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SOMMARIO - Le Udienze

- Allocuzione ai Dirigenti dell'"American Jewish Committee"

Le Udienze

Giovanni Paolo II ha ricevuto questa mattina in udienza:
il Cardinale Alfonso Lopez Trujillo, Arcivescovo di Medellin, in visita "ad Limina";

Mons. Barthélemy Nguyen Son Lam, Vescovo di Dalat (Vietnam);

i seguenti Presuli della Conferenza Episcopale del Brasile, in visita "ad Limina":

Mons. Frederico Didonet, Vescovo di Rio Grande;

Mons. Aloisio S. Bohn, Vescovo di Novo Hamburgo;

Mons. Laurindo Guizzardi, Vescovo di Bagé.

Giovanni Paolo II ha ricevuto il Rev. Roger Schutz, Priore di Taizé.

Allocuzione ai Dirigenti dell- "American Jewish Committee"

Nella tarda mattinata il Santo Padre ha ricevuto i Dirigenti dell' "American Jewish Committee" ai quali ha rivolto la seguente allocuzione:

"Dear Friends,

It is a great pleasure for me to receive this important delegation of the American Jewish Committee, headed by your President, and I am grateful to you for this visit. You are most welcome in this house, which, as you know, is always open to members of the Jewish people.

You have come here to celebrate the twentieth anniversary of the Conciliar Declaration Nostra Aetate, on the relation of the

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Church with non-Christian religions, the fourth section of which deals at length with the Church's relation with Judaism.

(A) During my recent pastoral visit to Venezuela, I received some representatives of the Jewish community there, in an encounter which has now become a normal feature of so many of my pastoral visits around the world. On that occasion, in response to the greeting address of Rabbi Isaac Cohen, I said that "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration Nostra Aetate...remains always for us, for the Catholic Church, for the Episcopate...and for the Pope, a teaching which must be followed - a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom, (L'Observatore Romano, 29 January 1985).

" I willingly repeat those words to you who are commemorating the twentieth anniversary of the Declaration. They express the commitment of the Holy See, and of the whole Catholic Church, to ~~the content of this Declaration~~, underlining, so to speak, its importance.

" ~~After twenty years~~, the terms of the Declaration have not grown old. It is even more clear than before how sound the Declaration's theological foundation is and what a solid basis it provides for a really fruitful Jewish/Christian dialogue. On the one hand, it places the motivation of such a dialogue in the very mystery of the Church herself, and on the other hand it clearly maintains the identity of each religion, closely linking one to the other.

" During these twenty years, an enormous amount of work has been

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done. You are well aware of it, since your organization is deeply committed to Jewish/Christian relations, on the basis of the Declaration, on both the national and the international levels, and particularly in connection with the Holy See's Commission for Religious Relations with Judaism.

" I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years. Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old (cf. Mk 12:28-34; Lev 19:18). ~~Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it.~~

" There is no doubt that much remains to be done. Theological reflection is still needed, notwithstanding the amount of work already done and the results achieved thus far. Our Biblical scholars and theologians are constantly challenged by the word of God that we hold in common.

" Education should more accurately take into account the new insights and directives opened up by the Council and spelt out in the subsequent "Guidelines and Suggestions for the Implementation of Nostra Aetate n. 4", which remain in force. Education for dialogue, love and respect for others, and openness towards all people are urgent needs in our pluralistic societies, where everybody is a neighbor to everybody else.

" Antisemitism, which is unfortunately still a problem in certain

(segue)

places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people - from whatever side it may come - "in law or in fact, on account of their race, origin, color, culture, sex or religion" (Octogesima Adveniens, 23).

" In close connection with the preceding, there is the large field of cooperation open to us as Christians and Jews, in favor of all humanity where the image of God shines through in every man, woman and child, especially in the destitute and those in need.

" I am well aware of how closely the American Jewish Committee has collaborated with some of our Catholic agencies in alleviating hunger in Ethiopia and in the Sabel, in trying to call the attention of the proper authorities to this terrible plight, still sadly not solved, and which is therefore a constant challenge to all those who believe in the one true God, who is the Lord of history and the loving Father of all.

" I know also your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word "shalom", so that, in the expression of the Psalmist, justice and peace may kiss (cf. Ps 85:11).

" The Second Vatican Council and subsequent documents truly have this aim: that the sons and daughters of Abraham - Jews, Christians and Muslims (cf. Nostra Aetate, 3) - may live together and prosper in peace. And may all of us love the Lord our God with all our heart, and with all our soul, and with all our strength (cf. Dt 6:5). ~~Thank you again for your visit.~~ Shalom!"

RESOURCE KIT

VATICAN COUNCIL II & CATHOLIC-JEWISH RELATIONS 1965-1985

INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE

THE SECOND VATICAN COUNCIL AND THE STATEMENT ON THE JEWS: AN INTRODUCTION

What is a Council?

In order to understand Vatican Council II, it will be useful to discuss the idea of councils in general and the background of Vatican Council II in particular. According to Catholic tradition, there have been 21 ecumenical councils in the history of the church. The word "ecumenical" means universal. An "ecumenical council" is one that has binding significance for the universal church. All of the leaders of the church need not be present, nor is the designation "ecumenical" given in consequence of geographic or numerical representation. It refers to the authority of such a council. An ecumenical council represents the highest authority in the church. In the Catholic view, the Holy Spirit is present at an ecumenical council, guiding the deliberations of the council fathers. Pope John Paul II, while bishop of Cracow, attended the Council and wrote of his belief that it was guided by the Holy Spirit:

Through the whole experience of the Council, we have contracted a debt towards the Holy Spirit, the Spirit of Christ which speaks to the churches (cf. Revelations 2:7). During the Council and by way of it, the word of the Spirit became particularly expressive and decisive for the Church.¹

It is clear that the declarations of the Second Vatican Council, such as Nostra Aetate, are regarded by the Church as inspired and of the highest authority.

Church Councils and the Jews

Throughout history, councils have often had a significant impact on the Catholics' relation to the Jews. The first council - the model for all others - met in Jerusalem under the direction of Peter before Christianity separated from Judaism. The apostles, including Paul, convened to discuss the question of whether it was necessary for gentile believers in Jesus to keep Jewish law. Apparently, some members of the Jerusalem church who were Pharisees (cf. Acts 15:5) taught that all Christians must follow the current rabbinic interpretation of the Torah. The apostles decided not to insist on this maximalist version of

observance, but instead agreed upon a minimum standard. They ruled that gentile Christians must not eat non-kosher meats, especially those taken from animals sacrificed to idols. Furthermore, Christians must avoid adultery and other unchaste sexual relations. Thus, the very first council was devoted to defining the relationship between the emerging Christian movement and the Jewish tradition. The Council of Jerusalem set Christianity on a different track from Judaism by discarding the rigorous observance of the ceremonial law for gentile converts - who were soon to become the dominant force in the church. Functionally, the first council brought the church to a new level of self-definition through its collective resolution of problems; in this case, the problematic relationship of the church to its Jewish roots.

Of course, the problem presented by the ongoing co-existence of Christian and Jew was not as central to the subsequent councils of the church as it was to the first council. As formative Catholic teaching asserted that the Jews were rejected by God and that the church was the "new Israel," Judaism was stripped of any abiding theological value for Christianity. At most, the Jews remained as a threat to Christian truth; a perennial "return of the repressed." Ancient and medieval Christians feared that some heresies were caused by the perverse desire to imitate Judaism. Many writings against Judaism were intended, in fact, to discourage Christians from having interest in Judaism. One of the most anti-Jewish of the Church Fathers, John Chrysostom, fulminated against Jewish religion because so many of his fellow Christians in fourth century Antioch (Syria) attended synagogues to hear Jewish sermons! Given the concern for safeguarding Christian orthodoxy, church councils often enacted measures to minimize Christian contacts and exchanges with Jews.

As the Jewish situation in Europe declined during the Crusades, and as the Church felt threatened by Islam and by new heresies within, the severity of these legal measures increased. A leading example of this phenomenon is provided by the Fourth Lateran Council (1215), called by Pope Innocent III. This council was to have decisive and disastrous implications for medieval Jewish life. Christendom was troubled by heresy in the South of France, the Albigenses, and by the Muslim reconquest of the Holy Land. The Fourth Lateran Council was called to repudiate the Albigenses, held to be influenced by Jews, and to call for a new crusade. Against this background of preoccupation with the enemies of Christendom, the Council promulgated decrees against the Jews. Innocent III introduced new measures to isolate and discriminate against the Jewish "enemy," including distinctive clothing, a special badge and restrictions of their basic rights. The Fourth Lateran Council spurred the process of excluding the Jew from medieval society. In the first council, Christian ties with Judaism were weakened, and in the Fourth Lateran Council, Judaism was legally suppressed. The issue of the church and the Jews was to surface again in the 20th century and be treated in an entirely new way at the Second Vatican Council.

How did the Second Vatican Council come about?

The great issue which moved the pope to call for a council was how the church should understand herself in relation to the modern world. A world ravaged by two world wars and threatened with nuclear destruction confronted the Catholic church with unprecedented challenges. What should be the role of the church in this world and how should it meet its challenges?

Three months after his coronation, John XXIII had a captivating thought. In a discussion with his secretary of state about the great problems of modernity, the words "ecumenical council" suddenly came to his mind. He wrote in his diary, "Without ever having thought of it before... the term "Ecumenical Council" (was) contrary to all my suppositions or imaginations on the subject. The first to be amazed by this proposal of mine was I myself, without anyone's ever having given me a hint of it."² The date of his inspiration was January 20, 1959. John referred to the idea as "a little holy madness."

Why should the idea of a council have been so radical as to be deemed madness? The answer is to be found, in part, in the fact that less than one hundred years had elapsed since the last ecumenical council, Vatican I. That council had set the Catholic church on a course of resistance to modernity. Before the council met in 1869, the Vatican had promulgated a "Syllabus of Errors" in which it condemned such modern conceptions as religious toleration, socialism, the theory of evolution and political liberalism. The Vatican took a defiant stand against many of the leading intellectual currents of the day. Branding them as heresies, it reserved the full truth for itself. At the First Vatican Council, the church strengthened its defenses even further by promulgating the doctrine of papal infallibility. Although the bishop of Rome had special authority in matters of faith and practice from ancient times, it was also believed that an ecumenical council was invested with equally high or greater authority. After the First Vatican Council, the pope alone was to be considered supreme and any Catholic who did not acknowledge his authority when he spoke *ex cathedra* would be anathematized. With this decision, it was widely thought that the age of councils had come to a close, given the superior authority of the pope.

The policies of the first Vatican Council had the advantage of tightening the discipline of the Church in a threatening age, but they had the disadvantage of truncating creative, intellectual dialogue with the world. A contemporary Protestant student of Vatican I wrote, "We do not condemn Catholicism for failure to adjust to the spirit of the age. Fidelity to ancient truth in the face of modern temptation has often been its strength. But we lament lost opportunities to engage the contemporary world. In a time of perilous opportunity the First Vatican Council had made a decision that cut off conversation with other Christians and marked the Roman Catholic Church as outmoded in the eyes of many perceptive and honest men."³

The desire to renew an open dialogue with the world, to initiate a new conversation with the "many perceptive and honest men" was Pope John's fervent hope. He believed that in order for the Church to serve the world, it must be in dialogue with the world. In order for the Church to give of itself to the world, it must live within it and not despite it. The accent was to shift from being a triumphal church to being a pilgrim church; from confrontation to conversation with other faith communities. The call was for dialogue with the world and especially a dialogue with other Christians. Pope John Paul II situated this concern for dialogue at the heart of the Council. He referred to the large sections of contemporary humanity with whom the church wishes to be in conversation as "circles of dialogue:"

It would be possible to separate ourselves from these men and these circles by giving our own personal answer to God through faith in the Church, but the Council has adopted a different position. If in the past there was a tendency to use the method of separation to preserve the purity of the faith, Vatican II has indicated a different way of enriching it.⁴

Thus, one of the chief tasks of the council would be to enrich Catholic faith and to renew Catholic theology by a reorientation towards non-Catholic humanity. With an ecumenical orientation of this kind, it was natural for the Church to consider anew its relationship with the Jewish people. John XXIII summed up the goal of his "holy madness" in a homey phrase, what was needed he said was "a gust of fresh air in the Church because we need to emerge from our ghetto." Did he know that he had initiated a process whereby the Jews would soon emerge from a theological ghetto of contempt and irrelevance to which the Church had long ago consigned them?

How did Nostra Aetate, number IV.: The "Jewish statement" come about?

The statement on the Jews does not stand alone, it is point number IV in a document entitled, "Declaration on the Relation of the Church to Non-Christian Religions." This document is generally known by its Latin title, Nostra Aetate ("In our age..."). The Church's relation to the Jews is treated in the context of its relations to members of other world religions. How did the statement originate, and how did it arrive at this literary and theological location?

After John XXIII expressed his desire to convene an ecumenical council, he established a preparatory commission which solicited suggestions from the Catholic hierarchy regarding the agenda of the proposed council. A number of respondents asked that the issue of anti-Semitism - so terrible and constant in this century - be on the agenda. Much of the impetus for this desire came from the recognition that the devastation of the Holocaust was related to centuries of Christian hostility to and contempt for Jews. One of the leaders in bringing this "teaching of contempt" before the eyes of the Church was the French-Jewish historian Jules Isaac. Isaac's powerful writings on Christianity and anti-Semitism came to the attention of John XXIII, who invited him to the Vatican. As a result of an audience with Isaac on June 13, 1960, the pope came to believe deeply in the necessity of eliminating all traces of anti-Semitism from church life and doctrine. Henceforth, Pope John and his successor, Pope Paul VI, would take a personal interest in the issue of Catholic-Jewish relations.

In the second stage of preparation for the council, the pope established several commissions and secretariats charged with the task of formulating the suggestions into proposals and principles of discussion. The German biblical scholar, Augustin Cardinal Bea, was appointed to direct the Secretariat for the Promotion of Christian Unity. After the meeting with Jules Isaac, the pope directed Cardinal Bea to prepare a statement on the Jews. As Cardinal Bea's office was to formulate the new approach to ecumenism in general, it seemed to be the appropriate place under which the problem of Catholic-Jewish relations and anti-Semitism should fall.

Immediately, however, two problems with this arrangement called forth criticism from both Catholics and Jews. The first problem was the inclusion of Catholic-Jewish relations in the framework of the problem of Christian unity. Should the Jews be included in the framework of ecumenism? Does the oecumene (the "household" of faith in Greek) include those of other faiths? Previous usage had limited "ecumenism" to intra-Christian relations. For this part, Jews were understandably disturbed by the implicit suggestion that they be included in a grand design for Christian unity. Some reasoned that the proper setting for a discussion of anti-Semitism was under the rubric of social problems or of religious freedom. Yet others felt that to limit the Church's discussion of Judaism to "the Jewish problem" avoided the basic issue, that is whether Judaism - contrary to traditional Christian teaching - has enduring worth as a religion. To treat the Jews only as a problem would be demeaning. A repudiation of anti-Semitism would indeed be valuable, but could not the Church also say something positive about Jewish existence? Thus the second problem following on the first was that of the scope and goal of any statement. Many felt that the council should affirm the value of Judaism in addition to repudiating anti-Semitism.

The original statement drafted by Cardinal Bea's Secretariat did in fact address the positive and the negative and it was placed in a document on Christian unity, the Schema on Ecumenism. As is well known, an intense controversy over the document during the four sessions of the Council altered and weakened the statement. The protracted attempt to subvert the statement by conservative prelates, convinced anti-Semites, and the representatives of Arab states both subjected the statement to four revisions and removed it from the Schema on Ecumenism. The statement was eventually developed into an independent document on the relation of the Church to non-Christian religions, "Nostra Aetate." The long peregrination of the statement evoked much disappointment and cynicism among both Jews and Catholics during the three years of the Council. During that uncertain period, the AJC played a major role in helping to shape public opinion in support of a statement.

The AJC and the Council

That the statement did pass was due in no small measure to the activism of the American bishops and to the pioneering efforts in Catholic-Jewish relations made by the American Jewish Committee. As bishops in the country where the largest number of Jews reside, the American prelates were keenly aware of the need for a full and honest confrontation with the issue of anti-Semitism. During the course of the Council, while conservative forces sought to eliminate or eviscerate the statement, the American bishops spearheaded the effort to adopt a strong, explicit text. In addition, the gains made by the AJC in the preceding decade to advance Catholic-Jewish relations in the U.S. helped to create the climate for the bishops' activism.

Well before the convening of the Council, the American Jewish Committee had assembled a body of major research documenting the extent of negative and distorted images of Jews and Judaism in Christian religious teaching materials. This information, derived from self-studies of religion textbooks initiated by the AJC and carried out at Protestant and Catholic universities in the late 1950s and 1960s was eventually used by Cardinal Bea in his preparation of the Statement.

During the Council, leaders of the AJC such as John Slawson, Executive Vice President, David Danzig, Associate Director, Zachariah Shuster, Director of the European office, and Rabbi Marc Tanenbaum, Director of Interreligious Affairs, played crucial roles in communicating Jewish concerns and perspectives to the Vatican. The door for such interaction was opened by Cardinal Bea, not forced - as some critics alleged - by the Jewish leaders themselves. Cardinal Bea asked for memoranda from Jewish agencies in the preparatory stages of the council. The AJC responded in 1960 and again in 1961 by submitting the research coordinated by Judith Hershkopf Banki on the image of the Jew in Catholic textbooks and on anti-Jewish passages in Catholic liturgy. These studies were to provide Bea's Secretariat with important desiderata for the future statement.

The original memorandum was supplemented by documentation, requested by Cardinal Bea and provided by AJC offices abroad, regarding Catholic textbooks used in Europe and South America, which also revealed that teachings of contempt were widespread.

The "Jewish issue" was not discussed at the first session of the Council (October - December, 1962). Between the first and second sessions however, the AJC devoted much effort to insure that the Jewish issue not be lost at the Council. One key effort was a meeting at AJC headquarters in New York between Cardinal Bea and Jewish civic and religious leaders from the several Jewish denominations. Bea was able to hear the diversity of Jewish concerns and propose his thoughts on a statement to living dialogue partners. The discussion helped to define the content of the statement.

In the arduous period of controversy and opposition to the statement on the Jews during the second, third, and fourth sessions, the AJC pursued a two-front strategy. AJC leaders such as Dr. John Slawson met with Pope Paul to clarify ongoing Jewish concerns for him. Zachariah Shuster arranged a dramatic meeting between the pope and Rabbi Abraham Joshua Heschel on the opening day of the third session (September 14, 1964). Heschel and Shuster left the meeting reassured at a time when much apprehension about the future of the statement had developed.

On the domestic front, Rabbi Tanenbaum worked indefatigably to defend legitimate Jewish concern for the passage of the statement against those Jewish critics who accused the AJC and other agencies of undignified meddling in Catholic affairs. For these critics, it was illegitimate for Jews to become involved in what appeared to be a purely internal affair of the church. The AJC however recognized from the beginning that the Council provided a unique opportunity for the improvement of Catholic-Jewish relations - a matter of obvious and legitimate concern to Jews. History would appear to vindicate this perception. The American bishops, although independently committed to a statement on the Jews, were undoubtedly strengthened in their resolve by the support of the AJC.⁵

Conclusion

Twenty years after the promulgation of conciliar decree Nostra Aetate it is difficult to appreciate the intensity of the controversy which surrounded the statement on the Jews and the role of diplomacy and crisis management played by the AJC. The deep tensions between progressives, moderates and conservatives in

the Church were revealed by the controversy, as was a persistent residue of classical Christian anti-Semitism. Divisions within the Jewish world were also revealed: those who saw interreligious relations as a legitimate and productive field of Jewish endeavor were opposed by those favoring insularity. But the future seemed to belong with the former group. Nearly two millenia of "official" Catholic antagonism was coming to an end. Two decades later, what is of final importance is not the controversy or intrigue, but the fact that a Declaration was adopted which ushered in a new era. Nostra Aetate initiated a process of critical reflection within the church. In the twenty years since its adoption, Catholics and Jews have learned greater mutual respect and understanding than had been possible in the past two thousand years. Although not without birthpangs, a new age had begun.



Notes

1. John Paul II, Sources of Renewal, (New York: Harper & Row, 1979), p. 10.
2. Vittorio Corresio, The New Mission of Pope John XXIII, (New York: Funk & Wagnalls, 1970), p. 231.
3. Arthur Gilbert, The Vatican Council and the Jews, (Cleveland: World Publishing Co., 1968), p. 43.
4. Sources of Renewal, p. 29.
5. For a fuller treatment of the AJC's involvement, see the document in the Interreligious Affairs Department's Vatican II Resource Kit entitled, "The AJC and Vatican Council II: a chronology of the Agency's involvement."

Basic Bibliography on the Council and the Jews

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RESOURCE KIT

**VATICAN COUNCIL II
&
CATHOLIC-JEWISH RELATIONS
1965-1985**

**INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE**

**THE DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS
(Nostra Aetate): A Synopsis and Commentary**

I. Synopsis: Nostra Aetate begins with the recognition that humanity is being drawn together in our time. The world has grown smaller, the fathers seem to say. The Church recognizes the common interests of humanity and wishes to work within it to foster fraternal relations among all peoples and faiths. To this end, the Declaration will explore and emphasize what all persons have in common.

Commentary: * The point of departure is felicitous. In former times, the Church bemoaned the great diversity of religions and emphasized those factors which distinguish Catholics from all others. The value of diversity lay only in the opportunity it presented the Church for mission. The Declaration's emphasis on the oneness of the human community under God - while yet preserving the Church's own sense of election - reinstates a more Biblical perspective. It returns to the Hebraic concept of a humanity made in God's image (Gen. 1:26). All of human life is sacred. Subsequent documents, which developed out of Nostra Aetate, such as the German Bishops' Declaration (1980) express gratitude to Judaism for its discovery of this profound insight. Pope John gave primary consideration to the solidarity of humankind throughout his pontificate.

The Declaration affirms that a deep universal bond exists between all persons not only on account of their origins, but also on account of their destiny. The end of all human beings is God.

* The Declaration gives new prominence to the universalism of the Hebrew prophets. As in Zechariah's vision (Zech.9:22), all men will come to the Holy City to worship the Lord. The prophetic emphasis on a universal return to God balances the classical and much misunderstood Catholic doctrine of "no salvation outside of the Church." After the Council, Catholic theologians Karl Rahner and Hans Kung developed this emphasis into a positive theology of salvation for those who are outside of the Church.

The common elements of the world religions are described in the form of questions about the ultimate nature of life. The religions answer the "unsolved riddles of the human condition," which "stir the hearts of men."

* The world religions are characterized as arising from human needs. Responding to a restlessness in men, they offer answers to life's eternal questions. This view reflects the famous expression of St. Augustine: "Our hearts are restless and they will not rest until they come to rest in Thee." Although there is undoubtedly truth in this, notice that the Declaration avoids ascribing a supernatural source to the non-Christian religions. They are human projects rooted in man's searching nature. One might conclude that the search comes to an end in the Church whose faith alone is supernaturally disclosed. In its specific treatment of the world religions (nos. II and III), the Declaration is consistent in interpreting them only as products of human insight and activity. It is important to realize however that it acknowledges the divine origins of Judaism and in this way marks Judaism off from the others, drawing it into a special relation with the Church.

II & III. In these sections, Nostra Aetate speaks of the tribal religions, and of Hinduism, Buddhism and Islam. The Declaration acknowledges that in all of these faiths human beings have been moved to contemplate God and to perform godly acts. The text shows sensitivity and knowledge of the distinctive features of each religious path; Hinduism is praised for its philosophical acumen, Buddhism for its insight into the ephemeral nature of reality and Islam for its monotheistic faith and practice. The Church declares her esteem and reverence for all that is "true and holy in these religions." She urges her sons to enter into dialogue with the practitioners of these faiths and to further moral cooperation with them. Additionally, it calls Christians and Muslims to forget their troubled past and work together for a peaceful, human future.

* The Declaration makes clear that while these faiths often do reflect a ray of truth, the Church is bound to proclaim its truth which, finally, holds forth the "fullness of religious life." The Church indeed acknowledges truth outside of her own - an important step forward - but ranks that truth below her own. She thus reserves the right to witness to the nations, but confesses that she must do so in a truly humble and open way. She declares herself to be open to learning the truths of the other faiths and earnestly wishes to enter into dialogue with their adherents. This openness should not be construed as a devious new strategy for proselytization - precisely the opposite is intended, but neither should it be assumed that the Church has renounced witnessing to others.

IV. Section number IV, the statement on the Jews, is a dense and in places a difficult document. Some of its complexity stems from the fact that it has so much negative teaching to overcome but cannot do so all at once. It is therefore a product of many compromises.

It begins with the Church's rediscovery of Judaism in her own origins. Since the Council's basic mission is to come to a new understanding of the Church, this rediscovery is crucial. In searching for herself, the Church finds the Jewish people.

* John XXIII urged that the Council explore the meaning of the Church in terms of Biblical categories rather than in terms of the technical expressions of canon law. Hence, the documents of the Council refer to the Church as "the people of God" or as "the people of the New Covenant." The Jews are referred to as "Abraham's stock." These concrete, Biblical images of the Church already reflect the leavening influence of a return to Hebraic roots.

Since the Church believes herself to have been formed by God (she has sometimes called herself the "mystical body of Christ") her origins are not only in history, but in a "mystery" as well. Thus, she looks into her own supernatural origins and discovers a mystical relation, a "spiritual bond" with the Jews. The Church acknowledges that her own beginnings are linked in a mysterious (and not simply historical) way with Israel's beginnings. Accordingly, the Church cannot forget that she received the revelation of the Old Testament through the people of the Covenant, nor can she forget that she draws sustenance from the Jews, whom the apostle Paul likened to the root of an olive tree on to which the Church, like wild branches, has been grafted. Furthermore, as Paul reminds her, the Jews are still beloved by God and are heirs of divine promises. Jesus was born a Jew.

* The Declaration says that the Church has both a spiritual and a temporal, historical relatedness to Judaism. It reminds all that Jesus and the disciples were Jews and that these facts must ever be borne in mind. Although this may not seem controversial or startling to us, we must remember that traditionally the Church minimized the importance of these Jewish origins. There have always been movements in Christian theology which tried to "gentilize" Jesus. In the background of the Church's affirmation of his Jewishness, lies the memory of groups such as Nazi Germany's "Deutsche Christen," who taught that Jesus was an "Aryan." The Council means to put an end to these heresies forever.

The Declaration also speaks about the spiritual relatedness of the Church, "the people of the New Covenant" to "Abraham's stock." Much of this text derives from the complex theology of the apostle Paul. Paul agonized about the relation of the gentiles who believed in Jesus to his own kinsmen who did not. He was convinced that these new believers shared in Israel's ancient promises because he was convinced that God had acted through Jesus to save His creation. But he was also convinced that Jewish existence had continuing value and he was greatly troubled and concerned for his people. Paul conceptualized the relationship between the Jews and the gentile Christians in several ways. In one figure, he called the Christians "Abraham's children according to the spirit." The Jews were Abraham's children according to the

flesh (Gal.3:7-9, Rom.4:13ff). In another figure of speech, the Church is the wild olive branch which God has grafted on to the Jewish root.

The ancient church fathers read Paul to mean that the spiritual children of Abraham displaced and supplanted his physical children, the "spiritual" being more greatly valued than the "physical" in the late Hellenistic world. A doctrine of the Jew's rejection by God, based on a distorted reading of Paul, took hold. Today a growing number of scholars recognize that Paul did not say this. He holds the relation of the Jews to the Church in tension; he does not resolve it in favor of the Church! Rather, Paul believes that Jews and Christians are meant by God to coexist until the end of days, when God will wed them together. Mysteriously, God will be "all in all" (I Cor. 15:28). The resolution of the Jewish-Christian tension will occur in the "fullness of time," which Paul expected in his lifetime. Unlike the classical Christian tradition, modern scholarship emphasizes that Paul continued to love his people and give them a role in the mysterious schema of salvation.

The Declaration anticipates this interpretation of Paul to a certain extent. In that the Church "draws sustenance from the root" (present tense), the council fathers acknowledge the on-going value of Judaism and not merely its historical value. There are, however, problems. The Declaration considers Judaism primarily under its aspect as a prologue to Christianity. Biblical history is understood as a foreshadowing of the Gospel. Thus, the deliverance from Egypt anticipates typologically the deliverance mediated by the cross. Abraham becomes something of a proto-Christian. In this respect, the Declaration fails to confront directly certain aspects of ancient tradition: "Old Testament" as a prelude to "New Testament," the Hebrew prophets' words as fulfilled in Jesus' career, etc. What is new is the tone of respect and esteem for Judaism. We could say that the Council did not live up to the full potential of Paul's thought, but in all fairness the new exploration of Paul, although indicated in certain preconciliar scholars such as Jean Danielou and Jacques Maritain, only began in earnest after the Council. Perhaps the new search into Paul was inspired by the prominence the Declaration gave to the key Pauline passage, Romans 9-11. Subsequent documents are, thankfully, much more explicit in spelling out the contemporary value and divine significance of Judaism, continuing the renewal of Catholic thought definitively and irreversibly begun by the Council.

Thus the Church is bound to the Jewish people for historical and spiritual reasons. Her faith derives externally from ancient Judaism and internally from the God who gave the Jews the revelation of Torah. This bond is of enduring value. Given this affirmation of Judaism, the Declaration now raises two difficult issues which have troubled relations over the centuries and all but obscured the existence of the bond. Following each issue, the Declaration mandates "remedial action."

1. The Jews did not accept the Gospel and even opposed its dissemination. Yet despite the Jewish "no" to Jesus, God still holds the Jews most dear "for the sake of their fathers." (An earlier draft expressed hope for the conversion of the Jews at this point. The final version wisely leaves that out, implying instead that God alone knows the day - which the Church awaits - when all men will serve him "with one accord.")

Due to the richness and complexity of the spiritual bond between the Church and the Jews which endures despite their opposition to the Gospel, the Council calls for brotherly dialogues and joint scholarly undertakings. The fruit of these will be enhanced understanding and mutual respect.

2. The Jewish leaders and other Jews pressed for Jesus' death. However, what happened in Jesus' passion cannot be charged to the Jews in a collective sense. Neither all of the Jews alive at that time (c. 33C.E.) or subsequently can be blamed. The commonly held but false teaching that the Jews as a people are eternally guilty for their crime is decisively rejected. Although the Church is indeed the "new people of God," the Jews must not be presented in a pejorative or degraded manner in any Catholic teaching or preaching. The traditional manner of representing Jews as rejected and accursed is repudiated. Furthermore, no one can henceforth use the Bible as a basis for this "teaching of contempt." The false presentation of the Jews does not follow from Holy Scripture.

