



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 3, Catholic-Jewish relations, 1973-1974.

BISHOP MAHER CALLS ON CHRISTIANS
TO PROTEST SOVIET STAND ON JEWS

CATH JEW.

By Religious News Service (1-8-73)

SAN DIEGO (RNS) -- Soviet Jews are suffering an "outrageous violation of human rights," the Catholic bishop of San Diego said in a statement released here.

"A million Jews in Russia are deprived, among other things, of the right to emigrate, the right to the free exercise of religion and the right to develop their own cultural life," said Bishop Leo T. Maher.

Christians should join with other Americans, he said, to protest against arbitrary arrests, confinement in mental institutions and "the growing acts of intimidation heaped upon" Soviet Jews.

Bishop Maher suggested that Christians use the following prayer:

"For the Jewish people of Soviet Russia, that they may be permitted to live in accord with their cultural and religious heritage, we pray to our Father and God of us all. Our heavenly Father hear our prayer."

CATHOLIC JOURNAL URGES
TEACHING 'ABOUT' RELIGION

Cath - Jew Rel

By Religious News Service (1-9-73)

NEW YORK (RNS) -- The Tablet, weekly publication of the Catholic Diocese of Brooklyn, has urged that attention be given to the possibilities for the academic study of religion in New York City's public schools.

While proselytization would be undesirable and unconstitutional, says an editorial in the Jan. 4 issue, education "that strives to ignore religion's influence on mankind" is inadequate and distorted.

"The Supreme Court school prayer decision rejecting all forms of worship in public schools went out of its way to encourage the study of religion in those schools," the editorial says. It also notes that the National Council on Religion in Public Education lists more than 50 school systems in 28 states that already offer religion courses.

The Tablet suggests three guidelines for the effort to introduce religion courses into public schools:

- Discussions should be held by PTAs, school boards and other groups to build community understanding and support.
- Community interest must be ecumenically based, with involvement of the Jewish community.
- Proponents should avoid excessive claims of what may be accomplished through this one approach.

"The academic study of religion is a single, limited, but valuable element," the editorial concludes in connection with the third guideline.

"It should be presented as such, recognizing its possibilities and its limitations. However, given the difficult facts of living in our city, the issue shouldn't be ignored."

URGE FORMATION OF ECUMENICAL AGENCY
TO FOSTER JEWISH-CHRISTIAN DIALOGUE

^{CHRIST. JEW. REL.}
NEW YORK, Feb. 4 (JTA)²³ The formation of an ecumenical agency to foster Jewish-Christian dialogue in the United States has been urged by the board of directors of the United Church Board for World Ministries, overseas missions arm of the two-million-member United Church of Christ. The agency would serve as an American counterpart to the World Council of Churches' Committee on the Church and the Jewish People, which has for some years been sponsoring talks between Jewish and Christian leaders. It would coordinate but not duplicate existing activities, and would include conservative evangelicals, Unitarians and Roman Catholics as well as mainline Protestant denominations, the Board said.

In asking the directors to recommend formation of the agency, Rev. Dr. David M. Stowe, executive vice-president of the United Church Board, said that this is a time of "heightened uncertainty and even tension" between Christians and Jews in the U.S. "The news media have carried a flock of resentful or suspicious Jewish reactions to Key 73's announced intention to 'confront every person in North America with the gospel.' Such phenomena as 'Jews for Jesus' confirm Jewish fears that they are to be made the targets of a proselytizing campaign," Dr. Stowe said.

These concerns about renewed Christian interest in evangelism are "added to deep and lingering hurts springing from the widespread refusal of Christians to rally to the Israeli cause at the time of the Six-Day War in 1967," he said. Current Jewish questioning of Christian evangelism "raises crucial questions for the whole style and intent of our work around the world," Dr. Stowe declared.

ARCHBISHOP CONDEMNS EXIT FEES

BOSTON, March 8 (JTA)²³ Rabbi Samuel Kenner, chairman of the Soviet Jewry Committee of the Jewish Community Council of Metropolitan Boston and chairman of the Committee on Catholic-Jewish Relations of the Archdiocesan Ecumenical Commission, commended Cardinal-Elect Archbishop Humberto S. Medeiros of Boston for his recent statement criticizing the Soviet government for exacting exit fees from Jews seeking to emigrate.

Archbishop Medeiros said the exit fees are nothing more than "a mere pretext designed to obscure the despicable blackmail demanded for the free and legitimate exercise of the basic human right to leave one country for another." Over the decades, he added, the Soviet Union has created and manipulated anti-Semitism as a "potent weapon of social control. Therefore, today, our Jewish brothers in the Soviet Union remain a special target of this demand for ransom."

The French Church Hits Bias to Jews

PARIS (AP)—The French Catholic Church has issued a document urging an end to anti-Semitism and indirectly approving creation of the state of Israel.

The document tells French Catholics that "the Jew merits our attention and our esteem, often our admiration, sometimes our friendly and brotherly criticism but always our love."

"It is perhaps what he has missed most and that in which Christian conscience has been the most guilty."

The document was entitled Pastoral Orientations on the Attitude of Christians Toward Judaism.

It was drawn up by a study group of French Catholic bishops, and formulated in the context of a 1965 declaration by Vatican II, the Second Ecumenical Council. That declaration absolved Jews from guilt in the death of Jesus Christ.

'A Great Act' IN JEWISH

The French Catholic document was welcomed by the chief rabbi of France, Jacob Kaplan, as "a great act by the Church toward which Judaism is greatly sensitive."

It urged the Christian faithful to fight the perpetuation of anti-Semitic characterization of the Jew as "a usurer, ambitious, conspiratorial and a delcide."

The document, mindful of the Vatican's refusal to recognize Israel since it was created 25 years ago, skirted delicately around the issue and did not use the word Israel. But it said notably:

"Universal conscience cannot refuse to the Jewish people, who have suffered so many vicissitudes throughout history, the right and the means to a political existence of their own among the nations."

Cites Injustices

The document, in an equally veiled reference to the Palestinian people, went on:

"This right and this possibility of existence cannot be refused either to those who, as a result of local conflicts stemming from this return, are presently the victims of grave injustices."

"Let us turn our attention to this land visited by God and let us deeply hope that it can be a place where all its inhabitants, Jews and non-Jews, can live in peace."

CATHOLIC PROFESSOR: PRIMARY RESPONSIBILITY
FOR CRUCIFIXION RESTS ON ROMANS

CATH JEW.

By Religious News Service (4-17-73)

PHILADELPHIA (RNS) -- "Primary responsibility" for the crucifixion of Jesus falls on the Romans rather than the Jews, according to a University of Notre Dame professor.

Father Jeffrey G. Sobosan, S.C.S., says modern scholarship shows the first century "Jewish 'leaders' who were involved in it were in truth not representatives of their people but Roman puppets who carried out a Roman rather than a Jewish policy."

The priest, who holds a doctorate from Notre Dame, wrote on "The Trial of Jesus" in the quarterly Journal of Ecumenical Studies, published here by Temple University.

Citing numerous other biblical researchers, Father Sobosan contends that the four New Testament Gospels contain the foundations of a Christian tendency to hold the Jews accountable for the crucifixion.

He does not feel that such statements as the Second Vatican Council's declaration rejecting allegations of collective Jewish guilt and renouncing anti-Semitism are adequate to deal with the historic questions of the trial of Jesus and the Gospels accounts.

Father Sobosan argues that Vatican II statements were generally grounded on "the contention that the death of Jesus cannot be blamed merely on the designs of men since his death was -- theologically -- a necessity in order to effect atonement for the sins of all men."

That approach, he adds, fails to deal with the historical data and reflects a "condescension" toward Judaism as a religion by addressing Jews as an ethnic or racial community.

In his article, Father Sobosan discusses in detail what the Gospels say about the role of Pontius Pilate, certain "Jewish leaders" and "the crowd" in the condemnation and execution of Jesus.

He states that the Gospel of John, which he identifies as the most "anti-Jewish" of the four Gospels, preserves a tradition of Roman action against Jesus. He uses that as one indication that Jesus was tried and condemned in a Roman court.

The Notre Dame professor is not willing to dismiss as "unhistorical" the accounts of action by a Jewish Sanhedrin against Jesus. But he says it is difficult to know what role the Sanhedrin played in the First Century. He raises the possibility, suggested by a Jewish scholar, that Jesus may have been brought before a lesser Sanhedrin than the one including the high priest.

Father Sobosan cites Eduard Lohse, a Lutheran, who has outlined 27 violations of Jewish law, codified later than the time of Jesus, in the Gospel accounts of the appearance before the Sanhedrin.

He also claims that "the crowd" mentioned in the Gospels as calling for the crucifixion come to be identified as "the Jews" in the Gospel of John, considered the last Gospel to be written.

The priest believes "the crowd" really refers to a group gathered to call for the release of Barabbas, who was released by Pilate, according to the New Testament.

In a Gentile world, where Christianity moved early in its history, "the crowd" became the Jews, and the role of the Romans was played down, he holds.

John's "mythical interpretation" of the role of the Jews, Father Sobosan says, "has insinuated itself into Christian thinking."

The traditional thinking, he says, must be subjected to "the compulsion of truth." Christian allegations of Jewish guilt in the crucifixion continue to cause "an almost impassable cleavage between Judaism and Christianity," according to Father Sobosan.

Encounter with the truth on the trial of Jesus, he states, must include Christian willingness to acknowledge "the legitimacy of diverse paths to God." He ends with a quote from biblical scholar Father Dominic M. Crossan:

"The often repeated statement that the Jews rejected Jesus and had him crucified is historically untenable and must, therefore, be removed from our thinking, and our writing, our teaching, preaching, and liturgy.

CATHOLIC LEADERSHIP DEFENDS EXISTENCE OF JEWISH STATE *CATH JEW.*

PARIS, April 18 (JTA) ¹³In a sweeping new document that redefines Roman Catholic attitudes towards Jews, the French Episcopate has called on its faithful to revise their thinking on Judaism and recognize the "political existence" of the Israeli State. The six-page statement, entitled "Pastoral Orientations on the Christian Attitude of Judaism," was termed "a great act" by Chief Rabbi Jacob Kaplan of France.

The document, prepared during the last two years, was presented Monday afternoon by the Rev. Father Bernard Dupuy. It was drawn up by a study group of French Catholic bishops, and formulated in the context of a 1965 declaration by Vatican II, the Second Ecumenical Council. That declaration absolved Jews from guilt in the death of Jesus Christ.

The second of the document's four main clauses constitutes the first position by the French Prelates on Israel as a State. "Universal conscience cannot refuse the Jewish people, who have so suffered in the course of history, the right and the means of their own political existence among nations," the document said, adding "Nor can this right and these possibilities of existence be denied by nations which...are presently victims of unjust situations."

Abandon Stereotype Of Jews

The paper made no mention of the Palestine question, although some observers took the reference to "means" as a justification of Israeli military ventures against Palestine guerrilla groups. The paper called on Christians to abandon age-old stereotypes of the Jew. This includes, the document declared, dropping the false accusation that Jews are "guilty for the Passion and death of Jesus Christ."

Rabbi Kaplan said this finding of the Episcopate "repaired the gravest omission" of previous conciliatory texts issued by the Catholics. The document took exception to some traditional Church notions when it said that "We cannot deduce from the New Testament that the Jewish people have been stripped of their election." According to Rabbi Kaplan, this finding marked the first time that the French Episcopate sought to deepen the dignity of the Jewish peoples' permanent vocation.

Finally, the document defended the right of conversion: "We must recognize the right of everyone to extend his worship without being suspected of wanting to separate another person from his community in a blameworthy manner. Far from seeking the disappearance of the Jewish community, the Church sees itself as searching for lines of contact with that community," the document said.

**FRENCH HIERARCHY'S STAND
ON JEWS IS APPLAUDED**

CATH SEW. REL.

By Religious News Service (4-18-73)

PARIS (RNS) -- France's Roman Catholic bishops have categorically recognized the rights of the Jewish people to their "own political existence," strongly condemned anti-Semitism, and "indirectly" approved of the State of Israel.

In a statement widely hailed by the Jewish community in France, the document drafted by the French bishops' Committee for Relations with Judaism urged Catholics not only to show their love for Jews but to understand Judaism.

Drawn up "in the spirit" of the 1965 Vatican II Declaration on the Jews but, some said, "surpassing" that document, the French bishops' statement obviously noted the Vatican's refusal to recognize Israel since it was created 25 years ago, but declared:

"Universal conscience cannot refuse to the Jewish people, who have suffered so many vicissitudes throughout history, the right and the means to a political existence of their own among the nations."

The Grand Rabbi of France, Jacob Kaplan, said it constituted a "great act" of the Catholic Church.

Jewish lay circles in France were also prompt in praising the statement, which was released just prior to the Jewish feast of the Passover and less than a week before Easter.

The pastoral document, which places itself strictly on religious grounds, is addressed to Catholics. Nonetheless, Rabbi Kaplan said "it was an important affirmation in the political sphere."

Also, in a veiled reference to the Palestinian Arabs, displaced in the establishment of Israel, the bishops' statement affirmed its sympathy and "the right to political existence" of these displaced people.

"Let us turn our attention to this land visited by God and let us deeply hope that it can be a place where all its inhabitants, Jews and non-Jews can live in peace," the statement said.

In going "further" than the Vatican II document on the Jews, observers said the French bishops statement declared that "the Jew deserves our attention and our esteem often our admiration, sometimes our friendly and brotherly criticism, but always our love."

The bishops went on to state that "it is a theological juridical and historical error to hold the Jewish people...guilty for the passion and death of Jesus Christ."

They also said that "it is not possible to view the Jewish religion as simply one of the religions existing on earth."

11-8-17 The bishops said it is time that Christians lost their tendency to regard Jews according to cliches forged by a "secular aggressivity" and they denounced such "infamous qualifications."

"Anti-Semitism is a heritage of the pagan world," the bishops' statement charged, "which is still being reinforced in a Christian climate by pseudo-theological arguments."

The documents told the Catholic faithful to fight the perpetuation of anti-Semitic characterizations of the Jew as "usurer, ambitious, conspiratorial and a deicide."

ISRAEL'S ORTHODOX APPLAUD
FRENCH CATHOLIC STATEMENT

CAT43EW.

By Religious News Service (4-19-73)

JERUSALEM (RNS) -- A French Roman Catholic Bishops' Conference statement recognizing the rights of Jewish people to "their own political existence," and strongly condemning anti-Semitism has been warmly greeted here by Israeli Jewish Orthodox leadership.

Chief Rabbi Shlomo Goren, spiritual leader of Israel's Ashkenazic (Western) Jews, said the French bishops' document would help lead to understanding and fellowship among nations.

His counterpart, Sephardic (Eastern) Chief Rabbi Ovadia Yosef, expressed hope that other Churches, "including the Eastern Orthodox Christian," would follow the French Catholic lead.

Religious Affairs Minister Zerah Warhaftig, declared that the document of the French bishops' Committee for Relations with Judaism would help to foster "international and inter-denominational understanding."

Dr. Warhaftig added that he hoped the Vatican would follow the French example and "officially recognize the State of Israel."

The bishops' statement, addressed to Catholics, took note of the Vatican's refusal to recognize Israel since it was created 25 years ago, but declared:

"Universal conscience cannot refuse to the Jewish people, who have suffered so many vicissitudes throughout history, the right and the means to a political existence of their own among nations."

Al Hamishar, a leftist daily, praised the French pastoral document as "simply unbelievable" in comparison to the "prevailing international climate of intolerance" and to the "lukewarm attitude of the Vatican and of many Protestant Churches toward Israel."

In a veiled reference to the Palestinian Arabs, the bishops' statement also affirmed its sympathy with and "the right of political existence" of, these displaced people.

Urging the Catholic faithful to fight the perpetuation of anti-Semitic characterizations of the Jew as "usurer, ambitious, conspiratorial, and a deicide," the French prelates' document said:

"It is a theological, juridical, and historical error to hold the Jewish people...guilty for the Passion and Death of Jesus Christ."

WORLD JEWISH CONGRESS LEADER
HAILS FRENCH BISHOPS' STATEMENT

CAT# JEW.RCL.

By Religious News Service (4-24-73).

NEW YORK (RNS) -- The Secretary-General of the World Jewish Congress declared here that the French Roman Catholic bishops' "comprehensive" statement on the Jews is "a milestone in Catholic-Jewish relations" and could serve as a model for other episcopal declarations.

Stating that the French bishops' document goes beyond the 1965 Vatican II statement on Jews, Dr. Gerhart Riegner of Geneva, said the French statement "does not limit itself, as Vatican II did, to exposing the spiritual links between Christianity and Judaism and their historical sources, but accepts the Jewish community as a living reality from whose spiritual message Christians still today benefit."

Dr. Riegner, completing a speaking tour of several U.S. cities, pointed out in an interview with Religious News Service that the French statement marks "the first time any one bishops' conference in the Catholic Church has tried to deal with the whole range of Catholic-Jewish relations," and it should be considered "most important" to further relations.

