism's role in salvation-history in any positive light.

6. It is recommended that Catholic-Jewish understanding be fostered effectively at the popular level by means of so-called "open houses" in places of worship, mutual visits to schools, joint social events, and "living room dialogues."

7. Catholic-Jewish cooperation in the field of social action designed to promote public welfare and morality should be encouraged.

8. Orientation and resource material for the foregoing recommendations may be sought from the various Catholic and Jewish organizations that have been active in the field of Christian-Jewish relations. It is also suggested that contact be made with Protestant agencies and leadership experts in this area of endeavor.

9. While popular "grassroots" programs to improve Catholic-Jewish relations must be pressed forward without delay, slower and deeper explorations of pertinent issues by Catholic and Jewish scholars must also be given a high priority. Since many of the problems in this area of Catholic-Jewish relations are intellectual in nature, research in history, psychology, sociology, and the Bible by individual Catholic and Jewish scholars as well as collaborative scholarly enterprises are to be highly commended.

10. The following themes which, among others, are viewed by Christian and Jewish dialogists as important issues affecting Christian-Jewish relations merit the attention and study of Catholic educators and scholars.

a. Scholarly studies and educational efforts to show common historical, biblical, doctrinal and liturgical heritage shared by Catholic and Jews, as well as their differences.

b. As the Statement requires, the presentation of the Crucifixion story in such a way as not to implicate all Jews of Jesus' time or of today in a collective guilt for the crime.

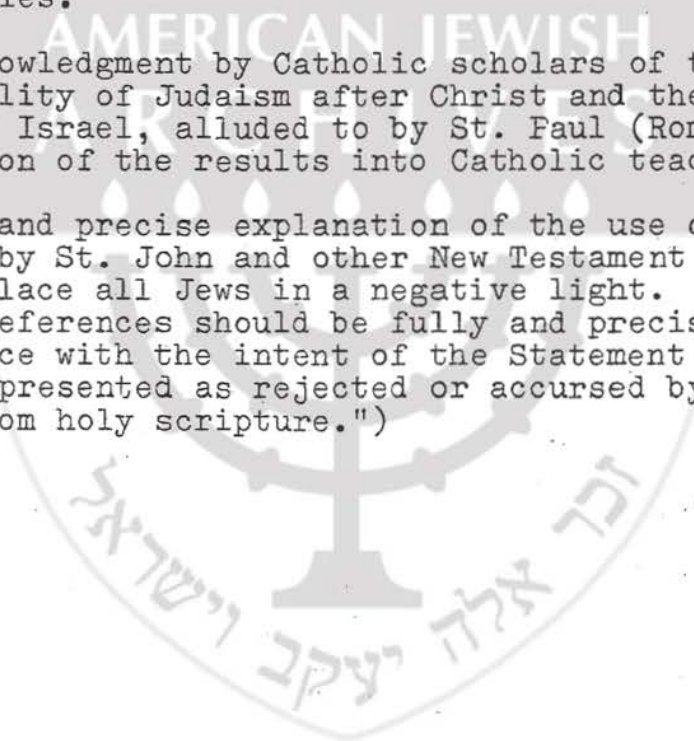
c. In keeping with the Statement's strong repudiation of anti-Semitism, a frank and honest treatment of the history of Christian anti-Semitism in our history books, courses, and curricula.

d. A study of the life of Jesus and of the primitive Church in the setting of the religious, social, and cultural features of Jewish life in the first century.

e. An explicit rejection of the historically inaccurate notion that Judaism of that time, especially that of Pharisaism, was a decadent formalism and hypocrisy, well exemplified by Jesus' enemies.

f. An acknowledgment by Catholic scholars of the living and complex reality of Judaism after Christ and the permanent election of Israel, alluded to by St. Paul (Rom 9:29), and incorporation of the results into Catholic teaching.

g. A full and precise explanation of the use of the expression "the Jews" by St. John and other New Testament references which appear to place all Jews in a negative light. (These expressions and references should be fully and precisely clarified in accordance with the intent of the Statement that Jews are not to be "presented as rejected or accursed by God as if this followed from holy scripture.")