* The inclusion of these two negative statements aroused much controversy and misunderstanding. The first statement, "Jerusalem did not recognize the time of her visitation..." seemed to many to introduce a discordant and unwelcome intrusion of precisely the theology that ought to be overcome. It was the second statement however, that all Jews without distinction ought not to be blamed for the crucifixion, that evoked the strongest criticism. This text was widely misunderstood as a pardon; the Church, many thought, was forgiving the Jews for their alleged crime. Many Jews were outraged. They need not be forgiven for a crime they did not commit! It is clear however that the text says no such thing. First, it is not addressed to Jews but to Christians. Second, its point is not to forgive anyone but to lay down an authoritative teaching and to repudiate a false one. The statement repudiates the pseudo-theology that the Jews are collectively guilty of "deicide" and doomed to wander and suffer for their sin.

Earlier drafts of this statement were stronger in their repudiation of the false teaching. The term "guilty of deicide" - the ancient accusation against the Jews - was used. Much to the disappointment of many Catholics and Jews, the phrase was deleted in the final version because some fathers thought it was ambiguous. Critics of the decision discerned the influence of Arab governments in this weakening of the Declaration.

These two negative issues do introduce discordant notes into the Declaration's harmonious overture, but it is appropriate, after all, that the document faces these problems squarely. Silence on

the flashpoints of the historical Jewish-Christian confrontation would have been unsettling. What many Jews and Christians would have liked to see at this point was a confession that Church teaching led to anti-Semitism and even a request by the Church for forgiveness. Far from having done so however, the document cites those alleged actions of the Jews which have given Christians offense.

The Declaration is less than thorough in its treatment of past wrongs but that is balanced by a very positive orientation toward the future. By this Declaration, the Church made a commitment to improving the image of Jews and Judaism in her teaching and preaching. It is a commitment which has been ignored in some parts of the world but pursued with sincerity and vigor in others. As a direct result of the call for dialogue and the rejection of any negative teaching, the Church initiated text book studies and reforms, revisions of liturgy, joint projects of study and social action, the establishment of national commissions to further Catholic-Jewish relations, and an International Vatican-Jewish Liaison Committee. The provisions of the Declaration have been realized in innumerable, tangible programs over the past twenty years. (See the chronology in the kit on AJC's post-conciliar initiatives, e.g.)

In final section of the statement on the Jews, the text explicitly repudiates anti-Semitism. Following Pope John's wish that the council not engage in condemnations, the Statement decries (reprobat) anti-Semitism, rather than condemns it (damnat). Anti-Semitism at any time, by anyone, is firmly repudiated as incompatible with the Gospel. The true Christian teaching is that Jesus went to the cross freely to atone for the sins of all. Human sin per se, not the specific guilt of any one group, led to the crucifixion. The Church's duty is to proclaim God's love and gift of reconciliation offered by the cross.

* Although critics have charged that the forceful word "condemn" should have been used to reject anti-Semitism, the Declaration could hardly have been more forthright. Anti-Semitism will no longer find shelter in the Church. And in fact the 1975 Vatican Guidelines did use the word "condemn." This means not only that the Church will no longer tolerate popular anti-Semitism in her midst, but that nothing in the Christian tradition, for example the Scriptures, shall be used to support anti-Semitism. The Church has agreed upon a powerful criterion here to delegitimize Christian anti-Semitism. By repudiating the anti-Semitism of the past in addition to that of the present ("...at any time and by anyone.") the Church implicitly rejects centuries of antagonism to Jews. Subsequent statements of the Church explicitly reject anti-Semitism and acknowledge past injustices to the Jews. The tragic canons of the Fourth Lateran Council, mentioned above, are here rejected even though they have long ago fallen into desuetude.

The last teaching of the Declaration reiterates the underlying theme of Nostra Aetate as a whole; the commonality and solidarity

of the entire human community. Although it does so now in an inverted way. All persons are sinners and for their salvation Jesus died. The positive implication of this teaching is that the Jews are not greater sinners than anyone else. Although this doctrine was fully enunciated at the Council of Trent (1566), it was insufficiently stressed in the long eras of fervent anti-Semitism. This new emphasis underscores the Church's commitment to correct its teaching on the Jews.

V. The final section of Nostra Aetate draws one great conclusion from the foregoing essay on human solidarity; no foundation remains for any theory or practice that sanctifies discrimination, prejudice and racial hatred. The Christian faithful are exhorted to live in peace with all persons and religious groups, for only by so doing can they truly enjoy the Fatherhood of God.

* This conclusion was apparently added to broaden the context of the rejection of anti-Semitism lest someone conclude that the Church decries this form of hatred more strongly than other forms.

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RESOURCE KIT

VATICAN COUNCIL II & CATHOLIC-JEWISH RELATIONS 1965-1985

INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE

THE AJC AND VATICAN COUNCIL II: A CHRONOLOGY OF THE AGENCY'S INVOLVEMENT

The AJC was the leader among Jewish organizations in working for the approval of Nostra Aetate (The Declaration on the Relation of the Church to Non-Christian Religions). Under the direction of Dr. John Slawson, AJC executive vice-president, the initiatives undertaken by the agency helped both to shape the content of the Declaration and to secure its eventual adoption and promulgation. What follows is an annotated chronology of the AJC's involvement with the Council as well as some pioneering activities in Jewish-Christian relations which set the stage. (Note: "Declaration" is used here to refer to the final, promulgated text known as Nostra Aetate, "statement" refers to the many drafts of a text on the Jews which was embodied in the final declaration.)

- 1947 - Zachariah Shuster, European director of the AJC, helped to organize the Seelisburg (Switzerland) conference on the persistence of anti-Semitism in Europe. This conference sounded the themes of a new agenda for Jewish-Christian relations. It called for a repudiation of anti-Semitism, a theological recognition of the enduring worth and validity of Judaism, an end to the pernicious accusation of deicide and a cleansing of anti-Jewish bias from Christian teaching materials.
- 1950s - Throughout the decade, building upon initiatives undertaken as early as 1932, the AJC initiated Protestant and Catholic "self-study" investigations of prejudice in teaching materials. The Catholic study, funded by AJC and a private foundation and executed by a team of Catholic social scientists at St. Louis University, documented the problem of anti-Jewish bias in Catholic religion textbooks. The religion textbook study, undertaken by Sr. Rose Thering, O.P., was edited and condensed by Judith Herschopf Banki at the AJC, and circulated to Catholic educators throughout the country. This critical self-examination by Catholics was to play a major role in the eventual formulation of the Conciliar Declaration.

- July 1961 - Augustin Cardinal Bea, appointed to head the Vatican Secretariat for Promoting Christian Unity, which was charged with preparing the Jewish statement, met with AJC representatives in Rome; he requested that the Committee submit a memorandum on anti-Jewish elements in Catholic textbooks as well as another on anti-Jewish passages in Catholic liturgy.
- Autumn 1961 - Judith Hershcopf Banki of the Interreligious Affairs Department drafted a memorandum on the image of the Jew in Catholic teaching which was submitted to Bea's Secretariat. The other memorandum, prepared by Dr. Eric Werner of Hebrew Union College, on liturgy, was filed in November. Cardinal Bea requested information regarding Catholic teaching materials outside the U.S. AJC staff in Europe and South America provided documentation of negative and hostile teachings in many countries and languages, demonstrating the problem is universal.
- November 1961 - Rabbi Abraham Joshua Heschel and Zachariah Shuster met with Cardinal Bea at the Vatican to discuss the inclusion of positive elements in the statement that would affirm the enduring validity of Judaism. Heschel made an enormous impression on Bea, who invited him to prepare a memorandum.
- 1962 - Throughout the year, the issues of anti-Semitism, Catholic-Jewish relations, and the upcoming Council are discussed in the international press. AJC's French language publication, Evidences, devoted several issues to a symposium in which Christian scholars set forth their views on Christian teaching about Judaism. It was the first discussion of its kind in any European periodical. Other AJC continuing activities included ongoing communication with Cardinal Bea. In January, AJC representatives were invited to the Vatican to participate in a major interreligious convocation, where AJC was the only Jewish organization to address the gathering.
- May 1962 - Rabbi Heschel and the AJC's Director of the Interreligious Affairs Department, Rabbi Marc H. Tanenbaum drafted and submitted a third memorandum to Cardinal Bea's Secretariat entitled, On Improving Catholic-Jewish Relations. More a passionate and eloquent theological statement than a memorandum, it urged that the Council recognize the "integrity and permanent preciousness" of Jews as Jews - not as potential converts to Christianity. It called on Catholics to affirm that those of other faiths ought to be respected as equals. The first session of the Council began in September, 1962.
- Winter 1963 - AJC sent several delegations to Rome to consult with Cardinal Bea. When the Cardinal came to the U.S. in March, he met with Rabbi Heschel and Rabbi Tanenbaum privately in Boston.

- March 31, 1963 - Cardinal Bea attended an unprecedented off-the-record meeting at the AJC, coordinated by the Interreligious Affairs Department. Bea met with a broad spectrum of Jewish religious and civic leaders to share ideas on the proposed Jewish statement. The meeting was of historic importance. Bea had written answers to pre-submitted questions, which were subsequently elaborated in the give and take. His answers were to form the essential content of the future statement.
- September 1963 - As the second session of the Council opened, conservative and Arab opposition to the statement, which would be discussed at this session, grew. AJC contacted Church authorities on three continents to underscore the importance of a strong statement. The draft statement faced stiff opposition in the Council for political and theological reasons.
- November 1963 - In consultation with Rabbi Tanenbaum, Rabbi Heschel wrote to Cardinal Bea of his concern that the statement would be weakened or distorted. Heschel then traveled to Rome to communicate his views to the Vatican.
- April 30, 1964 - Francis Cardinal Spellman of New York, the dean of the American cardinals, addressed the AJC Annual Meeting. His speech was a landmark statement on Catholic-Jewish relations which was widely disseminated and discussed in the U.S., Europe and South America. Following consultation with Rabbi Tanenbaum, Cardinal Spellman made a direct intervention with the Pope urging a strong, positive statement.
- May 30, 1964 - AJC leaders had an audience with Pope Paul VI. The Pope goes on record in denouncing anti-Semitism, rejecting the charge of deicide and acknowledging an intimate link between Christianity and Judaism. His statement was published by the official Vatican organ and was widely reported in the international press, giving some support to the proponents of the Jewish statement. The Pope said that he read Cardinal Spellman's speech and that the Cardinal had expressed his own sentiments.

Nonetheless, persistent reports that the conservative opposition was eviscerating the statement led to increased AJC activity during the months prior to the opening of the third session. Rabbi Tanenbaum addressed more than 400 members of the American Catholic Press Association in May. Editorials appeared in every major diocesan paper in the country calling for the approval of the statement.

- September 1964 - On the eve of the third session, the latest draft of the statement appeared in the press. The statement implied that the Church anticipated the eventual conversion of the Jews to Christianity. Anger spread throughout the Jewish world.

Differences of opinion in the American Jewish community over the legitimacy of Jewish interest in and advocacy of the statement sharpened. Believing that public Jewish dissension would weaken the hand of the liberal bishops who were about to fight for the statement in the third session, the AJC created a consensus among 14 Jewish groups affirming Jewish interest in Jewish-Catholic relations. The joint Jewish statement was warmly received by Cardinal Bea.

Nonetheless, concern remained over the conversionary implications of the statement. The day before the opening of the third session, Rabbi Heschel met with Pope Paul VI at an audience arranged by the AJC. Heschel strongly criticized the inclusion of the controversial text in a document intended to improve Catholic-Jewish relations. The third session was to see the tentative approval of a strong statement, closely resembling Bea's original effort.

1965 - In the months leading up to the final session of the Council, there was great uncertainty about the future of the Jewish statement. Persistent rumors of a conservative effort to permanently table the statement moved AJC leaders to hold numerous meetings with prominent American prelates to voice their concern. In Vatican City, Shuster and Tanenbaum mobilized the support of Bishops from throughout the world.

October 14, 1965 At the fourth and final session, the entire Declaration of which the statement on the Jews is a part was approved. The AJC calls it an "act of justice long overdue" and anticipates "new opportunities for improved interreligious understanding and cooperation throughout the world." The AJC also voiced regret however concerning the weakened passages in the document which could give rise to misunderstanding.

October 28, 1965 The final text was approved by the Council 2,221 to 88. Pope Paul VI promulgates the Declaration as official church teaching, binding on all Catholics.

[Sources: The Second Vatican Council's Declaration on the Jews, a Background Report, AJC Internal Memorandum, November 1965. "Heschel and Vatican II - Jewish-Christian Relations," Marc H. Tanenbaum, unpublished manuscript, 1983]

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RESOURCE KIT

**VATICAN COUNCIL II
&
CATHOLIC-JEWISH RELATIONS
1965-1985**

INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE

LANDMARK STATEMENTS IN CATHOLIC-JEWISH RELATIONS

Conciliar Declaration Nostra Aetate inaugurated a new era in Catholic-Jewish relations. During the next two decades, many national hierarchies, regional synods and local dioceses in Europe and America issued statements which interpreted and applied the Declaration. These statements, reflecting the new atmosphere of dialogue and collegiality between Catholics and Jews, often reflect a greater enthusiasm and openness than do the restrained formulations of **Nostra Aetate**. They testify to the progress of the vital and positive encounter between members of the two religious communities initiated by the Second Vatican Council. Furthermore, they build a tradition of normative Catholic interpretation of **Nostra Aetate**. These authoritative documents make explicit the implicit promise of **Nostra Aetate**.

Some of the statements are highly theological, others are more practical in nature. All offer specific guidelines and programmatic suggestions for the implementation of **Nostra Aetate**. In addition to the national and regional statements, there have also been two study papers and an important set of guidelines emanating from the Vatican. In all, these documents form an impressive body of scholarly and action-oriented interpretation of **Nostra Aetate**. They are a testimony to its historical influence and to the deep process of renewal that it initiated in the life of the Church.

A chronological list of some leading documents follows with selections from their texts. Two complete documents, the Vatican **Guidelines** (1975) and the **Statement** of the American bishops (1975), as well as two addresses by Pope John Paul II are also appended. Sources for these documents can be found in the Bibliography.

1967 - The newly established "Sub-committee (now called, "Secretariat") for **Catholic-Jewish Relations**" of the National Conference of Catholic Bishops (U.S.A.) issues **Guidelines for Catholic-Jewish Relations**.

Its purpose is "to assist all levels of the Church to put the Council's directives into action." Among its many provisions, it called for "a frank and honest treatment of Christian anti-Semitism in our history books, courses and curricula" and "an acknowledgement of the living and complex reality of Judaism after Christ and the permanent election of Israel." (Notice how much more explicit this is than was **Nostra Aetate**.)

- 1968 - **Latin American Bishops' and Jewish Leaders' Joint Statement.** This brief document emphasized the need to initiate practical, cooperative work to eliminate prejudice and promote greater mutual knowledge and respect.
- 1969 - Vatican study paper: **"Reflections and Suggestions for the Application of the Directives of Nostra Aetate, IV."**

Unlike Nostra Aetate, this document addresses the problems posed for Catholics by the existence of the State of Israel. It does so in a very positive fashion. "Fidelity to the covenant was linked to the gift of the land, which in the Jewish soul has endured as the object of an aspiration that Christians should strive to understand." "The existence of the State of Israel should not be separated from this perspective..."

The document applies the directive of Nostra Aetate that nothing should be taught about the Jews which does not conform to the truth of scripture with new precision and sensitivity: "With respect to Bible readings, much care should be taken in the homily with respect to right interpretations, especially of those texts which seem to put the Jewish people in an unfavorable light."

The document also teaches that Jesus was a Jew - a point on which Nostra Aetate did not dwell - and draws an important lesson from that fact: "Jesus, as also His disciples, was a Jew." "The points on which He took issue with the Judaism of His time are fewer than those in which He found Himself in agreement with it. Whenever He opposed it, this was always from within the Jewish people, just as did the prophets before Him." This is a very powerful and radical statement which curtails the ancient practice of severing Jesus from his Jewish milieu and seeing nothing but conflict and opposition between him and his countrymen.

- 1970 - **"Pastoral Recommendations":** the statement of the **Dutch Bishops.** The statement speaks of the duties of Catholics, including: "The Church has the duty to reflect on the entire history of the Jewish people before and after Christ and on their self-understanding." It makes clear that Christian scripture - and consequently, Christian self-understanding - can become fully intelligible only in dialogue with Jews. "A thorough knowledge and correct understanding of the Bible... cannot be fully attained without familiarity with Jewish awareness of God and Jewish understanding of biblical terms."
- 1973 - **"Eighteen Theological Theses,"** a study paper of the **National Catholic Commission for Relations with the Jews, Belgium.** This very substantial and progressive analysis of the meaning of Jewish existence combined new theological insights with corrections of ancient teachings. Here are three theses:

(10) "To insist that the Church has taken the place of the Jewish people as salvific institution, is a facile interpretation... The Church may call herself 'people of the covenant' only to the extent that she lives... according to the message of Jesus. She will not be that people

fully until the end of time." (This effectively overturns the entire theological tradition in which the church claimed to have displaced the Jews in God's plan.)

(13) "The Jewish people is the true relative of the Church, not her rival or a minority to be assimilated." (The church affirms the divinely ordained permanence of Jewish existence and embraces a pluralistic co-existence.)

(18) "To the extent that Christianity rediscovers in Judaism the roots of her own faith and no longer considers Judaism an errant or obsolete religion, the missionary witness of the Church will no more attempt a 'conversion of the Jews' in the current sense of the term, that is, annexation or proselytism."

- 1973 - "**Pastoral Orientations on the Attitude of Christians to Judaism**" a statement by the **French Bishops' Committee for Relations with Jews**. The statement explores the profound spiritual meaning of ongoing Jewish existence for the Church and also calls Christians to reform their views of Jews.

"It is most urgent that Christians cease to represent the Jews according to cliches forged by the hostility of centuries. Let us eliminate once and for all and combat under any circumstances those caricatures unworthy of an honest man and more so of a Christian... We strongly denounce and condemn these defamatory designations which are still, alas, current among us, openly or in disguise." (Full text included in kit.)

- 1974 - The **Swiss Bishops** asserted the need for sensitive and informed preaching and teaching about Judaism in a statement issued by the **Synod of Basel**.

"Reviewing the past, we must confirm with regret that an often faulty and hard-hearted presentation of Judaism led to a wrong attitude of Christians towards Jews. Hence great care must be taken in religious instruction, liturgical services, adult education and theological training, to offer a correct interpretation of Jewish self-understanding. The exposition of conflicts, as they present themselves in the New Testament, must conform to recent developments of our insight."

The tenth anniversary of Nostra Aetate, 1975, witnessed a number of significant developments.

- 1975 - The Vatican's newly established **Commission for Religious Relations with the Jews** issues, "**Guidelines and Suggestions for Implementing the Conciliar Declaration Nostra Aetate**." This benchmark document "condemns" anti-Semitism as a heresy. (Full text included in kit.)

The **American Bishops** issue an expanded treatment of their 1967 paper. "**Statement on Catholic-Jewish Relations**" commemorates the tenth anniversary of the Council and the leading role the American hierarchy played in working for the ratification of Nostra Aetate. (Full text included in kit.)

German Bishops' Statement: A Change of Attitude Towards the Jewish People's History of Faith. This brief but moving document confesses responsibility and guilt for the Holocaust and affirms the special burden of the German church to work for improved relations with the Jews.

"Our country's recent political history is darkened by the systematic attempt to wipe out the Jewish people. Apart from some admirable efforts by individuals and groups, most of us during the time of National Socialism formed a church community preoccupied with the threat to our own institutions. We turned our backs to this persecuted Jewish people and were silent about the crimes perpetrated on Jews and Judaism... The honesty of our intention to renew ourselves depends on the admission of this guilt... On our church falls the special obligation of improving the tainted relationship between the Church as a whole and the Jewish people and its religion."

1977 - Second Vatican study paper by Prof. Thomasso Frederici renounced proselytization and spelled out the church's commitment to dialogue.

1980 - Second statement of the German Bishops: **"On the Relation of the Church to Judaism."** This statement is perhaps the most elaborate and ramified theological analysis of any of the "official" documents. The bishops consider all of the classical Christian arguments against Judaism and gather evidence for entirely new perspectives.

"The positive assertions of the New Testament about the Jews and their salvation must be considered more strongly in Christian preaching and theology than they have been in the past. The second Vatican Council explicitly accepted this mission."

Pope John Paul II addresses the Jewish community of Mainz, Germany (Full text included in kit.)

1982 - Pope John Paul II addresses representatives of Catholic Bishops' conferences from around the world assembled in Rome on the importance of Jewish-Christian dialogue and continuing to improve Catholic teaching on Jews and Judaism on all levels. (Full text included in kit.)

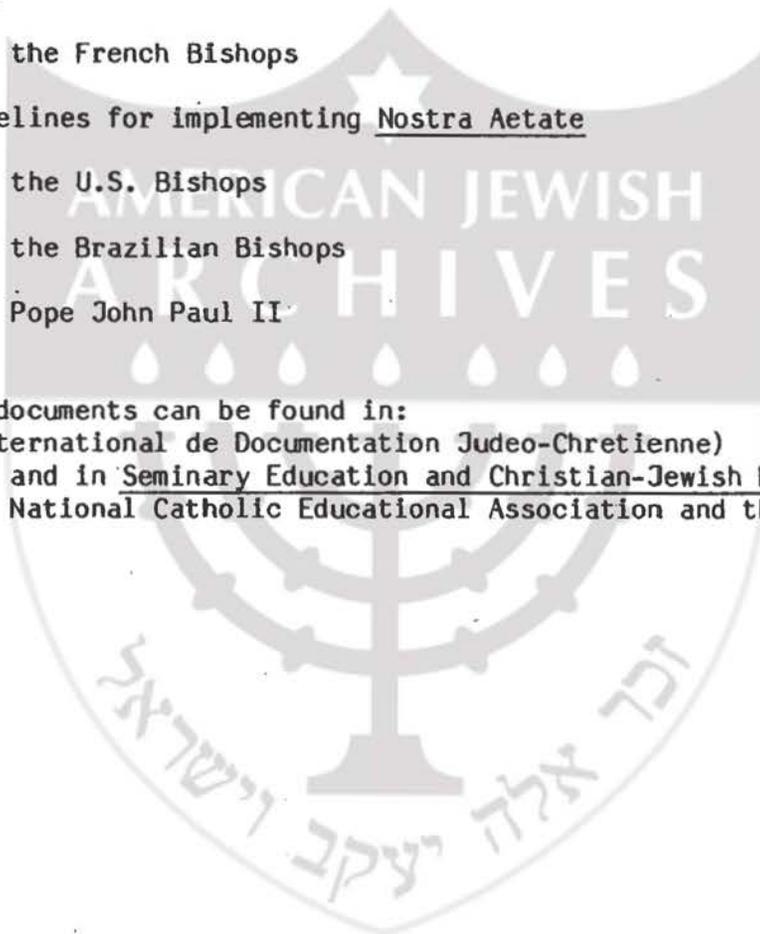
1983 - The National Conference of Brazilian Bishops publishes a statement, **"Orientations for Catholic-Jewish Dialogue,"** after two years of study. This statement is especially noteworthy given the fact that Brazil is the world's most populous Catholic country. The document amplifies the basic insights of Nostra Aetate but also makes explicit the Jewish right to a secure and peaceful existence in the State of Israel. (Full text included in kit.)

DOCUMENTATION

- I. Nostra Aetate
- II. Statement of the French Bishops
- III. Vatican Guidelines for implementing Nostra Aetate
- IV. Statement of the U.S. Bishops
- V. Statement of the Brazilian Bishops
- VI. Addresses by Pope John Paul II

[These and other documents can be found in:
SIDIC (Service International de Documentation Judeo-Chretienne)
English Edition, and in Seminary Education and Christian-Jewish Relations,
Eugene J. Fisher, National Catholic Educational Association and the AJC, 1983.]

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RESOURCE KIT

**VATICAN COUNCIL II
&
CATHOLIC-JEWISH RELATIONS
1965-1985**

**INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE**

**MODELS FOR CATHOLIC-JEWISH
CONFERENCES**

I. Small Conference model

- time:** afternoon-evening, preferably Sunday
- location:** Church, synagogue or university setting
- sponsors:** AJC in conjunction with CRC, Board of Rabbis and (Arch) Diocese
- Conveners:** either the Bishop (or his designate) and a leading Rabbi or two prominent laypersons
- Resource persons:** two keynote speakers (one Catholic, one Jewish)
two respondents (one Catholic, one Jewish)
- THEME:** "Twenty years after Nostra Aetate: What has been done, what remains to be done?"
- Format:**
- | | |
|---|--------------|
| I. Welcome and Invocation by host pastor (if appropriate) | |
| II. Introduction by co-conveners | 10min. |
| III. Catholic Keynote speaker | 30min. |
| IV. Jewish Keynote speaker | 30min. |
| V. Break | 10min. |
| VI. Two responses | 20min. |
| VII. Question and Answer, Discussion session | 20min. |
| VII. Conclusion and Benediction (if appropriate) | <u>5min.</u> |
- approx. 2 hrs.

Notes: The theme is broad and could be handled in several ways, emphasizing either tangible results of Nostra Aetate or more intangible results. Tangible results include: changes in teaching materials, liturgies, homiletics; establishment of dialogue groups and formal structures for Jewish-Catholic cooperation. Intangible results include: changes in attitudes, new theologies of Judaism and Jewish responses to a renewed Catholic church, the shift from mission to dialogue and reflections on the future of Jewish-Catholic co-existence.

The keynote speakers should cover the same or closely overlapping themes so that the audience gets the impression of complementarity. They should put the second Vatican Council in perspective for Catholics and Jews.

The respondents should give brief interpretations, not more than 10 to 15 minutes each. These responses should, ideally, present local reports on the progress described by the keynote speakers whose perspective will be more global. Thus a respondent could describe the activities in the Diocese and in the Jewish community during the past twenty years relevant to the topic.

Another format could be to have a response after each keynote address. If the respondents will follow the above suggestion, then Catholic following Catholic and Jew following Jew would be the most appropriate. If the respondents wish to offer something more interpretive then Jew can follow Catholic, etc. The respondents should be local persons, the keynoters should be persons of some national stature.

People could be asked to indicate on a form whether they would be interested in becoming involved in a dialogue and to submit their names and addresses. The sponsors could go on to develop new programs with this network.

This model was developed from a successful one-day symposium in Fairfield county, Connecticut that was sponsored by the AJC and the Roman Catholic Diocese of Bridgeport.

II. Teacher's Conference on Catholic-Jewish Relations

time: morning-afternoon, weekday

location: Church, synagogue or university with auditorium for plenary sessions and classrooms for workshops

sponsors: AJC and Board of Rabbis and/or Jewish Education (Arch) Diocese, Catholic Educators Association, Institute for Catholic-Jewish Education

Conveners: leading educators from each community

Resource persons:

two keynote speakers (one Catholic, one Jewish)
two educators (one Catholic, one Jewish)

THEME:

"Twenty years of progress: Catholic-Jewish Education in the 80's a teacher's conference assessing the influence of Vatican II on education

Format:

I. Registration, coffee and cake	8:30-9:15
II. Welcome and Introduction to the Conference	9:15-9:30
III. Catholic Keynote speaker	9:30-10:30
VI. Concurrent workshops	10:30-12:00
V. Lunch	12:00-1:00
VI. Jewish Keynote speaker	1:00-2:00
VII. Concurrent workshops	2:00-3:00
VIII. Plenary Discussion: Where do we go from here? Conclusion	3:00-3:30

Purpose:

Both Nostra Aetate (1965) and the Vatican Guidelines for its implementation (1975) emphasized the necessity of correct teaching about Jews and Judaism. This seminar will focus on the many efforts which been made - and which still must be made - to fulfill these provisions. Its purpose therefore is:

- * to inform Catholic and Jewish educators more fully about the trends set in motion by the above documents
- * to reflect upon their significance and assess their effects on local curricula
- * to look critically at contemporary educational practice and facilitate professional sharing on these topics.

Notes:

The following are suggested topics for the two keynote addresses and for eight workshop sessions.

1. Opening Keynoter:

"The State of Catholic teaching about Jews and Judaism on the elementary and secondary levels" or,

"What are they saying about Judaism: applications of contemporary Catholic scholarship for elementary and secondary education."

2. Morning workshop sessions:

- a) teaching about Jesus and his age: approaches to first century Judaism
resource person: Jewish keynoter
- b) teaching about the Church and the Synagogue throughout the ages
resource person: Catholic keynoter
- c) teaching about Jewish religion
resource person: Jewish educator
- d) teaching about Christianity
resource person: Catholic educator

3. Afternoon keynoter:

"Approaches to teaching Judaism and Jewish history"

4. Afternoon workshop sessions:

- a) textbook and lesson plan sharing and evaluation
(participants bring their own current materials)
resource persons: Jewish and Catholic educators
- b) how we teach about each other - an open discussion
resource persons: Jewish and Catholic keynote speakers

(These two workshops could be broken down into four sections if size demanded it.)

The seminar has two distinct thrusts. The first is to inform participants of the most up-to-date thinking on substantive topics such as first century Judaism and the theology of the Jewish-Christian relationship. The second is to facilitate exchange on "how-to" issues: how Catholics can present Jewish history: how Jews can give an adequate lesson on Christianity, etc.

The keynote speakers must be prepared to serve as resource persons at two workshops. Two additional persons must be found to lead workshops who have both competence as educators and some expertise in the field of Catholic-Jewish studies and relations.

Names of participants can be used to develop a network for subsequent programming. Ideally, a working group can be formed in the final session that could serve as a community-wide resource for guest teaching and curriculum review.

Educational book publishers who have produced model materials can be invited to set up a book display.

III. Seminar Retreat for Priests and Rabbis

time: evening-morning-afternoon, one overnight
location: retreat center with lodging facilities
sponsors: AJC, Board of Rabbis and (Arch)Diocese, NADEO
conveners: Rabbi and Priest from local dialogue-group if available or
AJC staff

Resource person: one outstanding scholar, Jewish or Christian, to deliver a paper and lead discussion sessions

participants: not more than 20 pre-registered clergy, Jewish and Catholic

THEME: "The Jewish-Christian Reality: a challenge for pastoral theology"

Format:	I. Registration and introduction of participants	5:30-6:30
	II. Dinner	6:30-7:30
	III. Lecture (part 1) and discussion	7:30-9:30
	IV. Free time, social get-together	9:30-----
	V. Breakfast	8:00-9:00
	VI. Lecture (part 2)	9:00-10:30
	VII. Study groups	10:30-12:00
	VIII. Lunch	12:00-1:00
	IX. Plenary Discussion and Conclusion	1:00-2:00

Notes: The focus for the seminar will be the scholarly paper. The lecturer should offer a substantial theological reflection on the meaning of Jewish-Christian coexistence from either a Catholic or a Jewish point of view. The first part should be historical, methodological and critical, examining both the tragic past and the leading examples of modern theological revisioning. This will provide the informational background and conceptual framework for discussion. The second part of the paper should consist of the author's own theological analysis.