The document, entitled "Pastoral Orientations on the Attitudes of Christians Toward Judaism," was issued on the eve of the Jewish observance of Passover (April 16). The statement, widely hailed by France's Jewish community, recognized the rights of the Jewish people to their own "political existence," strongly condemned anti-Semitism, and "indirectly" approved of the state of Israel.

The document also urged Catholics not only to show their love for Jews but to understand Judaism. It said "the Jew deserves our attention and our esteem, often our admiration, sometimes our friendly and brotherly criticism, but always our love."

"Anti-semitism is a heritage of the pagan world," the statement said, "which is still being reinforced in a Christian climate by pseudo-theological arguments."

Dr. Riegner said that contrary to Vatican II, the French bishops' document "does not avoid the political aspects of Christian-Jewish relations." He noted that without referring to Israel by name, the statement recognizes that the Jewish people cannot be refused a means of political existence among nations.

The Jewish leader, who has been a strong force in bringing together current on-going dialogue with the Vatican and the World Council of Churches through the International Jewish Committee on Interreligious Consultations, said the French document illustrates the "considerable progress...made in dealing on the highest level with these major Christian bodies."

"Christians must understand Jews as they understand themselves," said Dr. Riegner, "and not as they would like Jews to be. Only on the basis of mutual respect can we hope to overcome the difficulties of the past and lay the foundation for a new relationship in the future."

The World Jewish Congress leader pointed out that "in unequivocal language," omitting all the qualifying phrases of Vatican II, the French document stated "it is an historical, theological and legal error to render the Jewish people indirectly guilty of the Passion and the death of Christ."

FRENCH CATHOLIC STATEMENT ON JEWS,
ISRAEL, DENOUNCED BY ARAB CIRCLES

^{CATH JEW.}
ROME, April 25 (JTA)-¹³An international controversy stirred by the French Episcopate's declaration upholding the right of Jewish people to Statehood, is causing consternation in Vatican circles. The declaration was denounced by Arab circles as "pro-Zionist." Aides of Pope Paul VI were described as being "alarmed" at the reaction and were said to be studying the issue.

The declaration, which was two years in preparation, was released in Paris April 16. In it the French Episcopate called on Catholics to revise their thinking on Judaism and recognize the "political existence" of the State of Israel. Several days later the Archbishop of Paris said that the document was a religious and not a political statement.

Arab commentators accused the Catholic Church of siding with Israel and hinted reprisals against Catholic missions in the Middle East. The Algerian newspaper, El Moudjahid, a semi-official organ of the Algiers government, warned that the attitude expressed by the French bishops might prompt a reappraisal of the "toleration that the Arab countries have shown so far toward the activities of Christian missions." The Lebanese Embassy in the Vatican called the declaration "regrettable" and complained that the French church which always found open doors in Lebanon was now supporting Lebanon's enemy.

The Vatican has refrained from commenting publicly on the declaration. Vatican press secretary Federico Allessandrini said in response to questions last night that he had nothing to add to repeated pronouncements by the Pope on the Arab-Israeli conflict. Pope Paul called again for peace in the Middle East in his Easter message last Sunday. Allessandrini remarked, however, that the Church's position on Judaism "has been defined by Vatican II," a possible implication that the French bishops' declaration was gratuitous.

ARAB AMBASSADORS IN FRANCE
HIT DECLARATION OF BISHOPS

By Religious News Service (4-25-73)

CATH JEW.

PARIS (RNS) -- Ambassadors of Arab states accredited to France have issued a joint statement attacking a declaration by France's Roman Catholic bishops upholding the Jewish people's right to nationhood.

A recent pastoral document drafted by the French Bishops' Committee for Relations with Judaism clearly alluded to the state of Israel, declaring that "universal conscience cannot deny the Jewish people, which has undergone so many vicissitudes in the course of history, the right to and the means for its own political existence among nations."

At the same time, the bishops' statement affirmed "the right to political existence" of Palestinian Arabs displaced in the establishment of Israel.

The Arab ambassadors' statement charged that the Bishops' declaration "represented interference in politics in favor of Israel."

Expressing "surprise" that the French episcopate "had laid upon Christians the obligation of approving the state of Israel," the ambassadors declared:

"This is blasphemous, because by identifying the Zionist state with God's purpose, (the bishops) had ipso facto condemned the Palestinian people -- the sons of Ismael -- to a new diaspora and to further injustice."

The French bishops' document, which placed itself strictly on religious grounds, also strongly condemned anti-Semitism, urging the Catholic faithful to whom it was addressed to fight the perpetuation of anti-Semitic characterizations of the Jew as "usurer, ambitious, conspiratorial, and a deicide."

The document declared that the Jew "deserves our attention and our esteem, often our admiration, certainly sometimes our friendly and brotherly criticism, but always our love."

The French Catholic Church statement has been warmly praised by Jewish leaders in France and Israeli government officials.

On the other hand, El Moudjahid, the semi-official newspaper of the Algerian government, has hinted at Arab reprisals against Christian missionaries in the Middle East and elsewhere.

In an editorial, the paper said that the Roman Catholic Church's apparent siding with Israel might prompt a reappraisal of the "toleration that the Arab countries have so far shown toward the activities of Christian missions."

Earlier, the Lebanese Embassy at the Holy See remarked in a statement that "the land of Palestine belongs to the Palestinian people -- not to the French bishops."

It was "regrettable," the embassy statement said, that the French Church, "which had always found open doors in Lebanon for its religious and cultural activities" was now "supporting that country's enemies."

RIEGNER HAILS CATHOLIC DOCUMENT
ON CHRISTIAN-JEWISH RELATIONS

^{CAT 520}
NEW YORK, April 23 (JTA)³—The French Roman Catholic document on Christian-Jewish relations issued last week was praised by Dr. Gerhart Riegner, Geneva, Secretary-General of the World Jewish Congress, as going beyond the 1965 Vatican II statement on Jews. Dr. Riegner stated that the French Episcopate declaration for the first time rejects the still remaining anti-Semitic teachings of the Church which they label as "pseudo-theology," accepts the permanency of the Jewish people and its spiritual message, as well as its right to a "political existence" of its own.

He said that the document, titled "Pastoral Orientations on the Attitude of Christians Toward Judaism," issued April 16 on the eve of the Jewish observance of Passover, "should become a milestone in Catholic-Jewish relations and serve as a model guideline for similar pronouncements by national Episcopates." The French statement, according to Dr. Riegner, "does not limit itself, as Vatican II did, to exposing the spiritual links between Christianity and Judaism and their historical sources, but accepts the Jewish community as a living reality from whose spiritual message Christians still today can benefit."

Dr. Riegner, who brought together current on-going working communications with the Vatican and the World Council of Churches through the International Jewish Committee on Inter-religious Consultations, viewed the French document as dramatizing "considerable progress in efforts we have made in dealing on the highest level with these major Christian church bodies."

The International Jewish Committee consists of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the B'nai B'rith, and the Israel Jewish Council for Interreligious Contacts. Dr. Riegner has been in the United States on a three-week speaking tour, briefing Jewish leaders in various cities on a wide range of World Jewish Congress activities.

REACTIONS CONTINUE ON
EPISCOPATE STATEMENT *CATH SEW*

PARIS, April 26 (JTA) Chief Rabbi Jacob Kaplan of France said today that he attached "no particular importance" to the equivocal response by certain Vatican spokesmen to the document on Jewish Catholic relations issued last week by the French Episcopate. The document called for an end to anti-Semitism and recognized the right of Jews to a "political existence of their own among the nations of the world."

"The Vatican is a prisoner of its own Middle East policy," Rabbi Kaplan told the Jewish Telegraphic Agency. "It is under great pressure from the Arab countries and its attitude is not surprising under these circumstances," he said.

The Vatican has not commented officially on the French bishops' declaration. But Vatican press secretary Prof. Federico Allessandrini told reporters in Rome yesterday that the Vati-

can's position on Judaism "has been defined by Vatican II." He added that "There is nothing changed in our position." French Episcopate circles here interpreted Allessandrini's remarks as a rebuff to their document. But they maintained that neither Allessandrini nor the official Vatican newspaper, L'Observatore Romano, "can be considered as official Vatican representatives."

**NORTH AFRICAN PRELATES OPPOSE
FRENCH STAND ON JEWISH STATE**

By Religious News Service (4-27-73)

CATH JEW.

ALGIERS (RNS) -- The North African Roman Catholic Bishops Conference has criticized a recent French Catholic bishops' declaration upholding the Jewish people's right to nationhood as a "linking of politics with religion in a manner that is to be rejected."

According to Algerian Radio, the North African prelates issued a statement at the conclusion of a three-day plenary session in Oran, Algeria.

The broadcast quoted the statement as saying that "serious ambiguities of an exegetic and theological nature have led to a harmful confusion between Judaism and Zionism."

"In the present circumstances," the statement went on, "this (French bishops') document must be regarded as an acceptance of a 'fait accompli' -- the violent occupation of a land without regard to the demands of justice."

"No one can abuse God's design to justify an injustice, no matter of what nature."

The French document, issued by the Bishops' Committee for Relations with Judaism, without naming Israel, declared that "universal conscience cannot deny the Jewish people...the right to and the means for its own political existence among nations."

At the same time, the French document affirmed "the right to political existence" of Arab Palestinian refugees.

The North African bishops, in their Oran statement, insisted that "the Palestinian peoples' right to existence is an essential factor in the Middle East problem," and that recognition of the factor is "a first step towards peace."

"Respect for the demands of international justice is the foundation for peace between peoples," the bishops concluded.

The statement was signed by Cardinal Leon-Etienne Duval of Algiers; Archbishop Michel Callens of the Prelature of Tunis, Tunisia; Archbishop Francisco Aldegundo Dorrego of Tangier, Morocco; Archbishop Jean Chalbat of Rabat, Morocco.

Also by Bishop Jean Scotto of Constantine, Algeria; Bishop Guido Attilio Previtali, Vicar Apostolic of Tripoli, Libya; Bishop Paul Pierre Pinier of Constantine, retired; Bishop Henry Tessier of Oran; and Auxiliary Bishop Gaston Jacquier of Algiers.

FRENCH BISHOP TO 'CLARIFY' STAND
ON JUDAISM FOLLOWING CONTROVERSY

FRIDAY, MAY 18, 1973

CATH. JEW.

By Religious News Service (5-18-73)

PARIS (RNS) -- The French Episcopal Committee for Relations with Judaism plans to publish supplementary remarks to its recent bold document urging Catholics to recognize the rights of Jews to a separate political existence.

The document published in mid-April had drawn wide praise from Jewish communities in France and elsewhere in Europe but was criticised on a number of points by French Cardinal Jean Danielou and by prelates in North Africa.

A complementary text will "bring clarifications", a communique by the committee announced.

The communique, which hints that certain expressions in the original document could be re-examined, noted that "Our pastoral orientations on the attitude of Christians towards Judaism raised sharp reactions."

"We acknowledge these reactions with respect and emotion as those of men affected in heart and body by the conflict and sad events in the Middle East."

"The Episcopal Committee feels it must recall that the evocation of the political realities made in the document, in a brief but clear manner, has no other goal but to take conscience of the demands of justice."

"Our pastoral orientations must be read in their special focus," it said. "It is never honest to separate certain affirmations from their context. We stress once again that the text is aimed essentially at enlightening and promoting a religious attitude of Christians towards Judaism. This does not prevent us from listening with attention and to esteem deeply the requests of the Moslem faith."

The communique said that the committee will examine "in what measure certain expressions can lead to abusive interpretation in either a doctrinal, or philosophical sphere." It commented that "some constructive remarks have been expressed" by critics.

The original document, entitled "Pastoral Orientations on the Attitudes of Christians Toward Judaism," was issued here on the eve of Passover (April 16).

Widely hailed by France's Jewish community, Israeli officials, and other Jewish spokesmen, the statement recognized the rights of the Jewish people to their "own political existence," strongly condemned anti-Semitism, and "indirectly" approved of the establishment of a state of Israel.

Ambassadors of Arab states accredited to France issued a joint statement attacking the declaration as an "interference in politics in favor of Israel."

The North African Roman Catholic Bishops' Conference criticized the French bishops' document for, among other things, giving expression to "serious ambiguities of an exegetic and theological nature that have led to harmful confusion between Judaism and Zionism."

FORMER VATICAN AIDE: CHRISTIAN-JEWISH
RELATIONS PRESENT A COMPLEX ISSUE

By Tracy Early
Religious News Service Correspondent

5.21.73

NEW YORK (RNS) -- Catholic-Jewish relations today present a complex picture of slowing down in some ways but advancing in others, according to the former head of the Vatican office for Jewish relations.

While such issues as the State of Israel and the Palestinians have created difficulties, debates over these issues have stimulated greater interest in Jewish-Christian relations, Father Cornelius Rijk said in an interview here.

And though the development of Catholic-Jewish relations appears to have slowed down on the level of the hierarchy, he said, nonetheless decentralization in the Church has resulted in national bishops' conferences taking more responsibility in this field.

Father Rijk, who resigned on Jan. 1 after serving six years in his Vatican post, now directs the SIDIC center in Rome, an educational agency working in the field of Jewish-Christian relations.

He came to the U.S. for a 3-4 week lecture tour at the invitation of the Synagogue Council of America, an umbrella organization representing the rabbinical and congregational bodies of all three branches of American Judaism -- Reform, Conservative and Orthodox.

Father Rijk said he resigned from his office at the Vatican because he felt the primary need in Jewish-Christian relations was educational and he could work more effectively in that area through SIDIC.

"There is almost complete ignorance in Christian circles regarding the Jewish tradition," he said, observing that most Christians had a conception of Jews drawn only from the Bible and knew nothing about their history since the time of Christ.

But the current debates over various issues in Jewish-Christian relations have led more people, particularly youth, to develop greater interest and ask why such difficulties exist, he said.

Contrasting the situation in Europe with that in the U.S., Father Rijk said the relatively large number of Jews in this country meant that Jewish-Christian contact on the social level was a common occurrence. "The problem is to deepen the understanding theologically," he said.

In Europe, Father Rijk said, most countries have only a small Jewish population, so there is less social contact and prejudices can more easily develop. At the same time, he said, the smaller amount of social contact has resulted in the focusing of interest in Jewish-Christian relations on religious and theological questions.

Father Rijk, who said his own interest developed out of biblical studies, believes the relation of Christians to Jews ultimately remains, as stated by the Apostle Paul, a "mystery" (Rom. 11:25).

The movement to overcome differences does not aim at some final merger of the two faiths, he said.

Through Jesus, Christians are linked to the Jewish people, he said, but there will always be "a tension" between them because of their different understanding on some issues.

But he said that instead of Christians trying to resolve the tension by persecution or attempts at conversion, as they often did in the past, they could find ways for the tension to be fruitful, with Christians stimulating Jews to be better Jews and Jews stimulating Christians to be better Christians.

A fundamental difference, Father Rijk said, is the Christian emphasis on the redemption they believe has come in Christ while Jews say the redemption has not yet come.

But Christianity also knows that the final redemption has not yet come, he said, and they can therefore work with Jews to "prepare for the final kingdom of God."

Father Rijk also pointed out that although Christians would disagree with the way the three elements, the religion, the ethnic group and the land are united in Judaism, they also had something to learn from it.

"A danger in Christianity," he said, "is that as a universal religion is can become an abstract doctrine with a separation between life and faith. The Jewish religion, remaining linked to a geographical area and an ethnic group, teaches Christians something about an incarnated faith."

Citing examples of progress in Jewish-Christian relations, Father Rijk said the recent document issued by the French bishops was "a beautiful statement." And the criticism of it by the North African bishops, he added, was no more than was to be expected and also a further sign of the decentralization that is allowing development to progress on many fronts.

(Father Rijk was interviewed before the announcement came that the French bishops would publish "supplementary" remarks to "clarify" the statement.)

Father Rijk said he did not know anything about the present status -- or the location even -- of the document on Jewish-Christian relations he helped prepare as a Vatican official for issuance as an official Church statement.

If it were to be issued now, he said, it would need further revision in the light of such developments as the French bishops' statement. But he said Vatican authorities were reluctant to issue anything dealing with this area because it led to involvement in theological-political conflicts they preferred to avoid.

He also noted that the current situation of Christians in Arab countries is "not easy at all," and that the difficulties would likely increase if the Vatican spoke out on Israel.

"The Vatican has to try to keep a balance," Father Rijk said, "but there is a question how far as a Church you can make compromises."

He predicted that Vatican recognition of the State of Israel would eventually come, but said that it, along with recognition of Jordan, was being held up because of the lack of a peace treaty.

43 JESUITS IN LEBANON REJECT
FRENCH BISHOPS' ISRAELI STAND
CATH JEW.

By Religious News Service (5-21-73)

BEIRUT (RNS) -- A group of 43 Jesuits in Lebanon has rejected the April declaration of France's Roman Catholic bishops on the Jewish people and the State of Israel for religious and political reasons.