TWO POINTS OF VIEW ON THE GUIDELINES ABOUT JEWISH-CATHOLIC RELATIONS THAT WAS ISSUED IN DECEMBER, 1974, BY THE VATICAN OFFICE FOR CATHOLIC-JEWISH RELATIONS

A Jewish Point of View - Rabbi Roberto Graetz

In a turbulent world ruled by the right of force -said Rabbi Graetz- the call made by the Vatican Office for Catholic-Jewish Relations, is a positive one. Rabbi Graetz labelled it as an internal document of the Catholic world. Although the Jews are its main subject, it rather concerns the Church and the Christian conscience. "We like it as Jews, because we feel how those who for two thousand years did not recognize our religious authenticity, those who tried to impose on us their truth by means of theological disputes or the sword, are now making an effort to see us as we are, and establish a dialogue likely to strengthen human brotherhood", he added.

For Rabbi Graetz, the most positive elements are to be found in the third and fourth chapters of the document. They imply, first, that the charge of "God killers" against the Jewish people, has been lifted, in accordance with the original form included in "Nostra Aetate"; secondly, that the teaching of Judaism within the Church as well as the study of our sources by both Catholics and Jews, should be attempted without delay, without distorting historical facts and eliminating the possibility of arousing racial or religious animosity.

A proposal urging the Catholic world to deepen the study of Jewish tradition and to set up a common program of social action for both creeds, is the most feasible to go along the path of dialogue, Rabbi Graetz went on. He expressed his wish that in our midst, where half a million Jews live together with the Catholic majority, this proposal should be accepted by everybody, be implemented where it is still missing and intensified wherever it has been at a certain degree already admitted.

But -he went on- although on the whole the document appears as a positive achievement, in certain specific parts or through omissions it contradicts its very spirit and does not make for the so long desired dialogue.

Among the points subject to criticism, according to the evaluation of Rabbi Graetz, he questioned, for instance, the role ascribed by the document to the role of the Church in the relations between Catholicism and other religions. Some Jews might wonder -he said- whether the declarations about the Mission of the Church are seeking the dialogue with the Jews for the sake of a real dialogue, or they are just designed to remove the stones in the way toward the fulfilment of the mission of the Church among the Jews. "Our conceptions of the divine transcendence are not identical. By way of dialogue we should rather try to understand our mutual differences but without demerit to each other", he said. Likewise, he does not see how, in the same document, the Catholic view about the Old Testament -in the sense

that it acquired its full significance through the later interpretation of the New Testament-- could contribute to dialogue. This could be good from the point of view of the Church, but unacceptable for the Jews. "Efforts tending to the dialogue can only be fruitful when those who partake in it try to understand and respect their mutual differences on the basis that the way toward dialogue is one and the same for all", Rabbi Graetz said.

It is astonishing to find -he went on- no specific mention about the special relationship between the Jewish people and the Promised Land. This omission is even more shocking -in Rabbi Graetz's view- if bearing in mind that a highly positive and detailed mention in this regard had already been included in a declaration issued by the French Episcopalian Committee for the Relations with Judaism. He also recalled a paragraph in a similar paper produced in 1969 by the Secretariat for Christian Unity (made public by Cardinal Shehan, of Baltimore, who co-edited it), in which the Christians were reminded of the need of understanding and respecting the religious meaning of the link between the Jewish people and the State of Israel.

The Jews are hoping for the day of full reconciliation, but not at the expense of the victory of one point of view over the other, but in mutual respect and without sacrificing each one's integrity, he concluded.

A Catholic Point of View - Father Jorge Mejía

Here are excerpts from Father Mejía's evaluation:

The publication of this document is certainly commendable... A prior stage of the same document worked out by the Secretariat for Christian Unity, had been published by a mistake of Cardinal Shehan... There are certain differences between one stage and the other... It should be emphasized the timeliness of the present publication of the paper, which has not been made just at random... Although no mention of the State of Israel has been made there, it is clear that it appears at a moment when, aside from the political and military situation affecting it, the Jewish State is unfairly suffering from discrimination at international bodies like the UNESCO. Here it is not the State that counts, but the group of people identified as Judaism by its race, religion and culture... The Holy See will not recognize the State of Israel as long as there is not a situation set up by a peace treaty, but it cannot admit any anti-Semitic discrimination, as this document reiterates unmistakably... The document is addressed to the Catholics, not to the Jews... An internal paper for the bishops instructing them on how to implement the resolutions of the Ecumenical Council with regard to the relations between the Church and Judaism... The Church has been for a long time plagued by anti-Semitic commonplaces and stereotypes, and urgently needs a theology on Judaism... The basic elements of this theology are certainly to be found in Nostra Aetate and Lumen Gentium, but they should be elaborated on and