The study groups should be tied directly to the topics treated in the second half of the paper. Thus, if the scholar discussed themes such as "covenant," "election," "incarnation" a study group could be held on each of these. A high level of coordination is therefore necessary. The scholar should submit an outline or precis or proposal to the seminar organizers so that 3 or 4 study groups can be prearranged and listed on the program. The lecturer might also provide discussion questions, Biblical references, etc. for each study group. Group leaders selected in advance by the organizers would also be helpful.

This seminar could provide the nucleus for forming an on-going Priest-Rabbi dialogue group. Cf. programming suggestion, I.b.



85-700-8
P009-1/14/85

RESOURCE KIT

**VATICAN COUNCIL II
&
CATHOLIC-JEWISH RELATIONS
1965-1985**

**INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE**

ISSUES IN THE JEWISH-CHRISTIAN DIALOGUE:

A Syllabus for Adult Education

Purpose

Jews and Christians are related to one another. For Christians, the people Israel are, in the words of the Apostle Paul, the rich olive tree onto which they have been grafted as a wild branch. Christianity grew out of the historical soil of Judaism and preserves in its rituals, practices and doctrines a Jewish heritage. In the theological sense, Christians are those who have been brought to the worship of the God of Israel by following a Jew from Nazareth. It is natural therefore for Christians to have an abiding interest in Judaism and the Jewish people. This interest has intensified in the two decades following the second Vatican Council.

Jews have always recognized in Christianity a version of their own faith and teaching "through a glass darkly." The sages of antiquity and of the Middle Ages understood the Jewish roots of Christianity. However perplexed - and, indeed, persecuted - Jews were by the institutional church, they did not doubt the monotheistic, Biblical core of the Christian message. Having seen some light in the other faith and having known much darkness in their experience of it as well, Jews are curious about the religion that is both familiar and strange. In a free and pluralistic country where few traces of religious coercion exist, this curiosity is maturing.

This course will put the relationship between the two great traditions into perspective. Our purpose is to understand the new relationship of respect that is supplanting the old relationship of contempt and, frankly to foster that relationship. We will focus on the great themes which have divided Jews and Christians, for example, the issues of Jesus, messiah, the Law, "old" versus "new" covenants and responsibility for the crucifixion, and assess the contemporary state of discussion of these issues. It is hoped that the course will both inform the participant of current learned discussions and serve as a stimulus to individual and communal theological reflection.

Format

The course is divided into eight units, each devoted to some historical or theological theme in Jewish-Christian relations. Each unit may be treated in one class session of approximately 1 1/2 hours duration.

The style envisioned for the course is that of a seminar. Each participant must read the material pertinent to the unit in order to derive benefit from the discussion. The group will be led by a resource person who need not teach, but must take responsibility for guiding the discussion. No special expertise is required for this role. Participants may elect to take responsibility for sessions on an individual basis.

This course can serve as either a preparation for dialogue or a vehicle for dialogue, that is, Jewish groups and Christian groups can take the course in isolation from one another or can study together. Clearly, the composition of the group will be decisive for the nature of the discussion and of the group-dynamics. Group leaders must take care to be attentive to this issue insofar as the course intends to be more than an academic experience. Whether as a course about dialogue or a course in dialogue, the material covered is of more than antiquarian or sociological interest. It precipitates an encounter with the other and with oneself as persons of faith working towards a mature theological perspective on the relationship of Judaism and Christianity.

Required Texts

What are they saying about Christian-Jewish Relations, John T. Pawlikowski, Paulist Press (1980)

We Jews and Jesus, Samuel Sandmel, Oxford University Press (1973) selected official statements of the Roman Catholic Church

Readings

- Unit I: Approaching the Other in light of Centuries of Estrangement
Sandmel: ch. 1
- Unit II: Jesus in his Jewish World*
Sandmel: chs. 2, 3, 4
- Unit III: Jesus in the sight of Christians and Jews*
Sandmel: ch. 5
Pawlikowski: ch. 4

*It is recommended that all read one or more of the Gospels as additional background for these units.

Unit IV: Crucifixion and "Deicide"

Pawlikowski: ch. 1

Unit V: Law and Covenant

Pawlikowski: ch. 2

Unit VI: The Holocaust and the State of Israel

Pawlikowski: chs. 5 and 6

Unit VII: Jewish Views of Christianity

Sandmel: ch. 6

Pawlikowski: ch. 3

Unit VIII: Christian Views of Judaism

Nostra Aetate, with commentary and other documents

Background Issues and Discussion Questions

Unit I. Tension arose between the followers of Jesus and other Jews about the meaning of their master's life. To first century Jews, accustomed to much religious diversity and ferment, Jesus' teachings were not unusually controversial. The claim that Jesus arose from the dead was also well within the imagination of a people who believed in resurrection. Although relatively free in their interpretation of the law, Jesus, and his followers were no different from other Jews in that respect. Jesus' or his followers' belief that he was the awaited messiah was also not strange to a people who daily anticipated deliverance from Roman subjugation. How then did tensions arise? Part of the reason was theological. Although Jesus was at home in Judaism, he did speak in his own name and either claimed - or had attributed to him by his disciples - a special authority and relation to God. The decisive theological tension was probably introduced by Paul. Paul cast the validity of all of Jewish belief and practice into doubt by his assertion that God has acted in a new way through Jesus. Guided by a certain interpretation of Paul's writings, some Christians began to believe that the Jews were rejected by God and that they were the sole inheritors of the ancient divine promises.

The crucial parting of the ways occurred as Paul's gentile followers came to outnumber the Jewish followers of Jesus, many of whom had actually known him. Soon a passionate argument between Jews over the meaning of faith and Torah grew into an ominous confrontation between Jews and gentiles. When the Jews of Palestine revolted against the Romans, shockwaves swept the diaspora. After the destruction of Jerusalem, during which the Jewish followers of Jesus were decimated, many gentile Christians disassociated themselves from the vanquished Jews in order not to incur the wrath of Rome. The Gospels reflect this movement in attitude from solidarity with the Jews to ambivalence about and finally repudiation of the Jewish people. The Gospels reflect as well the perception of

some Christian communities that they were expelled from the Synagogue. While the history of this expulsion is not clear, it is certain that leaders of the developing rabbinic movement found reason to reject Christian interpretations of Torah. The excommunication of Christians from the Synagogue did not occur in the first century, nor was it uniform in the Jewish world.

With the end of the Jewish-Christian majority and the repudiation on both sides, the "Jesus movement" and emerging normative Judaism split into distinctive groups. Within two centuries, after surviving successive waves of persecution, the Christians "conquered" the Roman Empire. The Jews became an even more vulnerable minority in the new Christian state. As a complex history of social, political and economic factors intervened, tension and estrangement hardened into law and doctrine. With the outbreak of physical violence during the First Crusade, shadows lengthened across the Middle Ages.

1. What are the classic Jewish "grievances" against Christianity?
What are the classic Christian "grievances" against Judaism?
2. To what extent has the Jewish/Christian estrangement been caused by theological differences and to what extent has it been caused by socio-economic problems?
3. What socio-economic conditions encouraged the teaching of contempt for the Jews? What new social conditions have worked to encourage better relationships?
4. Is fundamental theological change possible in our attitudes towards one another? That is, can Jews and Christians affirm the value and integrity of the other's tradition out of the resources of their own tradition? Is theological re-thinking necessary or is democratic pluralism enough to foster mutual respect?
5. The Jewish thinker Franz Rosenzweig wrote of a divinely ordained design in the Christian "yes" and the Jewish "no" to Jesus. Briefly, Christianity calls us to recognize the possibility of eternity and salvation now, while Judaism calls attention to the tragic and unredeemed character of our world. Do you think that Jewish/Christian estrangement serves such a purpose in God's world or was - is - this estrangement simply a tragic human error?

Units II & III.

Modern historical research has shown that the Jewish world of first century Palestine was alive with many currents of belief and faith. It has become much easier to place Jesus in an appropriate context; that of the progressive Jewish movements of his day. In particular, Jesus seems close to the Pharisaic movement. Like the Pharisees - forbears of rabbinic Judaism - Jesus emphasized inner holiness, return to God, moral righteousness, prayer and discipleship. Scholars today understand that the harsh depictions of Pharisaic Judaism in the New Testament are caricatures rather than neutral descriptions, produced by Jewish-Christians engaged in a family quarrel with other Jews. From what is known of early rabbinic Judaism from other sources, it has become clear that

Jesus occupied a place in the rabbinic world. Our new appreciation of the complexity and diversity of that world has led Jews and Christians to rediscover the Jewishness of the man, Jesus.

1. What changes have taken place in the ways we think about religion and history which have enabled Jews to inquire into Jesus?
2. While modern Jews have taken an interest in the "Rabbi from Nazareth," their understanding of him is, of course, quite different from that of the Christians. Are the newer approaches to Jesus good grounds for dialogue? Is Jesus a "bond or a barrier?"
3. Recent Catholic theologians have argued that Christology, that is, formal, systematic thinking about the meaning of Jesus for Christianity, must be done "from below." They mean by this that the Christian must learn what God has done in Jesus by studying Jesus' life and his humanity, rather than approaching the problem with preconceived ideas about Jesus' divine nature. Jesus' divinity is to be discovered in the midst of his humanity and from the vantage point of his humanity ("from below") rather than as something superimposed upon humanness. Are Jewish understandings of Jesus' humanity of interest to Christians in this undertaking or must these understandings be fundamentally incompatible with a Christian's theological needs?
4. What are your views of the "Jesus of history?" As a Jew, does Jesus seem to be a fellow Jew - perhaps, as Martin Buber wrote - an older brother?
5. As a Christian, what does Jesus' Jewishness mean to you? Does it imply any consequences for your feelings, attitudes and relations concerning contemporary Jews?

Unit IV. No other theological issue has so painfully divided Jews and Christians as the charge of "deicide"; that is, that the Jewish people willfully executed the son of God and bear an eternal guilt therefrom. This false dogma was a principal cause of Jewish disabilities throughout the centuries. Although rejected by the Council of Trent (1545-63), it was not until the Vatican Council II that the false teaching was fully identified as such and repudiated. In Fr. Pawlikowski's words, this repudiation was "the greatest single achievement" of the Council. Sophisticated modern research into the character of the New Testament documents and into the historical situation of the Jews under Roman rule tends to support the thesis that Jesus was killed because he was seen as a political threat to Rome, by Romans, albeit with the complicity of a corrupt Temple establishment. Some historians shift all of the blame onto the Romans, others hew to the traditional attribution of primary guilt to the Jews. Most agree that the documents cannot be read as factual descriptions of a trial, but rather reflect the memories, theologies, conflicts and purposes of different Christian communities, generations after the event.

This issue however transcends the scope of history. It is, in a sense, irrelevant what the historian decides actually took place. The relevant issue is whether the highly charged story of the last days of Jesus will continue to be used to legitimate anti-Semitism or whether deeper and truer uses will be realized.

1. Christians see in Jesus' death a willing sacrifice which enables the human person to once again be reconciled with God. What meaning - if any - could Jews find in the death of this one Jew?
2. What reasons can be given for the Roman opposition to Jesus? For the Temple priesthood's opposition?
3. The New Testament pictures the "Last Supper" as a Passover meal. To mark this, some Christians hold a Passover seder during Holy Week. Do such ceremonies enhance or impede interreligious understanding?
4. The dramatization of the last days of Jesus, a genre known as the "passion play" has existed since the Middle Ages. The best known of these, held at Oberammergau, Bavaria, continues in the medieval tradition of contempt for and rejection of the worth of Judaism. Many passion plays represent the stories of Scripture as if it were certain that the Jewish people un-animously condemned Jesus and bore an irremediable guilt in consequence. Would it be possible to write a passion play that makes use of contemporary scholarly insights, or must the Jews always appear as the villains?

Unit V. Jesus' attitude towards the ceremonial and ritual laws of Judaism was complex. While relatively free in his practice of some commandments, he was quite strict in following others. Indeed, Jesus urged his disciples to do all of the commandments and to exceed the standards of piety set by the Pharisees. Given the fluidity and ferment of Second Temple Judaism and the complicated character of the Pharisaic revolution, Jesus' attitude towards the law fits in well with the times. We must not imagine that Jesus was a lone dissenter against a world of "orthodox" Jews: that world had not yet come into being. Jesus and others, who passionately taught different interpretations of the Torah, were laying the groundwork for future orthodoxies.

It was Paul, not Jesus, who gave to Christianity a rather negative appraisal of Jewish law and an orientation which militated against the adoption or recognition of it. It is difficult to distinguish what Paul meant from the traditional interpretations given to his ambiguous thought. Increasingly, scholars believe that they have found a deep vein of conservative and positive appreciation for the law in Paul, despite what countless generations of Christians have read in his letters. The original context of Paul's letters increasingly clarify his intent. He did not address the significance of the Law for Jews, but for gentiles who would become Christians. They did not first need to become Jews and adopt the Law. Faith in Jesus sufficed to bring them to God. Thus the old opposition between Law and love, works-righteousness vs. grace, self-justification vs. divinely given reconciliation can no longer describe the relationship of Judaism to Christianity. The old stereotypes have been exposed as caricatures by sensitive scholars.

1. If Paul did not reject Judaism and its Law, but continued to affirm the integrity of both, what is the significance of Jesus' death and resurrection?

2. If it is not true that God made a new covenant with those taken from among the gentiles which replaced the older one concluded with the Jews, what sort of relationship does God have with the gentiles who have come together in a church?
3. Can there be two covenants? One expanded covenant? What happens to Judaism's claims of having a special, "chosen" relationship with God if the Christians are also included, in some sense, in the covenant?
4. The traditional distinction among Christians regarding the "Law" is that the "moral" precepts are to be observed but not the "ceremonial" commandments. Is this a useful distinction today?

Unit VI. The Jewish people have experienced two "alpine" events in this century: the unspeakable destruction of over six million European Jews and the rebirth of a Jewish commonwealth in the land of Israel. By pairing these two colossal events, we do not mean to reduce or distort the singularity and meaning of each one in isolation. Nonetheless, they seem to follow one another as day follows night. Indeed, most theologians consider them in this fashion. The Holocaust and the birth of the State of Israel pose fundamental and inescapable questions to Jew and Christian alike. They cause persons of faith in both traditions to abandon theological abstractions, riveting attention back to the terror of history and the crucial variable of human responsibility for history. Although there is no consensus among thinkers who have exposed themselves to the uncertain lessons of Auschwitz, the conviction has emerged that theology and philosophy cannot go on as if nothing had occurred: the very ways in which we think about humanity and God change in the shadow of this event. Similarly for Jews, and perhaps also for Christians, the reality of the Jewish state has changed fundamental categories. No longer are the Jews of necessity a people living in exile. Nor are they only a powerless minority, exposed to the arbitrary whims of often hostile majority populations. This new status has caused a seismic shift in Jewish moral, religious and political consciousness. Correspondingly, the change of status has challenged classical Christian conceptions of the role of the Jews in history and has introduced blatant and subtle challenges to Christian theologies of Judaism.

1. The leading Christian scholar of the Holocaust, Franklin Littell, refers to that event as a "credibility crisis" for Christianity. In his view, the fact that the Holocaust occurred in the heartland of the Reformation calls into question the very validity and coherence of the Christian faith. Is this indictment, by a Christian, cogent?
2. Irving Greenberg has written that any theology after Auschwitz which could not be heard by burning children is obscene. Richard Rubenstein has called for the repudiation of the Biblical God of justice and mercy who could allegedly punish his people for their sins in death camps and for a return to a paganism whose only god is "omnipotent Nothingness." Such views attest to the radical character of post-Holocaust thinking. Can Jews and Christians continue to think in pre-Holocaust patterns about the great themes of their faith and about one another? Must they modify their thought? Must they abandon former beliefs?

3. Christians and Jews have different approaches to the Land of Israel. For Christians it is "holy" through association with Jesus, and the events of Sacred Scripture which took place there. For Jews, it is holy because God promised it to them through Abraham and that therefore their destiny is caught up with it in a present and future way. Can Jews articulate their love for the Land of Israel in categories Christians can comprehend?
4. Can Christians discover the radical significance for Jews of the earthly Jerusalem from their own hopes for a "heavenly Jerusalem?"
5. Is Zionism a religiously authentic development in Judaism? Is anti-Zionism another form of anti-Judaism, of anti-Semitism?

Unit VII. The Jewish people began their career with a sense of their own uniqueness. A "kingdom of priests and a holy nation," they differentiated their beliefs and worship from those of other peoples. Against the successive backdrops of Canaanite idolaters, Greek philosophers, Roman political and mystery religions, and the daughter faiths of Christianity and Islam, the Jews believed themselves to be uniquely loved and blessed by God. While not denying some measure of worth to certain aspects of pagan and Christian/Islamic religious life, they were certain that their own tradition, Torah, most perfectly enunciated God's will for humankind. Recent shifts in perspective have shaken this certainty. On the secular side, there has been an explosion of knowledge about the sociology and history of religions which has changed the ways in which religious traditions are understood. Both scientists of religion, who stand outside of any tradition, and those committed to belief, understand that there are broad areas of commonality between traditions. For those who stand within the Jewish tradition, there is a growing awareness of the value of Christian faith within a secularized and materialistic world. Jews have been moved to a new appreciation of Christianity in light of this awareness and in recognition of the stirrings going on in the churches to forever purge the faith of its anti-Judaism. In view of these changes, Jews have asked themselves whether the traditional categories for interpreting the meaning of other religions are still valid.

1. How have Jewish thinkers typically understood Christianity? Have they considered it a form of idolatry or of monotheism?
2. What is meant by the concept of "children of Noah?" Are Christians "children of Noah?" Is this concept adequate to categorize the Christian believer in terms of a contemporary Jewish theology?
3. The way in which a religion conceives of the other mirrors its conception of itself. Think about how the Jewish sense of self is changed by the various theological approaches to Christianity outlined in Pawlikowski.
4. Classical Jewish thinkers such as Maimonides were willing to grant that Christianity had value insofar as it spread a version - albeit a distorted one - of Torah to the gentiles. Such tolerance, welcome and rare as it was, still did not grant to Christians an authentic revelation. That is, Christianity was an entirely human thing. We modern Jews must wonder, paradoxically, whether Christianity is also a divine thing. Is Christianity a place where God has been active?

Unit VIII. The momentous events in contemporary Jewish history have caused a ferment in the long-stagnant Christian perspective on the Jews. Christian reflection on the Holocaust has led theologians to assess the dark tradition of anti-Judaism, the "teachings of contempt," and to work on purging Christianity of this negative dimension. An ecumenical spirit within Catholicism opened the Church to encounter with other Christian denominations and this new openness enhanced relations with Judaism as well. Thus, out of her own resources, the Church has been led to ponder anew the "mystery of Israel" upon which her own mystery is grounded. Where formerly there was exclusivity and condescension, there is now dialogue and respect. Against this background of exploration of, and respect for Judaism, numerous social contacts, dialogues, and study groups, theologians are seeking to develop the proper language to conceptualize the Jewish-Christian reality. The Vatican "Declaration on the Relation of the Church to Non-Christian Religions" ("Nostra Aetate," 1965) and the subsequent "Guidelines and Suggestions for Implementing Conciliar Declaration Nostra Aetate" (1974) provided Catholics with a beginning for this long, difficult process.

1. What new ground was broken by Nostra Aetate? What teachings were implicitly declared false therein? To what did the Catholic Church commit itself in the Declaration?
2. The final version of the Declaration was weaker than the various draft versions on the issue of Jewish guilt for the crucifixion. Would a stronger statement have substantially improved Jewish-Christian relations beyond what was already secured?
3. What are the strengths of Nostra Aetate? What are its weaknesses?
4. On the basis of your study of developments in Christian theology since Vatican II, how have theologians incorporated the concepts in the Declaration into their work? How have they moved beyond the Declaration?
5. What remains to be done on the Christian side? On the Jewish side?

MODELS FOR CATHOLIC-JEWISH
CONFERENCES

I. Small Conference model

time: afternoon-evening, preferably Sunday

location: Church, synagogue or university setting

sponsors: AJC in conjunction with CRC, Board of Rabbis and (Arch) Diocese

Conveners: either the Bishop (or his designate) and a leading Rabbi or two prominent laypersons

Resource persons: two keynote speakers (one Catholic, one Jewish)
two respondents (one Catholic, one Jewish)

THEME: "Twenty years after Nostra Aetate: What has been done, what remains to be done?"

Format:

I. Welcome and Invocation by host pastor (if appropriate)	
II. Introduction by co-conveners	10min.
III. Catholic Keynote speaker	30min.
IV. Jewish Keynote speaker	30min.
V. Break	10min.
VI. Two responses	20min.
VII. Question and Answer, Discussion session	20min.
VIII. Conclusion and Benediction (if appropriate)	<u>5min.</u> approx. 2 hrs.

Notes: The theme is broad and could be handled in several ways, emphasizing either tangible results of Nostra Aetate or more intangible results. Tangible results include: changes in teaching materials, liturgies, homiletics; establishment of dialogue groups and formal structures for Jewish-Catholic cooperation. Intangible results include: changes in attitudes, new theologies of Judaism and Jewish responses to a renewed Catholic church, the shift from mission to dialogue and reflections on the future of Jewish-Catholic co-existence.

The keynote speakers should cover the same or closely overlapping themes so that the audience gets the impression of complementarity. They should put the second Vatican Council in perspective for Catholics and Jews.

The respondents should give brief interpretations, not more than 10 to 15 minutes each. These responses should, ideally, present local reports on the progress described by the keynote speakers whose perspective will be more global. Thus a respondent could describe the activities in the Diocese and in the Jewish community during the past twenty years relevant to the topic.

Another format could be to have a response after each keynote address. If the respondents will follow the above suggestion, then Catholic following Catholic and Jew following Jew would be the most appropriate. If the respondents wish to offer something more interpretive then Jew can follow Catholic, etc. The respondents should be local persons, the keynoters should be persons of some national stature.

People could be asked to indicate on a form whether they would be interested in becoming involved in a dialogue and to submit their names and addresses. The sponsors could go on to develop new programs with this network.

This model was developed from a successful one-day symposium in Fairfield county, Connecticut that was sponsored by the AJC and the Roman Catholic Diocese of Bridgeport.

II. Teacher's Conference on Catholic-Jewish Relations

- time: morning-afternoon, weekday
- location: Church, synagogue or university with auditorium for plenary sessions and classrooms for workshops
- sponsors: AJC and Board of Rabbis and/or Jewish Education (Arch) Diocese, Catholic Educators Association, Institute for Catholic-Jewish Education
- Conveners: leading educators from each community
- Resource persons: two keynote speakers (one Catholic, one Jewish)
two educators (one Catholic, one Jewish)
- THEME: "Twenty years of progress: Catholic-Jewish Education in the 80's a teacher's conference assessing the influence of Vatican II on education

Format:	I. Registration, coffee and cake	8:30-9:15
	II. Welcome and Introduction to the Conference	9:15-9:30
	III. Catholic Keynote speaker	9:30-10:30
	VI. Concurrent workshops	10:30-12:00
	V. Lunch	12:00-1:00
	VI. Jewish Keynote speaker	1:00-2:00
	VII. Concurrent workshops	2:00-3:00
	VIII. Plenary Discussion: Where do we go from here? Conclusion	3:00-3:30

Purpose: Both Nostra Aetate (1965) and the Vatican Guidelines for its implementation (1975) emphasized the necessity of correct teaching about Jews and Judaism. This seminar will focus on the many efforts which been made - and which still must be made - to fulfill these provisions. Its purpose therefore is:

- * to inform Catholic and Jewish educators more fully about the trends set in motion by the above documents
- * to reflect upon their significance and assess their effects on local curricula
- * to look critically at contemporary educational practice and facilitate professional sharing on these topics.

Notes: The following are suggested topics for the two keynote addresses and for eight workshop sessions.

1. Opening Keynoter:

"The State of Catholic teaching about Jews and Judaism on the elementary and secondary levels" or,

"What are they saying about Judaism: applications of contemporary Catholic scholarship for elementary and secondary education."

2. Morning workshop sessions:

- a) teaching about Jesus and his age: approaches to first century Judaism
resource person: Jewish keynoter
- b) teaching about the Church and the Synagogue throughout the ages
resource person: Catholic keynoter

- c) teaching about Jewish religion
resource person: Jewish educator
 - d) teaching about Christianity
resource person: Catholic educator
3. Afternoon keynoter:
"Approaches to teaching Judaism and Jewish history"
4. Afternoon workshop sessions:
- a) textbook and lesson plan sharing and evaluation
(participants bring their own current materials)
resource persons: Jewish and Catholic educators
 - b) how we teach about each other - an open discussion
resource persons: Jewish and Catholic keynote speakers
- (These two workshops could be broken down into four sections if size demanded it.)

The seminar has two distinct thrusts. The first is to inform participants of the most up-to-date thinking on substantive topics such as first century Judaism and the theology of the Jewish-Christian relationship. The second is to facilitate exchange on "how-to" issues: how Catholics can present Jewish history: how Jews can give an adequate lesson on Christianity, etc.

The keynote speakers must be prepared to serve as resource persons at two workshops. Two additional persons must be found to lead workshops who have both competence as educators and some expertise in the field of Catholic-Jewish studies and relations.

Names of participants can be used to develop a network for subsequent programming. Ideally, a working group can be formed in the final session that could serve as a community-wide resource for guest teaching and curriculum review.

Educational book publishers who have produced model materials can be invited to set up a book display.

III. Seminar Retreat for Priests and Rabbis

- time: evening-morning-afternoon, one overnight
- location: retreat center with lodging facilities

sponsors: AJC, Board of Rabbis and (Arch)Diocese, NADEO

conveners: Rabbi and Priest from local dialogue-group if available or AJC staff

Resource person: one outstanding scholar, Jewish or Christian, to deliver a paper and lead discussion sessions

participants: not more than 20 pre-registered clergy, Jewish and Catholic

THEME: "The Jewish-Christian Reality: a challenge for pastoral theology"

Format:	I. Registration and introduction of participants	5:30-6:30
	II. Dinner	6:30-7:30
	III. Lecture (part 1) and discussion	7:30-9:30
	IV. Free time, social get-together	9:30-----
	V. Breakfast	8:00-9:00
	VI. Lecture (part 2)	9:00-10:30
	VII. Study groups	10:30-12:00
	VIII. Lunch	12:00-1:00
	IX. Plenary Discussion and Conclusion	1:00-2:00

Notes: The focus for the seminar will be the scholarly paper. The lecturer should offer a substantial theological reflection on the meaning of Jewish-Christian coexistence from either a Catholic or a Jewish point of view. The first part should be historical, methodological and critical, examining both the tragic past and the leading examples of modern theological revisioning. This will provide the informational background and conceptual framework for discussion. The second part of the paper should consist of the author's own theological analysis.

The study groups should be tied directly to the topics treated in the second half of the paper. Thus, if the scholar discussed themes such as "covenant," "election," "incarnation" a study group could be held on each of these. A high level of coordination is therefore necessary. The scholar should submit an outline or precis or proposal to the seminar organizers so that 3 or 4 study groups can be prearranged and listed on the

program. The lecturer might also provide discussion questions, Biblical references, etc. for each study group. Group leaders selected in advance by the organizers would also be helpful.

This seminar could provide the nucleus for forming an on-going Priest-Rabbi dialogue group. Cf. programming suggestion, I.b.

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**VATICAN COUNCIL II
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CATHOLIC-JEWISH RELATIONS
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**INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE**

PROGRAMMING SUGGESTIONS

- I. Publish a Declaration on Catholic-Jewish Relations in the local press (Catholic, Jewish, and general) commemorating Vatican Council II and twenty years of progress. The Declaration should describe the various local achievements in relations during the past two decades. It should make explicit the moral and religious values upon which the cooperation has been built and which it seeks to further. The Declaration can also express the shared hopes which Catholics and Jews have for the future of their conversation and of their community. The signatories should either be both lay or both religious leaders. (Sample Declaration included in the Kit.)
- II. Publish a supplement on "Twenty years of progress in Catholic/Jewish relations" in the Catholic and Jewish papers. The supplement should contain articles by Catholic and Jewish national leaders (such as Dr. Eugene Fisher and Rabbi A. James Rudin) on the theme, as well as informative articles compiled from the background information in the kit. The supplement could also contain general background pieces on Catholic and Jewish history in the U.S., reprinted speeches by local and national leaders on the topic, and reprints of Nostra Aetate, the 1975 Vatican Guidelines and the National Conference of Catholic Bishops' Statement.
- III. Implement "Issues in Jewish-Christian Dialogue: A Syllabus for Adult Education" and form an adult study group. A dialogue can be formed from AJC members and their Catholic counterparts. If a group already exists, its orientation could be modified from its present character - perhaps a social action committee or living room dialogue - to a study group. Such a group will afford participants the opportunity to gain deeper knowledge into the problems and possibilities of Jewish-Christian relations. Participants will be better able to serve as resources for their synagogue and church communities. (Cf. the syllabus for additional suggestions.)
- IV. Social action oriented programming. Develop an interreligious task force for Soviet Jews and Christians. Follow the model set by Sister Ann Gillen S.H.C.J. and the National Interreligious Task Force in Chicago and its affiliates. If such a task force is already in place, it might hold a program in which it reflects on its mission in light of the call to social action in the Vatican Guidelines (1975), IV. (Cf. the Guidelines in the collection of documents.)

Organize an AJC chapter or Jewish-Catholic study group on the bishops' two pastoral letters, that is, the letter on peace and the letter on the American economy. Consult the study materials soon to appear in the local

Catholic dioceses and the AJC paper on the economic pastoral. Such study could lead to a Jewish-Catholic task force on social and economic justice in the community. (Note: The bishops plan a massive educational initiative on all levels of the church and laity around their letter on the economy. A parallel AJC effort would be welcome by Catholics and would provide a concrete structure for dialogue.)