When the statement of the French Episcopal Committee for Relations with Judaism was published April 17 it drew praise from Jewish communities around the world but was criticized by French Cardinal Jean Danielou and by prelates in North Africa. The committee later announced that it will publish "supplementary" remarks to "bring clarifications" to the original statement.

In their statement, which was issued before the French bishops announced plans to publish the supplementary document, the Jesuits declared that the birth of the State of Israel "has caused the exodus of hundreds of thousands of refugees."

The Jesuits, who described themselves as Lebanese, Americans, Dutch, Egyptians, French and Syrians., said that "in the climate of hatred thus created, this state has considered its survival possible only by continually extending its borders and by pursuing a ceaseless war against the legitimate inhabitants of Palestine, trampling underfoot the human dignity and the rights of hundreds of thousands of innocent Palestinians, as well as of Egyptian, Syrian and Lebanese refugees, so as to insure the state's continual domination of the occupied territories."

They pointed out that the French bishops' document had not used the term "Palestinians," and charged that it had therefore confirmed "the Zionist thesis that there is no Palestinian people."

In what the Lebanese Jesuits called "a serious (and apparently deliberate) omission," they noted that the bishops had called on the "universal conscience" to recognize the Jewish people's "right and means to its own political existence among the nations," and had asked "the nations" to recognize this right for the "victims," who, the Jesuits said, "remain anonymous."

The Jesuits asked if "the existence of the refugees is only the consequence of the battles lost by the Arab countries," and whether "these countries ought then to integrate the refugees so that they may have possibilities of existence." Such an argument, they said, signifies "that one does not grant to Palestinians the right to their own political existence."

In the bishops' document, the Jesuits said, opponents of Zionism had been condemned for their political position, being reminded, in a condescending way, that they 'ought not allow themselves to be carried away by political positions, which are well-meaning but hasty.'" This, they said, had made the text a political statement and a statement of political Zionism...."

Turning to some religious aspects of the bishops' document, the Jesuits agreed "that it is not possible to regard the Jewish religion simply as one of the religions existing on the earth." But, they asked, "The fact that one tells a person clearly that (Old Testament) promises have been fulfilled, that today there is no longer any question of waiting but of welcoming Him whom the prophets foretold and awaited -- does all this constitute a 'desire to draw, in a disloyal way, a person away from his community?'"

They rejected the bishops' use of the term "Eternal Covenant" to refer to what they described as the "Ancient Covenant," and held that to present "Jews and Christians fulfilling their vocation following different paths," as the bishops had done, is to "deny that Christ came to abolish the wall of separation between Jews and pagans, so as, in the suppression of the Old Law, to make both one."

In discussing the theme of the "Promised Land" in connection with the State of Israel, the Jesuits charged, the bishops had made "the Jewish people itself the Messiah, according to a 'collectivist' interpretation, which even in the classic Jewish theology, is not traditional and which has thrived only in opposition to Christianity and with the realization of Zionist ideology."

In conclusion, the Jesuits declared that "every good Christian in the name of justice ought then to reject such Orientations; but above all, every good Christian, in the light of the 'sense of the faith' proper to every member of the people of God, has the duty formally and publicly to reject this erroneous teaching."

THEOLOGIAN SAYS CATHOLICS MUST
CLEAN UP OWN 'WATERGATE'

CATH SEW. REL.

By Religious News Service (6-12-73)

DENVER (RNS) - Roman Catholics have to clear up their own "Watergates" with respect to the sanctity of life before they can achieve credibility on the abortion issue because thousands find the Catholic position hypocritical, according to a noted Jesuit scholar .

The reason for the hypocrisy, said Father Walter J. Burghardt, S.J., of New York's Woodstock Jesuit Community, lies "in at least three other areas of our commitment to life... These are our Watergates. I mean, Jewish life, enemy life and the quality of life."

Speaking at a National Catholic Health Assembly -- sponsored by the Catholic Hospital Association -- the Jesuit affirmed his own stand against abortion. But he said the Catholic position is nevertheless hypocritical and produces agony for Catholics.

Initially, said the editor of prestigious review, Theological Studies, the Jews will never forget the persecution they have received at the hands of Christians, adding that Jews were "not altogether happy with Vatican II" which "lacked any note of contrition or repentance for the incredible sufferings and persecutions Jews have undergone in the Christian West."

"Are you surprised that countless Jews are not impressed with our anti-abortion stance, our arguments for sanctity of life?" he asked.

Father Burghardt said a "fresh theology" of Judaism is needed with a "profound sense of sorrow for our un-Christian past."

He also criticized Catholics for their statements about the sanctity of life while "calling for all out war, atomic war, to hell with the casualties and consequences."

He said no one in Nagasaki or Hiroshima is listening to the Catholic stand on the sanctity of life.

The third "Watergate" for Catholics, he observed, is the quality of life.

He related that non-Catholics ask him how many Catholics are concerned or involved in the consequences of teen-age marriages, unwanted children, young girls who are raped, children who starve because of the population explosion.

"We have not given to the quality of life nearly the same attention we have given to the sheer naked life itself. We have put limits on our love," he said.

During his talk to an assembly that drew some 1,200 executives of Catholic hospitals and nursing homes, Father Burghardt said while persons working in Catholic hospitals are dedicated to protecting lives, they often have an indifferent attitude to social issues outside the hospital.

GEORGE WASHINGTON UNIVERSITY OFFERS
DEGREE PROGRAM IN JUDAIC STUDIES

By Religious News Service (8-28-73)

CATH SEW.

WASHINGTON, D.C. (RNS) -- An undergraduate degree program in Judaic studies is being inaugurated at Columbian College of George Washington University this Fall.

Dr. Calvin D. Linton, college dean, said the first degrees will be granted in 1977. Among the resource materials that the private, non-sectarian school hopes to use in the program is a bequest of more than 100 pieces of rare Judaic manuscripts and codices from Myer Katz of La Crosse, Wis., an alumnus of Columbian College.

In Dr. Linton's view, the interdisciplinary program will be "highly valuable for the increased academic understanding of the interrelation of Judaism, Christianity and classical thought, and of their intermixed influence on Western civilization."

Describing the influence of Hebraic culture on Western civilization, he pointed out that "one cannot, for example, get very far in Dante, Shakespeare or Milton without coming to grips with Hebraism at its ultimate source -- the Old Testament."

A Hebraic studies program, Dr. Linton said, "clearly transcends the ephemeral 'relevance' all too often associated with shifting fads for various 'ethnic' or 'activist' studies."

Courses for the program will be offered by the classics, history, religion, anthropology, art, philosophy, and political science departments.

4-3-80
NUNS-SUPERIORS SUPPORT AMNESTY
FARM WORKER BOYCOTT, SOVIET JEWS

By Religious News Service (8-31-73)

CATH-100

WASHINGTON, D.C. (RNS) -- Resolutions supporting amnesty for young American in exile because of objections to the Vietnam war, the boycotts of the United Farm Workers Union, and Soviet Jews wishing to emigrate from the USSR were among those adopted by a national organization of Roman Catholic nun-superiors meeting here.

During their week-long assembly (Aug. 27-31), the more than 500 superiors, provincials and administrators belonging to the Leadership Conference of Women Religious (LCWR) spent most of their time in workshops, although some took time to demonstrate for the farm workers and Soviet Jews.

Within the framework of the Gospel Beatitudes, the nun-superiors studied and discussed in depth topics such as the use of congregational resources, the urban scene, prayer, ministry to the aging, non-violence, population problems and education.

They also heard a talk by Archbishop Helder Pessoa Camara of Olinda-Recife, Brazil, who urged the nuns to "live" the Beatitude of meekness. He told them that meekness is "the inner security of someone who remains at peace, of someone...putting herself in God's hands..."

Another speaker was outgoing LCWR president Sister Margaret Brennan, I.H.M. superior general of the Immaculate Heart of Mary Sisters, Monroe, Mich., who said nuns must ask themselves if they are continuing "God's Saving merciful love" by aiding the poor and oppressed, or identifying with wealth and worldly power and thereby moving to "deny the Gospel and hold back the kingdom."

In the resolution on amnesty the LCWR assembly said that it "supports the position that amnesty be granted to all those in exile who by their action objected to the war in Vietnam."

The LCWR was urged to "continue to support the United Farm Workers Union, especially regarding the boycott of lettuce and grapes, and in their attempt to achieve justice in secret ballot elections."

While this is the first such resolution adopted by an LCWR national assembly, Sister Mary Louise Lynch, assembly spokeswoman, said many of the religious communities had been boycotting non-UFWU lettuce and grapes for some time now.

At 5 a.m. on Aug. 30, about 60 Sisters, along with about a dozen members of the UFWU and a few Catholic priests, gathered with lighted candles at the Washington wholesale produce receiving warehouse, talking for about an hour with managers of lettuce and grape sections about non-UFWU produce.

Another resolution stated that the LCWR "continues its support of the cause of Soviet Jewry by urging U.S. senators and congressmen to pass the Jackson-Mills-Vanik legislation which would withhold 'most favored nation' status, credits and credit-guarantees from the Soviet Union until that country allows for free immigration of its citizens."

For about 15 minutes each noon hour during the week-long assembly, groups of Sisters ranging in size from six to 20 walked silently back and forth on the sidewalk in front of the Soviet Embassy here; some of them wearing their traditional nuns' habits (but carrying no placards, which is prohibited).

Sister Lynch said the nuns spent the time in silent prayer and meditation on the plight of Soviet Jews.

Other resolutions adopted included one on abortion, "encouraging participation of religious communities in the effort to assure legal protection for all persons from conception to death and in the education of our society through the use of corporate power vested in health care and educational facilities and social service ministries of our respective congregations."

Another resolution called on LCWR regional units to "protest the administrative cutbacks in federal funding insofar as it affects health, education, welfare and housing programs, and investigate how regions can locally encourage individual congregations to 'fill the gap' through use of buildings, space, funds, etc."

The major superiors also protested, in a resolution directed at Pan American World Airways, the recently inaugurated dissemination of a "low life card" pointing out to male passengers how and where to approach prostitutes in cities around the world served by Pan Am.

A resolution, concerning alleged sexual discrimination against women professors and administrative personnel at Catholic University of America here, was referred to the LCWR's national board. It was asked to request the university's board of trustees to "conduct a thorough investigation of its policies regarding the recruitment, advancement and tenure of women as faculty and administrators, and to their appointment as trustees."

As provided by the leadership conference bylaws, this past year's vice president, Sister Francis Borgia Rothluebber, O.S.F., director of the School Sisters of St. Francis, Milwaukee, was elevated to the LCWR presidency for one year. Elected vice president was Sister Francine Zeller, O.S.F., superior general of the Sisters of St. Francis, Joliet, Ill. The LCWR Secretary is Sister Rosemary Ferguson, O.P., prioress general of the Sisters of St. Dominic, Adrian, Mich.

Religion and Foreign Policy *Cath.-New Ad.*

For the past few years, Jewish organizations in the United States have made us aware of the persecution of their co-religionists in Russia. The Administration, the State Department and the Congress have been persuaded to exert pressure on the Soviet Union to terminate this abuse of power. Their efforts have been highly successful, at least in the area of relaxing restrictions on emigration.

The Jewish appeal for vindication of the right to religious freedom and the right of emigration guaranteed by the charter of the United Nations has found widespread pluralistic support. We do not regret that in this instance our nation's foreign policy has been shaped by moral considerations. We have never believed that pragmatic nationalism should be the sole guide of our foreign policy.

The fact that concern over religious persecution in other countries can inspire pressure from Washington should inspire Catholics to abandon their traditional timidity in behalf of persecuted Catholics in other countries.

For years there has been a harsh and unrelenting persecution of Catholics in Lithuania. This has gone almost unreported by the media in this country. Isn't it time for Catholics to make the same use of the democratic process as their Jewish neighbors in order to change this situation? Religious persecution of Catholics has taken place in recent years in the Ukraine, in Poland, in Ceylon and in Nigeria. With few exceptions, these persecutions have been largely unreported and the U.S. State Department has done nothing to alleviate the situation.

We support improved international relations with all countries, but we also believe that United States foreign policy and particularly U.S. trade should be employed wherever possible to bring about compliance with the ideals set forth in the charter of the United Nations to safeguard religious freedom. And it's high time that Catholics became concerned in a practical way about the plight of suffering Catholics elsewhere.

—Msgr. Joseph W. Baker

CATHOLIC-JEWISH DIALOGUE
SET IN DAYTON NOV. 27-29

By Religious News Service (10-26-73)

WASHINGTON, D.C. (RNS) -- The first national-level workshop on Catholic-Jewish relations will be held Nov. 27-29 at the Bergamo Center in Dayton, Ohio, it was announced here.

Father Edward H. Flannery, director of the U.S. Catholic bishops' Secretariat for Catholic-Jewish Relations, which will sponsor the workshop, said the three-day assembly will be held in collaboration with the Cincinnati archdiocese's Commission on Ecumenical and Interfaith Relations and the Dayton Christian-Jewish Dialogue group.

The workshop theme is "Dialogue, Dynamism and Direction," said Father Flannery, and will feature special sessions on "The Peoplehood of Israel," "The Sacred Scriptures and Dialogue," "Catholic-Jewish Relations and Education," "Anti-Semitism," and "The Theology of Judaism."

Speakers will include Father John Pawlikowski, C.S.M., professor of socio-political ethics at the Catholic Theological Union, Chicago; Dr. Eva Fleischner, associate professor of religion, Montclair (N.J.) College; and Rabbi Irving Greenberg, chairman of Jewish studies at City College, New York.

Criticizes High Court On 'Aid' Decisions

RABBI SEES TIME COMING WHEN CATHOLICS,
JEWS MUST OPPOSE 'UNIVERSALIZATION'.

CATH. SEW.

By Religious News Service (12-3-73)

DAYTON, Ohio (RNS) -- The "universalization of culture" has created a crisis for both deeply committed Catholics and Jews, according to Rabbi Irving Greenberg, chairman of the department of Jewish studies at City College of New York.

A major speaker at the first National Workshop on Catholic-Jewish Relations at Bergamo Center here, Rabbi Greenberg said the crisis is one of identity -- the difficulty of affirming one's own distinctiveness and values in a secularized society.

There is a point beyond which Catholics and Jews "cannot simply surrender to universalization," he said.

Both groups have "a common agenda to explore with humility" for the first time those elements in their traditions that "are viable, or can be made viable," elements that are distinctive, but must not be adhered to at the expense of others.

The three-day workshop was sponsored by the Catholic-Jewish Secretariat of the National Conference of Catholic Bishops, headed by Father Edward Flannery, in cooperation with the Commission on Ecumenical Affairs of the Catholic Archdiocese of Cincinnati and the Dayton Christian-Jewish Dialogue group.

Rabbi Greenberg said part of discovery of identity involves "not the distinctiveness of myself, but the distinctiveness of the other." Part of the "common agenda" for both groups "is the discovery of the pain of the other and making it a part of my own."

Rabbi Greenberg said Catholics and Jews "together have to learn to swim in the media and the sea of the people" despite their distinctiveness. Both religions are not yet at the beginning of such a process, he added. "To the extent that we haven't scratched the surface of the new media, we have been out-shouted in many cases and valid messages have been drowned out."

The Jewish leader, calling for greater sensitivity between religious bodies, defended the Catholic position on government aid to non-public schools. He said that his own "American Jewish community has grown up in the orthodoxy of church and state in a kind of unthinking and uncritical way."

He called the 1973 U.S. Supreme Court decision banning aid to church-related education one of the "most disappointing" the court has ever made.

The ruling recalled the Supreme Court decisions of the early 1930s in which it was held that there can be found no constitutional way of regulating hours or allowing certain kinds of social security welfare, he said.

He said the Supreme Court, then and now, lacked the "imaginative capacity" to work out problems of great concern to certain groups of citizens.

Conceding that there are legitimate questions of Church and State involved in the school aid issue, Rabbi Greenberg said his answer would be "that the correct response is to make the life-saving or critical help available and to build in some protections to avoid the dangers of that system."

He called upon Jews and Catholics to work together in re-creating the distinctiveness of both groups.

"It is literally impossible to do moral justice to the other unless the other is present all of the time," he observed. "The language we have inherited and the culture we are a part of are so deeply suffused on every level with distortion, stereotype and put-down that it is impossible to correct it without the presence of the other person." He said "each Christian liturgical center should have a resident Jew, and vice-versa."

The speaker told the workshop group that the struggle for understanding on the part of both groups will not be easy, but will involve the shattering and abandonment of certain elements in their cultures.

"I offer you a paradox: Christianity has a possibility at this time in particular of being Christians to Jews, of bringing the message of love and hope."

Rabbi Greenberg said the Nazi Holocaust has been compounded by the "absolute isolation of Israel" today and this has led to depression and loss of hope.

The feeling of isolation and hopelessness now prevalent "is the most trying experience I have had in my life as a Jew," he added.

He said he "always knew that oil talks louder than morality, but I didn't expect it to be the Christian bag and I don't think it should be. What it boils down to is whether Christians will become a satellite of the modern culture."