- V. Organize an educational project in conjunction with Sr. Anne Marie Erst of the National Institute for Catholic-Jewish Education in Chicago. Sr. Erst has worked in elementary and junior high-schools to bring Catholic and Jewish students together to study prejudice. These projects involve classroom encounters, in public or parochial schools, discussion and joint work on some tangible expression of cooperation: artwork, a dramatic presentation, etc.
- VI. Develop specialized Catholic-Jewish dialogue groups. The following groups could serve as resources for the entire community and highlight intergroup cooperation.
 - a. Study groups of professionals, e.g. doctors, lawyers, psychiatrists. These groups can discuss the contributions of their religious traditions to the ethics of their respective fields. IAD can assist with bibliographic and professional guidance. An expert scholar capable of serving as a resource in the community should also be sought.
 - b. Study group for Priests and Rabbis. This group should undertake joint Biblical and theological study with an aim to disseminate its work in the community through publishing, lectures and forums. In the format of an ongoing seminar, the group can address moral and social problems (such as nuclear war, hunger, political ethics). The group can also work on fundamental theological problems of the "Jewish-Christian conversation." Such a group might fulfill the often frustrated desire of clergy for continued, structured academic activity.
 - c. Study group for Catholic and Jewish educators. Religious educators both teach about one another's traditions and share common problems. This study group can explore both of these areas. The problems of religious education ("spiritual formation") in the context of a secular environment; of making ancient history meaningful; of teaching ethics that can actually make a difference in students' lives are examples of common dilemmas. Additionally, much work needs to be done on basic content and perspective: Christians need to understand e.g. Pharisaism and Jewish history; Jews need a better appreciation of the religious traditions and lives of their neighbors. IAD can provide a study guide for an ongoing educator's seminar addressing these issues. (Cf. "Teacher's Conference on Catholic-Jewish Relations" for additional suggestions.)
- VII. Chapter study groups can be organized on topics which create friction in Jewish-Catholic relations such as, Catholic and Jewish views on abortion (see the AJC paper on this subject), the problem of passion plays (see AJC papers on Oberammergau by Judith H. Banki and on American plays by Samuel Weintraub).

RESOURCE KIT

**VATICAN COUNCIL II
&
CATHOLIC-JEWISH RELATIONS
1965-1985**

**INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE**

SAMPLE VERSION: A Declaration on Catholic-Jewish Relations

Twenty years ago, in October 1965, the Second Vatican Council, a great conclave of the world's Catholic bishops, drew to a close in Rome. During its three years of deliberations, the bishops discussed the momentous issues facing humankind and their Church in mid-century. To guide the Church toward the future, they framed inspired documents, committing Catholics to work for freedom of belief, human rights and universal peace and justice. Emphasizing the potential for a positive engagement with a troubled world, the Church opened herself to dialogue with all human communities and sought to renew her role as a proponent of reconciliation and intergroup cooperation. The Second Vatican Council stirred the hopes not only of Catholics but of persons of good will the world over, for seldom had such a movement of spiritual and moral renewal displayed itself on the stage of history.

Among those to whom the Church extended a hand of friendship were the Jews. After nearly twenty centuries of tragic antagonism, the Bishops forcefully repudiated the false teaching of anti-Semitism and expressed appreciation for the spiritual riches of the Jewish tradition. On October 28, 1965, in the declaration, Nostra Aetate ("In our age..."), the Church proclaimed: "Since the spiritual patrimony common to Christians and Jews is then so rich, the Council wishes to foster and commend mutual harmony and esteem. This will be the fruit above all, of biblical and theological studies and of brotherly dialogues." The declaration set the Church on a new course. Tested by these succeeding twenty years, the declaration has inspired more progress in Jewish-Catholic relations, more "mutual harmony and esteem" than was possible in the preceding twenty centuries.

We celebrate these years of progress and rededicate ourselves to the ideal of "brotherly dialogue" enunciated at Vatican II. In twenty years, we have begun to learn one another's hopes and histories, struggles and sources of strength. We have begun to learn how to listen to one another, indeed, how to speak for one another. Yet so much remains to understand and accomplish. We commend to the broader community of Catholics and Jews these ideals of dialogue and respect. May our pursuit of mutual understanding and cooperation be an inspiration to the members of every human community.

85-700-13

M004-Declaration

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RESOURCE KIT

VATICAN COUNCIL II & CATHOLIC-JEWISH RELATIONS 1965-1985

INTERRELIGIOUS AFFAIRS DEPARTMENT
THE AMERICAN JEWISH COMMITTEE

THE AJC AFTER VATICAN COUNCIL II: A CHRONOLOGY OF SELECTED AJC INITIATIVES IN JEWISH-CATHOLIC RELATIONS

The AJC correctly perceived that Vatican II had opened a window of unprecedented opportunity for Jewish-Catholic relations. The future of such relations however, was by no means insured by the mere promulgation of Nostra Aetate. Like any declaration, its promise lay in its implementation, not in its text. Unlike other high-minded documents however, Nostra Aetate has been taken quite seriously. The U.S. Catholic Bishops Conference, formed in 1966 as a direct result of the Council's empowerment of national hierarchies, set up, as early as 1967, a Subcommittee on Catholic/Jewish Relations. This subcommittee issued its own guidelines for the implementation and interpretation of Nostra Aetate in the same year. In 1968, the bishops established a full-time Secretariat for Catholic/Jewish Relations. Originally based at Seton Hall University, the Secretariat is now in Washington, D.C. Continuing its tradition of leadership in promoting Jewish-Catholic relations, the AJC began numerous joint programs with American Catholic groups in order to assist in the realization of the Council's intentions. What follows is a selection from the many activities which the AJC has conducted with Catholics in the U.S. and abroad in the post-conciliar period.

- 1966 - AJC organizes an Institute on Jewish-Catholic relations for faculty and seminarians at Woodstock College, a Jesuit institution, near Baltimore. To orient laypersons to interreligious encounters AJC publishes a Guide to Interreligious Dialogue. For the first time in American religious history, a Jewish organization (the AJC) gives an award to the American cardinals in "heartfelt appreciation" of their work at the Council.
- 1967 - AJC convenes six conferences around the country dealing with the training of Catholic religious educators. AJC follows up on its earlier Catholic textbook self-studies by participating in a conference in Rome on Catholic teaching materials in Europe and South America.
- 1968 - Intensive work continues in the area of teacher training, as an eight-week seminar for Catholic educators on Judaism is held in Chicago. A major conference of Jewish and Catholic theologians is held in the midwest.

- 1969 - AJC co-sponsors eight lectures at the Pius XII Religious Education Center in Detroit aimed at Catholic teachers. Reaching out to lay persons, the AJC co-sponsors a meeting with The Grail, a national Catholic women's organization on the meaning of Israel for American Jews.
- 1970 - A major study of the anti-Jewish bias of the famous Oberammergau Passion Play is published by AJC. Catholic support for a reworking of the drama is enlisted as the study is distributed to ecclesiastical authorities in West Germany.
- 1971 - During the 70's, the AJC uses its high-level contacts at the Vatican repeatedly to build support and understanding for Israel. In this year, the AJC submits a memorandum to the American cardinals on Jerusalem and the holy places to help offset Arab pressure on the Vatican. AJC convenes a major Jewish-Catholic conference in Philadelphia.
- 1972 - The National Interreligious Task Force on Soviet Jewry, headed by a Catholic nun, Sister Ann Gillen, is set up with AJC co-sponsorship in Chicago. The Task Force will raise awareness in the Christian communities about oppressed religious minorities in the Soviet Union and promote interreligious activism on their behalf. AJC representatives participate in an international conference with Vatican representatives on human rights and religious freedom.
- 1973 - Publication of Catechetics and Prejudice by Father John Pawlikowski. This volume summarizes the Catholic textbook self-studies conducted at St. Louis University. AJC's South American office conducts an extensive study of 134 Catholic textbooks used on the continent which receives a wide distribution among the Latin American bishops and education departments. A pilot project in Jewish studies is initiated by the office at a Jesuit university in Buenos Aires.
- 1974 - The Pro Deo and Louvain University (respectively, Italian, Spanish and French) text book self-studies are summarized in English under the title, How Catholics Look at Jews by Claire Huchet Bishop and published by the AJC and Paulist Press.
- 1975 - Several commemorations marking the ten year anniversary of the promulgation of Nostra Aetate take place in American cities under AJC sponsorship. On January 15, the Vatican Secretariat on Religious Relations with Judaism issues a set of "Guidelines on Catholic-Jewish Relations" calling for implementation of Nostra Aetate in the revision of text books, liturgy, preaching, as well as joint social action and study. AJC participates actively in a joint liaison committee with the Vatican Secretariat. The committee is charged to improve Catholic-Jewish relations throughout the world.
- 1976 - AJC representatives meet with Vatican officials in Jerusalem (1976).

1984

As a result of the meeting, a communique is issued which condemns international attempts to defame and isolate Israel. Archbishop Thomas Donnellan of Atlanta addresses the National Executive Council (1977), calling interreligious cooperation "one of the most significant developments of the twentieth century." Also in 1977, AJC and Paulist Press copublish Faith Without Prejudice by Dr. Eugene Fisher, a work devoted to rebuilding Christian attitudes towards Judaism. AJC and National Interreligious Task Force representatives go to the Belgrade conference on Security and Cooperation in Europe (1977) to press for religious freedom and human rights for Jews and others in the Soviet Union. AJC leaders meet with Pope John Paul II (1979), who reaffirms his commitment to Nostra Aetate and the Vatican Guidelines for its implementation. During the 1980's, AJC launches a series of seminarians' conferences which bring together future Jewish, Catholic and Protestant clergy. In 1983, in cooperation with the National Catholic Educational Association, AJC copublishes Eugene Fisher's, Seminary Education and Christian-Jewish Relations. AJC establishes the National Institute for Catholic-Jewish Education, directed by Sister Anna Marie Erst, in 1982. The Institute seeks to enhance Catholics' understanding of the Judaic heritage of Christianity by providing educational materials and resources for religious schools. In 1984, Archbishop John O'Connor of New York and Cardinal Joseph Bernardin of Chicago speak, respectively, at the AJC's Annual Meeting and at the NEC.

85-700-11



M018-January 29, 1985
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THE AMERICAN JEWISH COMMITTEE

date January 16, 1985
to Judith Banki/Marc Tanenbaum
from James Rudin
subject

Just a gentle reminder that I hope you are working on your contributions to the forthcoming Paulist Press book on Catholic-Jewish Relations. We need your material by the end of February. That is the absolute deadline if we are to get it out in time for the fall.

Marc's title is: "Retrospective on Vatican II: 1962-1965"
 George Higgins is preparing the Catholic piece with the same title

Judy's subject is: "Religious Education Since Vatican Council II with special emphasis on seminaries, parochial schools, church and synagogue schools.

The other Jewish papers are: "The Role of Scripture in Catholic-Jewish Relations"
 Michael Cook of HUC-JIR

"The Middle East, Israel and Jerusalem"
 Robert Seltzer of Hunter College

"New Trends in Jewish Religious Thought"
 Irving Greenberg

"Congruent and Divergent Social Concerns and Issues"
 Gordon Tucker of JTS

"Los Angeles, California: A Model for Roman Catholic-Jewish Relations"
 Royale Vadakin and Alfred Wolf

I have completed a piece on "Current Status of Catholic-Jewish Relations"

I appreciate your efforts on this project, and please remember that February 28 is the absolute deadline if you want your article to be printed.

AJR:FM

dictated but not read

Pope Sees U.S. Jews and Condemns Anti-Semitism



Pope John Paul II with Howard I. Friedman, right, head of the American Jewish Committee, at the Vatican.

By E. J. DIONNE Jr.

Special to The New York Times

ROME, Feb. 15 — Pope John Paul II met today with a group of American Jewish leaders and afterward issued a ringing condemnation of anti-Semitism, which he called "incompatible with Christ's teaching."

The Pope made his statements to a delegation from the American Jewish Committee, which called on him to grant formal diplomatic recognition to Israel.

But although the Pope is scheduled to see the Israeli Prime Minister, Shimon Peres, next week, neither members of the delegation nor Vatican officials said they expect the Holy See to change its approach to Israel soon.

The American Jewish Committee

leaders came to the Vatican seeking a reaffirmation of the Second Vatican Council's declarations two decades ago on the Jewish people, which changed the direction of church teaching on Jews and Judaism.

'Revolution' for the Better

In impassioned remarks at a news conference after the papal audience, Rabbi Marc H. Tanenbaum, the American Jewish Committee's director of international affairs, said Vatican II had created "a revolution" for the better in Christian-Jewish relations.

"Literally, for the last 1,900 years, Jews had existed as objects for conversion," he said. "Somehow Judaism was inadequate. Vatican II has made possible the emergence of a whole new theology in which Jews and Judaism are re-

spected in their own terms."

The Vatican II document in question, "Nostra Aetate," or "In Our Times," was adopted on Dec. 28, 1965, and dealt with relations with non-Christian religions.

Rabbi Tanenbaum, who was an observer at Vatican II, said the delegation was hoping that the special Bishops' Synod that the Pope has called for this November will reaffirm or strengthen the declaration. The Synod was called to examine the results of Vatican II.

Issue of Christ's Death

In a key sentence, the document sought specifically to end the belief, at times widespread among Christians, that the Jewish people were responsible for killing Jesus.

The passage read: "True, authorities of the Jews and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today."

The document referred to the church's "common patrimony with the Jews" and said the church "deplores the hatreds, persecutions and displays of anti-Semitism directed against the Jews."

Rabbi Tanenbaum said in an interview before the papal audience that the revised teaching on Judaism had come to be accepted by more conservative as well as liberal elements in the church.

He said reaffirming the doctrine at a time when Catholic leaders are perceived as becoming more conservative "would go a long way toward making the enlightened view the universal consensus of the Catholic Church."

In his statement to the delegation, made public later by the Vatican Press Office, the Pope reaffirmed the Vatican II declaration and condemned anti-Semitism in unequivocal terms.

Pope Cites Mutual Knowledge

"I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years," the Pope said.

"Where there was mistrust and perhaps fear, there is now confidence," he said. "Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect."

"Anti-Semitism," John Paul went on, "which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God."

On the question of recognizing Israel, Howard I. Friedman, president of the American Jewish Committee, said past papal statements and actions — including visits by Israeli leaders to the Vatican — represented a kind of de facto recognition of Israel by the Holy See.

But he added that formal "de jure" recognition would help in "dispelling the illusion" that "Israel's existence can be undermined."

Associated Press

The Pope Speaks



By Agostino Bono

VATICAN CITY (NC) — Jews, Christians and Moslems must live together in peace and security in the Holy Land, Pope John Paul II said Feb. 15 at a meeting with representatives of the American Jewish Committee.

The pope said he shared "your concern for the peace and security of the Holy Land," and he asked God to grant that "justice and peace may kiss" in the troubled region.

Peace, Security for All in Holy Land

The church wishes "that the sons and daughters of Abraham — Jews, Christians and Moslems — may live together and prosper in peace," the pope added.

At the meeting, Howard I. Friedman, American Jewish Committee president, asked the pope to "formalize the diplomatic ties between the Holy See and the state of Israel and her people."

Friedman said diplomatic relations "would be a watershed event in Catholic-Jewish relations" and contribute to establishing peace in the Middle East.

"The primary obstacle to peace in the area is the ongoing illusion of most of Israel's neighbors that somehow,

without formal recognition of sovereign legitimacy of other states, Israel's continued existence can be undermined," Friedman said in a prepared speech to the pope.

At a press conference after the meeting, Friedman said that under Pope John Paul, the Vatican has taken major steps toward diplomatic recognition of Israel by acknowledging its existence and its right to security.

"We hope that this 'de facto' acknowledgement leads to 'de jure' recognition," he said.

During private conversations after the exchange of public talks, the pope said that the issue of recognizing Israel

is a complex one, said Friedman.

But the pope did not say what these complexities are, Friedman added.

"The pope understood the deep feeling Jewish people have for the security of Israel," Friedman said.

Vatican officials have said that the Vatican would not recognize Israel and Jordan until a wide range of Middle East problems are resolved. These include the status of Jerusalem, disagreement over borders, resettlement of Palestinian refugees and security for Lebanon, Vatican officials have said.

In the exchange of public speeches by the pope and Friedman, both parties praised the progress in Catholic-Jewish relations in the 20 years since Vatican II approved "Nostra Aetate," the Latin title for the "Declaration on the Relation of the Church to Non-Christian Religions." The declaration, approved in October 1965, contains a section on relations with Jews which sparked increased contacts between the two groups.

"'Nostra Aetate' repudiated anti-Semitism and the infamous canard of collective Jewish responsibility for the death of Christ," said Friedman.

"It thereby rejected distorted teachings of Christian doctrine which have resulted in centuries of anti-Jewish hatred, prejudice, suffering and the prolonged shedding of Jewish blood," he added.

The result has been "that greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia," Friedman said.

The pope said the practical effect of the declaration has been that "relationships between Jews and Christians have radically improved."

He reiterated church opposition to anti-Semitism.

"Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching," the pope said.

The pope also praised the American Jewish Committee for cooperating with "Catholic agencies in alleviating hunger in Ethiopia and in the Sahel."

more.../

AU COURS DE SON TROISIÈME VOYAGE A L'ÉTRANGER

M. Pérès plaide le dossier d'Israël à Rome, au Vatican et à Bucarest

De notre correspondant

La position du Saint-Siège

L'audience accordée, ce mardi, par le pape à M. Pérès revêt une valeur surtout symbolique, douze ans après la visite au Vatican de Golda Meir. La guerre du Liban et la poignée de main - violemment dénoncée par M. Begin - en septembre 1982 entre Jean-Paul II et M. Arafat avait refroidi l'atmosphère entre le Saint-Siège et l'Etat hébreu. Le climat est aujourd'hui plus serein.

Recevant vendredi dernier une délégation du Comité juif américain - l'une des plus grandes associations de la Diaspora, - Jean-Paul II s'est félicité de l'amélioration radicale entre Juifs et catholiques depuis Vatican II et l'encyclique consacrée aux rapports avec les non-chrétiens.

Envers Israël, le Saint-Siège campe sur ses positions : pas de reconnaissance officielle de l'Etat hébreu tant que celui-ci est en guerre avec ses voisins et qu'une « paix globale » reste hors d'atteinte au Proche-Orient, demande pour l'établissement d'un « statut spécial concernant des garanties internationales » (et non plus, il est vrai, comme naguère une « internationalisation » de la Ville sainte).

Dans sa lettre apostolique du 19 avril 1984, Jean-Paul II avait évoqué le « droit du peuple palestinien à une patrie » et le « droit d'Israël à la sécurité ». Le Vatican tient compte des sentiments du monde arabe, des chrétiens de Palestine et du patriarcat de Jérusalem, tous plus ou moins hostiles à la politique d'Israël.

J.-P. LANGELLER

הצפה

17 פברואר 1985

יהודים קראו לאפיפיור לבנות יחסים דיפלומטיים עם ישראל

משלחת של מנהיגי היהדות האמריקנית קראה לאפיפיור יוחנן פולוס השני, לבנות יחסים דיפלומטיים בין הוותיקן לבין ישראל והרגישות, כי צעד כזה יהווה תרומה נכבדה לשלום במזרח-התיכון.

במסיבת עיתונאים שקיימו ברוסו לאחר הגיעה עם השלישי אמוני ואפיפיור הוותיקן אמריקני, כי כעת יחסים דיפלומטיים בין הוותיקן לבין ישראל יהיו כנחוצים אישור לשייטת היחסים בין הקתולים לבין היהודים ב-20 השנים האחרונות.

נשיא הוועד היהודי-אמריקני, הוועד פרידמן, שקיבל ביוזמתו חניך בישראל, אמר כי המשלחת שצמדה בראשה הגיעה לאשרור יור לתרומה חשובה לשלום על ידי השכנת החברה והיחסים לחברה הדינור.

מקורות רשמיים בווטיקן אמרו, כי לפני כעשרת הימים עם ישראל הוותיקן היה מעוניין בהכרזה על מצמד בינלאומי לירוש"ל. פתרון לבקשת הפלשתינית והענקת עצמאות מלאה ללבנון. גישתו היחסית יזמה סעיף חשוב בדיון שיקיים האפיפיור עם ראש משלחת ישראל-מסעוד פריס שיבוט השבת לביקור רשמי במסילתה. (פ"י ו"ע)

מעריב

14 ינואר 1985

יהודים מארה"ב יבקשו מהאפיפיור לבקר בישראל

משלחת של יהודי ארצות-הברית מת עתה לבקש מן האפיפיור יוחנן פולוס ה-2 לבקר בישראל ולבנות יחסים דיפלומטיים קמה - מסר אתמול דובר הקבוצה.

הדובר, רבן מרק טננבאום מנהל המחלקה ליחסים בינלאומיים של הוועד היהודי-אמריקני, מסר כי הבקשה תועבר היום לאפיפיור, במסגרת פגישה של נציגי הקבוצה עם האפיפיור.

בהצדדה הרשמית של הקבוצה מובנת התקווה כי פעולה של האפיפיור, רביא לצעדים שיובשו קשרים דיפלומטיים בין הכס הקדוש לבין מדינת ישראל ועמיה.

הוואטיקן מקיים קשרים דיפלומטיים עם יותר מ-100 מדינות. (ב.א.)

מעריב

17 פברואר 1985

האפיפיור לא הגיב לבקשה לכוון יחסים עם ישראל

מטע טרה לורנצוני, משרת, מקריבי פרוטא משלחת מסע, הודיע כי יהודי האמריקני, אשר נקרא עם האפיפיור יוחנן פולוס ה-2 שני השתתף אולי בפגישה וכוונתו יחסי בין הוותיקן לבין ישראל לא יגדלו ותגובה כי יצדו בנתון זה. לדברי הקטן "בקריות מייסדי שנינו כפי אשר עתה לנסות בקשרים את קודמתו בווטיקן האפיפיור גם יהיה ליישם, הפירו לא יגדלו כי ישוה עם רופא הממנה שמי על פני השבת.

הוא, הוועד היהודי-אמריקני נ"י קיימו בשבת שעבר פגישה עם קלירם בממשלת איטליה כי שיתוף בדגו השואים המים: סורג, אנטרסקות, יחסי מורח משרב, סבלותיים של יתדי כיה המוצעות הרעב באפריקה ומכ צע משה, שפתיה של אירופה במדינת המצב פחותה והדברים הבקשה הפלשתינית.

במסיבת עיתונאים שקיימו ברוסו לאחר הגיעה עם השלישי אמוני ואפיפיור הוותיקן אמריקני, הוועד היהודי-אמריקני, ריקני, האדוארד פרידמן, כי ה"אפיפיור אמר למשלחת של הים בין את דאגו העסקת של הים היהודי לבנות ישראל הרעיש, מי קישות כפיות מרכיבות רבות בכל תשעה ליתו הוואטיקן עם ישראל, כי פריסם האפיפיור יגיני הרי"ק לאנטישמיות.

מקורות רשמיים בווטיקן אמרו, כי קודם לבינון יחסים עם ישראל מעוניין הוואטיקן בהכרזה על מצמד בינלאומי לירוש"ל. פתרון לבקשת הפלשתינית והענקת עצמאות מלאה ללבנון.

Conservadores aceitam mulher como rabin

NOVA YORK - Os líderes do judaísmo conservador resolveram permitir a ordenação de mulheres como rabinas e a primeira delas passará a exercer tal função em maio próximo.

A decisão demonstra que aceitamos o princípio de que todos os seres humanos são criados à imagem de Deus e têm direitos iguais para pregar e ensinar a palavra divina - comentou o Rabino Alexander Shapiro, Presidente da Assembléia de rabinos, organismo mundial dos conservadores.

Amy Ellberg, uma novorquinha de 30 anos, será a primeira rabin. Outras 18 mulheres já estão matriculadas no programa de formação do Seminário Teológico Judeu e serão incorporadas à Assembléia assim que forem ordenadas.

O organismo, que conta com mais de 1.100 rabinos em todo o mundo, aprovou o ingresso das mulheres por 636 votos contra 267. Os especialistas acreditam que a decisão aumentará as tensões entre os judeus conservadores e os ortodoxos. Estes últimos opõem-se radicalmente à ordenação de mulheres por considerá-la uma violação da lei judaica.

O judaísmo reformista e de reconstrução ordena mulheres há mais de uma década e pelo menos 80 delas desempenham funções rabínicas.

Uma delegação da American Jewish Committee (A.J.C.), organização judaica dos Estados Unidos, chegou ao Vaticano ontem para pedir ao Papa João Paulo II, que visite Israel "no momento que julgar propício".

Segundo o Rabino Marc Tannenbaum, Diretor de Relações Internacionais da A.J.C., o não-reconhecimento do Estado hebreu pelos países vizinhos constitui um dos principais obstáculos para a paz no Oriente Médio.

IL PAPA AD UN GRUPPO DI EBREI AMERICANI

Pace e sicurezza per la Terra Santa

Il cammino percorso a vent'anni dalla dichiarazione «Nostra Aetate» - L'antisemitismo è incompatibile con l'insegnamento di Cristo e con il rispetto dovuto alla dignità dell'uomo - Concorde impegno per la fame nel mondo

«Sono convinto, e sono felice di affermarlo in questa occasione, che le relazioni tra Ebrei e Cristiani sono radicalmente migliorate in questi anni. Dove c'era sfiducia e forse timore, ora c'è fiducia. Dove c'era ignoranza e quindi pregiudizi, ora c'è crescente conoscenza, stima e rispetto reciproco». E' quanto ha affermato, tra l'altro, stamane, venerdì 15 febbraio, Giovanni Paolo II ai dirigenti dell'«American Jewish Committee», un gruppo di dodici persone ricevute in udienza. Il gruppo era guidato dal Presidente Howard I. Friedman e da Mons. Jorge Mejia, del Segretariato per l'Unione dei Cristiani.

Questi i punti salienti del discorso del Papa:

■ *A vent'anni dalla Dichiarazione «Nostra Aetate» sulle relazioni della Chiesa con le religioni non cristiane, appare molto più chiaro di prima quanto sia profondo il fondamento teologico e quale solida base essa fornisce per un dialogo Ebreo-Cristiano veramente fruttuoso.*

■ *All'enorme mole di lavoro svolto, resta ancora molto da fare:*

educazione al dialogo, all'amore e al rispetto del prossimo.

■ *L'antisemitismo è incompatibile con l'insegnamento di Cristo e con il rispetto dovuto alla dignità di uomini e di donne creati a immagine e somiglianza di Dio.*

Questo il testo del discorso del Papa:

Dear Friends,

It is a great pleasure for me to receive this important delegation of the American Jewish Committee, headed by your President, and I am grateful to you for this visit. You are most welcome in this house, which, as you know, is always open to members of the Jewish people.

You have come here to celebrate the twentieth anniversary of the Conciliar Declaration Nostra Aetate, on the relation of the Church with non-Christian religions, the fourth

section of which deals at length with the Church's relation with Judaism.

During my recent pastoral visit to Venezuela, I received some representatives of the Jewish community there, in an encounter which has now become a normal feature of so many of my pastoral visits around the world. On that occasion, in response to the greeting address of Rabbi Isaac Cohen, I said that "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration Nostra Aetate... remains always for us, for the Catholic Church, for the Episcopate... and for the Pope, a teaching which must be followed — a teaching which it

(continua in quinta pagina)

Pace e sicurezza per la Terra Santa

(continuazione dalla prima pagina)

is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom" (L'Osservatore Romano, 29 January 1985).

I willingly repeat those words to you who are commemorating the twentieth anniversary of the Declaration. They express the commitment of the Holy See, and of the whole Catholic Church, to the content of this Declaration, underlining, so to speak, its importance.

After twenty years, the terms of the Declaration have not grown old. It is even more clear than before how sound the Declaration's theological foundation is and what a solid basis it provides for a really fruitful Jewish/Christian dialogue. On the one hand, it places the motivation of such a dialogue in the very mystery of the Church herself, and on the other hand it clearly maintains the identity of each religion, closely linking one to the other.

During these twenty years, an enormous amount of work has been done. You are well aware of it, since your organization is deeply committed to Jewish/Christian relations, on the basis of the Declaration, on both the national and the international levels, and par-

ticularly in connection with the Holy See's Commission for Religious Relations with Judaism.

I am convinced, and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years. Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old (cf. Mk 12: 28-34; Lev 19: 18). Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it.

There is no doubt that much remains to be done. Theological reflection is still needed, notwithstanding the amount of work already done and the results achieved thus far. Our Biblical scholars and theologians are constantly challenged by the word of God that we hold in common.

Education should more accurately take into account the new insights and directives opened up by the Council and spelt out in the subsequent "Guidelines and Suggestions for the Implementation of

Nostra Aetate n. 4", which remain in force. Education for dialogue, love and respect for others, and openness towards all people are urgent needs in our pluralistic societies, where everybody is a neighbor to everybody else.

Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect, due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people — from whatever side it may come — "in law or in fact, on account of their race, origin, color, culture, sex or religion" (Octogesima Adveniens, 23).

In close connection with the preceding, there is the large field of cooperation open to us as Christians and Jews, in favor of all humanity where the image of God shines through in every man, woman and child, especially in the destitute and those in need.

I am well aware of how closely the American Jewish Committee has collaborated with some of our Catholic agencies in alleviating hunger in Ethiopia and in the Sahel, in trying to call the attention of the proper authorities to this terrible plight, still sadly not solved, and which is therefore a constant challenge to all those who believe in the one true God, who is the Lord of history and the loving Father of all.

I know also your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word «shalom», so that, in the expression of the Psalmist, justice and peace may kiss (cf. Ps 85:11).

The Second Vatican Council and subsequent documents truly have this aim: that the sons and daughters of Abraham — Jews, Christians and Muslims (cf. Nostra Aetate, 3) — may live together and prosper in peace. And may all of us love the Lord our God with all our heart, and with all our soul, and with all our strength (cf. Dt 6:5).

Thank you again for your visit. Shalom!

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American Jewish Committee delegation meets with John Paul II

By Eleni Dimmler

Religious News Service Correspondent

VATICAN CITY (RNS) — A twelve-member delegation from the American Jewish Committee has urged Pope John Paul II to establish full diplomatic relations between the Vatican and the state of Israel.

During an audience the committee requested to mark the 20th anniversary of the Vatican declaration that revolutionized Catholic-Jewish relations, delegates discussed human rights, the problem of hunger and the situation in the Middle East with the Polish pope.

"Greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millenia," said Howard I. Friedman, president of the committee, in a speech he delivered to the pope.

Praising statements on Jerusalem and Israel the pope made last year, Mr. Friedman said, "Your holiness, we recognize the complexity of the problems involved, but we are to hope that the spirit that inspired your apostolic letter (last year) will lead to steps that will formalize diplomatic ties between the Holy See and the state of Israel."