In remarks summarizing the workshop, Father Flannery warned that the oil crisis in this country can result in a resurgence of anti-Semitism in this country during "a cold Winter."

Archbishop Joseph L. Bernardin of Cincinnati called for a continuation of the Catholic-Jewish dialogue.

"There is still a great deal of misunderstanding," he said, urging efforts to counteract it.

He said there is a need "to get to the grassroots level a little more effectively. I'm afraid that in so many of our ecumenical and interreligious conferences and institutes we end up talking to ourselves."

CATHOLIC SCHOOL'S GRADUATE COURSE
WILL BE HELD IN JERUSALEM

CATH SEW.

By Religious News Service (12-4-73)

COLLEGEVILLE, Minn. (RNS) -- St. John's University Graduate School here announced that it will offer two three-week Summer 1974 graduate courses on Judaism and the Old Testament -- both will be held in Jerusalem.

The principal instructor will be Father Thomas Wahl, O.S.B., a member of the Catholic university's theology department. Some of the lectures will be delivered by resident scholars in Jerusalem. The first course deals with ancient Israel in its geographical context, while the second covers the psalms and wisdom literature.

Father Wahl said an important feature of the special program, open to graduate students, religious and qualified laymen, will be the opportunity for students to experience the Middle Eastern social traditions.

CATHOLIC, JEWISH RELATIONS
ARE DISCUSSED IN BELGIUM

CAR-Jew

By Religious News Service (12-12-73)

ANTWERP, Belgium (RNS) -- Matters as ancient as the Bible and its message for mankind and as modern as the Middle East conflict came sharply into focus here when delegates representing the Roman Catholic Church and world Jewish communities met to evaluate Catholic-Jewish relations on a global scale.

The conference was the third annual meeting of the Liaison Committee of the Vatican Secretariat for Christian Unity and the International Jewish Consultative Committee on Interreligious Relations.

The three-day parley was under the chairmanship of the joint presidents of the Liaison Committee: Msgr. Charles Moeller, a Belgian professor of philosophy, who is secretary of the Vatican's Christian Unity agency, and Dr. Zwi Werblowsky, dean of humanities at Hebrew University, Jerusalem, and president of the Israel Interfaith Committee for Interreligious Contacts.

Prior to the meeting here, members of the Liaison Committee met for a day in Geneva with officials of the World Council of Churches.

A joint communique issued at the close of the Antwerp conference summarized agreements reached. They ranged from a commitment to pursue common studies of the moral and spiritual foundations of human rights and religious freedom, through acknowledgement of the relationship of Biblical traditions to modern nationalism, to adoption of joint efforts to combat racism and anti-Semitism throughout the world.

Concerns were also expressed and shared over the situation of Christian partners in mixed immigrant families in Israel, over the continued harassment of Soviet Jews, and over the "urgent plight" of Israeli prisoners of war in Syria.

Among the Americans attending the meeting were Rabbi Marc Tanenbaum, director of Interreligious Affairs of the American Jewish Committee; Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, and Father Edward H. Flannery, director of the U.S. Catholic bishops' Secretariat for Catholic-Jewish Relations.

According to Rabbi Tanenbaum, a co-secretary of the Liaison Committee, the Antwerp talks were "by far the most constructive and mutually helpful," and reflected "the growth in genuine friendship and reciprocal understanding between the Catholic and Jewish representatives."

Father Pierre de Constenson, the new secretary of Vatican Office for Catholic-Jewish Relations, in the course of remarks at the meeting described his experiences in France under the Nazi occupation.

"In France," he said, "we were cured radically of anti-Semitism by the Nazis. I know where it leads to. I can never be anti-Semitic."

Msgr. Moeller noted that Christians and Jews had "two different ways of expressing their universalism." But, he emphasized, "we can never forget that the Christian universalism proceeds from the universalism of the synagogue. There is therefore not division between us, but diversity."

"We Catholics," he told the Jewish delegates, "need your existence, we need your point of view, and that gives me hope for the future."

CARDINAL MANNING INVITES NCC
PARTICIPATION IN 'HOLY YEAR'

CATH-NEW

By Religious News Service (2-26-74)

LOS ANGELES (RNS) - The National Council of Churches, made up of 31 Protestant and Orthodox Churches, was invited here to share in the U.S. celebration of the 1975 Holy Year proclaimed by Pope Paul.

Cardinal Timothy Manning extended the invitation in welcoming the Council's Governing Board to Los Angeles. He is chairman of the U.S. Catholic bishops' Ad Hoc Committee for the Holy Year.

The prelate listed the Holy Year, which has the theme "Renewal and Reconciliation," as one of several present and forthcoming observances in which all Christians can participate.

The 1974 World Population Year, sponsored by the United Nations, and the U.S. bicentennial were other items on Cardinal Manning's ecumenical agenda.

The Archbishop of Los Angeles said that he knew a more formal invitation to the National Council to share in the Holy Year would be issued by Bishop James Rausch, general secretary of the U.S. Catholic Conference.

And, he added, invitations also will be issued at local levels.

In his remarks before the National Council's Governing Board, Cardinal Manning referred to tensions that sometimes arise in the ecumenical movement because of the "deep commitments" of various communities.

He alluded to the parochial school aid issue and to abortion as two tension-producing topics. In some such cases, he said, tension can be a "creative force" in sparking ecumenical growth and understanding.

As an example of "creative tension," he mentioned a 1973 situation in which a National Council draft statement opposing parochial aid resulted in a break in the relations between Bishop Rausch and the Interreligious Committee of General Secretaries, whose other members are the chief executives of the National Council and the Synagogue Council of America.

Re-establishment of communication between Bishop Rausch and the interreligious committee, Cardinal Manning said, shows the "strength and depth of true ecumenical growth and understanding which has taken places."

On abortion as an ecumenical issue, the cardinal said that the National Council was aware that Catholics remain in "deep agony" over the present situation.

While the Council has taken no official position on abortion, a study paper accepted for study by member Churches is seen by some as favoring the right of women to make individual decisions on termination of pregnancy.

"Let me state that I accept and acknowledge that Christians are already part of the same family," Cardinal Manning told the Governing Board.

Greeting from the Los Angeles Jewish community were brought to the National Council by Rabbi Meyer Heller of the Board of Rabbis of Southern California.

VATICAN OFFICIAL SAYS JEWISH-CHRISTIAN
DIALOGUE HAS NOT SLOWED DOWN

^{CATH JEW}
NEW YORK, March 26 (JTA) ^{NY}-A leading Vatican official declared today, "I do not believe the Jewish-Christian dialogue has slowed down. On the contrary, it is very much alive and well." In

his first appearance before a Jewish audience, The Most Reverend Jean Jadot, Apostolic Delegate in the United States, said that an "apparent regression" in Catholic-Jewish relations should not be seen as alarming. Rather, it is an indication "that a new stage of more sober and serious facing up of problems has begun."

The Apostolic Delegate made his remarks in an address to 400 persons at a dinner of the Synagogue Council of America at the Essex House. The Council is the coordinating body for the national rabbinical and synagogal organizations of Conservative, Reform and Orthodox Judaism in the United States. Commenting on the significance of the Apostolic Delegate's appearance before a Jewish audience, Rabbi Irwin M. Blank, president of the Council said that it was evident that "the process which the late and much beloved Pope John began in opening up discourse between the faith communities continues under Pope Paul."

Referring to a "troubled past" which has marked the history of Catholic-Jewish relations, Bishop Jadot cited "the heavy debt that lies on the Christian side in coming to terms with our past alienation. The struggle against anti-Semitism is not over," the Apostolic Delegate declared. "It merits our constant vigilance and should retain a first priority on our common agenda."

In his address to the dinner guests, Rabbi Blank described a series of formal consultations with representatives of the Vatican which the Synagogue Council of America has participated in. He said that these consultations were responsible for a recent statement by a Vatican spokesman that the Roman Catholic Church no longer advocates the internationalization of Jerusalem. According to Rabbi Blank, the Vatican's earlier support for the internationalization of the Holy City was a major source of tension between the Roman Catholic Church and world Jewry.

Consultations with representatives of the Vatican, he noted, have been carried on by the International Jewish Committee on Interreligious Consultations, of which the Synagogue Council of America serves as international secretariat and coordinator. The other participants in this committee are World Jewish Congress, the Israel Interfaith Committee, American Jewish Committee and the Anti-Defamation League of B'nai B'rith. Rabbi Blank stated that in a communication to the recently-held Conference of Islamic Countries in Lahore, Pakistan he had offered to join with religious representatives of Islam and of the Christian churches in an international conference on Jerusalem.

A Key Factor In Preserving Western Civilization

APOSTOLIC DELEGATE CALLS FOR EXPANSION
OF DIALOGUE BETWEEN CATHOLICS AND JEWS

By Robert L. Johnston
Religious News Service Staff Writer

CATH. JEV. 3-27-74

NEW YORK (RNS) -- Describing the dialogue between Christians and Jews as "altogether special," the Roman Catholic representative of the Pope in the U.S. told a Jewish gathering here that the "spiritual renewal" of Judaic and Christian traditions may be the key factor in preserving Western civilization.

"The awesome task confronting mankind and our tradition places a high price on our dialogue," according to Archbishop Jean Jadot, Belgian-born Apostolic Delegate in the U.S.

While declaring that the struggle against anti-Semitism "is not over" and should remain "a first priority on our common agenda," the prelate said that Jews and Christians "must sustain and advance our dialogue and at the same time increase our cooperation to contribute to the solution of grave and pressing problems the world in which we live faces."

The archbishop spoke at a dinner of the Synagogue Council of America, which represents Conservative, Orthodox and Reform Judaism. His appearance before the Council was described as the first occasion when a papal representative addressed a major Jewish organization in the U.S.

Commenting on the significance of the Apostolic Delegate's appearance before the Jewish gathering, Rabbi Irwin M. Blank, president of the Synagogue Council, said it showed that "the process which the late and much beloved Pope John began in opening up discourse between the faith communities continues under Pope Paul."

Archbishop Jadot, referring to a "troubled past" which marked Jewish-Catholic relations of the past, said he was "aware of the heavy debt that lies on the Christian side in coming to terms with out past alienation." But, he added, "I am confident that Christians will not flinch before it."

Acknowledging that the ecumenical movement among Christians and the Jewish-Christian dialogue has appeared to have "slowed down" in recent years, he attributed this to the fact that initial enthusiasm must "spend itself in order to enter upon the more difficult and perhaps less exciting course that is often referred to as the long haul."

"Such apparent regression (in interreligious dialogue) should not alarm us, but rather assure us that a new stage of more sober and serious facing up of problems has begun," he stated.

With regard to Jewish-Christian relations, Archbishop Jadot said both religious groups must confront the past, "painful and disedifying as it has been...so as finally to be able to put it aside and concentrate fully on our present and our future."

Archbishop Jadot acknowledged that despite Vatican II's rejection of anti-Semitism "in clear terms" the struggle against anti-Semitism "is not over. It merits our constant vigilance, and it should retain a first priority on our common agenda."

(more)

PAGE -9-

Urging collaboration between Jews and Christians on national and world problems, the prelate said also that "we should stand face to face in open and candid dialogue. The success we may have in solving the problems of others may well be measured by that we have in solving our own."

Citing such problems as "peace, justice, poverty, alienation of youth," the archbishop said their solution can be greatly aided by "unity of purpose and spirit" and achieved by pluralistic efforts. "In our very differences," he observed, "we can fruitfully join our talents and energies to serve the common good."

In elaborating on the two-fold task of sustaining dialogue and addressing world problems, Archbishop Jadot said: "This latter task should not be difficult for us. In basic ethics Judaism and Christianity hold common principles and tenets and have a common inspiration, centered on the love of God and neighbor."

Archbishop Jadot asserted that prominent among the forces working to save humanity "must be the traditions of Judaism and Christianity," which, he said, lie at the roots of Western civilization. He added that the religious traditions "cannot afford a policy of isolation or of attempting to 'go it alone.'"

He said there are "powerful and hostile forces that would and could destroy the values that the religious traditions have brought into being."

"Today, Christianity is engaged in a great effort to renew itself," said the archbishop. "It is also committed to...dialogue with other great world religions. And its dialogue with Judaism is, as we have seen, altogether special -- 'because of our common patrimony,' in the words of Second Vatican Council."

He warned that ultimately "the fate of the Western world may finally depend on the success of our spiritual renewal."

Archbishop Jadot asked if it is not possible that "the decline of our spiritual traditions in the past have been considerably due to the enmity that has separated Judaism and Christianity, the two spiritual fonts of our civilization. Religion has as a result spoken with a split voice and thus lost its influence and relevance."

"If such speculation has any validity," he said, "the price on our dialogue is high indeed."

Commending advances in Jewish-Christian understanding in the U.S., the papal representative said the "pace set here has been a fine example for the rest of the world."

He lauded both the Synagogue Council and the U.S. Catholic bishops for their work in fostering Jewish-Christian relations.

"I do not believe," Archbishop Jadot stated, "that the Jewish-Christian dialogue has slowed down. On the contrary, it is very much alive and well."

Cath - New

W.P. (D17) Church/State - B.C.

Abortion Issue Strains Ecumenical Amity

4-5-74

B Marjorie Hyer

The continuing controversy over a national policy on abortion is taking a heavy toll on ecumenical relationships.

Attitudes toward abortion have heightened old interdenominational suspicions, forged new alliances and then sundered them almost as soon as they were created.

Since the Supreme Court decision of January, 1973, which removed virtually all legal curbs on abortion in the first six months of pregnancy, the major activity on the question has understandably, come from anti-abortion forces seeking to

Anti-abortion forces have come together into the "Right to Life" movement. The movement had its start in the Roman Catholic Church, whose strong anti-abortion posture was in part responsible for many of the statutes overturned by the Supreme Court decision.

In more recent months—particularly as Right to Life groups mounted a massive demonstration marking the first anniversary of the Supreme Court decision—there was a determined effort by this movement to portray opposition to abortion in ecumenical terms that downplayed Catholic leadership in the fight against legal abortion.

Then came the Senate subcommittee hearings in

March on proposed amendments to outlaw abortion.

Testimony in behalf of antiabortion legislation was led by four cardinals of the Roman Catholic Church. It was, observed John Cardinal Krol of Philadelphia, the first time in history that the church in this country had ever mounted such a legislative offensive.

There was other testimony from Protestant and Jewish leaders supporting antiabortion legislation, but it came late in the afternoon — after all of the TV cameras and most of the reporters — and senators — had left.

One of those who was relegated to the late time spot, Jean Garton, a Lutheran Church-Missouri Synod lay woman from Pennsauken, N.J., subsequently called the arrangement a "tactical disaster."

The wife of a Missouri Synod pastor complained: "With all respect, trotting out the American Catholic Church's brass before cameras and reporters is not the best way to prove to the public that abortion is not a religious issue, or more specifically a Roman Catholic issue."

More recently two non-Catholic officers of the National Right to Life Committee have leveled new criticisms.

Marjorie Mecklenburg, a United Methodist who is chairman of the national committee, and Judy Fink, secretary, expressed dismay over the formation by the United States Catholic Con-

ference of a National Committee for a Human Life Amendment.

Mrs. Fink, who also belongs to an organization called Baptists for Life, said the Catholic Church's "separatist attitude can only serve the purpose of the abortion groups who want to prove once and for all that abortion is truly a Catholic issue..."

After initially expressing criticism of the Catholic group, Mrs. Mecklenburg said in a telephone interview from her home in Minneapolis that she was "still very hopeful" that the united front could be maintained.

"I am hopeful there will be a positive gain out of the numbers of organizations springing up," she said.

Strain of another dimension on ecumenical relations

generally came from an official action last month taken — by the general board of the American Baptist Churches.

The 200-member board accused the Catholic bishops of attempting to "coerce the conscience and personal freedom" of Americans through what they called a "crusade" against abortion.

The statement said the anti-abortion legislation the Catholic hierarchy supports would "violate the theological and moral sensitivities, and hence the freedom, of other church bodies."

It was some of the strongest official criticism of a Catholic viewpoint by a liberal Protestant body since the post-Vatican Council thaw.

Two leading Catholic officials—Archbishop William W. Baum of Washington and Bishop James Rausch, general secretary of the United States Catholic Conference—consider the development sufficiently serious that they have scheduled a conference with officials at Baptist Headquarters in Valley Forge, Pa., in an effort to clear the air.

NEW CHRISTIAN MENTALITY TOWARD JEWS
IS ADVOCATED BY A CATHOLIC AUTHOR

CATH JEW.

By Religious News Service (4-9-74)

NEW YORK (RNS) -- The author of a new book on anti-Jewish prejudices found in European Roman Catholic religious teaching said here that Catholics everywhere must "create a new Christian mentality" toward Jews, especially in Biblical interpretation, liturgy and theological concerns.

Stating her belief that centuries of Christian tradition fostering anti-Semitism has permeated Western society, Mrs. Claire Huchet Bishop, Catholic author of "How Catholics Look at Jews," called for new exegesis of the New Testament and a "new theology regarding Israel."