While Pope John Paul did not mention diplomatic relations in his speech to the Jewish delegation, he did say, "I know also your concern for the peace and security of the Holy Land."

He reconfirmed the Catholic Church's commitment to the Second Vatican Council's declaration, *Nostra Aetate*, on Jewish-Catholic relations and condemned anti-Semitism.

"Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God," the pope said.

"I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people — from whatever side it may come — in law or in fact, on account of their race, origin, color, culture or religion," he said, quoting from *Octogesima Adveniens*.

Rabbi Marc Tanenbaum, director of international relations for the Jewish American Committee and the only Jew to attend Vatican Council II as an observer, said that "the general mood was excellent" during the meeting.

Rabbi Tanenbaum, at the press conference, indicated he thinks the pope should give less support to the PLO and more to "moderate" Palestinians who want to achieve peaceful coexistence with Israel.

"The moral question we raised is that there is need now to confirm Palestinian moderate leadership, that they are being supported by one of the great moral authorities of the world, namely Pope John Paul II. These people are not being supported, they're on their own," he said.

"And they need confirmation by people who want to see Palestinian moderates become their own spokesmen, their own political system, through which they can begin negotiating peace. And that's the sense of the issue we put before Pope John Paul this morning."

Speaking of the significance of the reforms in Catholic-Jewish relations introduced by the Second Vatican Council, Rabbi Tanenbaum said that over the past two decades, "there has been a 180 degree turnaround" in Catholics' attitude toward Judaism.

"Literally, for the past 1900 years, Jews have existed as objects of conversion and we've existed as an anomaly to the vast majority of the Christian world," the rabbi said.

over...

"Vatican Council II has put an end to that kind of caricature and defamation of Jews and Judaism. It has led to a whole new theology which has put an end to the displacement theology, namely, that Jews existed as a valid religion up until the time of the coming of Christ and with the coming of Christ, Jews were displaced in history."

Vatican II, said the rabbi, "has now made possible the emergence of a whole new theology in which Jews and Judaism are respected in their own right."

The meeting of the pope with Jewish representatives was especially significant because it took place only three days before the scheduled arrival in Rome Feb. 18 of Israeli Prime Minister Shimon Peres on a two-day official visit.

Mr. Peres is expected to meet with Pope John Paul Feb. 19, according to Vatican sources. The meeting would be the first between a pope and an Israeli Premier since Jan. 15, 1973, when Prime Minister Golda Meir had an audience with the late Pope Paul VI. John Paul had a private audience with Israel's Foreign Minister Yitzhak Shamir on Jan. 7, 1982 and later that year met with Israel's ambassador to Italy.

Rabbi Tanenbaum told RNS he thinks a major cause of the Vatican's failure so far to recognize the state of Israel is fear of reprisals against Catholics living in Arab countries.

There is "an extraordinary anxiety about threats to Arab Catholics in many countries and they (the Vatican) don't want to provoke anything," Rabbi Tanenbaum said.

The Jewish delegation did not discuss with John Paul the possibility of a papal trip to Israel but said such a visit would be welcomed.

"We felt that if the pope were, in an appropriate way, in his own time at his own discretion to come to the Middle East as he's gone to almost every other part of the world, he might become a rallying point for many Arab Christians as well as for Jews and Moslems to try to join together to catalyze the peace process," Rabbi Tanenbaum said. "My sense is that it's not something that can happen in the immediate future but nevertheless it's an idea to consider."

Rabbi Tanenbaum and the other Jewish Committee delegates arrived in Rome after a 10-day "leadership mission" in Israel where they met with Messrs. Peres and Shamir, and other government ministers as well as with Palestinian Arab leaders on the West Bank.

In Rome the delegates met with Italian Jewish leaders and with Italy's Foreign Minister Giulio Andreotti and Defense Minister Giovanni Spadolini.

At a news conference after the audience with the pope, the delegates said they also discussed human-rights issues with John Paul and the ongoing collaboration the American Jewish Committee has with the Catholic Relief Services to help starving populations in Ethiopia and Africa in general.

David Gordis, executive vice president of the committee, said the delegation feels that "diplomatic recognition (of Israel) would be a significant contribution to peace in the Middle East as well as an important symbol of the kind of progress that has been made . . . in Catholic-Jewish relations.

"We were concerned that as long as there is any hope that would feed the illusion that somehow Israel would cease to exist based upon its lack of recognized legitimacy, the peace progress is impeded," Dr. Gordis said.

Besides the fear of reprisals, Vatican experts often cite the status of Jerusalem and the Palestinian question as obstacles preventing recognition of Israel. Another argument is that Israel is engaged in a border dispute with Jordan.

The American Jewish Committee argues that many nations with which the Vatican has diplomatic relations are engaged in disputes. "The Vatican has diplomatic relations with 111 countries and any number of them are in a state of belligerency and also have borders not permanently settled," Rabbi Tanenbaum said in an interview.

He and the other members of the delegation said that the pope has granted de facto recognition to Israel through his remarks on Israel and his meetings with Israeli leaders.

"The only thing that is missing, in a sense, is the joy of recognition," Rabbi Tanenbaum said.

POPE, JEWISH LEADERS IN HISTORIC HUDDLE

A HISTORIC turning point in Jewish-Catholic relations has surfaced in Rome after a meeting between Pope John Paul II and a dozen top officials of the American Jewish Committee.

The committee represents a significant part of Jewish leadership in the U.S.

"It was a very historic meeting," said Rabbi Marc Tanenbaum in an exclusive interview with *The Post*.

"Because the Pope said things that he has never said before about the Vatican II declaration regarding Catholic-Jewish relations, or about his own personal commitment to these relations in the future."

Tanenbaum, the group's executive director for interreligious affairs, quoted from a statement issued by the Pope during their meeting:

"I wish to confirm, with utmost conviction that the teaching of the Church proclaimed during Vatican Council II

By **DICK RYAN**

... remains always for us [the Catholic Church, the Episcopate, and the Pope], a teaching which must be followed:

"[It is] a teaching which is necessary to accept, not merely as something fitting but much more as an expression of the faith," he stated.

"These words express the commitment of the Holy See and of the whole Catholic Church to the content of this declaration, underlining its importance."

The essence of that declaration condemned anti-Semitism, rejected the belief that the Jewish people were responsible for the death of Christ, and affirmed the idea that the Jewish people and their religion must be respected on their own terms.

"This is by far the most advanced statement of the official attitude of the Pope and the Catholic Church in the last 2000

years in terms of commitment to improving Jewish-Catholic relations."

The issue of formal diplomatic recognition of Israel by the Vatican also came up during the 45-minute meeting.

But while the Pope expressed the hope that "the sons and daughters of Abraham, Jews, Christians and Moslems, may live together in peace," Tanenbaum said that his response was vague.

The issue of Israel aside, Tanenbaum and the others were elated over the degree to which the Pope went in reaffirming Jewish-Catholic relations.

"It was a superlative meeting," Tanenbaum said. "It was a watershed declaration by the Pope on these relations and it marked the first time that he has personally singled out this issue as the official teaching of the Church and therefore binding on the entire Catholic Church."

The Vatican's relations with Israel

A FIRSTHAND REPORT BY MARC H. TANENBAUM

EXPECTATIONS that Pope John Paul II will visit Israel or that formal diplomatic relations will be established between the Holy See and Israel are not in the cards. Not in the near future.

I have come to that sobering conclusion after a just-concluded three-week mission to Israel, Italy and the Vatican. I was part of a leadership mission of the American Jewish Committee that met with key Israeli and Italian leaders and, finally, with Pope John Paul II and a number of Vatican officials.

Extended conversations on the complex Middle East situation with these key actors in the Mediterranean world yielded some fresh insights.

First, contrary to public perceptions, the Vatican maintains de facto recognition of the State of Israel. When Israel's Prime Minister Shimon Peres met with the Pope this week, he was given red-carpet

treatment, the full protocol accorded a head of state. That has been true of the diplomatic visits made to the Vatican earlier by such Israeli governmental leaders as Foreign Minister Yitzhak Shamir, the late Golda Meir, and Moshe Dayan and Abba Eban, among others.

On a day-to-day basis, the Israeli Embassy in Rome is in regular communication with the Vatican Secretariat of State and other Curial officials. On a cultural level, hundreds of Catholic priests and nuns — with Vatican approval — study regularly in Israel.

Second, Pope John Paul II, I am persuaded, is personally friendly toward Israel and acknowledges her right to exist as a sovereign nation. In a little-noticed Apostolic Letter issued by the

Pope last Easter, entitled *Redemptiois Anno*, he wrote the following about Israel and Jerusalem:

"For the Jewish people who live in the State of Israel, and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquility that is the prerogative of every nation and condition of life and of progress for every society . . .

"Jews ardently love her [Jerusalem], and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore, they turn to her daily, one may say, and point to her as the

sign of their nation."

Those are the most forthcoming acknowledgments of the centrality of Israel and of Jerusalem in Jewish consciousness made by any pope in recent memory.

Third, when our AJC delegation asked of Vatican Secretary of State authorities why the Holy See does not establish de jure diplomatic relations with Israel, we were given at first the usual explanation: "It is not the policy of the Holy See to enter into diplomatic relations with a nation when it is in a state of belligerency with its neighbors, or when its borders are not established by international agreements. That is why the Holy See does not maintain diplomatic relations with Jordan as well."

But as the conversation continued, it became clear

that that is the given reason, not the real one. After all, the Vatican has diplomatic ties with some 112 countries, many of which are involved in belligerency, civil wars and border disputes — Ethiopia, Sudan, Angola, Nicaragua, among others. And those relations are sustained even though the Vatican does not approve of many of their ideological policies.

The real reason, it seems quite clear, is that the Vatican profoundly fears that, should she move from de facto recognition to establishing full diplomatic de jure recognition of Israel, Arab-Muslim fanatics in the Middle East and Africa will launch a wave of reprisals against millions of Arab Christians and African Christians in predominantly

Islamic countries. Over and over again, Vatican authorities kept referring to the precarious plight of Catholics in Lebanon who suffer daily violence at the hands of fanatic Shiite and Sunni Muslims, and the virtual impotence of the Vatican in helping to protect them. (Christian groups have reciprocated violently as well.)

Thus, it is far more than the fear of Muslim reprisals than antipathy toward Israel that has thus far precluded de jure diplomatic ties between the Holy See and Israel. There are, of course, contested issues between the Holy See and Israel — the status of Jerusalem, Palestinian self-determination and holy sites. But those are negotiable issues, whereas fear of Islamic reprisals is not subject to rational compromise.

Finally, these conversations have convinced me that Italian foreign policy plays a far greater influence in Vatican affairs than is generally recognized.

As the one truly Mediterranean nation in the European community, Italy is now heavily engaged in commercial and trade relations with Arab countries. Italy is dependent for 85 percent of her oil supplies on Arab nations. Some 20,000 Italian workers are now serving in Libya. Libya's Central Bank owns 17 per cent of Fiat, and Italy exports large amounts of arms to Arab countries, including Libya, despite its role in exporting terrorism.

Italy has a troubled economy, and the resulting pressure has led the government to become increasingly dependent on Arab nations for economic relief. Those obdurate survival needs have influenced a pro-Arab, pro-PLO tilt in Italian foreign policy far more than some ideological vision.

At the same time, Italy has been friendly toward Israel. Italy is thus engaged in a geopolitical trapeze act in the Middle East, being supportive of Israel while cultivating economic and political ties with the Arab world, which she seeks to influence to adopt a moderate stance leading toward peaceful negotiations among Israel, the Palestinians and other Arabs.

Beneath the theological rhetoric, that is essentially the same stance adopted by the Holy See. While the Vatican clearly has universal interests, its daily existence is profoundly affected by its relationship with the Italian government and Italian domestic politics.

Those weighty, intricate ties between the Holy See and the Italian government have inevitably sensitized Vatican policymakers to the domestic and foreign policy directions of the Italian government.

Given those realities, it is clear that Pope John Paul II, notwithstanding his personal sympathies toward Israel and the Jewish people, will not shortly be visiting the Jewish State, nor will de jure diplomatic relations be established in the near future between the Holy See and Israel. But I will go out on a limb and predict that once peace is established among Israel, the Palestinians and Jordan, the Holy See will change its course and move quickly to make de jure what is now de facto.

Rabbi Tanenbaum is director of international relations of the American Jewish Committee.

Pope Reaffirms Catholics' Rejection of Anti-Semitism

By DON A. SCHANCHE, Times Staff Writer

VATICAN CITY—In a private audience Friday with leaders of the American Jewish Committee, Pope John Paul II celebrated the 20th anniversary of the second Vatican Council's ground-breaking rejection of anti-Semitism by reaffirming the council's statement "as a word of divine wisdom."

"He emphasized to us that the council document, which has led to more progress in Catholic-Jewish relations in the last 20 years than in the previous two millenia, is not just another formal statement . . . but a teaching which must be followed," Rabbi Marc H. Tanenbaum, the committee's director of international relations, said.

"His statement to us lifts it (the council document concerning Jews) to a level which has not been so clarified until this morning," Tanenbaum said.

The document, produced in 1965 by Vatican II, emphasized the spiritual patrimony common to Jews and Christians, rejected anti-Semitism and repudiated historic attempts to blame all Jews for the death of Christ and to justify anti-Semitism through the Scriptures. It called for "mutual understanding and respect . . . and . . . brotherly dialogues."

The pontiff, speaking in English to a group that also included American Jewish Committee President Howard I. Friedman of Los Angeles, board Chairman Theodore Ellenoff of New York and Executive

Vice President David M. Gordis, strongly affirmed that the document "remains always for us, for the Catholic Church, for the episcopate and for the Pope, a teaching which must be followed—a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the divine wisdom."

He added that relations between Christians and Jews "have radically improved" since the document was issued.

"Where there was distrust and perhaps fear, there is now confidence," the Pope said. "Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us."

"These statements are watershed documents in the perspective of 1,900 years of Jewish-Christian relations," Tanenbaum later told a news conference, pointing out that "there are parts of the world in which unfortunately the (Vatican II) statements have not yet begun to seep in."

Tanenbaum called the Catholic Church doctrine since 1965 "a 180-degree turnaround in consciousness and mentality."

"Literally, for 1,900 years, Jews existed (to the church) as objects for conversion. This was deeply insulting to Jews . . ." Tanenbaum

continued.

"The human consequences have been disastrous. For 1,900 years we were characterized as wandering Jews, Shylocks. We became the marginal people of history. This puts an end to that. It is a kind of rehumanization of the Jews. It is a revolution," he said.

The committee officials also urged the Pope to establish formal diplomatic relations between the Holy See and Israel, rejected until now ostensibly because of a Vatican desire to see Jerusalem inter-

nationalized and not recognized as the capital of Israel.

Asked later how the pontiff reacted to the request, Friedman said that in a private chat after the formal audience John Paul "simply acknowledged that there are enormous complexities, but that he understood our concern for Israel. We acknowledged that most of reality has a degree of complexity about it."

AJC to meet pope on recognition

By JUDY SIEGEL
Jerusalem Post Reporter

A delegation of the American Jewish Committee will meet privately with Pope John Paul II next week and will discuss Vatican recognition of Israel. They will also ask various European leaders to try to reinforce the American attempt in Arab countries to persuade them to expedite the Middle East peace process.

This was disclosed by leaders of the AJC in a meeting with members of *The Jerusalem Post's* editorial staff.

They are part of a 100-member AJC group attending the organization's board of governors institute in Israel.

Rabbi Marc Tannenbaum, director of the AJC's international relations department, said that in Rome, Madrid and Budapest the AJC officials will ask government leaders to press King Hussein of Jordan and Egyptian President Hosni Mubarak to move forward in peace negotiations with Israel.

The AJC has recently met with top officials in South America and elsewhere on anti-Semitism in the UN and other international forums. Tannenbaum believes that these efforts have been effective, and quotes Israel's Ambassador to the UN Binyamin Netanyahu, who said the



Howard Friedman (David Brauner)

recent credentials fight was the least hostile to Israel in some time.

AJC President Howard Friedman told *The Post* that the AJC, which established its Israel office in Jerusalem 25 years ago, will soon expand its activities here. The organization hopes to promote pluralism in Israeli society, and to "introduce some American elements and values" that are "rare" in Israel, a country of "ideological polarization and a reluctance to compromise."

He affirmed that the AJC, along with other U.S. Jewish organizations, voiced their opposition to the amendment of the Law of Return, which he said is "a genuine American issue."

David Gordis, the AJC executive vice-president, said the organization's Jerusalem staff will be expanded to include a political liaison person and a research staff.

Asked about the AJC's connection with evangelical Christian groups in America, Tannenbaum said that some 20 or 30 million American evangelicals oppose the views on church-state relations of the Rev. Jerry Falwell, who is due to visit Israel soon and who is campaigning to "Christianize America."

Alfred Moses, a Washington lawyer and chairman of the AJC executive council, said that American Jewish organizations have recently had less influence in congressional allocations to Israel because of the great popularity of the Reagan administration and the reluctance of Israel to circumvent the administration and plead with Congress for increased aid. Friedman added that "the basic chemistry between Israel and the administration is very good, perhaps better than it has ever been."

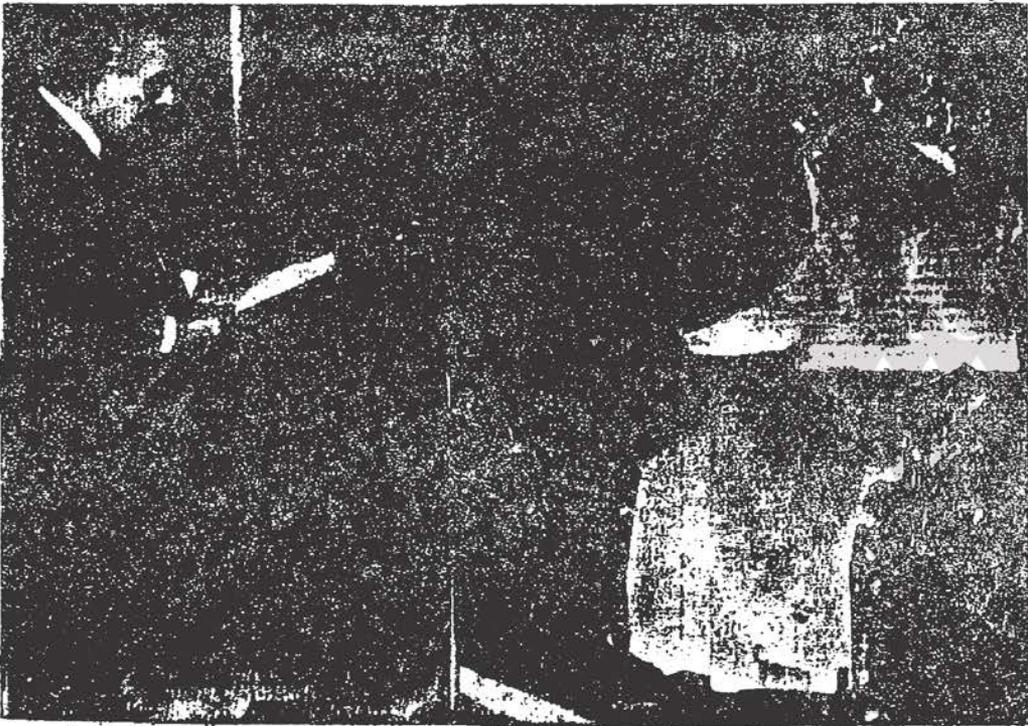
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Religion



AP, Laserphoto

Howard Friedman, president of the American Jewish Committee, reads a statement to Pope John Paul II during an audience Friday at the Vatican. Friedman urged diplomatic ties between the Vatican and Israel.

U.S. Jews urge Pope to form diplomatic links with Israel

VATICAN CITY (Reuters)—U.S. Jewish leaders urged Pope John Paul II on Friday to establish diplomatic relations between the Vatican and Israel and told him that such a move would be a major contribution to peace in the Middle East.

At a news conference after a meeting with the Pope, leaders of the American Jewish Committee also said diplomatic ties would confirm greatly improved relations between Catholics and Jews in the last 20 years.

The committee's president, Howard Friedman, noted that the Vatican already unofficially acknowledged Israel as a nation, but added: "We were concerned that as long as there is anything that will feed the illusion that somehow Israel will cease to exist... the peace process is impeded."

By officially "recognizing the legitimacy of Israel you then lay a foundation by which you can begin to deal with the normal disputes between Israel and its neighbors," he said.

The Vatican would like to see an international statute for Jerusalem, a solution to the Palestinian question and territorial integrity and full independence for Lebanon before establishing diplomatic ties with Israel, Vatican sources said.

The subject of diplomatic relations is expected to be a major point of discussion between the Pope and Israeli Prime Minister Shimon Peres, who will make an official visit to Italy next week.

The Pope has said several times that Middle East peace required secure borders for Israel, international protection for Jerusalem as a holy city to Christians, Muslims and Jews and the establishment of a Palestinian homeland.

Friedman said the Pope told them that he understood the deep feeling Jews have toward the security of Israel and emphasized that there were many complex problems involved in the Vatican's dealings with the Jewish state.

In an address to Friedman's group earlier in the day, the Pope said anti-Semitism was still a

problem in the world and that it is incompatible with Christian teaching on human dignity.

Friday's meeting marked the 20th anniversary of the Second Vatican Council's declaration condemning "hatred and persecution of Jews."

The Pope said Jewish-Christian relations had improved since then but that "much remains to be done."

"Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God," the Pope said.

"I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people—from whatever side it may come—in law or in fact, on account of their race, origin, color, culture, sex or religion."

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**SPECIAL TO THE JTA
POPE AFFIRMS CATHOLIC-JEWISH
RELATIONS AS CATHOLIC DOCTRINE;
HOLDS STATUS QUO ON ISRAEL**

By Marc Tanenbaum

(Editor's note: Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, was a member of the AJC delegation which met with Pope John Paul II at the Vatican.)

VATICAN CITY, Feb. 24 (JTA) -- At a private audience with American Jewish Committee leaders February 15 held in the resplendent Apostolic Palace, Pope John Paul II went further than any Pope in recent memory in affirming that improved Catholic-Jewish relations is now an article of Catholic doctrine, "an expression of the (Catholic) faith, a word of the Divine Wisdom."

At the same time, he remained cautious and vague about the relationship of the Holy See to Israel.

Howard Friedman, AJC president, led an eight-member AJC delegation in an audience devoted to commemorating the 40th anniversary of the end of World War II and the defeat of Nazism and the 20th anniversary of the adoption by Vatican Council II of *Nostra Aetate*, the declaration which opened a new chapter in Catholic-Jewish relations. It was the first audience in 1985 of any Jewish group with the Polish Pope devoted to examining the impact of the Vatican Declaration on Catholic-Jewish relations during the past two decades.

Statement By AJC President

"As the Nazi trauma appalled us with despair over human evil," Friedman said in his prepared text, "so the 20th anniversary of the close of Vatican Council II inspires all of us with hope and promise for a more humane future.... It is no exaggeration to state that as a result of these far-reaching pronouncements and the practical actions they have inspired, greater progress in improved Catholic-Jewish relations has taken place during the past two decades than in the past two millennia."

Friedman then said that "the American Jewish Committee shares" the Pope's vision "of upholding human dignity by vigorously advocating the universality of civil and political liberties, and, in particular, religious liberty for all peoples everywhere, especially those in oppressive totalitarian societies."

The AJC president then referred to his agency's "close cooperation with Catholic Relief Services in seeking to relieve the suffering, hunger and deprivation of millions of fellow human beings in Ethiopia, and in Africa generally."

The climax of Friedman's statement concentrated on the importance of establishing "diplomatic ties between the Holy See and the State of Israel and her people." He said: "Such an historic act, we believe, would be a watershed event in Catholic-Jewish relations. It would help create the sense of reality (in the Arab world) which is indispensable to peace, and we would consider it a happy development and confirmation of the decisions of Vatican Council II."

Pope Cites 'A Teaching Which Must Be Followed'

In response, the Pope declared, "I wish to confirm, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate* ... remains always for us, for the Catholic Church, for

the Episcopate ... and for the Pope, a teaching which must be followed -- a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of Divine Wisdom."

Vatican authorities told us that the Pope affirms by that statement that he regards improved Catholic-Jewish relations as an "article of Catholic faith," of permanent value, and its progress is irreversible. That assumed importance in light of anxiety in Catholic circles that the Vatican Synod called for November may lead to reversal of progressive achievements of Vatican Council II.

Asserting that "the relationships between Jews and Christians have radically improved in these years," the Pontiff stated: "Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance and therefore prejudice and stereotypes, there is now growing mutual knowledge, appreciation and respect. There is above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament has received from the Old."

Condemns Anti-Semitism

The Pope then condemned anti-Semitism, saying, "Anti-Semitism, which is unfortunately still a problem in certain places, has been repeatedly condemned by the Catholic tradition as incompatible with Christ's teaching and with the respect due to the dignity of men and women created in the image and likeness of God. I once again express the Catholic Church's repudiation of all oppression and persecution, and of all discrimination against people -- from whatever side it may come."

Pope John Paul acknowledged "the close collaboration between the American Jewish Committee with some of our Catholic agencies in alleviating hunger in Ethiopia and in the Sahel."

Vague Statement On The Mideast

On the Middle East, the Pope then vaguely said, "I know also of your concern for the peace and security of the Holy Land. May the Lord give to that land, and to all the peoples and nations in that part of the world, the blessings contained in the word 'shalom.'" He then expressed the hope that "the sons and daughters of Abraham -- Jews, Christians and Muslims may live together and prosper in peace."

Then, in private conversation with the AJC representatives, he spoke concretely of "peace and security for Israel," but said there were "complexities" that stood in the way presently of establishing diplomatic relations.

In meetings prior to the audience with the Pope, the AJC leaders spoke at great length with Archbishop Achille Silvestrini of the Vatican Secretariat of State and with Jan Cardinal Willebrands, president of the Vatican Secretariat for Religious Relations with Jews, on the importance of "full recognition throughout the civilized world, including the Holy See, of Israel's sovereign legitimacy as the only means of dispelling the illusion in the Arab world that somehow Israel's continued existence can be undermined. Nothing would contribute more to peace in that area than the dispelling of that illusion."

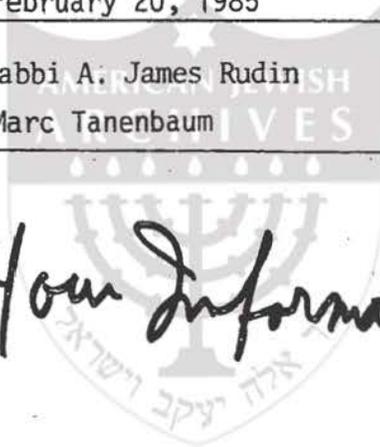
Interreligious Affairs Department
AMERICAN JEWISH COMMITTEE
165 East 56th Street
New York, New York 10022

Date: February 20, 1985

From: Rabbi A. James Rudin

To: Marc Tanenbaum

For Your Information:



Jews, Catholics join in dialog

Area conference notes new era

By Kate DeSmet
News Staff Writer

When the Rev. James Lyons' wife was a girl, Lutheran religion teachers told her class that the Jews were guilty of killing Jesus.

"Christians had been believing this for nearly 20 centuries," said Mr. Lyons, a Congregationalist minister who is director of the Ecumenical Institute for Jewish-Christian Studies in Southfield.

"People thought that, whenever anything had happened to Jews, it was God's will — and that is horrible. But Vatican II changed this. It brought a total reversal of the history of the church in terms of Jewish-Christian relations."

THIS END to the historic bad blood between Christians and Jews will be the focus of a conference at St.

Aidan's Catholic Church, 17500 Farmington, Livonia, at 4 p.m. Monday.

The conference marks the 20th anniversary of the Second Vatican Council. It is one of more than 20 gatherings scheduled nationwide to commemorate the ecumenical reforms resulting from the revolutionary meeting of Roman Catholic bishops, which lasted from 1962-65.

"Vatican II is like the Magna Carta and the Declaration of Independence because it set something in motion that was dramatic," said Rabbi James Rudin, national director of the American Jewish Committee's Interreligious Affairs Department, who will address the conference.

Vatican II revolutionized ecumenical relations by recognizing that Jesus is present in other Christian churches as well as the Catholic Church, decrying all forms of anti-Semitism, calling for an end to



Rev. James Lyons: "The Holocaust is still an ugly thing."

blaming all Jews for the death of Christ and saying, "Jews should not be presented as repudiated or cursed by God."

THE COUNCIL of bishops also radically changed Catholic worship practices, with priests facing the parishioners during mass, Latin replaced by the native language of the people, and communion received in the hand as well as the tongue. Other changes allowed nuns to shed habits for street clothes, removed statues and altar railings from churches, and

opened up worship to nontraditional forms of music.

In response to Vatican II's ecumenical reforms, U.S. bishops created the Secretariat for Catholic-Jewish Relations, which is headed by Dr. Eugene Fisher, a former Detroitier who will give the opening address at Monday's conference. The office is responsible for interfaith programming, as well as removing negative references to Jews from all parochial school texts.

"Textbook changes have been dramatic in the last 20 years," Rabbi Rudin said. "There's an emphasis on the positive side of Jewishness. And the American Jewish Committee has been involved for a year or so in a project where ministers, rabbis, priests and sisters are shown how to teach about each other better."

Yet, differences still separate the various faiths.

"**THE HOLOCAUST** is still an ugly thing that focuses all the hatred of Christians and Jews," said Mr. Lyons.

"The churches did not speak out; they failed to make a stand (against Hitler's treatment of the Jews during World War II), in spite of some magnificent Christian witness. We still have pain over the issue of conversion.

"You can't have dialog if the hidden agenda is that you have to be like me. And we still need to talk about intermarriage, abortion and stereotypes. But slowly, we have seen an open willingness for people to talk to each other about the painful areas."

Detroit Free Press

Section A, Page 3

Monday, February 18, 1985 ••

Interfaith rally marks Vatican II anniversary

By PATRICIA EDMONDS
Free Press Staff Writer

Representatives of Detroit's Roman Catholic, Protestant and Jewish communities will gather today to observe the 20th anniversary of the Second Vatican Council, which set the stage for much of the interfaith reconciliation of the last two decades.

The convocation, sponsored by the American Jewish Committee, is the second of 20 scheduled around the nation this year. Rabbi James Rudin of New York, the committee's national director of interreligious affairs, said the meeting "is not just an exercise in nostalgia — it's a recognition of how Vatican II broke the dam of mutual suspicions and hostility between Catholics and Jews, which was no small achievement."

The council, which met in four sessions in Rome between 1962 and 1965, wrought vast reforms in the church. It denounced anti-Semitism; it encouraged Roman Catholics to join in discussion and activities with other religions, in hopes that one day all might be unified.

BEFORE THE council, the Roman Catholic Church officially held the Jews responsible for the death of Jesus (a 1965 Vatican II decree reversed that). After World War II, many Jews claimed Catholics, and other Christians, did not do all they could to save Jews from Hitler's Nazi pogroms. Relations between the two faiths for generations were at best strained, at worst openly hostile.

"But I talked to a young Catholic the other day," said Rabbi Rudin, "and she doesn't even remember the animosity, the poison that once existed between Catholics and Jews. Now, we're all children of Vatican II; we've all gained from it — it really has changed the way we view each other."

Catholic and Jewish leaders say unity of the two faiths is a long way away, yet eight-years closer than it was 20 years ago. Today's convocation at St. Aidan Catholic Church, Livonia, will celebrate the progress made and scan the distance yet to be covered.

AT THE CONVOCATION, the committee also will present a special award for service to the Rev. Alex Brunett, St. Aidan's pastor and a national leader in interreligious affairs. The Most Rev. Edmund Szoka, Archbishop of Detroit, will give the benediction at the convocation dinner.

Sherwood Sandweiss of the Michi-

See ECUMENICAL, Page 8A

Interfaith rally marks Vatican II anniversary

ECUMENICAL, from Page 3A

The chapter of the committee said the convocation will address "issues that divide us." Father Brunett said that for Catholics those could include parochial school aid and abortion, and for Jews, response to the Holocaust and the recognition of Israel, and of Jerusalem as the capital of Israel.

Sandweiss said that after years of learning to trust each other, Catholics and Jews "feel sufficiently advanced that we can discuss those points where there are differences between us. The attitude is, 'Understand what hurts me — I'll understand you when you understand me.' It's like in a family: We all go to the seashore together, and that's a happy moment. But we have to deal with the problems, too, and the different interests."

"I think what's happening in Jewish-Catholic dialogues is a model, for all groups, of understanding and cooperation," said Sandweiss. "It represents a maturing of both communities, the recognition of our common interests. Both communities are very concerned with maintaining an open, free society; both want to foster freedom around the world, where Catholic communities are embattled and where Jewish communities are oppressed."

• An interview with Father Brunett is on Page 20A.

• More information on the convocation, from 4 to 9 p.m. today at St. Aidan's, 17500 Farmington Road, Livonia, is available from the American Jewish Committee, 965-3353, and St. Aidan's, 425-5950.



AJ COMMITTEE LAUNCHES PROGRAM TO MARK CHANGES IN CATHOLIC-JEWISH RELATIONS INITIATED BY VATICAN COUNCIL II

NEW YORK, Feb. 12 (JTA) -- The American Jewish Committee has announced a year-long program to mark the historic changes in Catholic-Jewish relations initiated by Vatican Council II 20 years ago.

Rabbi A. James Rudin, national interreligious affairs director of the AJ Committee, stressed that the purpose of the program, which began officially last week, was "not to be an exercise in nostalgia but rather to deepen and strengthen mutual understanding between Christians and Jews." He called it "the most extensive program of Catholic-Jewish relations ever undertaken in the United States."

"Vatican II provided the catalyst and we must continue to build on it," Rudin said. Vatican Council II, convened by the late Pope John XXIII from 1962-65, is considered a turning point in relations between the Jewish and Catholic faiths.

One of the most important documents issued by the Council, the "Nostra Aetate" (In Our Age) repudiated the idea of collective Jewish guilt for the Crucifixion and stressed the spiritual bond between Catholics and Jews. It called for mutual understanding between the two faiths.

Program Seen As Having A Major Impact

Mimi Alperin, chairperson of the AJ Committee's Interreligious Affairs Commission, said, "We believe this program will have a major impact in developing closer relations between Catholics and Jews on a wide range of critical issues. We have been pleased by the positive response from the Catholic community in joining with us to commemorate the positive achievements of Vatican II."

The first program in the series took place in Philadelphia last week. Programs will be held in Long Island on February 14; Detroit, February 18; Los Angeles, March 21; San Francisco, May 15; Miami, May 23-24; and later in the year in Atlanta, Baltimore, Boston, Chicago, Cincinnati, Dallas, Kansas City, Mobile, New York City, Pittsburgh, St. Louis, Seattle and Washington, D.C.

The programs were developed by the AJ Committee's Interreligious Affairs Department with Catholic dioceses and Committee chapters nationwide. They include public assemblies, seminars, teacher-training sessions, lay dialogue groups, seminarians' conferences and audio-visual productions.

The AJ Committee is issuing a comprehensive package of materials titled "Resource Kit: Vatican Council II and Catholic-Jewish Relations, 1965-1985" as a program aid. It was written by Rabbi Alan Mittleman of the Interreligious Affairs Department and contains suggestions for groups planning interreligious programs related to the commemoration of the 20th anniversary of Vatican Council II.

peace talks "within a joint delegation (joint Jordanian-Palestinian delegation)." Israel and the U.S. have repeatedly rejected the concept of an international conference on the Middle East. In view of the differences which have surfaced since the accord was announced, some observers suggest that the PLO-Jordan agreement might prove short lived.

BEHIND THE HEADLINES YORDIM ARE RETURNING HOME

By Yitzhak Rabi

NEW YORK, Feb. 24 (JTA) — More than 2,350 former Israelis returned to live in Israel in 1984, after residing for many years in the United States and Canada, according to Consul Amos Haddad, the chief representative of Israel's Ministry of Labor and Social Affairs in the U.S. and Canada.

In a special interview with the Jewish Telegraphic Agency here, Haddad warned, however, that the economic crisis in Israel might have an adverse affect on returning Israelis, who are referred to as "yordim." He noted that during the last year 2,353 Israelis returned to Israel, compared with 2,346 the previous year.

"This is a marginal increase in the number of returning Israelis," he pointed out. "We expected more Israelis to return in 1984. But whenever there are uncertainties in Israel — such as the recession and the war in Lebanon in 1984 — there is a decrease in the number of returning Israelis."

Haddad said his office estimates that there are at least some 250,000 to 300,000 former Israelis — or yordim — living in the United States. He said this number was carefully arrived at from figures supplied by American immigration authorities and the Israeli Consulate in New York.

Employment Available For Professionals

According to Haddad, the availability of employment for professionals in Israel is the major factor in the return of Israelis to their homeland. Therefore, he pointed out, his office is more successful in increasing the number of returning Israeli academics, especially engineers, computer experts and scientists.

"Last year alone the number of academics who returned to Israel was 1,301," Haddad noted. He said that there is growing demand for professional, academic manpower in Israel and that many Israeli industries are increasingly looking to recruit Israeli engineers and scientists who presently live in the United States and Canada.

But Haddad noted that most of the yordim are not academics, and finding employment for them in Israel today, where unemployment is on the rise, is almost an impossible mission.

Haddad said, in response to a question, that he could not predict the number of Israelis who will return to Israel in 1985. "On the one hand, we know that there will be an increase in the number of Israeli academics returning home, but on the other hand, it is clear that the economic crisis in the country will have an impact on the over-all number of returnees," he said.

Haddad said that presently there are 10,850 Israeli families registered in his office for the process of returning home. Last year alone, 3,922 families joined the list, compared with 1,750 in 1983, he said. Asked for the reasons that make Israelis decide to return home after years in America, Haddad said:

"First, there are the very attractive offers of employment, with relatively high salaries and opportunities to advance. Another factor is the wish of many Israelis to raise their children in a total Jewish environment and give them a Jewish education. Many of them feel that they cannot provide the same Jewish education for their children in America. And third, many feel that it is simply a time to go and live at home after so many years of living abroad."

RELIEF FOR KENYAN FAMINE VICTIMS

TEL AVIV, Feb. 24 (JTA) — Some 55 tons of food, medication, tents and mobile field kitchens donated by the Magen David Adom (MDA) First Aid Society, Israel's equivalent of the Red Cross, have arrived in Kenya to aid famine victims in that country, it was reported here today.

The relief supplies, shipped from Eilat to the Kenyan port of Mombasa, included 20 tons of flour, 20 tons of sugar, 15 tons of edible oil, five tons of baby food, some half a ton of antibiotics, about 60 family tents and 10 mobile field kitchens — all Israeli-made.

The goods were purchased and shipped with funds raised following an MDA appeal to the Israeli public in line with a request from the International Red Cross in Geneva to Red Cross and associated societies throughout the world for emergency aid for the afflicted populations of several African countries suffering from drought and famine.

SHAHAL GOING TO EGYPT

JERUSALEM, Feb. 24 (JTA) — Moshe Shahal, Minister of Energy and Infrastructure, will leave for Egypt tomorrow on a three-day official visit to discuss Israel's oil purchases from Egypt. Shahal, the first minister of the national unity government to visit Egypt, was invited by his Egyptian counterpart.

There was some speculation here today that he will be received by President Hosni Mubarak as a gesture of good will on the eve of the Egyptian leader's visit to the United States where he will meet with President Reagan and other top Administration officials.

Speaking to students in Nahariya over the weekend, Shahal said the invitation to Egypt was the result of the Israeli government's effort to improve relations with its Arab neighbor. He expressed the hope that he would return from Egypt with a positive message that Egypt is ready to serve as a link between Israel and its other Arab neighbors.

LEADING TERRORIST DEPORTED TO LEBANON

JERUSALEM, Feb. 24 (JTA) — Abdul Aziz Shahin, reportedly one of the founders of the El Fatah terrorist group, was deported to Lebanon last week, hours after the Supreme Court rejected his appeal against deportation. Shahin, who was arrested in 1967 and served a 15-year jail sentence for possession of sabotage equipment, had claimed that deporting him to Lebanon or Jordan would endanger his life.

His lawyers, Leah Semel and Avigdor Feldman, accused the Defense Ministry of contempt of court, in a telegram to Attorney General Yitzhak Zamir. They contended that the State prosecutor had promised the court to consider a proposal that Shahin be deported to Cyprus where his personal safety would not be in jeopardy. However, before any reply was given, he was expelled to Lebanon.

**SPECIAL TO THE JTA
POPE AFFIRMS CATHOLIC-JEWISH
RELATIONS AS CATHOLIC DOCTRINE;
HOLDS STATUS QUO ON ISRAEL**

By Marc Tanenbaum

(Editor's note: Rabbi Marc Tanenbaum, director of international relations of the American Jewish Committee, was a member of the AJC delegation which met with Pope John Paul II at the Vatican.)

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Pope Cites 'A Teaching Which Must Be Followed'

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The American Jewish Committee

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February 26, 1985

Letter to the Editor
The New York Times
229 West 43rd Street
New York, NY 10036

Dear Editor,

The Op-Ed article, "Catholics and Jews: 20 Good Years," by my colleague, A. James Rudin, was a useful summary of aspects of the past two decades in the improvement of Catholic-Jewish relations.

There is need, however, to underscore the central, critical theological issue of Vatican Council II, without which little that follows makes sense. The Vatican Declaration on Non-Christian Religions, Nostra Aetate, was not just an exercise in bettering intergroup relations. Rather, its revolutionary import is that the Council opened the door to a fundamental rethinking of Catholic theology toward Judaism and the Jewish people for some 800 million Catholic faithful throughout the world.

It set in motion the growing abandonment of the ancient, outmoded "displacement" theories of Catholic (and Christian) theology toward Judaism, namely, that Christianity allegedly "displaced" Judaism as "the New Israel," and that Judaism is to be consigned to the dustbin of history as inadequate or irrelevant. In its place, leading Christian theologians now correctly understand Judaism as a living religion in its own right, a permanent source of truth and light for the Jews and the world.

The positive valuation of Judaism and Jews is the spiritual engine that has undercut the ground of the traditional anti-Jewish caricatures, and made possible the widespread revisions of anti-Semitic stereotypes in Christian textbooks, liturgy, homilies, and seminary education.

If Vatican Council II and Catholic theologians since then had only repudiated the "Christ-killer" charge and rejected anti-Semitism, we would

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DAVID F. SQUJIRF, Boston, RICHARD I. WIFISS, Los Angeles ■

have been left with an empty shell in Jewish-Christian relations, devoid of a spiritual basis for mutual respect. That might have been good human relations (welcome in itself), but it would not have explained the religious vitality and mutual esteem that now animates so much of Catholic-Jewish relations today.

Indeed, the most significant passage of Pope John Paul II's statement that he read to our AJC delegation on February 15th in Vatican City, was not quoted or alluded to by Rabbi Rudin. The Pope declared:

"After twenty years, the terms of the (Vatican) Declaration have not grown old. It is even more clear than before how sound the Declaration's theological foundation is and what a solid basis it provides for a really fruitful Jewish-Christian dialogue. On the one hand, it places the motivation of such a dialogue in the very mystery of the Church, herself, and on the other hand it clearly maintains the identity of each religion, closely linking one to the other."

The Pope added that Nostra Aetate "remains always for us, for the Catholic Church, for the Episcopate, and for the Pope, a teaching which must be followed - a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom."

What that means is that Pope John Paul II regards improved Catholic-Jewish relations not as a matter of pragmatic intergroup accommodation, but as an issue of profound religious conviction, obligatory as an article of Catholic doctrine on the entire Catholic Church. That was the true significance of the Papal declaration.

As the only rabbi present as an official guest-observer at Vatican Council II, I am proud of the fact that the American Jewish Committee was privileged to collaborate intimately with Vatican authorities and with Catholic leaders in many parts of the world in helping usher in this historic "revolution in mutual esteem."

Rabbi Marc H. Tanenbaum,
International Relations

A NOTE

for the presentation of the document of the
Commission for Religious Relations with the Jews:
"notes on the correct way to present the Jews and Judaism in
preaching and catechesis of the Roman Catholic Church"
(Press Conference, June 24, 1985)

The text we make public today is the result of a long and patient drafting.

A first draft was discussed by the participants in the meeting of Delegates of Episcopal Conferences and other experts on Jewish-Catholic relations, held in Rome the first week of March 1982. In fact, during the preparatory work for that meeting, the Commission was asked from different quarters to prepare a kind of guide for the use of all those who in the Catholic Church are faced with the difficult task of presenting to our faithful the Jews and Judaism in the light of the new pastoral and doctrinal developments, flowing from the Conciliar Declaration "Nostra Aetate N.4", of whose promulgation we celebrate this year the 20th anniversary, as also from the "Guidelines and Suggestions for the application of the Declaration...", published by our Commission at the end of 1974.

The idea was to be of some help to those engaged in catechetics or more generally in teaching or preaching, and willing to put into practice the orientations just mentioned, not always easy to translate in terms of didactic presentation.

The preparatory work for the document went on for three years, with several consultations with our Consultors in Rome and elsewhere, and therefore with various draftings. It should be obvious that in those stages, and specially in the final one, the drafters keep carefully in mind what the Holy Father has had to say on Jewish-Christian relations, from Paris to Mainz, from Brooklyn to Caracas and Madrid, and many times in Rome itself. The documents already published by various Episcopal Conferences have also been considered. On the other hand, either we in the Commission, as also our Consultors and other experts engaged in the preparation, have tried to bring in the accumulated experience of many years of almost daily contact with our Jewish partners. Nevertheless, the document is and remains a text of the Catholic Church. And this means that its language, its structure and the questions it intends to address, belong to the teaching and pastoral practice of the Catholic Church.

As is normal procedure with any document made public by a Dicastery of the Holy See, other Dicasteries competent in the subject theme of the document have been consulted and their observations dutifully and carefully taken into account. We feel it is our duty as well as our pleasure to express here publicly our gratitude and appreciation for this patient and fruitful collaboration.

The document, in this its final version, bears the following title in English: "Notes on the correct way to present the Jews and Judaism in preaching and catechesis in the Roman Catholic Church". The first word of the title ("Notes"), appropriately reflects the aim of the text, which is to be used as a kind of frame of reference for all those who for different reasons and in various ways are called to speak about Jews and Judaism in the exercise of their teaching assignment, and would do it (as they should) in accordance with the present teaching of the Church in such matters. It is well known that Jews and Judaism come out very frequently in many subjects dealt with in preaching, catechesis or doctrinal teaching. In fact, it is wellnigh impossible, unless one would suppress the Old Testament, forget about the Jewishness of Jesus and the Apostles and dismiss the real cultural and religious context of the primitive Church, to present Christianity abstracting from the Jews and Judaism. Or else presenting both in a prejudiced, distorted manner. It is to this situation precisely which the Council wishes to put an end and to this aim also the 1974 "Guidelines" wish to serve, in a rather generic way. It is exactly the same intention which has inspired the present "Notes", dealing with the same subject but in a more concrete way, as in a kind of handbook, with due attention to the limitations of a text which could not and should not become too lengthy.

From here flows the structure of the document. It starts with a series of "Preliminary Considerations", where the spirit and the rationale of the text are introduced, mostly with the help of quotations, either from the Council, from the Holy Father, or from preceding documents. Thereupon follows a first section called "Religious Teaching and Judaism", where the doctrinal and pastoral principles presiding over such teaching are specified. Para. N. 3, on Judaism as a contemporary, not only "historical" (and thus superseded) reality, should be carefully noted, as also N. 5 on the complexity of the relations between Church and Judaism, on both the historical and religious level. In this same section there is the affirmation about Christ and his saving event as central to the economy of salvation - an affirmation which is essential to the Catholic faith (N.7). This does not mean however that the Jews cannot and should not draw salvific gifts from their own traditions. Of course, they can and should do so

A second section, under the title "Relations between the Old and the New Testament" tries to help put into practice several orientations from the Second Vatican Council about an easier and fuller access of the Catholic faithful to a richer knowledge of Holy Scripture (cf. Dei Verbum Nn. 21-22 and Sacrosanctum Concilium, N.51), especially the Old Testament. However, it is not always an easy matter to present the relations between both Testaments in a way which fully respects the validity of the Old Testament and its permanent usefulness for the Church. Here an effort has been made to explain the meaning of what is called "typology", on which a large part of the use of the Old Testament in our Liturgy is grounded. "Typology" most certainly

does not mean detracting from the proper validity of the Old Testament, rather the contrary. On the other hand, as it has always been taught in Catholic tradition, there is also a "typology" in the New Testament regarding the final or eschatological realities (cf. N.8). The importance of the Old Testament for Judaism is also underlined, and reference is made to a common hearing, as far as possible, with the Jews, of its message, so as to become more deeply engaged together, Christians and Jews, in favour of men and women in this world, in the mainstream of the prophetic tradition (Nn. 10 and 11). The significance of the Jewish people and of its continuity in history is again mentioned towards the end (cf. VI, 1). It should be noted also that other readings of the Old Testament, either in relation with the New or in itself, are not at all excluded, and the limits of "typology" are acknowledged (cf. N. 3).

The third section speaks about the "Jewish Roots of Christianity". Here we turn to the New Testament and try to show that the Jewishness of Jesus as well as the reality of contemporary Judaism, far from being something marginal or incidental, are on the contrary connected with the dynamics of the Incarnation and have therefore a specific value in the divine plan of salvation. Relations between Jesus and Biblical Law are carefully assessed (N. 2) as are too relations between Him and the Jewish institutions of his time, like the Temple (N. 3). Mention is made here of the Pharisees, the trend in Judaism of Jesus' time to which he was nearer and with which he has had closer relations, all appearances to the contrary notwithstanding. About this, more is to be found in the following section.

This fourth section is in fact dedicated to the problem of the "Jews in the New Testament". Some (Christians and Jews) indeed feel in the wake of what can only be called a very superficial analysis, that the New Testament is "antisemitic". Here on the contrary, relying on the assured results of recent scholarly exegesis, an effort is made to provide teachers with some principles and criteria for explaining and presenting the texts which seem to create difficulties regarding this point in the Gospel of John or elsewhere in the New Testament. There is however no intention of hiding or dissimulating the fact of the disbelief of Jews in Jesus, a fact which is called "sad", as Saint Paul does in the well-known text of the Letter to the Romans (9,2) because it is from there that division and enmity between Christians and Jews made its start and wherefrom arises the present urgent need for reconciliation. This last is also noted very carefully (cf. 1 D). However that may be, it is underlined with no less care that nobody can judge anybody else's conscience, not then (in Jesus' time), nor - still less - in the present time (ibid. E F). In this context, it is said that the teaching of Vatican II on religious freedom must always be kept in mind, being as it is "one of the bases... on which Judaeo-Christian dialogue rests" (ib. F). A special paragraph is dedicated to the "delicate question of responsibility for the death of Christ" (N.2), without however entering into the complex and difficult histori-

cal questions. The presentation looks rather, in the view of the Catechism of the Council of Trent, explicitly quoted here, at the theological significance of the death of Christ and our own participation in it, as sinners. In this view the historical intervention of "those few Jews", and some Romans, in Jesus' passion becomes a very secondary matter. The Credo of the Catholic Church has always mentioned Pontius Pilate in relation with the death of Christ, not the Jews.

In the fifth section reference is made to Liturgy and to some of the borrowings and common elements between our own Catholic liturgy and the Jewish tradition. Specific mention is made of the source of our prayers, of the feast cycle and of the structure itself of Eucharistic prayers.

A sixth section, altogether new in the series of previous documents, intends to offer some information on Judaism and Christianity along the many centuries of common history, mostly unknown if not distorted when it happens to be mentioned. In this section, the central elements are mainly three: the permanence of Judaism and its (so to speak) theological significance, because it "allowed Israel to carry to the whole world a witness -- often heroic -- of its fidelity to the one God" (N.1); the exhortation to Christians that they try to "understand (the) religious attachment" of the Jews to "the land of their forefathers" (ib.); and the creation of the State of Israel, about which it is said, with extreme precision, that the "perspective" in which it should be "envisaged" along with its "political options", "is (not) in itself religious, but ... in their reference to the common principles of international law", ruling both the existence of the various states and their insertion in the community of the other states (ib.). It will surely be noted that, for the first time, in a document of the Commission, reference is made to the land and the state, in different but related paragraphs. A brief sentence, at the end of the paragraph, refers to the "extermination" of Jews (what is called the Shoah, in Hebrew; the catastrophe), during the dark years of the Nazi persecution. It says that catechesis "should ... help" Catholics to "understand" the dimensions of such tragedy and its significance for the Jews, but also for us, whom it also obviously concerns. Many subsidies have already been prepared, also by Catholic offices for education, to awaken such awareness, or else to help deepen it. Our Commission is happy with such developments and intends, with the sentence just referred to, to point out in them way to be followed.

In this context (cf. N.2), as well as at the very beginning of the document (cf. I,N.8), the text has a renewed condemnation of antisemitism, this time however in relation with the need for a "precise, objective and vigorously accurate teaching on Judaism" (ib.), which is the aim of these "Notes". We are therefore well aware that a lot has been made to dispel the so-called "teaching of contempt" (the expression comes from the famous Jewish historian from France, Jules Isaac). But much remains still to be done, not last because there are always new forms of racism and antisemitism ready to raise their

I

We are commemorating today the 20th anniversary of the promulgation of the Declaration on the Relationship of the Church to non-Christian Religions adopted by the Second Vatican Council and which defines in its most important chapter, chapter IV, the relations of the Catholic Church with the Jewish people.

I do not think it is exaggerated to say that this is one of the most important documents produced by the Council. It constitutes indeed a real turning point in our relationship, a new beginning destined to overcome centuries of misunderstanding, enmity and even hatred and persecution, and having been the witnesses of these new developments during the last two decades, we can only express our deep gratitude that it was given to us to see the beginning of this new relationship.

It was a genuinely new departure. There were few other documents of the Council that passed through such a stormy and tumultuous series of events, from the negative decision of the central Preparatory Commission of June 1962 until the final positive vote on 28 October 1965. The Jewish public followed with intense attention the sometimes dramatic circumstances that accompanied these debates. More than one observer concluded on a number of occasions that the text had now been definitely abandoned. But it was resuscitated each time. Some may see in this a sign of the mystery of Israel. Others will say that it dealt with a subject that, after all that happened in our generation, could not be avoided by the Council and the Council stood the test.

It was a veritable new beginning: It has rightly been stressed that of all the documents promulgated by the Second Vatican Council, that on the Jews is the only one which contains no reference whatsoever to any of the Church's teachings - patristic, conciliar or pontifical. This alone shows the revolutionary character of the act.

It was a deliberately innovative step of the Council: The expression of a new approach to the Jewish people was not limited to the text of the Declaration. *Nostra Aetate* has to be read in the context of other Council documents, and particularly to chapter II (The people of God) of the Dogmatic Constitution on the Church, notably para 16; to chapter IV (The Old Testament) of the Dogmatic Constitution on Divine Revelation and in a certain sense also to the Declaration on Religious Freedom which all point in the same direction and are complementary to each other.

In reviewing these events 20 years later we must before all pay tribute to those who inspired this new development: In the first place to the great charismatic personality of Pope John XXIII. His years as Papal Nuncio in Sofia and Ankara from where he could closely observe the development of the tragedy of European Jews during the Second World War had particularly prepared him to what he was now doing. His famous remarks in receiving a group of Jewish leaders on 17 October 1960 in which he quoted from his favorite biblical story: "I am Joseph your brother" are not forgotten. It was really he who, after his encounter with Jules Isaac, took the initiative and asked Cardinal Bea to prepare the document. The Jewish community will always remember him with gratitude.

But it was indeed Cardinal Bea who was the great architect of this historic development and we are grateful for the confidence, trust and support that the late Pope John XXIII and later his successor, Pope Paul VI, put in him and which allowed him to undertake this formidable task. I have paid tribute, on another occasion, when we celebrated his centenary, to the memory of the Cardinal. What I said on the role of Cardinal Bea with regard to the document on religious liberty is equally valid in our context. "He was the 'conductor' and the top strategist in the fight. With his deep religious faith he possessed the gift of calm resolution; his outward modesty did not exclude a great self-assurance and trust in the mission he had undertaken. He had enormous willpower and uncounted reserves of energy and patience for which decades passed in the service of the Church had prepared him, but which were astonishing at his age... There were stormy periods during the Council during which he became the target of heinous

intrigues, personal attacks, defamation and slander. The stormier the times became, the calmer, the more serene and the more self confident he showed himself to those who visited him in his office in the Via Aurelia... Each setback only stimulated his iron willpower to overcome the new difficulties and in the end his determination and his flexibility prevailed."

We have also to include in this tribute of gratitude the present President of the Holy See Commission for Religious Relations with the Jews, Cardinal Willebrands, who from the beginning assisted Cardinal Bea in his difficult task and who undertook during the Second Vatican Council some of the most difficult missions in order to ensure that the document was finally adopted by a large consensus.

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II

Let us now analyse the teaching of *Nostra Aetate* No. 4.

I believe the Declaration establishes eight major principles which define the Church's attitude to the Jewish people.

- 1) The Declaration stresses the spiritual bond between the Church and the Jewish people.
- 2) It acknowledges that it received the "Old Testament through the people with whom God concluded the Ancient Covenant".
- 3) It acknowledges the judaic roots of Christianity, starting with the Jewish origin of Jesus himself, of the Virgin Mary and of all the Apostles.
- 4) It declares that God does not repent of the gifts he makes and the calls he issues and Jews remain "most dear to God".
- 5) It states that what happened in the passion of Christ cannot be charged against all Jews without distinction then living, nor against the Jews of today.
- 6) It declares that the Jews are not rejected or accursed by God.

- 7) It proclaims the Church's repudiation of hatred, persecution, displays of antisemitism at any time and by anyone.
- 8) It fosters and recommends mutual understanding and respect through biblical and theological studies and fraternal dialogues.

Each of these statements is of very great importance and each has of course to be read against the classical attitudes of Christian theology towards the Jews. In particular the stressing of the common spiritual bonds, the acknowledgment of the unbroken validity of the promises of the Covenant with Israel, the refutation of the accusation of deicide, and the rejection of all forms of antisemitism are meaningful parameters in the process of formulating a new Catholic theology.

It seems to me, however, that the last principle is perhaps the most important. It gives a real new direction to the future relationship: mutual understanding and respect. It definitely closes the era of friction and enmity. But it leaves also behind it the 18th century concept of religious tolerance. In proclaiming mutual respect as the guiding principle in interreligious relations for the future it constitutes a real milestone in Christian Jewish relations and opens a new vision for the future.

III

But even more significant, the Declaration *Nostra Aetate* was not a static document which sets out once and for all a certain number of principles. It developed its own dynamics and thus became the beginning of a whole series of developments which were not foreseeable at the start.

Surely, these future steps did not all come without tensions, crises and sometimes confrontations. But these crises and tensions only show that *Nostra Aetate* is a living document and that it was taken seriously both by Church leaders and by the Jewish community.

As far as I see it, the post-conciliar developments have taken place in a variety of fields. The most important one is of course the doctrinal one.

The teaching of *Nostra Aetate* has been further defined and expanded by documents issued by the central authorities of the Church, by papal pronouncements as well as by the statements of national Bishops' Conferences and diocesan authorities on the national and local level.

The most significant of these documents - in a certain sense the culminating point of this period - are the "Guidelines and Suggestions implementing the Conciliar Declaration *Nostra Aetate* No. 4" published by the Holy See Commission for Religious Relations with the Jews of 1 December 1974. These Guidelines reaffirm the statements of *Nostra Aetate* and clarify and expand its teachings in several ways. At the same time they outline a whole program of action in dialogue, liturgy, teaching and education and joint social action.

From the point of view of doctrine the following statements seem to me the most significant:

- 1) Christians must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience.
- 2) Dialogue demands respect for the other as he is, above all respect for his faith and his religious convictions.
- 3) The Old Testament and the Jewish tradition must not be set against the New Testament in such a way that the former seems to constitute a religion of only justice, fear and legalism with no appeal to the love of God and neighbour.
- 4) The history of Judaism did not end with the destruction of Jerusalem but rather went on to develop a religious tradition - rich in religious values.

The recognition of the continued tradition of the Jewish people as a living community and the acceptance of the fact that the knowledge of Jewish self-understanding is a necessary key to a significant mutual relationship are further advances in the elaboration of a new Catholic doctrine on the Jews.

Nostra Aetate and the Guidelines had a profound influence on the national and local level. A whole series of statements on the subject have been issued by many national and local Church authorities. These texts reproduce or reformulate the general principles and give guidance to the faithful; some deal in great detail with their practical implementation; some even deal with aspects which the central Church authorities had intentionally omitted in their statements, such as the relationship with the land and State of Israel.

Such texts have been issued notably in the United States, in the Netherlands, in France, the Federal Republic of Germany, Brazil, Austria etc. As we will have in the discussion presentations from various regions, I can abstain from quoting these documents specifically. But I would like to stress that all these texts constitute an impressive body of theological and pastoral statements which show that the teaching of *Nostra Aetate* is step by step penetrating all parts of the universal Church.