Speaking at a luncheon marking her book's publication here by the Paulist Press, she urged Christian churches to make further changes in educational materials by removing all vestiges of anti-Semitism and to teach respect for Judaism "as a legitimate living religion."

Mrs. Bishop spoke at the American Jewish Committee's Institute for Human Relations, New York and was introduced by Rabbi Marc Tanenbaum, the Committee's national director of interreligious affairs. Father Edward Flannery, executive secretary of the U.S. Catholic Conference's Secretariat for Catholic Jewish Relations, also took part.

While observing that there has been much improvement in Catholic teaching materials concerning Jews since Vatican II, Mrs. Bishop said her analysis of two studies by Catholic universities in Rome and Louvain, Belgium, "will come as a shock" because much ignorance and hatred remains.

She cited as examples the traditional myths which claim that all Jews are responsible for the Crucifixion, that the diaspora is a "curse" by God upon the Jews and that Judaism no longer exists as a living religion.

Mrs. Bishop also noted that the Catholic materials studied refused to recognize the killing of 6 million Jews by the Nazis and the establishment of the State of Israel.

Declaring that Biblical "commentators" and catechists of the pre-Vatican II era are mainly responsible for perpetuating anti-Semitism in religious teaching, the highly-respected French Catholic author said the anti-Jewish "conditioning process" of Christian culture requires many changes in religious teaching materials.

Among them are the deletion of derogatory language about Jews, changes in the Passion story, the elimination or clarification of the "blood curse" from St. Matthew's Gospel, and clarifications on the diaspora, the sayings of Jesus, post-Biblical history, Biblical interpretation, and other areas of Catholic teaching.

She said that with regard to the liturgy, Christians should understand the Hebrew origins of ritual and urged that those liturgical elements which build resentment and hatred of Judaism should be eliminated.

Mrs. Bishop also pointed out that Jews conceive of the Messiah as a royal or priestly leader, but not as a divine figure, adding that the "false equation between Jewish and Christian conceptions of the Messiah underlies the myth of the Jews as wilful deicides."

(more)

PAGE -19-

Commenting on Mrs. Bishop's book, based on studies which the American Jewish Committee sponsored, Rabbi Tanenbaum said it marked "the growing commitment of Catholic leadership to take the initiative in uprooting the poisonous weeds of anti-Semitism in Europe, the U.S. and elsewhere "

He observed that the Rome and Louvain university studies were conducted by Catholic institutions, the book was written by a Catholic author and published by a Catholic publishing house.

Father Kevin Lynch, C.S.P., president of Paulist Press, said the books will be disseminated as widely as possible among Catholic bishops, educators, and all who have a role in forming attitudes in the Catholic Church.

He said he believed this book would help the Catholic Church achieve a "positive outreach" on the question of anti-Semitism, especially among young people.

-0-

AMERICAN JEWISH ARCHIVES

Nun Tells Bishops: Jews Are Not
'Legitimate Object of Evangelization'

By Religious News Service (4-29-74)

CATH JEW

HOLYOKE, Mass. (RNS) -- The Jewish covenant with God "was not destroyed by the coming of Christ" and, therefore, Jews are not "a legitimate object of evangelization" for the Catholic Church, a nun told delegates to the Region I meeting of the National Conference of Catholic Bishops.(NCCB).

Delegates included the bishops of New England's 11 dioceses and archdioceses as well as priests, religious and lay people of the region who took part as non-voting delegates.

"Input" from the meeting will be evaluated by the bishops in a May 6 meeting and forwarded to Washington NCCB headquarters for review. The results of 12 regional meetings throughout the U.S. will be collated and presented to the bishops' Fall general meeting.

To some, said the nun, Sister Kathleen Keating, S.S.J., "conversion to Christ and Nazism share the same goal -- the extermination of Judaism." Many Jews see Christian evangelical efforts in the same light as pogroms, inquisitions and ghettos, she said. Sister Kathleen pointed to the anxiety shown by Jewish leaders over possible "overzealous proselytizing" during last year's nationwide evangelical effort, "Key '73."

Judaism, she said, is a "vital, living religion" whose faith and tradition deserve the respect of Christians.

At the same time, the nun pointed out, the Catholic Church must take care in its attempts to evangelize in a pluralistic society, not only among non-Christians, but among other Christian Churches also.

Protestants, she said, "can understand evangelization, but might wonder whether preaching the gospel implies a conversion to Christ or to Christ through the Catholic Church. If it means the latter," she warned, the move "could wipe out ecumenism."

Sister Kathleen, a faculty member at Our Lady of the Elms College in Chicopee, Mass., was one of four panelists at the session. The others were Father Daniel J. Harrington, S.J., of the Weston College faculty. Father Hugh Crean of Springfield, formerly of the American College in Louvain, Belgium, and Dr. David O'Brien, an author and Holy Cross College professor.

Sister Kathleen's fears met with some disagreement from Father Harrington, who said that "if we have something to say, we should say it, in a calm and respectable way." The Church's message, he said, must be proclaimed.

But Father Crean said that as different faiths "discover self-emptying, self-giving" there will come a time when "all that rises must converge" -- quoting Pierre Teilhard de Chardin.

The Church has been "too whiney" in its response to social issues, said Dr. O'Brien in his presentation, and that response has hampered evangelization efforts.

The gospel message, Dr. O'Brien said, is not comforting, but is rather a call to people for righteousness. "The challenging words have been turned into comforting words." The way to Christ is through human development, he said, and they cannot be set in opposition. "It's not honest to say that we're a Church committed to justice while giving people no alternative job to building the B-1 bomber."

EDITOR ASKS JEWISH UNDERSTANDING
OF CATHOLIC STAND ON ABORTION

CATH. JEW

By Religious News Service (5-14-74)

HUNTINGTON, Ind. (RNS) -- The editor of a national Roman Catholic news-weekly here called for understanding and sensitivity by American Jews for the Catholic position on abortion, likening abortion to the "very horrors" forced on Jews by the Nazi Holocaust.

Writing for the May 26 issue of Our Sunday Visitor, Father Albert J. Nevins, M. M., editor-in-chief of OSV, said, "I wanted to cry out in my own agony to all those Jewish agencies which have united to oppose my and millions of others' views on abortion."

Father Nevins noted that in an earlier column (May 12) he urged Jewish agencies seeking Catholic support for Israel to reciprocate by affording Catholics support on abortion. But he said that he "made a mistake... There can be no give and take. Human life in every form is the most sacred gift of God; concerning its disposition, there can be no compromise."

He said he expected criticism from Jewish sources, adding that it is understandable considering Jewish sensitivity on the entire question of Nazi horrors.

But Father Nevins said his own understanding of the Jewish suffering was deepened recently when he saw the television production of Leon Uris' "QB VII" and himself felt the terror of Nazi concentration camps.

"I went to bed in great despondency and depression, overwhelmed by this graphic reminder of the barbarisms men can perpetrate on fellow human beings who differ from them only in accidents," said Father Nevins.

It was then that he said he felt "agony" over the opposition of some Jewish agencies to the pro-life position, adding "in the name of God, don't you realize that you are approving the very horrors that were forced on you? Please understand our viewpoint."

The Maryknoll priest said "our feelings about abortion and experimentation with living fetuses bring the same revulsion as the crimes wrought against you. Human life is human life..."

Stating that Hitler killed Jews because he saw them as "less than human," Father Nevins said the only difference between Hitler's madness and the experiments on human fetuses is "the accident of age."

"What I am appealing to Jewish groups to understand is that for millions of us our feelings are just as deep, as sincere, as horrified, and as despairing as was theirs for the genocide perpetrated on their own people," he said.

(more)

PAGE -16-

5 7-10 72 "Some have called abortionists murderers," he continued. "A strong word. Yet, in our view, they bear the same guilt as did those who followed Nazi directives and animalized fellow human beings."

Asking Jewish groups to respect "our sincerity," Father Nevins said "we are not just Catholics, but also millions of Protestants, and even many of your own...And we are hurt, terribly hurt, by the lack of sensitivity of fellow-humans who do not understand the sacredness and the imperitiveness with which we regard our position."

Although he observed that in this country "we can still protest" (which was not possible in Germany and Poland), he said "a great darkness is once again descending upon the land, and under one pretense or another, the innocent are being put to death."

"From your own agony is it possible that you cannot fail to understand ours?" he asked.

BROOKLYN DIOCESE, ANTI-DEFAMATION LEAGUE
JOIN IN APPEAL FOR MIGRANT WORKERS

CATH JEW.

By Religious News Service (5-28-74)

NEW YORK (RNS) -- A Catholic-Jewish relations group sponsored by the Brooklyn diocese and the Anti-Defamation League of B'nai B'rith urged Christians and Jews here "to sensitize themselves" to the cause of migrant farm workers and work to correct farm labor injustices.

Observing that a "new harvest" is underway across the country, one that depends upon the labor of the migrant workers, the Catholic-Jewish Relations Committee of Brooklyn and Queens said it was calling attention to the "plight of these disadvantaged members of society."

In a statement, the committee noted that America's migrant farm workers are the lowest paid income group in the nation -- averaging about \$1,500 a year in individual income. It added that the farm worker's life expectancy is 49, the infant mortality very high, health conditions poor and educational opportunities scandalous.

The statement pointed out that farm workers are "organizing and struggling non-violently to change the conditions under which they live and work," and declared that "our committee wishes to go on record as supporting the workers in their efforts to organize."

"We also support those who are urging Congressional action to have the farm workers included under the provisions of the National Labor Relations Act," the statement added.

The committee endorsed the work of the United Farm Workers, under Cesar Chavez, "to bring human dignity to the workers in our fields and to alert the rest of the nation to the inhumane conditions of employment in so many of the country's farm and ranches."

Declaring a sense of solidarity with the National Council of Churches, the Union of American Hebrew Congregations, and the National Conference of Catholic Bishops, the committee stated:

"We call upon our brothers and sisters, Christians and Jews, to sensitize themselves to the farm worker cause and to work together in their local communities to correct the present system of injustice."

Co-chairman of the committee are Father Joseph G. Konrad of the Brooklyn diocesan ecumenical commission, and Rabbi Josiah Derby of the Anti-Defamation League, New York City.

THE MAN WHO DESIGNED 'LEVI'S'
RECEIVES A JESUIT DEGREE

By Religious News Service (6-4-74)

CATH JEW

SAN FRANCISCO (RNS) -- Walter Abraham Haas, Sr., the man who made "Levi's" a household word and a campus commonplace, received an honorary Doctorate of Laws at the 115th commencement of the University of San Francisco.

In its citation, the Jesuit school declared that "as president and then chairman of the board of San Francisco's own Levi Strauss and Company, he built a veritable empire on a solid foundation of blue denim and copper rivets.

"We applaud Mr. Haas for this success, and generations of students will forever hold in benediction the names of Strauss, Koshland, Stern, and Haas, without whom countless students would have nothing to wear."

For the past half-century, the citation noted, "he has given generously of his time, talent, and wealth in the name of community service."

Mr. Haas has served as president of the Jewish National Welfare Fund and the Jewish Welfare Federation of San Francisco, and has been director of the Save the Redwoods League and the Friends of Recreation and Parks.

CATHOLICS CAN LEARN FROM JEWS
HOW TO DEFEND THEIR INTERESTS,
JESUIT PRIEST SAYS *CATH JEW*

PHILADELPHIA, June 18 (JTA)⁷⁴--American Catholics are "political pygmies," compared to American Jews, in creating public understanding and acceptance of Catholic positions on vital questions affecting their interests, a Jesuit scholar declared in a commencement address to a Catholic high school here.

The result, the Rev. Virgil C. Blum of Milwaukee, told the graduating class of Cardinal Dougherty High School, was that Jews are treated in the mass media "with respect, decency and fairness, while much of it treats Catholics with total disrespect, indecency and unfairness."

Rev. Blum, president of the newly-formed Catholic League for Religious and Civil Rights, cited a list of media incidents he said defamed, ridiculed or showed "insensitive treatment of

things Christians hold sacred." In contrast, he said, American Jews have organized to defend their interests so well that "it is impossible to imagine the press, radio and television being anti-Semitic, distorting the news about Jews, suppressing and misrepresenting facts about Jewish gatherings and activities."

He commended Jewish leaders, in particular, for knowing that "in American democracy the people are king," and that the "political clout" of the Jewish community, in the legislative, judicial and executive branches, "is directly proportionate to its ability to create public understanding and acceptance of their ideas, values, principles and objectives; to fashion popular attitudes; to create public opinion favorable to their causes."

Calls PEARL Anti-Catholic

He said American Jews have organized 25 national interest groups, which he said were headed by the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League of B'nai B'rith. He said the three agencies alone had scores of regional offices and budgets of millions of dollars, while the 49 million American Catholics do not have a single organization with "the sole purpose" of influencing public policy towards their rights as American citizens.

But, he added, the three Jewish agencies were members of an "anti-Catholic group," the National Coalition for Public Education and Religious Liberty (PEARL). Its purpose, he charged, was "to deprive Catholic school children of all federal and state educational benefits." The Jesuit scholar proposed, as a major contribution to the nation's Bicentennial observance, that Catholic lay persons either join or support "Catholic groups modelled on the highly successful Jewish interest groups."

CATHOLICS CAN LEARN FROM JEWS
HOW TO DEFEND THEIR INTERESTS.
JESUIT PRIEST SAYS *CATH JEW*

PHILADELPHIA, June 18 (JTA)²⁴—American Catholics are "political pygmies," compared to American Jews, in creating public understanding and acceptance of Catholic positions on vital questions affecting their interests, a Jesuit scholar declared in a commencement address to a Catholic high school here.

The result, the Rev. Virgil C. Blum of Milwaukee, told the graduating class of Cardinal Dougherty High School, was that Jews are treated in the mass media "with respect, decency and fairness, while much of it treats Catholics with total disrespect, indecency and unfairness."

Rev. Blum, president of the newly-formed Catholic League for Religious and Civil Rights, cited a list of media incidents he said defamed, ridiculed or showed "insensitive treatment of things Christians hold sacred." In contrast, he said, American Jews have organized to defend their interests so well that "it is impossible to imagine the press, radio and television being anti-Semitic, distorting the news about Jews, suppressing and misrepresenting facts about Jewish gatherings and activities."

He commended Jewish leaders, in particular, for knowing that "in American democracy the people are king," and that the "political clout" of the Jewish community, in the legislative, judicial and executive branches, "is directly proportionate to its ability to create public understanding and acceptance of their ideas, values, principles and objectives; to fashion popular attitudes; to create public opinion favorable to their causes."

Calls PEARL Anti-Catholic

He said American Jews have organized 25 national interest groups, which he said were headed by the American Jewish Committee, the American Jewish Congress and the Anti-Defamation League of B'nai B'rith. He said the three agencies alone had scores of regional offices and budgets of millions of dollars, while the 49 million American Catholics do not have a single organization with "the sole purpose" of influencing public policy towards their rights as American citizens.

But, he added, the three Jewish agencies were members of an "anti-Catholic group," the National Coalition for Public Education and Religious Liberty (PEARL). Its purpose, he charged, was "to deprive Catholic school children of all federal and state educational benefits." The Jesuit scholar proposed, as a major contribution to the nation's Bicentennial observance, that Catholic lay persons either join or support "Catholic groups modelled on the highly successful Jewish interest groups."

CATH. New Rel

French rabbis clash over Vatican aims

LTC

6-21-74

From our Correspondent—Paris

Dr. Jacob Kaplan, the Chief Rabbi of France, and Rabbi Meir Jaïs, the Chief Rabbi of Paris, clashed at the annual meeting last week of the Paris Consistory, the main Jewish religious organisation in the city, when Rabbi Jaïs claimed that the aim of the Roman Catholic Church was the conversion of Jews. Dr Kaplan rejected this.

Rabbi Jaïs told the 350 delegates that the ultimate aim of the Vatican and of the Church in general was to convince Jews of the truth of Christianity and the divinity of Jesus and in view of this there could be no dialogue between the synagogue and church.

Replying, Dr Kaplan said that he could not agree with Rabbi Jaïs' remarks which implied criticism of the French Rabbinate for praising the Ecumenical Council's

(1965) declaration on relations between the Roman Catholic Church and the Jews and the document approved last year by the French Episcopate and its president, Mgr Elchinger, the Bishop of Strasbourg.

Dr Kaplan said that from a study of both documents he had found no grounds for believing that the Church aimed at the conversion of Jews and he could not accept this claim.

Mr Emile Touati, the secretary, told the Consistory that only 12,000 of the 300,000 Jews living in Paris were members and he criticised this as insufficient. The annual budget of 16 million francs (about £1,400,000), was a record.

The delegates included Baron Alain de Rothschild, the president of the Central Consistory.

Meet Dave Starkman Of Toronto; He Digs Wells

A JEW FIGHTS AFRICAN DROUGHT
-- FOR U.S. CATHOLIC BISHOPS

CATH. JEW.

By Religious News Service (7-25-74)

NEW YORK (RNS) -- What's a nice Jewish boy like David Starkman doing in Upper Volta working for Catholic Relief Services?