In reviewing the developments of the principles of *Nostra Aetate* we must also recognize the outstanding contribution made by Pope John Paul II. In two speeches, one made in Mainz, in November 1980 to the representatives of the Jewish community of Germany and the other made in Rome in March 1982 before the Delegates of Bishops' Conferences dealing with Catholic-Jewish relations, he developed certain ideas which not only indicate his deep concern for the subject but add some new dimensions to the dialogue.

In Mainz the Pope spoke of the necessity to "correct a false religious vision of the Jewish people which was partly responsible for the misjudgments and persecutions in the course of history". He went on to speak of the "encounter between the people of God of the Old Covenant which was never repudiated by God and that of the New Covenant which constitutes at the same time a dialogue within our Church, in some way a dialogue between the first and the second part of its Bible."

In Rome, John Paul II in evoking past misunderstandings and offenses and the terrible anti-Jewish persecutions during various periods of history, called for a new relationship based on the full identity of each community, characterized by comprehension, peace and mutual esteem and leading to a close collaboration in the service of our common heritage.

"We shall be able to go - he said - by diverse - but in the end convergent - paths with the help of the Lord, who has never ceased loving his people, to reach true brotherhood in reconciliation, respect and full accomplishment of God's plan in history."

It was the first time that we heard in these speeches a number of references to our common unhappy history. We were also touched by the image of the dialogue between the two parts of the Bible which presupposes a situation of equality. And we particularly welcomed the acknowledgment of the "diverse, but at the end convergent paths" which the Jewish and the Catholic communities will be able to "go with the help of the Lord."

The speech of Rome contained also a passage in which the Pope insisted that an objective image of Jews and Judaism, free from prejudice and offense, be introduced in religious instruction at all levels. This leads us to the recent "Notes on the Correct Way to Present the Jews and Judaism in Preaching and Catechesis" published by the Commission for Religious Relations with the Jews on June 24, 1985.

Parts of this document have been welcomed as positive contributions by the Jewish community. Others have been considered as setbacks as compared with the papal statements and because they seem to relapse into a theology of substitution and they have, therefore, been received with criticism. Others still may have been misunderstood. As we have set aside a special discussion on the "Notes" I shall dispense at this stage with exposing in detail those arguments.

All these doctrinal developments of the teaching of *Nostra Aetate* have been accompanied and partly prepared by a serious theological reflection greatly inspired by the debates and decisions of Vatican II, as had not been seen for decades. Outstanding Catholic theologians such as Jean Baptist Metz, Franz Mussner, John T. Pawlikowski, Clemens Thoma, Michel Remaud, Gregory Baum, have devoted themselves to this task and have made important original contributions to the elaboration of a new doctrine. In particular the works of Prof. Mussner and Prof. Thoma which attempt to develop a new systematic Catholic theology on the Jews and Judaism are of the highest significance.

Parallel to these doctrinal efforts great progress has been made in introducing teaching on Jews and Judaism and of Jewish religious and historical subjects in the curriculum of Catholic students both at the seminaries and at the university. This has happened happily in many places and will greatly help to prepare a new generation of Catholic religious leaders for their pastoral tasks. The courses which have been introduced and the arrangements which have f.i. been made between the Pontifical Biblical Institute and the Hebrew University are pioneering in this field and should be warmly welcomed and serve as an example.

There is finally another essential aspect which I should like to stress in this connection: the ecumenical one. There is no doubt that the Vatican statement has stimulated thinking and theological research in Christian circles and communities far beyond the Catholic Church itself. If we have today ongoing relations and meetings with many confessional Christian world unions such as the Orthodox, the Anglicans, the Lutherans, and with the World Council of Churches itself - some of which have issued their own statements on Christian-Jewish relations - I believe it is in no small measure due to the development which started with Vatican Council II. While the decision of the Council itself was probably not unaffected by the decisions of the World Assembly of the World Council of Churches of New Delhi in 1960 and its statement on the Jews, the WCC "Ecumenical Considerations on Jewish Christian Dialogue" of July 1982 were certainly to a great extent inspired by the Vatican Guidelines on *Nostra Aetate*. Thus, a cross fertilization of ideas related to a new Christian concept of Jews and Judaism has come about and still continues to produce its stimulating effects.

IV

Let us now consider some of the organizational developments which have come about following the promulgation of *Nostra Aetate* and the results they produced.

Shortly after the end of Vatican Council II, Cardinal Bea set up the Vatican Office for Catholic-Jewish Relations. In doing so he responded to Jewish representations which had expressed unhappiness over the fact that

matters relating to the Jewish community were handled by the Secretariat of Christian Unity while Jews did not consider themselves as part of the Christian Oekumene.

It was to this office that the World Jewish Congress and the Synagogue Council of America submitted in November 1969 a memorandum in which they suggested the setting up of a more permanent framework to deal with major aspects of Christian Jewish relations. The basis for such a development had been laid in an audience which Pope Paul VI had granted to World Jewish Congress leaders several months earlier and during which he expressed "the hope that opportunities would be developed for the cooperation of the Church with the Jewish people... in the service of common human causes."

This led finally to the first formal meeting between representatives of the Holy See and representatives of world Jewry in December 1970 in Rome. The Catholic delegation presided by Cardinal Willebrands was composed of representatives of the Secretariat for Christian Unity and of a number of Congregations, Commissions and Institutes dealing with different aspects affecting the Jewish community. The Jewish community was represented by a newly formed body, the International Jewish Committee on Interreligious Consultations (IJCIC) in which several major Jewish organizations had joined to represent effectively Jewish interests before the central bodies of the Churches.

The meeting adopted a Memorandum of Understanding which outlined the framework of common concerns and which served as a basis for the future relationship. It agreed to set up a permanent international Liaison Committee whose objects were: 1) the improvement of mutual understanding between the two religious communities, 2) exchange of information, and 3) possible cooperation in areas of common concern.

In October 1974 the organizational framework was considerably strengthened by the decision of Pope Paul VI to set up, at the suggestion of the Liaison Committee, a special Commission for Religious Relations with Judaism, under the presidency of Cardinal Willebrands. This commission administratively

linked to the Secretariat of Christian Unity, but endowed with a certain autonomy thus established a proper and legitimate place among the curial authorities to those who are charged with Christian-Jewish relations.

Since its establishment the International Catholic-Jewish Liaison Committee has held 11 sessions in Paris, Marseilles, Antwerp, Rome, Jerusalem, Venice, Toledo and Madrid, Regensburg, London, Milano and Amsterdam. Each of these sessions have usually been devoted to the discussion of a major theme. At the same time the meetings afforded the opportunity of exchanging views and information on a number of topical issues which one of the parties wished to raise with the other.

Among the major topics discussed let me cite the following: People, nation and land in the Jewish and Christian religious traditions; the concept of human rights in the Jewish and Catholic tradition; Mission and witness of the Church; the image of Judaism in Christian education and the image of Christianity in Jewish education; religious freedom; the challenge of secularism to our religious commitments; the sanctity of life in relation to the present situation of violence; youth and faith. It is planned that a selection of papers read at these sessions will soon be published in a volume under the auspices of the Lateran University.

In between the sessions of the Liaison Committee contact was maintained notably through IJCIC's representatives in Rome, and a small Steering Committee was set up to meet regularly with a view to exchanging information and of preparing the larger meetings.

The Commission for Religious Relations with the Jews was also helpful in bringing issues of Jewish interest in which it was not competent to the notice of other authorities of the Holy See. It should be gratefully acknowledged that the Holy See has been able in certain cases to support our demands and to act in favor of Jewish communities in distress in several continents.

This led finally to the establishment of opportunities for IJCIC to raise and discuss some major questions of Jewish concern with the political authorities of the Vatican. Certain important initiatives are due to these exchanges of views.

V

When we assessed at the session of the International Liaison Committee in 1976 the progress made during the first ten years of *Nostra Aetate*, the Jewish delegation called attention particularly to three areas which constituted in its view the fields in which major obstacles had been encountered.

The first was the Christian concept of mission which hurt the feelings of the Jewish communities. The second was the problem of the full acceptance of our common history without which a meaningful relationship could not be established. And the third referred to the necessity to acknowledge the particular bond between the Jewish community and the land of Israel as an essential trait of Jewish religious self-understanding.

Certain progress has been made in these fields.

"Mission and witness of the Church" was the subject of one of the most important study papers submitted to the Liaison Committee at its session in Venice in 1977. It had been prepared by Professor Tommaso Federici of the Pontifical Urbanian University with the assistance of Mgr. Pietro Rossano, then Secretary of the Secretariat for non-Christians. The unqualified condemnation of proselytism and the rejection of "all attempts to set up organizations of any sort" for the conversion of Jews in this paper represented in Jewish eyes "a significant development in the Church that is bound to contribute to a deeper understanding between the two faiths."

The Federici paper was reprinted in a number of reputed Catholic theological publications. It was generally well received and we should ask ourselves what further steps should be undertaken to give the main theses of the paper a more general recognition.

As to the second problem towards which the central Church authorities had shown in the past a great timidity, I have already quoted some of the speeches of Pope John Paul II in which mention is made of our unhappy history and in which a relationship between the false religious vision of the Jewish people by the Church and the misjudgments and persecutions in history is acknowledged. Cardinal Etchegaray has taken up the issue in his remarkable intervention before the Synod of Bishops in 1983.

But we have also learned to deal with this problem in a pragmatic way. Of particular significance in this respect was our meeting in Spain in 1978 whose first session was held in Toledo in the old synagogue El Transito, later transformed into a Church, and today a museum, in the presence of the Cardinal Archbishop of Toledo and Primate of Spain, and during which we commemorated the Jewish presence in Spain up to 1492. This act as well as others that followed in Madrid was of a highly symbolic character and all participants as well as the community at large understood it in this sense. The meeting of our Steering Committee in Trento in 1979 was of a similarly symbolic nature, as was a commemoration in Regensburg during the session of the Liaison Committee in that city in 1979 and the visit to the Anna Frank House in Amsterdam in 1984.

The issue of Israel and the deep bonds of the Jewish people to the land and State of Israel have of course come up frequently in our discussions. The political crises in the Middle East and some of the attitudes adopted by the Holy See in this respect have offered many occasions to present the Jewish point of view on these issues. It is known that our positions in this matter are far apart although some advance can be noticed also in this field.

The Apostolic letter of Pope John Paul II on the City of Jerusalem of April 1984 speaks with great reverence of the fact that "Jews ardently love her and in every age venerate her memory, abundant as she is in many remains and monuments from the time of David who chose her as the capital, and of Solomon who built the Temple there. Therefore they turn their minds to her daily, one may say, and point to her as the sign of their nation."

Of equal importance is the affirmation: "For the Jewish people who live in the State of Israel and who preserve in that land such precious testimonies to their history and their faith, we must ask for the desired security and the due tranquillity that is the prerogative of every nation and condition of life and of progress for every society."

We also acknowledge that the recent "Notes" published by the Commission for Religious Relations with the Jews mention for the first time the State of Israel and recognize the religious attachment to the land of the Jews who preserve "the memory of the land of their forefathers at the heart of their hope." If the "Notes" have generated critical remarks on the Jewish side, it is above all because they raise in the Jewish mind some questions of a very deep nature. We know that the answers to these questions can only be given by Catholics and that there are no easy answers. This refers particularly to the question how to relate the invitation to Christians to understand the religious attachment to the land based on biblical tradition, without making it their own interpretation of the scriptures, and the confirmation of the unbroken validity of the "Old" Covenant whose central point was the promise of the land.

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VI

There are some further areas in which implementation of *Nostra Aetate* has taken place.

The establishment of central organs by which the dialogue is being conducted has found its counterpart on the national level. National Commissions or national offices on Catholic-Jewish relations have been created in a number of countries which have followed developments, established close relations with the Jewish communities of their countries and taken important initiatives in the field. Dialogues on the national and local level have spread in many places and in Latin America a special relationship has been developed and a series of meetings have been held between representatives of the Latin American Bishops Conference and the representative body of the Jewish communities of the continent.

In the field of liturgy we have to recall the important change which has been made on the eve of the Council in the Goodfriday prayer for Jews by Pope John XXIII in 1959, as well as Pope Paul VI's extensive revision of the prayer "For the Jews" - instead of "For the conversion of the Jews" - in 1969. These were important steps in the direction of mutual understanding and respect.

Mention must also be made of the decree of the Congregation of Rites issued on the day *Nostra Aetate* was promulgated banning further veneration of Simon of Trent, a boy allegedly murdered by Jews in 1475 after serious historical research had clearly established the falsehood of these accusations. A similar battle is at present courageously fought by the Bishop of Innsbruck against the continued veneration of Andreas von Rinn in Tyrol, the hero of a similar blood libel legend although Pope John XXIII had already prohibited the cult in 1961.

In some countries efforts have been undertaken to improve religious textbooks and to prepare guides for teaching material in religious institutions. It is to be hoped that following the recent publication of the "Notes" with their detailed program on religious instruction these efforts will expand in the future and the Jewish organizations will have to see to it that a similar effort be made on their side.

Finally, we have to mention some efforts to implement the call in the Guidelines for joint social action. It is strange to note that this chapter of the Guidelines has so far been rather neglected and it would be important to examine the reasons for this neglect. In some countries, particularly in the United States, collaboration between the Catholic and Jewish communities has taken place particularly in the humanitarian field.

But very little has been done in this respect on the international level. The only example which I could cite is the very constructive and successful cooperation between Catholic and Jewish bodies in the final elaboration of the UN Declaration on the elimination of all forms of intolerance and of discrimination based on religion or belief which was adopted by the UN General Assembly on 25 November 1981.

In the midst of a world torn apart by conflicts, violence, poverty, exploitation and social injustice a concerted effort of all spiritual forces is more necessary than ever if we want to overcome the calamities and sufferings, the threats and dangers of the present. The organization of an ongoing collaboration in this field is a serious challenge for the future.

VII

Having thus examined the developments of *Nostra Aetate* during the last twenty years, we ask ourselves: what are the perspectives for the future? Is the movement of which we have been the witnesses and which has shown such significant expansion in many ways irreversible?

I believe it is. I believe the changes which have come about are of such a momentous nature that it would be inconceivable to set the clock back. I am deeply encouraged in this respect by the speech which Pope John Paul II made in Caracas to the "Committee of relations between Churches and Synagogues in Venezuela" in January of this year. He quoted this statement and expanded on it in an audience granted to the American Jewish Committee in February 1985 in Rome.

"I wish to confirm, he said, with utmost conviction, that the teaching of the Church proclaimed during the Second Vatican Council in the Declaration *Nostra Aetate*... remains always for us, for the Catholic Church, for the Episcopate... and for the Pope, a teaching which must be followed - a teaching which it is necessary to accept not merely as something fitting, but much more as an expression of the faith, as an inspiration of the Holy Spirit, as a word of the Divine Wisdom."

And he added in Rome: "I am convinced and I am happy to state it on this occasion, that the relationships between Jews and Christians have radically improved in these years (since *Nostra Aetate*). Where there was distrust and perhaps fear, there is now confidence. Where there was ignorance, and therefore prejudice and stereotype, there is now growing mutual knowledge, appreciation and respect. There is, above all, love between us, that kind of love, I mean, which is for both of us a fundamental injunction of our religious traditions and which the New Testament received from the Old. Love involves understanding. It also involves frankness and the freedom to disagree in a brotherly way where there are reasons for it."

These words of the Pope are most reassuring. On the eve of the meeting of the Extraordinary Synod of Bishops which will review the achievements of Vatican Council II, we turn therefore with confidence to

its members. We are convinced that they will ensure that the promises of *Nostra Aetate* will be respected in the future and that the process of renewal of our relationship so hopefully initiated by the Council will be further advanced.

Arthur Hertzberg, in his thoughtful and provocative contribution to the symposium on "*Nostra Aetate* - twenty years on" published in the last issue of *Christian Jewish Relations*, has expressed the view that the dialogue has practically reached its theological limit and that no further change is possible and he tries to prove this thesis in stating that the deepest expectations of Catholics - on the theological level - and the expectations of Jews - on the political level - are unattainable.

Thus, we have to ask ourselves: are we really at the end of the road?

Let me state very clearly that I do not share Hertzberg's views. On the contrary, I feel that we have still a long way to go. Our relationship is not guided by logic alone and, as I said before, *Nostra Aetate* and the Christian-Jewish dialogue have shown time and again their inner dynamics and have led us to unforeseen advances. I think this will continue to be the case in the future as well. I do not believe that the present political situation is frozen for ever and I do not believe that all theological reflections, f.i. on two covenant theologies, have been exhausted. And I feel strongly that the conviction of each of our two communities that it possesses the ultimate truth - which each of us affirms with force - is not an obstacle to further progress in the dialogue.

What then are the perspectives for the future?

1. In the first place I believe we have to carry the message of what has been achieved in the past two decades to a much larger public. Christian-Jewish relations is an area that is still far from being known to the grass roots of our constituencies. It is confined to an intellectual elite, to a restricted number of people in the leadership of our communities; it has rarely reached wider circles. The development of a comprehensive program of dissemination and explanation is necessary if we want to make a real impact on the broad mass of our constituents and appropriate structures will have to be created for this purpose.

2. There are still many pockets of resistance in the Catholic Church and there are significant residues of suspicion in parts of the Jewish community and this is not surprising. Cardinal Willebrands has rightly said: "It has taken us around 2000 years to arrive at *Nostra Aetate*. It cannot be expected that everything will be undone, magically, in twenty years." We will both have to examine how we can overcome this resistance and how we can convince our followers that the entire effort is undertaken in the fullest respect of the identity of each of our communities, that the fears and suspicions are out of place and that the new dialogue has nothing to do with the old disputations of the Middle Ages whose memory haunts still many Jews.

3. Our time is characterized by a serious trend toward religious extremism and fanaticism and the phenomenon has spread in many directions and has also affected our own communities. Let us clearly see the dangers of such developments and unite our forces to combat these tendencies.

4. We have seen that there is still a large area before us for conceptual clarifications and theological reflection. And while this reflection has to be made by each community for itself, it may be helpful to create appropriate forums which are acceptable to both sides, in which this reflection can be deepened and promoted.

5. There is finally the considerable scope for cooperation and common action in the service of justice and peace which - as we have seen - has barely been touched upon.

Some of these challenges will be difficult to master. But with patience, perseverance and faith we will succeed. If we have overcome tensions and crises in the past, it is mainly due to the spirit of great openness and frankness which has characterized in the main our relationship. Let me express on this occasion our gratitude particularly to our Catholic colleagues who have carried the main burden of our daily labours and to whom we have not always been easy partners. Let me evoke the memory of those who are

not any more with us: Cornelius Rijk and Jean Marie de Contenson whom we remember with emotion and affection. Let me thank those with whom we continue our fruitful cooperation and who have in so large a measure contributed to the developments: Cardinal Johannes Willebrands and Mgr. Jorge Mejia. Let me include in this homage also Bishop Ramon Torrella Cascante who during the Cardinal's absence from Rome directed the work for several years.

And may our common work be blessed also in the future!

Rome, October 28, 1985

GERHART M. RIEGNER
Co-Chairman, Governing Board
World Jewish Congress



PRESS RELEASE: 12th Meeting of the International Catholic-Jewish Liaison Committee, Rome, Oct. 28-30, 1985

The International Catholic-Jewish Liaison Committee committed itself to a program of action for the immediate future. The six points of the program are: 1) to disseminate and explain the achievements of the past two decades to our two communities; 2) to undertake an effort to overcome the residues of indifference, resistance and suspicion that may still prevail in some sections of our communities; 3) to work together in combatting tendencies toward religious extremism and fanaticism; 4) to promote conceptual clarifications and theological reflection in both communities and to create appropriate forums acceptable to both sides, in which this reflection can be deepened; 5) to foster cooperation and common action for justice and peace; 6) to undertake a joint study of the historical events and theological implications of the extermination of the Jews of Europe during World War II (frequently called the "Holocaust" or, in Hebrew, Shoah). A steering committee will be established to work out the details of this program.

This, the twelfth meeting of the International Catholic-Jewish Liaison Committee, took place on October 28-30, 1985 at the offices of the Secretariat for Promoting Christian Unity of the Holy See. The event was timed to coincide with the twentieth anniversary of the Second Vatican Council's declaration on the relationship between the Church and the Jewish people, Nostra Aetate, n.4. That document, whose Latin title, taken from its opening words, means "In Our Times", was promulgated on October 28, 1965, by Pope Paul VI together with the 2,221 Council Fathers.

The International Liaison Committee was found in 1970 as a means of implementing the Council's call for the institution of ongoing dialogue between the Church and the Jewish people after centuries of mistrust and often tragic conflict. The Committee is composed of repre-

sentatives of the Holy See's Commission for Religious Relations with the Jews and of the International Jewish Committee for Interreligious Consultations (IJCIC).

Highlighting the event was an audience with Pope John Paul II on the afternoon of October 28th. Cardinal Johannes Willebrands, president of the Holy See's Commission, introduced the Liaison Committee to the Pope, who has met previously with its members on earlier occasions. Rabbi Mordecai Waxman, chair of IJCIC, hailed Nostra Aetate and subsequent papal statements as documents which had revolutionized Christian-Jewish relations and created new opportunities for dialogue. Rabbi Waxman pointed out that the creation of the State of Israel was likewise a revolution in Jewish history which calls for new thinking by both Catholics and Jews.

The Pope, for his part, reaffirmed the Church's commitment to Nostra Aetate and the uniqueness of the sacred "link" between the Church and the Jewish people which he called one of "parentage... stemming from the mysterious will of God". The Pope added: "I am sure you will work with even greater dedication, for constantly deeper mutual knowledge, for even greater interest in the legitimate concerns of each other, and especially for collaboration in the many fields where our faith in one God and our common respect for his image in all men and women invite our witness and commitment".

At the meeting of the Liaison Committee, Cardinal Willebrands and Dr. Gerhard Riegner of the World Jewish Congress assessed developments since the promulgation of Nostra Aetate. Both areas of remarkable progress and areas where further efforts toward understanding are needed were cited. Cardinal Willebrands declared: "Let us try to see very clearly where we are going, how we should move to get there, and in which way we can already translate our relationship into concrete forms of collaboration towards all men and women, in a world torn by hate, violence, discrimination and also indifference for the poor, the sick, the elderly and the oppressed".

Dr. Riegner stated: "On the eve of the meeting of the Extraordinary Synod of Bishops which will review the achievements of Vatican Council II, we turn with confidence to its members. We are convinced that they will ensure... that the process of renewal of our relationship so hopefully initiated by the Council will be further advanced".

Dr. Eugene J. Fisher, Secretary for Catholic-Jewish Relations for the U.S. Catholic Bishops' Conference, presented a detailed analysis of Nostra Aetate in the light of the two major documents of the Holy See designed to implement its teaching: the "Guidelines and Suggestions for Implementing Nostra Aetate, n^o 4 (1975) and "Notes for the Correct Presentation of Jews and Judaism in Preaching and Catechesis in the Roman Catholic Church" (1985). The analysis revealed the dynamic and still developing character of the Church's continuing renewal in the light of its dialogue with the Jews as God's People. "Judaism, no less than Christianity, comes from God", Fisher concluded. "This was the central message of the Second Vatican Council, and one to which we Catholics must re-commit ourselves in each generation".

Dr. Geoffrey Wigoder of the Hebrew University in Jerusalem, presented a Jewish reaction to the Notes in which he analyzed both its positive aspects (e.g., on the Jewish roots of Christianity, the appreciation of the Pharisees) with those that had caused disappointment (e.g., the failure to appreciate deep levels of Jewish self-understanding and the inadequate treatment of the Holocaust).

From within the context of the self-understanding of the Catholic Church, Msgr Jorge Mejia, Secretary of the Vatican Commission, proposed some appropriate "hermeneutical keys" for the proper understanding of sections of the "Notes" which have raised problems of interpretation.

In the light of the exchanged views which followed these presentations, significant areas for further study and clarification were raised by the participants.

Regional reports were given on the status of relations between Catholics and Jews in Latin America, Europe, Israel, Africa and North America. These provided a survey of concerns on all levels of the relationship, from local communities to national and international perspectives. A special report was made by Sisters Shirley Sedawie and Margareth McGrath of the Congregation of the Lady of Sion on the work in Rome of SIDIC (Service International de documentation Judéo-Chrétienne) and the Congregation's centers in various parts of the world dedicated to fostering Catholic-Jewish reconciliation.

On the evening of October 30, the Liaison Committee attended a special symposium held at the Pontifical Lateran University to commemorate the 850th anniversary of the birth of the great Jewish philosopher Moses ben Maimon (Maimonides). Papers on the thought of Maimonides were presented by Rev. Jacques-Marcel Dubois, O.P., director of the department of philosophy of Hebrew University in Jerusalem and Rabbi Walter S. Wurzbarger, professor of philosophy at Jeshiva University in New York.

A list of the members of the Liaison Committee and of participants in the meeting is here attached.

(*) IJCIC, the International Jewish Committee for Interreligious Consultations, is composed of the World Jewish Congress, the Synagogue Council of America, the American Jewish Committee, the Israel Jewish Council for Interreligious Consultations, and B'nai B'rith.

ugly heads again.

The aim of the "Notes" is nevertheless a positive one, as it is said in the Conclusion. They envisage the formation of Catholics "not only for objectivity, justice and tolerance" (which would already mean a lot), but "also for understanding and dialogue": in fact "our two traditions are so related that they cannot ignore each other", as is frequently still the case, thus "mutual knowledge must be encouraged at every level".

We earnestly hope that the deep study of many paragraphs in the present text, done by both parts, also in the context of a discussion free of preconceptions and carefully attentive to the sometimes delicate nuances, will help towards this all important aim, which is also the condition sine qua non for common action, truly efficient, in favour of the ideals we hold dear and have inherited on both sides from the common biblical tradition.

(24/6/1985)



Pope and Jews: Strain Amid Celebration

By E. J. DIONNE Jr.

Special to The New York Times

ROME, Oct. 28 — Pope John Paul II met with a group of Jews today to celebrate the 20th anniversary of a Second Vatican Council document that revolutionized Roman Catholic teaching on Judaism. The meeting came amid signs of difficulty in Catholic-Jewish relations.

It was two decades ago today that the Council adopted "Nostra Aetate" ("In Our Times"), a document that, among other things, declared the Roman Catholic Church's view that Jews as a group could not be held responsible for the death of Jesus.

The document also said that the church "deplores the hatreds, the persecutions and displays of anti-Semitism directed against the Jews," and referred to Christianity's "common patrimony with the Jews."

"October 28, 1965, was both a historic and revolutionary date," Rabbi Mordecai Waxman, the chairman of the International Jewish Committee on Interreligious Consultations, said in a conversation with John Paul today. "It marked a turning away from 18 centuries often characterized by both misunderstanding and persecution."

Papal View of Anti-Semitism

John Paul replied that "anti-Semitism, in its ugly and sometimes violent manifestations, should be completely eradicated."

"Better still," he said, "a positive view of each religion, with due respect for each, will surely emerge, as is already the case in so many places."

The audience was part of a conference this week between Jewish and Catholic figures on the relations between the two faiths.

But despite the exchange of warm words, some Jews are dissatisfied with the pace and content of the discussion and are worried that the Vatican may be seeking to slow it down. Although most Jewish figures welcome the big improvement in Catholic-Jewish relations over two decades, there are divisions among Jewish groups over how the discussions should be pursued.

"I feel that after 20 years of discussion, after what was a quantum leap after 2,000 years of persecution and anti-Semitism, we have proceeded at a snail's pace," said Israel Singer, general secretary of the World Jewish Congress.

'Curia-Like Crawl'

"We have proceeded at best in the slowest possible Curia-like crawl, at worst in a retrograde way," Mr. Singer said in a telephone interview from New York.

Mr. Singer said that as a result of his negative assessment of the discussions, he chose not to come to Rome.

Rabbi Marc Tannenbaum, the director of international affairs for the American Jewish Committee and a pioneer of Catholic-Jewish relations, took sharp issue with Mr. Singer's view of the discussion so far.

"I think he's shooting from the hip," Rabbi Tannenbaum said after meeting with the Pope today.

Rabbi Tannenbaum said he believed there were Vatican officials who took a "conservative view" and were seeking to slow down the discussion. But he said that "progressives" within the Vatican were seeking to further the relationship and that John Paul's own statements indicated his sympathy.

A clear sign of difficulty in the discussions came last June, when the Vatican issued "notes" on how Roman Catholics should perceive Jews. The notes drew sharp criticism from Jewish figures, including Rabbi Tannenbaum.

Although the notes strongly condemned anti-Semitism and criticized "a painful ignorance of the history and traditions of Judaism," they also included passages that concerned the Jews. The Committee on Interreligious Consultations referred to the document as having "a regressive spirit."

The document said, for example, that the state of Israel "should be envisaged not in a perspective which is itself religious."

This struck the Jewish groups as denying the religious significance of Israel for Jews.

The Nazi crimes against the Jews were treated in a brief passage that struck the Committee on Interreligious Consultations as brusque.

Vatican officials have maintained that the notes had to be read alongside other Catholic statements and were consistent with a policy of discussion and mutual tolerance.

An Historic Meeting:
POPE COMMITS THE CATHOLIC CHURCH
TO ITS ONGOING RELATIONSHIP AND
DIALOGUE WITH THE JEWISH COMMUNITY
By Marc Tanenbaum

VATICAN CITY, Oct. 31 (JTA) -- In an historic meeting held here on October 29--30 years to the day on which *Nostra Aetate* was adopted by an overwhelming vote of Vatican Council II -- Pope John Paul II described the past two decades in Catholic-Jewish relations as "epoch-making," and committed the Catholic Church "to this relationship and dialogue with the Jewish community."

The private audience held last Monday in the Apostolic Palace began three days of intensive examination of the state of Catholic-Jewish relations in North and South America, Western Europe, Israel, and Africa. Before the largest group of Catholic and Jewish leaders from across the globe ever assembled in the Vatican, the Pope affirmed in unambiguous language the following commitments of the Catholic Church in its relations with Judaism and the Jewish people:

* He called the "spiritual links" between Catholics and Jews "sacred," saying that there is "a real 'parentage' which we have with that religious community (Judaism) alone."

* Contrary to some ambiguous language in the recently-published Vatican "Notes," he affirmed the permanent validity of Judaism, asserting that "God does not reject his people." Instead, he proposed that the Vatican Notes "will greatly help towards freeing our catechetical and religious teaching of a negative or inaccurate presentation of Jews and Judaism" and will "help to promote respect, appreciation and indeed love for one and the other."