Working for the poorest of the poor.

The Yale University student from Toronto, Ont., is helping to fight the drought that has plagued the sub-Sahara region of West Africa for six years, mainly through the restoration of old water wells and the building of new ones.

During a recent visit to the Upper Volta town of Dori, two CRS executives, Msgr. Andrew Landi, assistant executive director, and Msgr. Wilson Kaiser, African regional director for the sub-Sahara region, saw, first-hand, the results of the young Canadian's work of six months.

"David is a remarkable young man," said Msgr. Landi. "His energy is boundless, and how he is able to make his micro-fund allotment (\$200 per project) go so far is a mystery to me."

He described the young man's accomplishments as "fantastic."

Said Msgr. Kaiser: "You know, it gave me a real good feeling when Msgr. Landi and I concelebrated Mass at the mission in Dori (in an area just bordering the Sahara desert) and David gave the first reading. Talk about ecumenism -- this was the real thing."

David, a 6-foot-2, 200-pounder, joined the U.S. Catholic bishops' overseas relief operation last January. After a brief orientation in Ouagadougou with Tom Kelly, the CRS program director in Upper Volta, he was sent to Dori.

Engaged in what is perhaps the most vital development work in the sub-Sahara region, the local villagers all pitch in to help David, providing the labor. CRS supplies the materials and David offers leadership and direction.

Mr. Starkman collaborates with a Peace Corps volunteer and a French priest who heads the local mission. Although he receives only \$200 to complete each "well" project, he somehow seems to complete every assignment.

While the days are long and arduous, David appears to thrive, the visiting CRS officials noted. They returned to the U.S. with glowing praise for the young Canadian and his determination to do a job that sometimes seems so impossible, yet is so crucial.

REMOVE SUSPICION, HOSTILITY FROM DISCUSSIONS
OF ABORTION, CATHOLIC-JEWISH UNIT URGES

By Religious News Service (10-14-74)

ROCKVILLE CENTRE, N.Y. (RNS) -- Twenty-two Jewish and Roman Catholic leaders here have appealed for debate and discussion on abortion that deals with issues only and urged those engaged in the controversy to refrain from "name-calling, the use of inflammatory language, and the imputing of bad motives" to individuals.

In a statement issued by the Catholic-Jewish Relations Committee of Nassau-Suffolk, which includes most of Long Island, the committee urged all Catholics and Jews to "join us in this commitment" to do everything possible to remove "personal hostility and suspicion" from the abortion question.

The statement, which had been discussed by the committee for several months, is believed to be the first of its kind issued by a Jewish-Catholic group in the U.S., according to Father George P. Graham, Catholic co-chairman of the committee.

Father Graham, chief judge of the Rockville Centre diocesan marriage tribunal, said the call for restraint and civil discourse was especially appropriate during the current political campaign when "abortion will certainly be one of the issues."

While the committee took no stand on abortion itself, the statement's appeal recognized the right of all parties to the debate "to hold and express deeply felt moral and political opinions."

The committee is made up of 22 Jewish and Catholic members and Rabbi Theodore Steinberg of the Malvern, N.Y., Jewish Center is Jewish co-chairman. Other Jewish groups represented are the Long Island Board of Rabbis, the American Jewish Committee, the New York Federation of Reformed Synagogues, and the Anti-Defamation League, B'nai B'rith. Catholic members all represent the Rockville Centre diocese.

Father Graham said the statement speaks only for the committee, not for the diocese or the Jewish organizations represented.

He said the purpose of the statement was to "create an atmosphere" in which "civilized discussion" can take place. One of the committee's concerns was the hostility exhibited by pro-abortion and anti-abortion factions. While the "name-calling incidents" have subsided, he said, "positions have hardened" and the danger continues to exist.

The statement itself observed that the U.S. Supreme Court's ruling on abortion had not ended the controversy and that many people, Catholics, Protestants and Jews, consider abortion a "very serious ethical question."

"We agree that argument and discussion should be concerned with abortion itself and not with Catholics and the Catholic community or with Jews and the Jewish community," the statement asserted.

"We hope that it is possible for this important controversy to take place in a way that emphasizes issues rather than personalities. We pledge ourselves to do all we can so that our convictions may be expressed without personal hostility and suspicion in such a way as to make possible our continued living together," the statement added.

POPE'S DELEGATE TELLS U.S. JEWS:
DIALOGUE A NECESSITY, NO 'LUXURY'

CATH. JEW.

By Robert L. Johnston
Religious News Service Staff Writer

10/17/74

NEW YORK (RNS) -- The Pope's personal representative in the U.S. told a group of distinguished Jewish leaders here that the dialogue between Jews and Christians is "no longer a luxury, but a necessity" and that it should set an example of "fraternal understanding and love" for the whole human family.

But he warned of a "gap" between the professionals who conduct the dialogues and the religious communities they represent, and declared that this gap must be eliminated.

Archbishop Jean Jadot, Apostolic Delegate in the U.S., said that his respect for the Jewish community compelled him to speak of "realities of relations" between Jews and Christians, not simply the "common faith" that they share but also the "convictions which divide us."

Turning specifically to Jewish-Catholic relations in the U.S., which he said have "recently run into rough waters," he said that on the Jewish side there are the questions of Israel and Soviet Jewry while on the Catholic side there are abortion and aid to non-public schools.

Speaking at a luncheon sponsored by the American Jewish Committee which brought together Jewish leaders from all three branches of Judaism, the archbishop said some Catholics feel slighted because they have helped on issues close to Jewish hearts, but that the favors have not been returned.

He challenged these assumptions, declaring that "it would no doubt come as a surprise to many of you that you have been so successful in gaining Christian support for the causes of Israel and Soviet Jewry. While Christian support has been substantial, it has often disappointed Jews."

"In any event," he added, "...the causes of Israel and Soviet Jewry are far from won." And he went on to point out that "these issues should be a matter of real concern for all men of good

Archbishop Jadot, whose personal intervention in behalf of Israeli prisoners of war last year in Syria was acknowledged at the luncheon, said it is also "false" to say that abortion and aid to non-public schools are strictly Catholic issues. In addition, he said, "we must also question the proposition that 'the Jews' have opposed efforts against the liberalization of abortion laws or to obtain aid for private schools."

"There is, to my knowledge, no single position on these two issues to which all Jewish groups would subscribe," he added.

Noting that the "very nature of our dialogue" could be damaged by such formulations, Archbishop Jadot suggested two avenues of approach to continuing dialogue.

(more)

PAGE -19-

"First," he said, "the basis of our dialogue must be our shared spiritual patrimony. It cannot rely on a policy of reciprocity that would demand a pairing of issues which are to be traded off on a one-to-one basis.. Dialogue is open-ended, not programmed for results."

Secondly, the archbishop stated, "the questions of abortion and aid to private schools should be subjected to a fuller, deeper and more open dialogue."

Archbishop Jadot said that the "difficulties" which exist between Jews and Catholics can be attributed "not to a failure of dialogue, but to a lack of it." He said the situation indicates tensions have arisen because a "gap exists between our respective communities and the professionals who represent these communities in formal dialogues. It is absolutely necessary to narrow and eliminate this gap."

Speaking to the future of Jewish-Christian relations, the Belgian-born papal representative said "some have become pessimistic" and he admitted that pessimism is "so easy" to give in to. But he added:

"I cannot share that view. The success of our dialogue over the last nine years (since the Vatican II declaration on the Jews) is the reason for my optimism."

"I do not wish to overvalue dialogue or see it as a panacea for all our ills. It can be esteemed, nonetheless, as a precious instrument of rationality and good faith in the relations between our two communities. Any success that we have in handling controversial problems today will lead to greater Jewish-Christian understanding and cooperation in the future."

He stressed that today's tensions, if we face them with courage, may well turn out to be the occasion for a giant step towards the goal that we have set for ourselves.

"The chief obstacle," the archbishop declared, "is not...hostility, as it may have been in the past. Today, it is perhaps a fear of one another. It is also apathy. The great dangers are that we do not have enough trust in one another, and that we are tempted to ignore one another," he added.

"Yet, the remedy is simple: step up our efforts, our dialogue. It is my hope that the impetus in this direction will come from both the Jewish and Christian communities," he said.

"Dialogue is no longer a luxury, but a necessity. Jews and Christians should set an example for the whole human family -- an example of fraternal understanding and love." Archbishop Jadot went on to conclude:

"More importantly, it is my firm hope that in our efforts we will not rely solely on human intelligence and goodwill, but will turn to God, making our own the prayer of Solomon: 'God of our ancestors, Lord of mercy, who by your word has made all things, grant me wisdom, consort of your throne, and do not reject me from the number of your children.'"

The prelate was introduced by Rabbi Marc Tanenbaum, national director of interreligious affairs for the American Jewish Committee which sponsored the luncheon. The rabbi called the appearance of Archbishop Jadot a "symbolic moment" because it came at a time when the basic values of Judaism and Christianity concerned with making life more humane are being challenged in the world. It is also symbolic, he added, because of "our seeking together, in the biblical and prophetic tradition," a continuation of that spirit of "caring and loving the other person" which the two great traditions espouse.

Earlier, Leonard Yaseen, national co-chairman of the Interreligious Affairs Commission of the Committee, observed that the presence of Archbishop Jadot signaled "a new era of friendship and trust" between Catholics and Jews in the U.S.

AMERICAN PRELATE SEES ECUMENISM
STRESSING 'BASIC SOCIAL JUSTICE'

CATH. JEW.

By Religious News Service (10-18-74)

VATICAN CITY (RNS) -- The theme of "ecumenism" has taken the spotlight in discussions and reports here at the international Synod of Bishops of the Roman Catholic Church.

Archbishop Joseph L. Bernardin of Cincinnati, Ohio, in a written "intervention" presented to the 209-member assembly, called for a radical level of ecumenism, a focus on "basic social justice."

The month-long Synod is dealing with "Evangelization in the Modern World."

"The interdependence of the globe today," said the American prelate, "is the condition which calls us to make international social justice a constitutive element in our evangelizing ministry and message."

He said it was "a fundamental axiom of the Christian faith that the goods of the earth are destined for all peoples. The Christian conception of the world is that we are destined to be a community, not a competing crowd. Our interdependence means that we live locked together in a limited globe."

Bishop Derek Worlock of Portsmouth, England, speaking on behalf of one of the English-language study groups of delegates, appealed for "more understanding between religions," with each extending its understanding to see and accept "a certain theological legitimacy" in all faiths.

"Having reaffirmed the necessity of a very basic unity," Bishop Worlock told the assembly, "one must not exclude a pluralism of expression, of liturgy, of regulations, and . . . to a certain extent in theology and religious instruction."

(The English prelate has recently written articles calling for greater understanding of "hippies," and others "who adopt alternative life styles.")

A "reporter" for another of the English-speaking groups, Bishop Patrick D'Souza of Varanasi, India, confined his remarks to the search for unity among Christians.

"One obstacle to the spreading of the Gospel," he told the Synod, "is the stubbornness in not recognizing in practice the brotherhood that binds us together through Baptism, even though Baptism is understood and expressed in different manners in different Christian Churches."

"We must remember," he said, "that Christ is the Savior of all human beings, including those who live in parts of the world where the Christian Church does not exist or is not visible."

(more)

PAGE -1-

PLIGHT OF JEWS IN EAST EUROPE

By Tova Kamins **CATH JEW.**

NEW YORK, July 14 (JTA) **24** "Major cities are without rabbis and there has been no training of religious leaders for a number of years." This was one of the observations of Rabbi Arthur Schneier of the Park East Synagogue and of Rev. Thurston N. Davis S.J. of the United States Catholic Conference in a press conference here today to further emphasize the situation facing Soviet Jews. The press conference came as a result of their recent trip to the Soviet Union and Poland.

The two clergymen who have been to Eastern Europe previously were distressed that all the emphasis has been on the emigration of the Soviet Jews rather than on the continuation of a Jewish spiritual, religious and cultural life in Russia.

Rabbi Schneier said that "even if the rate of emigration is accelerated, we must reckon that the majority of the three million Soviet Jews will remain in the country and should have the right to perpetuate their religious and cultural heritage." Both Rabbi Schneier and Father Davis expressed hope that the American Jewish community will consider this factor as well as that of emigration.

In addition, they also made observations regarding the overt state of disrepair and neglect of Jewish cemeteries and synagogues in the USSR and Poland. The centuries-old cemetery of Odessa is in danger of liquidation by authorities under a law which states that any cemetery which has not had a burial for 25 years can be liquidated. The Nozik synagogue, the only remaining one in all of Warsaw is a shambles. Windows are shattered and the area is surrounded by mud and dirt. There is great difficulty in getting a minyan during the week and sometimes on Saturday.

Rabbi Schneier and Father Davis succeeded in securing a promise from the Polish Director of Religious Affairs, Kazimierz Kakol, that within six months, the Nozik synagogue would be fixed up and designated an historical landmark. They also obtained a guarantee that 110 Soviet Jews would be allowed to go to Budapest to study in East Europe's only remaining Rabbincial Seminary. The Soviet government refuses to allow rabbis from other countries to come to Russia, but they made the concession of allowing a few Russian Jews to study outside, the clergymen said.

In turn, Cardinal Francois Marty of Paris, representing one of the French-speaking groups, pointed out that the "sources" of ecumenical unity went "far back into the past."

In this context, he underscored the importance of referring back to the Old Testament to arrive at a "proper" understanding of evangelization.

He said that "the Judeo-Christian uniqueness, as such, has a universal value as an archetype . . . the traditions of the Old Testament find their fulfillment in Christ."

The French cardinal added that a Christian will better understand the Gospel message if he or she grasps the meaning of the self-disclosure of God in the Old Testament.

Willebrands Heads Agency On Judaism

NEW VATICAN COMMISSIONS WILL
CONFER WITH JEWS AND MUSLIMS

CATH JEW. REL

By Religious News Service (10-22-74)

VATICAN CITY (RNS) -- Two new Vatican commissions have been created to deal, respectively, with relations between the Roman Catholic Church and Judaism, and between the Church and Islam.

The announcement was made here, Oct. 22 by Vatican Press officer Federico Alessandrini.

Hitherto, the Vatican Secretariat for Christian Unity has dealt with Jewish relationships, and the Secretariat for Non-Christians has been responsible for relations with Muslims.

Cardinal Jan Willebrands, President of the Christian Unity secretariat, will be president of the new Commission for Judaism.. The secretariat's secretary, Father Charles Moeller, will be vice-president of the new commission.

The Commission for Islam will have as its President, Cardinal Sergio Pignedoli, who is president of the Secretariat for Non-Christians. Msgr. Pietro Rossano, secretary of the Non-Christians secretariat will be Vice-President of the Commission for Islam.

Following Mr. Alessandrini's announcement, Father Moeller read a statement concerning events leading to the creation of the commission for Judaism.

He said that contacts between the Vatican and "important Jewish organizations" had led to an official meeting in Rome in December, 1970, where a decision was made to set up an international "liaison committee" between the Catholic Church and Judaism.

"On the Jewish side," he said, "the members of this committee and their alternates were named or appointed by the international Jewish Committee for Interreligious Consultation, "which represents the principal tendencies of contemporary Judaism and also its more important geographical groups."

"On the Catholic side," he went on, "members of the liaison committee were named by Pope Paul VI according to proposals made by the President of the Christian Unity Secretariat."

Father Moeller said that the international liaison committee had held three sessions -- in Paris (December, 1971); Marseilles (December, 1972), and Antwerp (December, 1973).

"It was principally from the liaison committee," he said, "that the suggestion came to create a special commission for Catholic-Jewish relations. Its scope will be to promote and foster relations of a religious nature between Jews and Catholics."

Father Moeller said the new Commission for Judaism "will be at the disposal, within its competence, of all those concerned with Jewish-Catholic relations in order to supply them with information and receive information from them.. ."

(more)

PAGE -10-

Later, Dr. Joseph L. Lichten, consultant for the Anti-Defamation League of B'nai B'rith in Rome, and one of the Jewish members of the liaison committee, told Religious News Service that eight Catholic theologians of various nationalities would be named as consultants to the Commission for Judaism.

He said that although "a desk" assigned to contacts with Jewish communities had long existed at the Vatican, its activities were "ambiguous." He welcomed the new Commission for Judaism as giving "a stronger, more formal base to these activities, which hopefully will lead to more meaningful results."

Dr. Lichten said that the new commission "represented a great step forward towards closer understanding and cooperation between the Catholic Church and world Jewry."

Regarding the new Commission for Islam, Mr. Alessandrini pointed out that the Secretariat for Non-Christians had taken the initiative, from the first years of its existence, of sending good wishes to the world of Islam at the end of the Muslim holy month of fasting, Ramadan, "This initiative," he said, "had helped to develop cordial relations between Christians and Muslims at all levels."

"Subsequently," the Vatican spokesman continued, "contacts increased between Muslim religious leaders and representatives of the Catholic Church."

"In 1964, a Pontifical Institute for Arabic Studies was founded in Rome. In 1970, the Supreme Council for Islamic Affairs in Cairo spontaneously asked to visit Rome to inaugurate a relationship of friendship and collaboration with the Catholic Church."

"During 1974, contacts of a religious nature intensified between the Catholic Church and Muslims. In April, the President of the Secretariat for Non-Christians had a cordial meeting with King Faisal of Saudi Arabia, and in September, officials of the Secretariat went to Cairo to visit the Supreme Council for Islamic Affairs."

"At the end of this month (October), Muslim religious leaders from Saudi Arabia will be in Rome for talks with members of the Non-Christians secretariat."

INTERNATIONAL JEWISH COMMITTEE
HAILS VATICAN UNIT ON JEWS

CATH. JEW

By Religious News Service (10-28-74)

NEW YORK (RNS) -- Establishment of the new Vatican commission for relations with the Jews has been welcomed by the International Jewish Committee on Interreligious Consultations (IJCIC).

Jewish officials signing the statement expressed hope that the new Commission would advance movement "toward mutual trust and cooperation in the interests of our respective communities and the entire human family."

Signing were representatives of the five Jewish organizations making up the IJCIC: Dr. Gerhard Riegner, secretary general of the World Jewish Congress; Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America; Rabbi Marc Tanenbaum, interreligious affairs director of the American Jewish Committee; Rabbi Solomon Bernards, interreligious affairs director of the Anti-Defamation League, and Professor Shmaryahu Talmon, chairman of the Israel Interfaith Committee.

Their statement noted that establishment of the new Commission grew out of a series of consultations between Catholic representatives and the IJCIC.

Contacts between the Vatican and Jewish organizations led to an official meeting in Rome in December 1970, where a decision was made to set up an international liaison committee.

This committee has met in Paris (December 1971), Marseilles (December 1972) and Antwerp (December 1973). Out of its discussions grew the proposal for establishment of a special Vatican Commission to foster relations between Catholics and Jews.

Jewish relations had previously been handled by the Vatican Secretariat for Christian Unity. Cardinal Jan Willebrands, president of that Secretariat, has been named by Pope Paul to serve as president of the new Commission.

Representatives of the IJCIC are scheduled to meet with the Commission in Rome Jan. 14-16.

VATICAN AIDE ON JUDAISM
ARRIVES IN JERUSALEM

CATH-JEW

By Religious News Service (11-15-74)

JERUSALEM (RNS) -- Father Pierre de Contenson, O.P., executive secretary of the new Vatican Commission for Judaism, arrived here Nov. 14 for two-weeks of consultation on Roman Catholic-Jewish relations in the Holy Land.

Father de Contenson, editor-in-chief of a definitive edition of the works of St. Thomas Aquinas, told newsmen here that his commission, which is affiliated with the Vatican's Secretariat for Christian Unity, is concerned "strictly" with "religious," as distinct from "political" relations.

ECUMENICAL DIALOGUE BORN OF LOVE,
VATICAN LEADER SAYS IN LECTURE

CATH JEW.

By Religious News Service (11-21-74)

WASHINGTON, D.C. (RNS) -- The nature of ecumenical dialogue cannot be grasped without recognizing that it is born of "the pressure of love," the Vatican's top ecumenical officer said here.

"Concern for unity in the Christian heart feeds on the charity of God himself," said Cardinal Jan Willebrands, head of the Vatican Secretariat for Christian Unity.

Delivering the Paul Wattson lecture at the Catholic University of America here, the cardinal said the ecumenical movement begins "when we realize the tragedy of schisms and divisions and become certain that unity is essential to the Church."

"It loses its meaning and its truth if it ceases to respond with all its power to the highest demands," said the Dutch-born prelate.

In the lecture, named for the late founder of the Atonement Friars (and Sisters) who co-sponsored the lecture with Catholic University's School of Religious Studies, Cardinal Willebrands presented three "methods of dialogue," one from the New Testament, another from early Church history, and a third from the present.

While the instance of Christ's conversation with the Samaritan woman at Jacob's well, recorded in St. John's Gospel, cannot be equated with dialogues in the current scene because "Christ is the Lord whose dialogue with His world is unique," still, said the cardinal, this account can be a "certain model of ecumenical dialogue before its time."

A schism existed between Jews and Samaritans at the time so intense that neither had anything to do with the other, so the woman of Samaria was surprised that Christ spoke to her. Cardinal Willebrands commented on how Christ treated this schism.

First, although Jews were not welcomed to do so, Christ chose to pass through Samaria, which is "proof of His freedom of mind and His resolve 'to accomplish his work' (John 4:34)," the cardinal said.

Then, Christ initiated the conversation by asking the woman for a drink of water, which was counter to Jewish customs. "So Christ's decision is a bold one, ecumenically courageous," he said.

But at the same time, "Jesus does not compromise with the truth," stating clearly that "salvation comes from the Jews," explaining to the woman that true worship of God is "in spirit and in truth."

Finally, the dialogue leads the woman to acceptance of Christ as Messiah, taking her step by step through the obstacles in her own personal life and "helping her to lay bare her moral problems -- for there is no conversion without acceptance of one's own spiritual poverty," Cardinal Willebrands asserted.

"We must first grasp that Christ starts from our problems, our sufferings, our concerns," he said. "Many of our dialogues are evasions of reality. Unconsciously we often discuss problems to avoid coming to grips with life."

"We talk as though from outside," he observed. "Jesus goes to the heart of difficulties to resolve them. He centers the discussion on the woman's own anxieties, enters into her searching and her sorrow and from thence illuminates, purifies, vitalizes her and arouses her fervor.

"Christ's dialogue is always a comfort, an encouragement. In this way He is master of all our dialogues. Christ's dialogues lead to action; they prompt commitment to the service of the Kingdom."

A second "method of dialogue" Cardinal Willebrands presented was the Deed of Union of 433, which asserts the unity of Christ as perfect God and perfect man, agreed to "after many ups and downs" by Cyril, patriarch of Alexandria, and John, patriarch of Antioch.

While a schism over the "two natures" of Christ was resolved through this agreement, Church unity survived for only six years, after which the "quarrel broke out afresh."

"None the less," said Cardinal Willebrands, "the Deed of Union is an historic achievement that can serve as a model for other conferences, discussions, negotiations and dialogues which aim at restoring doctrinal unity between churches."

"Pope Paul VI recognized the importance of this fifth century formula during his visit in 1967 with the late Orthodox Patriarch Athenagoras when he asked in a speech rhetorically:

"Did not St. Cyril of Alexandria consent in 433 to abandon his beautiful formulation of theology in the interests of making peace with John of Antioch, once he had satisfied himself that in spite of divergent modes of expression, their faith was identical?"

Cardinal Willebrands emphasized that Cyril's act "presupposed that it is possible to express the faith in different ways, provided that the essential elements of that faith are ensured."

The third "method of dialogue" the cardinal set forth is that which is underway at the present time between Roman Catholic theologians and those of several Protestant, Orthodox and Jewish families of faith.

A difference between the dialogue of Cyril and John in the fifth century and those of today is that a schism was resolved then, whereas "at present we find ourselves in a situation where schisms are already many centuries old so that we have grown apart in nearly all fields of Christian life, as for instance, theological thinking, liturgy, canon law, spirituality, etc." the cardinal said.

"We bear the burden of many centuries of history," he noted.

The task/he held, is "very different from what it was at the time when opposite theological approaches met and even clashed with each other within a still existing and living unity," he said. "Is this task therefore much heavier, or impossible?"

"Human efforts will always remain a duty in the service of Christ, and it is only in this way, enlightened by the Holy Spirit, that we can undertake them with the certainty that faith and hope can give us," Cardinal Willebrands said.

"The history of the ecumenical movement is still very young compared with the history of divisions we have to learn much more from reflection and experience. I am confident that the work, its methods and the reactions to it will grow in maturity and effectiveness for the benefit of the Church and its unity, in obedience to God and for the glory of His Name," he said.

VATICAN AIDE REPORTS OF
A VISIT TO ISRAEL

CATH - New

By Religious News Service (11-29-74)

JERUSALEM (RNS) -- Father Pierre de Contenson, O.P., executive secretary of the new Vatican Commission for Judaism, said here he was convinced that the "great majority" of Jews and Arabs in the Holy Land wanted peace and an equitable sharing with each other of the "God-given" riches of area..

The French Dominican priest was in Jerusalem for meetings with top Jewish and Christian leaders.

In an interview with Religious News Service, Father de Contenson emphasized that the Commission for Judaism was "purely religious" in character and scope, not at all concerned with "politics" or "proselytation" or "theological disputes."

Rather, he said, it was concerned only with "reducing mutual bias," and with "fostering better mutual understanding and cooperation in fields of common interest."

The 56-year-old scholar, who served as editor-in-chief of a critical edition of the works of St. Thomas Aquinas, said a highlight of his two-week visit to Israel was his participation in an academic exercise at Hebrew University in Jerusalem that was devoted to discussion on the influence of Jewish philosopher Maimonides, and Arab thinkers on Aquinas, and Aquinas' influence on medieval Jewish theology.

Father de Contenson, before being named executive director of the Commission for Judaism, which was set up in October, was in charge of the "Jewish desk" of the Vatican's Secretariat for Christian Unity, with which the new agency is affiliated.

He said he first encountered "the Jewish problem" as a French prisoner of war in Germany, where, he explained, he witnessed a "cruel discrimination" against his Jewish comrades by prison guards and officials.

Father de Contenson added that he had also found some anti-Semitism among certain Red Army officers after his prison camp was liberated by the Russians.

During his stay in Israel, the Vatican official managed to have a wide range of contacts -- from ultra-Orthodox Yeshiva Colleges, through University faculties to a leftist-secular Kibbutz, as well as with Israel's Chief Rabbis and the heads of Christian Churches.

He said he was struck by "the complexity" of the situation in the Holy Land, arising not merely from "Arab-Jewish" confrontation, but also from a "mosaic" of Christian denominations and a "variety" of Jewish interpretations of Hebraic traditions.

'THE BASIS FOR GENUINE DIALOGUE
BETWEEN THE CHURCH AND SYNAOGUE'

CATH. JEW. REL.

By Religious News Service

For Release: Fri., Jan 3, 1975
or later

GUARD AGAINST PREMATURE RELEASE

WASHINGTON, D.C. (RNS) -- The executive secretary of the U.S. Catholic bishops' Secretariat for Catholic-Jewish Relations declared here that the new Vatican document aimed at implementing the 1965 Vatican II statement on the Jews was "worth waiting for" because it "solidifies the basis for genuine dialogue between the Church and the Synagogue."

Father Edward H. Flannery said the new guidelines, issued in Rome and released Jan. 3 "may be seen as the fruit of the dialogue between Christians and Jews that has taken place since the Council."

Acknowledging that a previous draft or "working paper" of the current document existed and that "certain excisions" were made, the priest said "as regrettable as some of them may be, they should not prevent a just evaluation of this final version on its own merits."

"The important thing now is that this implementation of the Conciliar statement (Nostra Aetate -- Declaration on the Relationship of the Church to Non-Christian Religions) be fully implemented itself."

The new document, entitled "Guidelines and Suggestions for Implementing the Conciliar Declaration 'Nostra Aetate,'" was issued nine years after the Vatican II declaration it seeks to implement and apply. Five years ago, a working paper of the new document was prematurely released in Baltimore and then held in abeyance by the Vatican.

(While Father Flannery did not mention what aspects of the working paper were excised, the original text of that working paper made public by Cardinal Lawrence Shehan of Baltimore in 1969 included a section calling on Christians "to respect the religious significance of the state of Israel"; a sentence which read, "All intent of proselytizing and conversion is excluded"; and a section in which Catholics were urged to ask pardon of their Jewish brothers for painful exiles, persecutions and moral pressures.)

Signed by Cardinal Jan Willebrands, president of the new Commission for Religious Relations with Jews established by Pope Paul last October, the document makes a strong plea for "real dialogue," joint social action efforts, common prayer and study and research among Catholics and Jews.

Father Flannery said the issuance of the new document "gives us much to do in the years to come and should, hopefully, give a new and strong impetus to the promotion of Catholic-Jewish understanding and cooperation in our dioceses."

The Catholic official went on to note that "in clear and firm terms" the new document "repudiates not only anti-Semitism but also anti-Judaism which characterized so much of traditional thinking about Jews and Judaism."

Father Flannery said the document recognizes the "richness and on-going vitality of Judaism," and in this way "solidifies the basis for genuine dialogue between the Church and the Synagogue."

He said the long-awaited document "goes well beyond" the Vatican II declaration on the Jews.

THURSDAY, NOVEMBER 21, 1974

ISRAELI CATHOLICS TO GET TAX BREAK
IN VISITING ROME ON HOLY YEAR

By Religious News Service (11-21-74)

JERUSALEM (RNS) -- Catholics in Israel will receive special concessions on the travel tax if they wish to participate in Holy Year celebrations in Rome.

For clergy there will be a total exemption from the tax, and for the laity a two-thirds reduction, both effective Dec. 15 and continuing through 1975.

However, Alitalia Airline is contending that the concessions should apply to all Christians, not just Catholics, since the Vatican is stressing the ecumenical character of this Holy Year.

If restricted to Catholics, only a few hundred might take advantage of the offer, whereas Israel expects 20,000-40,000 Christians to visit Jerusalem and other Holy Places of the country as part of a package pilgrimage to Rome and European shrines such as Lourdes.

Israeli Catholics wanting to take advantage of the tax break must show a certificate from the Latin Patriarchal Vicar, Bishop John Caldany.

The Holy Land Travel Agency has already announced a schedule of cheap group flights.

-0-

POLAND'S COMMUNIST LEADER SAYS
'NORMALIZATION' IS UP TO CHURCH

By Religious News Service (11-21-74)

WARSAW (RNS) -- Normalization of church-state relations does not depend on the Polish state, the country's Communist chief, Edward Gierek, said at his first press conference.

"Everything achieved to date has been on the state's initiative," he said. "Now it is the turn of the church."

"It may be that in matters so all-embracing concerning man's morality, to which after all nobody is indifferent, we shall find a common road one day," he said.

(more)

PAGE -1-

RELIGIOUS NEWS SERVICE

FOREIGN SERVICE

-2-

THURSDAY, NOVEMBER 21, 1974

In a message broadcast by Vatican Radio in June, the Catholic primate of Poland, Cardinal Stefan Wyszyński, was strongly critical of government economic and social policies.

He criticized pressures to get workers to do so-called voluntary work on Sundays and religious feastdays, and called for just wages sufficient to enable workers to maintain reasonable living conditions for their families.

About the same time, Cardinal Karol Wojtyła of Cracow complained, "The government promised full normalization of state-church relations in 1970, but this promise was never kept." He urged Polish authorities to halt atheist education of young people, which, he said, often led to alienation between parents and children.

Polish Catholic bishops, in a joint pastoral last December, accused state authorities of encouraging sexual permissiveness among youth through sex education courses in state schools.

-0-

CATHOLIC BISHOP: 'MODERN' TRENDS
ARE AFFECTING FINLAND'S PEOPLE

By Religious News Service (11-21-74)

VATICAN CITY (RNS) -- Although almost the whole population of Finland are baptized Christians, the negative influence of modern trends are making themselves felt, according to Catholic Bishop Paul Verschuren of Helsinki.

In an interview broadcast over Vatican Radio, he said religious instruction in schools was under fire in Finland, abortion had become legal in most cases and efforts were underway to make divorce easier.

Participation in worship, said Bishop Verschuren, is very limited, with Finns attending church on the average of less than twice a year.

The bishop pointed out that Finland has only 3,000 Catholics among a total population of 4,800,000. He said Finland is the most Lutheran country in the world, and that it and another Lutheran country, Iceland, are the only European countries in which Catholics are still dependent on the Vatican's Congregation for the Evangelization of Peoples.

Catholics in Finland, Bishop Verschuren said, are looking to the future as a challenge, despite the difficulties facing them, and are in close dialogue with other religious groups.

-0-

PAGE -2-



Telegram

DCA047(1202)(1-012398A304)PD 10/31/74 1201

ICS IPMYSNA NYK

01064 (1-1006286304 1037 IISS FM WUI 10-31 1038

ICS IPMDC31

UWC1409 LCE899 UWNX HL)INTL LT

JNYJERUSALEMISR VIA WUI 78 10-30 1500

LT

TANNEBAUM WISHCOM(AMERICAN JEWISH COMMITTEE)

165 EAST 56TH ST

NEW YORK NY 10022 (DLR) (REFUSED OVER FONE) PL1 4000

IN PRESS AND RADIO RCA PRESIDENT SCHNFELD ATAACK INT TOURISM

MINISTRY CONFIDENTIALLY HE ENCOURAGE AND WON

CONCURRENCE BOTH CHIEF RABBIS TO PROTECT ALSO

ALLEGES OUR VIOLATION AGRREMENT WITH

SCA PRESS CLIPPINGS FOLLOW MINISTER KIL NOT NOW REACTING

VECAUSE DELICACY POLITICAL NEGOTIATIONS CHIEF

REFUSED ON PHONE

T. SGC

PL 1-4000

plm. mlp

TO BE

DLR

Schnefeld

SF-1201 (R5-69)



Telegram

RABBI OFFICE REJECTED DISCREET FEELER FOR CONSULATION WITH

ME FOR WHOLE TRUTH KEEP ME INFORMED ACTING YOUR END

RESNIKOFF

NNNN

memorandum

THE AMERICAN JEWISH COMMITTEE
Israel Office

date December 13, 1974

to Marc Tanenbaum

from M. Bernard Resnikoff

subject

Today's lesson is on how to cuss out Mark Tannenbaum
in many languages.

Wenn der Amerikanska Rabbiner Tannenbaum worde die
Juden und die Christen zuzammen kezdemenyezesere
machen, so zagt der Rabbiner Lorenz das nagy
szukesegunil van az Izrael irani Rornszeuv novelesere.

Attached are six clippings on reactions in the Knesset
to the Pilgrimage tours.

Regards.



MBR/eb
encls. 6

סוכנות לקטעי עתונות

ה' המעלות 6, ירושלים
ה' ה' 724 טלפון 228553

1974 צ' 3
המודיע

בתשובה לשאלת הרב לורנץ

קול מצדיק טיולים של נוצרים ויהודים

עושים שירות מצוין לישראל ומגנים הטירור...

בשאלתא לשר התיירות הפנה ח"כ הרב לורנץ את תשומת לבו של שר התיירות להתנגדות שהביעו הרבנים בארץ ובעולם למבצע זה. בין השאר אמר הרב הראשי לאיטליה הרב א' ליהו טואף בועידת רבני אירופה ש" יש בכך סכנה ליהודי איטליה, הם קיימים כל השנה הפרדה בין חיי הס' הדתיים לבין הוואתיקאן". בתשובתו טען שר התיירות כי בין התיירים היו כאלה שעשו שירות מ' צוין לישראל ויצאו בחריפות לגנות את מעשי הטירור ואת הזמנת אש"ף לאר"ם...

מאת סופרנו בכנסת —
שר התיירות מ' קול הגן על טיול ליום משותפים של יהודים ונוצרים לירושלים ולרומא, למרות התנגדותם של רבנים, שחיבתו השטנית להתנגד רות פכנת ההתבוללות והמכיתה על ידה ההתקיימות הפלתי רצייה.
הנעד היהודי האמריקני החל לארגן טיולים משותפים שבמסגרתם ישת' חצו יהודים ונוצרים במסע לרומא במסגרת ה"שנת הקדושה" שעליה ה' כריז האפיפיור, ומבצע זה נעשה ב' תיאום עם משרד התיירות הישראלי.

3 דצ' 1974

הצפה

בין הפטיש והדוב

שר-האוצר: החמרה במס שבח מקרקעין תמנע ספקולאציות

(אתמול בכנסת)

החוק המוצע משנה זאת הכליל- המבחן לפטור יהיה שוויה של הדירה ומספר הנפשות המתגוררות בה. הפטור יחול על דירה אם שווי ייה אינו עולה על 300 אלף לירות ועוד 20 אלף ל"י לכל ילד, נוסף לילד הרביעי שלא מלאו לו 21 שנה (או מפגר גם למעלה מגיל זה). לגבי דירות יחיד ששווין עולה על שלוש מאות אלף ל"י תינתן הקלה ממש ששעורה יהיה כיחס שבין שלוש מאות אלף ל"י לתמורה המתקבלת. למשל: אם דירה המשמשת למגורי בעליה תימכר בחמש מאות אלף ל"י — יקבל בעליה הנחה במס בשיעור של 3/5 שהם 60 אחוז מהמס. בנוסף על כך יינתן זיכוי של 50 אחוז מהמס החל על דירות גדולות, לגבי המס המגיע בשל אותו חלק משווי הדירה שאיננו עולה על שש מאות אלף ל"י.

קול בעד סיוורים משותפים ליהודים ונוצרים...

בתשובה לשאלות התחיי"פ. שיגמון רש. לורנץ אמר אתמול שר התיירות, מ. קול, כי "אין שום סכנת התבוללות וטמיעה בקיומם של סיוורים אקומניים המשותפים ליהודים ונוצרים — בנוסף לערכן התיירותי, יש להם חשיבות מדינית עולמית". השואלים תנ"ל הדגישו כי בקרב יהדות ארה"ב קמה סערה סביב פעולות הוועד היהודי-אמריקאי, לעידוד ביקורים של קבוצות מעורבות של יהודים ונוצרים בישראל.

שר התיירות אמר שאין משרדו שותף לתכניות הוועד היהודי-אמריקאי אך הביע הערכה רבה ליוזמות כאלה ובמיוחד ב"שנה הקדושה" — עליה הכריזו האפיפיור, בהקשר לכך ציין את פעילות המדינית החשובה של אישים קתולים ופרוטסטנטים הקשורים בפעולות הוועד בארה"ב, שפרסמו לאחרונה גילוי דעת חריף בנוגע הזמנת אש"ף לאר"ם.

עם התמיכה הכללית בהצעת התיקון לחוק מס שבח מקרקעין, הושמעו בשי"ת חכ"ם שונים דברי ביקורת לגבי מספר סעיפים. יש להנחיה שוועדת הכספים תכניס שינויים מסוימים בהצעת החוק. בהסבירו את החוק המוצע ציין שר האוצר, רבינוביץ, שחוק מס שבח מקרקעין סעון שינויים, מאחר שמהו כעשר שנים לא הוכנסו בו שינויים כלל. התיקונים המוצעים בחלקם הם מינהליים, בעיקרם במגמה לייעל עבודת מינהל המס, אולם בחלק אחר של ההצעות וההחלטות, אמר שר האוצר, המגמה למנוע עיסקות ספקולטיביות.

שעורי ההפחתה מהשנה הרביעית

שעורי ההפחתה במס השבח יהיו מהשנה הרביעית (במקום השלישית כיום) ובשיעורים מתונים, רבע אחוז במקום חצי אחוז לחודש במשך 13 שנה שלאחר שלוש שנים ראשונות להחוקה. לאחר מכן תהיה הפחתה של אחוז לשנה במשך 36 שנים. היינו: בכל מקרה ישולמו לפחות 25 אחוז מהמס, למשך 52 שנה, במ"קום שכיום היה ניתן פטור מלא אחרי החוקה של 37 שנים.

שר האוצר הסביר החמרה זו בכך שערך המקרקעין עלה כתוצאה מהפיחות, ומכאן התקווה שהחמרה זו תביא הפחתה במחירים של דירות ומגרשים וספיגת הרווחים הספקולטיביים, לדבריו.

החמרה אחרת היא הגדלת שיעורי מס השבח ב-30 אחוזים לגבי עיסקות במקרקעין שיעשו תוך 36 חודש מיום רכישת הנכס. שינוי זה לא יחול במקרה של מכירת דירת יחיד.

מס שבח לדירות יחיד

דירות יחיד ששטחן לא עלה על 70 מ"ר נטו פטורות ממס שבח.

3 דצ' 1974

הארץ

צליינות גורמת דין ודברים בין השר קול והדתים

מאת הכיב כנען, פופר, "הארץ"

216 שר התיירות מר משה קול נהנו לאחרונה בלחץ המפלגות הדתיות, המחזות על מה שנראה להן מעורבות משרדו במאמצי הוועד היהודי-אמריקאי, לשיתוף יהודים בסיורי קבר צות נוצרים לרומא במסגרת השנה הקדושה לנצרות. על מסעות משותפים אלה הכריז לאחרונה הרב מארק טננבאום ובמסגרתם ישתתפו יהודים לרומא ולירושלים כעולי רגל. לדברי הדתים עוררה תכנית המסעות המשותפים האלה התנגדות חזקה בנציגים ישראלים וביהדות הדתית בי"עולם. חברי כנסת פנחס שיגמן (מפ"ד) ושלמה לורנץ (אגודת ישראל) הגישו שאלות לשר החוק ולשר התיירות, שבהן ביקשו לדעת אם נכון שהמבצע נעשה בעזרה ובהיתר אדם עם משרד התיירות, אם חשוב משרד התיירות להימנע — בגלל סכנת התבוללות בקרב יהדות ארה"ב — ממחן סיוע למבצע, האם כותפי קידו של משרד התיירות לעסוק במבצעים כאלה ומה בדעת השר להעשות כדי להפסיק השתתפות משרדו בארגון מסעות אלה.

מר משה קול דוחה את הטענות על מורת-רוח ביהדות ארה"ב נגד פעולת הוועד היהודי-אמריקאי, ש"תכליתה לעודד ביקור קבוצות מעורבות של יהודים ונוצרים, בישראל. כן דוחה השר את הטענה, שמשרדו מעורב בארגון מסעות אלה, המכונים למעשה על ידי הוועד היהודי-אמריקאי, יחד עם זאת רואה מר קול בחיוב את היחמה להגביר את העליינות הנוצרית בשנה הקדושה, כיוון שיש לכך חשיבות גם חשיבות מדינית. לדבריו, מגלים האיסמים המארגנים את המסעות האלה אהדה רבה לישראל, והם פרסמו הודעות חיוביות בנוגע אש"ף והצעתו ב"א"ם.

KNESSET GEDENKT DER OPFER VON REJCHANJE

216

Jerusalem (HM) — Die gestrige Knessetsitzung wurde von Parlamentsvorsitzenden Israel Jechajahu mit einer Gedenkminute an die Opfer des Terroristenanschlags auf das tscherkessische Dorf Rejchanje eröffnet. Bei diesem Anschlag war ein Familienvater ums Leben gekommen während seine Gattin schwere Verletzungen erlitt.

Der Knesset-Vorsitzende sprach im Namen des Hauses der leidtragenden Familie, dem ganzen Dorfe und der gesamten tscherkessengemeinschaft in Israel innigstes Beileid und Mitgefühl aus. Der verletzte Frau wünschte er baldige Genesung.

„Wir werden nicht rasten und ruhen bis die Mörder ausgerottet sein werden“, gelobte der Knesset Vorsitzende.

Im Verlaufe der gestrigen Sitzung griffen zwei Abgeordnete religiöser Parteien das Touristikministerium wegen seiner Zusammenarbeit mit dem Vatikan in der Organisation des „Heiligen Pilgerjahres 1975“ an.

Der Abgeordnete der Thorafront Schlomo Lorenz fragte Touristik-Minister Kol im Rahmen einer Interpellation, ob die Pressemeldung, das unter den amerikanischen Juden wegen dieser Zusammenarbeit Israels mit

dem Vatikan grosse Entrüstung herrsche, auf Wahrheit beruhe.

Touristikminister Kol stellte diese Behauptung entschieden in Abrede. Das Jewish American Committee organisiere im Einvernehmen mit dem Vatikan Pilgerfahrten von Juden und Christen nach Israel und dafür gebühre ihm höchste Anerkennung. Katholiken und Protestanten, die Israel besuchten, haben sich als Botschafter des guten Willens erwiesen, die mit allem Nachdruck den arabischen Terror und die PLO verurteilen. Der Touristikminister erzählte, er sei vom Papst in Rom in Audienz empfangen worden und das Touristik Ministerium stehe mit dem vatikanischen Ausschuss zur Organisation des Heiligen Jahres in Kontakt, um christliche Wallfahrer aus den USA und anderen Ländern zu veranlassen, im Rahmen ihrer Pilgertour von Rom aus auch die heiligen Stätten des Christentums in Jerusalem und Bethlehem zu besuchen. Dies sei, in jeder Beziehung — politisch, wirtschaftlich und propagandistisch — dem Staate Israel von Nutzen und stelle keine Assimilierungsgefahr für Juden dar, die von den Erleichterungen des Touristikjahres nach Rom ebenfalls profitieren.

Eine ähnliche Antwort des

Touristikministers auf eine fast identische Frage wurde auch dem RNP Abgeordneten Pinchas Scheinmann zuteil.

Auf Antrag des Abgeordneten Löwenbraun (Rakach) wurde ein Gesetzesvorschlag an den Finanzausschuss verwiesen, der Aufbesserung der Renten für Nazi-Invaliden vorsieht. Diese Kategorie erhält Renten von Israel, welche jedoch weit geringer sind, als die übrigen Entschädigungsrenten. Der Finanzminister stimmte der Überweisung des Vorschlages an den Finanzausschuss zu.

Der Vorsitzende des Ausschusses für Auswärtiges und Sicherheit Navon gab bekannt, dass der Sicherheitsminister einen Beauftragten ins Ausland entsenden wolle, um nähere Informationen über die im Ausland lebenden Dienstpflichtigen zu sammeln. Verschiedene Änderungen bei der Einberufung zum Dienst sind geplant.

סוכנות לקטעי עיתונות

רח' המעלות 6, ירושלים
ת.ד. 724 סלפון 228553

THE JERUSALEM
POST

- 4. XII. 1974

Kol defends ecumenical tours

Jerusalem Post, Knesset Reporter.

Tourism Minister Moshe Kol has discounted charges by Aguda and NRP Members that the ecumenical tours for American Jews and Christians arranged by the American Jewish Committee could accelerate assimilation.

Replying at question-time to Shlomo Lorincz (Aguda) and Pinhas Scheinmann (NRP), the Minister praised the great assistance rendered to Israel's cause by Catholics and Protestants in the U.S., in collaboration with the American Jewish Committee.

סוכנות לקטעי עיתונות

רח' החכצלת 9, ירושלים
ת. ד. 724 סלפון 28553

- 5. XII. 1974

UJ-KELET

(Tel Aviv)

216

IZRAEL IRÁNTI ROKONSZENVT KELT A ZSIDÓ-KERESZTÉNY TURIZMUS

**Mose Kol miniszter visszautasította vallásos képviselők támadását
az Amerikai Zsidó Tanács akciója ellen**

Jeruzsálem (Az Uj Kelet tudósítójától). — Mose Kol turizmusügyi miniszter kijelentette a Kneszetben, hogy Tennenbaum Mark amerikai rabbi, az Amerikai Zsidó Tanács elnöke, Izráel számára hasznos, üdvös és köszönetreméltó tevékenységet fejt ki, amikor zsidók és keresztények beszerzésével együttesen hoz Izráelbe turistacsoportokat. A keresztény személyiségek, mind a katolikusok, mind a protestánsok, akik Tennenbaum rabbi kezdeményezésére az országba ellátogattak, nagy megelégedéssel nyilatkoznak Izráelről és több súlyosan elítélő nyilatkozatot tettek a terrrorszervezetek gyilkos akcióiról.

Dr. Reznikov rabbi, az Amerikai Zsidó Tanács izráeli állandó megbízottja, aki e kérdéssel foglalkozik, kitűnő módon gondozza a turistákat, amikor az ország

ba érkeznek. A turisztikaügyi minisztérium nem vesz részt ennek az akciónak az irányításában, vagy szervezésében, de természetesen az országba érkezett turistáknak megadja mindazon szolgáltatásokat, amelyeket más turistacsoportok kapnak.

Kol miniszter Lőrinc Sloimo (Tórahú Front) és Pinchász Scheinmann (VNP) képviselők in terpellációira válaszolt. A két vallásos képviselő megemlítette, hogy információjuk szerint az idei szentév idején a zsidó és keresztény turisták együttesen ellátogatnak Rómába is, amikor Izráel felé tartanak, vagy amikor innen hazamennek. A két képviselő állítása szerint ez az akció megütöztetést keltett az amerikai és európai zsidóság széles köreiből.

Kol turisztikaügyi miniszter kijelentette, nincs tudomása arról, mintha a világ zsidósága körében komolyabb ellenállás mutatkozna

e terv ellen. Az Amerikai Zsidó Tanács a közös turista-programokat évek óta bonyolítja, és abban nincs semmilyen asszimilációs veszély. Ellenkezőleg, kiderült, hogy az akció erősítette a keresztények és zsidók közötti baráti szálakat, a kölcsönös vallási megértés szellemét és az Izráellel kapcsolatos rokonszenvet. Különösen a mostani időkből — hangsúlyozta Kol miniszter —

nagy szükségünk van az Izráel iránti rokonszenv növelésére, és nem szabad az ilyen közeledést indokolatlan gyanakvással visszautasítani. Szeretnénk, hogy ha a VI. Pál pápa által deklarált szent év fokozná a katolikus zarándoklást Izráelbe. Megemlítette a miniszter, hogy ennek érdekében — mint a sajtó már annak idején közölte —

látogatást tett a Vatikánban, ahol a pápa fogadta.

Azóta a minisztérium állandó kapcsolatot tart fenn a Vatikán turizmusügyi és szentévi bizottságával. A kapcsolat célja, hogy a Rómába ellátogató turisták minél nagyobb számban jöjjenek Izráelbe is. A miniszter végül még leszögezte, hogy ezeknek a látogatásoknak igen nagy a politikai értéke, nem is szólva arról, hogy igen fontosak gazdasági és turizmusügyi vonatkozásban is.