* He urged that "anti-Semitism in its ugly and sometimes violent manifestations should be completely eradicated. Better still, a positive view of each of our religions, with due respect of the identity of each, will surely emerge, as is already the case in so many places."

* In apparent response to the criticism that the Vatican Notes, issued on June 24, were inadequate in their treatment of the Nazi Holocaust, the Pope called on "Catholics ... to fathom the depths of the extermination of many million Jews during the Second World War and the wounds thereby inflicted on the consciousness of the Jewish people." He also added that Christians needed "theological reflection" on the meaning of the Holocaust for Christianity.

A Turning Point Cited

Rabbi Mordecai Waxman of Great Neck, New York, chairman of the International Jewish Committee on Interreligious Consultations (IJCIC), in his opening statement to the Pope, asserted that *Nostra Aetate*, the Vatican Declaration on Catholic-Jewish Relations, "marked a turning away from eighteen centuries often characterized by both misunderstanding and persecution, toward a dialogue" that has fostered "mutual understanding and respect."

Speaking in behalf of IJCIC's member agencies, Waxman underscored that after the Holocaust, "the creation of the State of Israel restored us (the Jewish people) as a factor in history," and religiously and spiritually as well. He then told the Pope, "the

Covenant with the Land (of Israel) established by the God of Abraham and his descendants endures, even as the covenant of the Torah abides." In direct response to Jewish concern over the ambiguous treatment of Israel in the Vatican Notes, Johannes Cardinal Willebrands, president of the Vatican Secretariat on Religious Relations with Jews, declared at the opening working session:

"It will be recognized on two points that may have seemed insufficient to some, that for the first time the Catholic Church, at the highest level, has told its catechists, its preachers and its teachers, to consider the religious link of the Jewish people with the land of their fathers as well as the existence of the state of Israel in the context of international law, and to try to understand the meaning of the Shoah, the Holocaust."

In light of progress made in many parts of the world, especially in the United States, in Catholic-Jewish understanding during the past two decades, Willebrands said that given the Church's clear stand against anti-Semitism, "it becomes every day more difficult to have it (anti-Semitism) linked with official, approved Catholic teaching. It may draw from other sources, secular or pseudo-religious, and this we have to assess carefully. But we all agree that it is another problem. And as we in the Catholic Church have a long experience of anti-Catholicism, coming from many sources, we can perhaps use this experience, as it has been done in certain places like the USA, to counter the anti-Semitic plague."

'A Question Of Fidelity'

Prior to this meeting, there was much speculation growing out of the controversy over the Vatican Notes as to whether the Vatican was "regressing" in its commitments to improved Catholic-Jewish relations. Cardinal Willebrands, who as an aide to the late Cardinal Bea played a key role in the drafting of *Nostra Aetate*, nailed the speculation on the head.

"The Godhead is behind the text of *Nostra Aetate*," he said, and "the changed relationship with Judaism is not a question of practical decision, however noble and high flung our motivations may be for that. It is for us, as Catholics, a question of fidelity to our vocation, a part of our response to God."

"This is why there could never be a question of drawing back from *Nostra Aetate*. There can only be a question about going forward," the Dutch Cardinal stated.

At the close of the three-day meeting, the Vatican and IJCIC groups agreed to establish a joint steering committee to advance relations between Catholics and Jews throughout the world, with particular attention to be given to the deepening of knowledge and understanding on the part of Catholics about the meaning to them of the Nazi Holocaust and the relationship of the Jewish people to Israel.

Virtually all the Jewish participants concluded that this historic meeting has put the locomotive of Catholic-Jewish relations back on the tracks.



3, 4 e 5 — NOVEMBRO DE 1985

SÃO PAULO, BRASIL

AGRADECIMENTOS

Dr. Elijass Gliksmanis

cuja generosidade tornou possível
a concretização deste sonho



Varig/Cruzeiro

Dr. Israel Klabin

Dr. José Mindlin

Calabrone

Empresas Bloch

Grand Hotel Ca'd'Oro

Hannah Brandt

e

Dr. Henrique Rosenberg

cuja dedicação tornou possível
a concretização deste sonho

ABERTURA

Domingo, 3 de novembro
20:00 horas
Local: "A Hebraica", Teatro

- Hino Nacional Brasileiro
- Invocação
S. Em.^a Dom Paulo Evaristo Arns,
Cardeal Arcebispo de São Paulo
- Saudações do Governo
S. Ex.^a Dr. André Franco Montoro,
Governador do Estado de São Paulo
- Saudações da CNBB
S. Ex.^a Dom José Ivo Lorscheiter,
Presidente da Conferência Nacional dos Bispos do Brasil
- Saudações do AJC
Rabino Dr. Marc H. Tanenbaum,
Diretor de Assuntos Internacionais do *American Jewish Committee*
- Interlúdio Musical
Duas canções sacras católicas
Coral Baccarelli,
sob a regência do Maestro Silvio Baccarelli
Duas canções judaicas
Coral da Congregação Israelita Paulista,
sob a regência do Maestro Carlos Slivskin
Ossé Shalom (canção de paz)
os dois corais
- Orador Convidado
S. Em.^a Cardeal Jean-Marie Lustiger,
Arcebispo de Paris
Tema: "De Auschwitz a Jerusalém: do Desespero à Esperança"
- Prece Final
Rabino-Mor Emérito Prof. Dr. Fritz Pinkuss,
Congregação Israelita Paulista,
Presidente Honorário do Conselho de Fraternidade
Cristão-Judaica de São Paulo
- *Hatikvá* (Hino da Esperança do Povo Judeu)

**PRIMEIRA SESSÃO DE TRABALHO:
20 Anos desde "Nostra Aetate"**

Segunda-feira, 4 de novembro
9:00 horas

Local: "A Hebraica", Sala Plenária

● Moderador

S. Ex.ª Monsenhor Antonio Quarracino,
Bispo de Avellaneda (Argentina),
Presidente do CELAM (Conselho Episcopal Latino-Americano)

● Perspectiva Judaica

Rabino Dr. Marc H. Tanenbaum,
Diretor de Assuntos Internacionais do AJC
Tema: "Um Observador Judeu no Concílio Vaticano II"

● Perspectiva Católica

Padre Humberto Porto,
Comissão Nacional de Diálogo Religioso entre Judeus e Católicos,
Conselho de Fraternidade Cristão-Judaica de São Paulo
Tema: "O Impacto de *Nostra Aetate* na América Latina"

● Debates

ALMOÇO DE CONFRATERNIZAÇÃO

Segunda-feira, 4 de novembro
12:30 horas

Local: "A Hebraica", Restaurante Mosaico

● Orador Convidado

S. Ex.ª Dr. José Oswaldo de Meira Penna,
Embaixador do Brasil em Israel (1967-1970)
Tema: "A Importância da Tradição Judaico-Cristã
na Formação da Cultura Brasileira"

● Participação Especial

Luís S. Prist

SEGUNDA SESSÃO DE TRABALHO:
Relatórios sobre o Progresso
do Diálogo Católico-Judaico nas Américas

Segunda-feira, 4 de novembro
14:30 horas
Local: "A Hebraica", Sala Plenária

- Moderadores:
 - Dom Aloísio Sinésio Bohn,
Linha Ecumênica da CNBB
 - Jacobo Kovadloff,
Diretor de Assuntos Sul-Americanos do AJC, New York
- A Experiência nos Estados Unidos
 - Dr. Eugene J. Fisher,
Secretário Executivo do Departamento de Relações
Católico-Judaicas da *National Conference of
Catholic Bishops*, Washington D. C.
 - Padre Carlos Mullins,
Diretor de Comunicações do Departamento Pastoral
Hispanico da Arquidiocese de New York.
- A Experiência no México e América Central
 - Dr. Sergio Nudelstejer,
Representante do AJC no México
- A Experiência no Brasil
 - Dr. Hugo Schlesinger,
Comissão Nacional de Diálogo Religioso
entre Judeus e Católicos,
Conselho de Fraternidade Cristão-Judaica de São Paulo
- A Experiência na América do Sul
 - Padre Luís Eduardo Castaño,
Secretário Executivo do CELAM, Bogotá
 - Rabino Daniel Kripper,
Nueva Congregación Israelita,
La Confraternidad Judío-Cristiana, Montevideo
- Debates

**TERCEIRA SESSÃO DE TRABALHO:
Resoluções**

Terça-feira, 5 de novembro

9:00 horas

Local: "A Hebraica", Sala Plenária

◦ Moderadores

Prof. Arnaldo Niskier,
Membro da Academia Brasileira de Letras

S. Ex.º Dom José Freire Falcão,
Arcebispo de Brasília,
Presidente da Sessão de Ecumenismo do CELAM

◦ "Cinco Séculos da Presença Judaica nas Américas"

Dra. Anita Novinsky,
Professora de História do Brasil na Universidade de São Paulo

◦ "Preconceitos"

Frei Félix Neefjes ofm,
Assessor de Ecumenismo e Diálogo Religioso da CNBB

◦ "Direitos Humanos"

Rabino Roberto D. Graetz,
Associação Religiosa Israelita,
Conselho de Fraternidade Cristão-Judaica do Rio de Janeiro

◦ "Liberdade na Bíblia e Libertação"

Padre Wolfgang Gruen sdb,
Conselho de Fraternidade Cristão-Judaica de Belo Horizonte

◦ "Católicos e Judeus: Encarando o Holocausto Juntos"

Judith Hershcopf Banki,
Diretora-Assistente de Assuntos Inter-Religiosos do AJC,
New York

◦ "Liberdade Religiosa e Identidade Cultural"

Dom Estêvão Bettencourt osb,
Conselho de Fraternidade Cristão-Judaica do Rio de Janeiro

◦ "Sionismo Não É Racismo"

Dr. Oswaldo Aranha Filho,
Brasil

◦ Debates

ALMOÇO DE ENCERRAMENTO

Terça-feira, 5 de novembro
13:00 horas

Local: "A Hebraica", Restaurante do Recreativo

- "A CNBB e os Judeus"
S. Ex.^a Dom Luciano Mendes de Almeida,
Secretário Geral da Conferência Nacional
dos Bispos do Brasil
- "O Vaticano e os Judeus"
Monsenhor Jorge Mejia,
Secretário da Comissão da Santa Sé
para Relações com os Judeus, Vaticano
- "Os Judeus, a CNBB e o Vaticano"
Rabino Henry I. Sobel,
Congregação Israelita Paulista,
Coordenador da Comissão Nacional de
Diálogo Religioso entre Judeus e Católicos
- "Católicos e Judeus na Nova República"
S. Ex.^a Dr. Marco Maciel,
Ministro da Educação do Brasil



Marc Tannenbaum
NOV 05 1985

11/13/85



The American Jewish Committee

Baltimore Chapter • 829 Munsey Bldg., Fayette & Calvert Sts. • Baltimore, Md. 21202 (301) 539-4777

NOVEMBER 1985 NEWSLETTER

STEVEN D. FRENKIL, Chairman ■ ROSALIE S. ABRAMS ■ THOMAS A. BAKER ■ STEPHEN L. HECHT ■ ALFRED R. HIMMELRICH, JR., Vice Chairmen ■ PHILIP L. HOLSTEIN, Recording Secretary ■ DR. MARTIN MAGRAM, Secretary ■ RUTH B. HURWITZ, Treasurer ■ HERBERT S. GARTEN, Immediate Past Chairman ■ LOIS ROSENFELD, Executive Director

A CALENDAR OF EVENTS FOR YOU

Dateline: NAIROBI

NACHAS OR NONSENSE

A discussion of the implications of the United Nations' Decade for Women

Sunday
November 10, 1985

2:00 p.m.

Baltimore Hebrew College
5800 Park Heights Avenue

CONVENED BY THE JEWISH WOMEN'S CAUCUS In Cooperation with:

- | | |
|--|---|
| American Jewish Committee | Federation of Jewish Women's Organizations |
| American Jewish Congress | Hadassah |
| Amit Women, Sarah Ribakow Chapter | Har Sinai Sisterhood |
| Baltimore Hebrew Congregation | National Council of Jewish Women, Baltimore Section |
| Sisterhood | Pioneer Women Na'Amat |
| Baltimore Jewish Council | Women's American ORT, Chesapeake Region |
| B'nai B'rith, Maryland State Association | |

Reception hosted by Jewish Women's Caucus

JEWS AND CHRISTIANS SINCE VATICAN II

WEDNESDAY

NOVEMBER 13, 1985

St. Mary's Seminary & University
5400 Roland Avenue

- 1:15 -2:00 p.m. - Registration--\$6.00 fee
- 2:00 - Welcome and Opening Remarks
- 2:15 - Keynote : "THE JEWISH ROLE IN THE PASSION AND DEATH OF JESUS"
The Rev. Raymond E. Brown, S.S.
Auburn Professor of Biblical Studies
Union Theological Seminary, N.Y.C.
- 3:30-4:00 - Break
- 4:00-5:15 - Workshops

(See listings, over)

Board Members: RABBI JACOB B. AGUS, SARA AZRAEL, HARRIET BANK, RABBI DONALD BERLIN, ROBERT L. BERNEY, MARLENE BROWN, SHOSHANA S. CARDIN, GERSON G. EISENBERG, CAROL FRANK, ALAN F.M. GARTEN, BRIAN A. GOLDMAN, MARJORIE GORDON, JOHN H. HELLER, RABBI FLOYD HERMAN, GEORGE B. HESS, JR., MARTIN S. HIMELES, BARBARA B. HIRSCHORN, LEROY HOFFBERGER, JANET L. HOFFMAN, JOY HYMAN, MARK K. JOSEPH, CLEMENTINE L. KAUFMAN, RICHARD P. MANEKIN, MILTON H. MILLER, FREDERICK J. NASSAUER, STANLEY I. PANITZ, BENNARD B. PERLMAN, SAMUEL I. ROSENBERG, RENA ROTENBERG, ROSELLEN SHAPIRO, PEARL SHILING, JANET SINGERMAN, JUDITH K. SYKES, MELVIN J. SYKES, STEPHEN THALER, DR. LEONARD WARRES
Honorary Members: DR. MORTON K. BLAUSTEIN, ROBERT W. CATZEN, BERTRAM A. FRANK, ALAN D. HECHT, DAVID HIRSCHORN, M. SHAKMAN KATZ, BERNARD MANEKIN, ELIZABETH K. MOSER, LEWIS A. NOONBERG, MARIE L. ROTHSCHILD, GILBERT SANDLER, ALLEN L. SCHWARTZ, RONALD M. SHAPIRO, SHALE D. STILLER

JEWS AND CHRISTIANS SINCE VATICAN II
(Continued)

4:00 - 5:15 p.m. - Workshops

1. How Christian Curricula Present Jews
2. The Impact of Nostra Aetate on Catholic Thought and Practice
3. Interfaith Dialogue among Local Congregations
4. The Oberammergau Passion Play in Interfaith Perspective
5. Pastoral Issues in Interfaith Marriage
6. Discussion of Fr. Brown's Address (an OPEN Meeting of the Jewish-Christian Roundtable)

5:30 - 7:45 - Social hour and Dinner (Dinner \$10.00, Reservation)
(Catered Kosher meal available)

8:00 - 9:30 - JEWISH CHRISTIAN RELATIONS SINCE VATICAN II
Rabbi Marc H. Tanenbaum, Director of International Relations,
American Jewish Committee

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THE JEWISH BOOK FAIR

Sunday, November 17 to Sunday, November 24, 1985

MONDAY, NOVEMBER 18 -- BALTIMORE CHAPTER, AJC CO-SPONSORS

SYLVIA ROTHSCHILD

"A Special Legacy: An Oral History of Soviet Jewish Emigres in the United States"

AJC's William E. Wiener Oral History Library is proud to announce the publication by Simon & Schuster of this new book by Sylvia Rothschild, editor of the Library's successful book Voices from the Holocaust, a Book-of-the-Month-Club Alternate. A Special Legacy, based on memoirs of recent Soviet emigres, traces the experiences of Jews in the Soviet Union from before the decision to emigrate to after their arrival and resettlement in America. She was assisted much by the Weiner Library, which trained bilingual interviewers from universities and social agencies all over America, where they were located by AJC chapter members. The project took two years and was funded by a two-year grant from the National Endowment for the Humanities.

Mrs. Rothschild will lecture at 7:30 p.m.

Jewish Community Center

5700 Park Heights Avenue

Admission is free, but a ticket will be required.*

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WOMEN OF FAITHS, The Interfaith dialogue group that Baltimore Chapter coordinates and AJC members attend, are invited to participate in a light supper -- sandwich, dessert and coffee -- at 6:00 p.m., at the Jewish Community Center Room 110, prior to the SYLVIA ROTHSCHILD lecture. A modest charge of \$3.00 is requested. Reservation necessary. *

* tickets : Please call the AJC, Baltimore Chapter at 539-4777 for tickets to both.

Other prominent authors to appear during the week are Wolf Blitzer, Charles Silberman and Egon Mayer. Excellent Jewish book buys for children and adults are available, and will make wonderful Hanukkah gifts! We urge your support of The Jewish Book Fair.

An AJC Madison Square-Off

Speaking at a Coalition of Conscience rally in front of Madison Square Garden before the scheduled Louis Farrakhan meeting early in October, Theodore Ellenoff, AJC's Board of Governor's President, called on all Americans to denounce Farrakhan for his reprehensible message of hate.

Ellenoff called the minister's views "a cancer on the body politic" that would not be alleviated by intertwining a populist point of view on economic questions. He recognized the serious problems in the Black community--unemployment and economic depression--and said these cannot be solved with racist rantings. He compared the Black minister's statements with the Nazis and with those expressed today in the extreme right movements in the troubled farm region. He noted the irony that the hatred of the rightists would just as easily be turned against Blacks in America, for whom they hold contempt, as well. Scapegoating, said Ellenoff, has no place in American life and he urged especially those who speak on behalf of religious, ethnic and racial communities to join his denouncement of the despicable and anti-American views expressed by Farrakhan.

...and Baltimore Responds to Farrakhan

After Louis Farrakhan spoke at Morgan State University, the Baltimore BL-EWS, a coalition of Blacks and Jews to which AJC belongs, met, as previously planned, to listen to a tape of the speech and to respond to it. Rabbi Donald Berlin, Baltimore Chapter Board member and president of the BL-EWS was quoted in the local news after their brief statement was issued. "Regardless of any good that may be intended in a speech, when racism and bigotry are allowed to raise their ugly heads, they contaminate those positive elements." The Rev. Sidney Daniels, vice-president of the BL-EWS, added: "These principles apply whether the speaker is Minister Louis Farrakhan or Rabbi Meir Kahane or any spokesperson who espouses radicalism or hatred."

...and COVE (Coalition Opposed to Violence and Extremism) also voted to back up the stated position of the BL-EWS.

Our real progress depends on our building and maintaining the bridges between the diverse groups in our community who share our goals and work with us to reach them.

How does the Jordan arms sale harm U.S. interests in the Middle East?

- It reduces the incentives for King Hussein to enter the peace process.
- It escalates an already staggering arms race in the region and heightens likelihood of conflict.
- Until the King makes peace with Israel, a Jordanian arms buildup adds to the threat to the Jewish state.
- It narrows Israel's margin of security and weakens the Peres government's ability to take risks for peace.
- It deepens Israel's dependence on West Bank facilities to ensure her security and it adds to the burden on Israel's economy.

Please call or write to your representatives in the Senate and the House to protest the sale of arms to Jordan at this time. The sophisticated weapons proposed are more than necessary to defend Jordan, and could very well serve terrorist use if diverted.

Mission to Israel for Intermarrieds with AJC

A new AJC program specifically designed for intermarried couples will be inaugurated in July 1986 with a two-week mission to Israel including stays in Tel Aviv, Haifa, a Galilee kibbutz and Jerusalem. The costs are estimated to run between \$1800 and \$1900 a person and will include airfare, deluxe accommodations, some meals and all touring.

AJC's research on intermarriage has demonstrated that most intermarrieds lack a sense of identity with the Jewish people and with Israel. Our hope is that participants in the AJC Intermarried Couples Mission to Israel will strengthen their sense of identity and acquire a feeling and understanding related to Jewish history and the experience of the Jews as a people. The program will concentrate strongly on the historical and cultural aspects of Jewish life in Israel, with particular emphasis on visits to archaeological sites and meetings with Israelis from all shades of the social and religious spectrum.

The first Mission will be by invitation. If you have the name of a likely candidate couple, please let Lois Rosenfield know as soon as possible. . . 539-4777

LEBANESE JEWS REMAIN HOSTAGE

Six Lebanese Jews kidnapped by a pro-Iranian Lebanese Shi'ite faction, and one other whose fate is uncertain, remain hostage, after a holiday hope for their release was dashed. The wife of Dr. Elie Hallek (vice president of the Central Committee of the Lebanese Jewish Community) received a telephone call in Beirut from the kidnapers in September, and she spoke to her husband and with Isaac Sasson (president of the Central Committee). They expressed hope to be released in a gesture of humanitarianism on one of the coinciding religious holidays. They said, "We are all well." The holding of these people has outraged the Muslim and Christian communities and the Lebanese government promised to do what it could, to no avail. The Shi'ite leadership responsible--fanatical, pro-Iranian fundamentalists so blinded by hatred they make no distinction between Israelis and Jews in general--ignore Ayatollah Khomeini's clear injunction that under an Islamic Republic, Jews and Judaism are to be respected so long as they do not actively aid the "Zionist enemy."

Of the 6000 Lebanese Jews counted in 1967, fewer than 100, mostly elderly, remain today.

MEXICAN JEWS--AFTER THE QUAKE

Jewish businesses in Mexico City suffered severe damage, and offices of several Jewish organizations were hurt in the recent devastation, according to a report from two Houston AJC fact-finders sent to review conditions by AJC's International Relations Department (IRD). Two Jewish couples died and two women suffered fatal heart attacks in the confusion.

Immediately after the earthquake, David Harris, deputy director of AJC's IRD in New York was in continuous contact with a ham radio operator in New Jersey who maintained a tie with Mexico City throughout, relaying information about medical needs and supplies and conditions of families. This information was then passed to the American Jewish Joint Distribution Committee (JDC) other Jewish agencies and scores of private families by AJC.

The Mexican Jewish community expressed gratitude to the AJC for our expression of solidarity in sending a mission to learn firsthand of their situation. Some 45,000 Jews live in the country, 96% in Mexico City. AJC's Director of Mexico and Central America has been actively involved in rehabilitation work in the community and is a key liaison with Mexican government and relief officials.

For release
November 15, 1985

POPE JOHN PAUL II CALLS CATHOLIC-JEWISH
LINK "SACRED" AT VATICAN CEREMONY

C O M M E N T A R Y

RABBI MARC H. TANENBAUM* OF THE AMERICAN JEWISH COMMITTEE

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It was the largest meeting of Catholic and Jewish leaders from throughout the world. They came together ~~last~~^{on} Monday, October 28th, in Vatican City to observe the 20th anniversary of the adoption of the historic Vatican Declaration on Catholic-Jewish relations.

That Declaration, Nostra Aetate, repudiated anti-Semitism in all its forms, rejected the Christ-killer calumny against the Jewish people, and called for mutual respect and fraternal dialogue between Catholics and Jews across the globe.

In a moving audience with Pope John Paul II last Monday, the Pope told us that the radical improvement in relations between Catholics and Jews during the past 20 years was "epoch-making." He then added that the spiritual links between Catholics and Jews were "sacred," and he again committed the Church to furthering improved ties with the Jewish community.

Pope John Paul made a ringing condemnation of anti-Semitism as "ugly," and said that it must be completely eradicated. He also decried the extermination of Jews during the Nazi holocaust and asked Christians to reflect theologically on its meaning for them.

The Jewish chairman, Rabbi Mordecai Waxman, underscored the religious importance of Israel to the Jewish people. As if in direct response, Cardinal Willebrands said that for the first time the Catholic Church at its highest levels has urged the entire Catholic world to study in understand the religious link of Jews to the land of their fathers, the State of Israel.

When you consider the history of the past 2,000 years, what has happened in Catholic Jewish relations in the past 20 years is little short of a miracle.

*Rabbi Tanenbaum, is director of the International Relations Department of the American Jewish Committee

Declaration on the Relationship of the Church to Non-Christian Religions

1. In our times, when every day men are being drawn closer together and the ties between various peoples are being multiplied, the Church is giving deeper study to her relationship with non-Christian religions.¹ In her task of fostering unity and love among men, and even among nations, she gives primary consideration in this document to what human beings have in common² and to what promotes fellowship among them.

UNITY OF MANKIND

For all peoples comprise a single community,³ and have a single origin, since God made the whole race of men dwell over the entire face of the earth (cf. Acts 17:26). One also is their final goal: God, His providence, His manifestations of goodness, and His saving designs extend to all men (cf. Wis. 8:1; Acts 14:17; Rom. 2:6-7; 1 Tim. 2:4) against that day when the elect will be united in the Holy City ablaze with the splendor of God, where the nations will walk in His light (cf. Apoc. 21:23 f.).⁴

QUESTIONS ALL MEN ASK

Men look to the various religions for answers to those profound mysteries of the human condition which, today even as in olden times, deeply stir the human heart: What is a man? What is the meaning and the purpose of our life? What is goodness and what is sin? What gives

rise to our sorrows and to what intent? Where lies the path of true happiness? What is the truth about death, judgment, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery that engulfs our being, and whence we take our rise, and whither our journey leads us?⁵

RELIGIONS OF THE WORLD

2. From ancient times down to the present, there has existed among diverse peoples a certain perception of the hidden power that hovers over the course of things and over the events of human life;⁶ at times, indeed, recognition can be found of a Supreme Divinity, and of a Supreme Father, too. Such a perception and such a recognition instill the lives of these peoples with a profound religious sense. Religions bound up with cultural advancement have struggled to reply to these questions with more refined concepts and in more highly developed language.

Thus, in Hinduism men contemplate the divine mystery and express it through an inexhaustible fruitfulness of myths and a searching philosophical inquiry.⁷ They seek release from the anguish of our condition through ascetical practices or deep meditation or a loving, trusting flight toward God.

Buddhism in its multiple forms acknowledges the radical insufficiency of this shifting world.⁸ It teaches a path by which men, in a devout and confident spirit, can either reach a state of absolute freedom or attain supreme enlightenment by their own efforts or by higher assistance.

Likewise, other religions to be found everywhere⁹ strive variously to answer the restless searchings of the human heart¹⁰ by proposing "ways," which consist of teachings, rules of life and sacred ceremonies.

KEEP WHAT IS TRUE

The Catholic Church rejects nothing that is true and holy in these religions.¹¹ She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she holds and sets forth, nevertheless often reflect a ray of the Truth that enlightens all men. Indeed, she proclaims and must ever proclaim Christ, *the way, the truth and the life* (Jn. 14:6), in whom men find the fullness of religious life, and in whom God has reconciled all things to Himself (cf. 2 Cor. 5:18-19).

The Church therefore has this exhortation for her sons: prudently and lovingly,¹² through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral goods found among these men, as well as the values in their society and culture.

THE MUSLIMS

3. Upon the Muslims, too, the Church looks with esteem.¹³ They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth¹⁴ and Speaker to men. They strive to submit wholeheartedly to His inscrutable decrees, as did Abraham, with whom the Islamic faith is pleased to associate itself. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin mother; at times they call on her, too, with devotion. In addition, they await the day of judgment, when God will give each man his due after raising him up. Consequently, they prize the moral life, and give worship to God especially through prayer, almsgiving and fasting.

Although in the course of the centuries many quarrels and hostilities have arisen between

Christians and Muslims, this most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind, let them make common cause to safeguard and foster social justice, moral values, peace and freedom.

THE CHOSEN PEOPLE

4. As this sacred Synod searches into the mystery of the Church, it recalls the spiritual bond linking the people of the New Covenant with Abraham's stock.¹⁵

For the Church of Christ acknowledges that, according to the mystery of God's saving design, the beginnings of her faith and her election are already found among the patriarchs, Moses, and the prophets. She professes that all who believe in Christ, Abraham's sons according to faith (cf. Gal. 3:7), are included in that patriarch's call, and likewise that the salvation of the Church was mystically foreshadowed by the Chosen People's exodus from the land of bondage.

The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy deigned to establish the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that good olive tree onto which have been grafted the wild olive branches of the Gentiles (cf. Rom. 11:17-24). Indeed, the Church believes that by His cross Christ, our Peace, reconciled Jew and Gentile, making them both one in Himself (cf. Eph. 2:14-16).¹⁶

A PEOPLE STILL LOVED

Also, the Church ever keeps in mind the words of the Apostle about his kinsmen, *who have the adoption as sons, and the glory and the covenant and the legislation and the worship and the promises; who have the fathers, and*

from whom is Christ according to the flesh (Rom. 9:4-5), the son of the Virgin Mary. The Church recalls, too, that from the Jewish people sprang the apostles, her foundation stones and pillars, as well as most of the early disciples who proclaimed Christ to the world.

As holy Scripture testifies, Jerusalem did not recognize the time of her visitation (cf. Lk. 19:44), nor did the Jews in large number accept the gospel; indeed, not a few opposed the spreading of it (cf. Rom. 11:28).¹⁷ Nevertheless, according to the Apostle, the Jews still remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor of the calls He issues (cf. Rom. 11:28-29).¹⁸ In company with the prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and *serve him with one accord* (Soph. 3:9; cf. Is. 66:23; Ps. 65:4; Rom. 11:11-32).¹⁹

PLEA FOR MUTUAL LOVE

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred Synod wishes to foster and recommend that mutual²⁰ understanding and respect which is the fruit above all of biblical and theological studies, and of brotherly dialogues.²¹

NOT A REJECTED RACE

True, authorities of the Jews and those who followed their lead pressed for the death of Christ (cf. Jn. 19:6);²² still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God,²³ as if such views followed from the holy Scriptures.²⁴ All should take pains, then, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ.²⁵

The Church repudiates²⁶ all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the gospel's spiritual love and by no political considerations, she deplores²⁷ the hatred, persecutions, and displays of anti-Semitism directed

against the Jews at any time and from any source.²⁸

Besides, as the Church has always held and continues to hold, Christ in His boundless love freely underwent His passion and death because of the sins of all men, so that all might attain salvation.²⁹ It is, therefore, the duty of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

A UNIVERSAL BROTHERHOOD

5. We cannot in truthfulness call upon that God who is the Father of all if we refuse to act in a brotherly way toward certain men,³⁰ created though they be to God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: *He who does not love does not know God* (1 Jn. 4:8).

The ground is therefore removed from every theory or practice that leads to a distinction between men or peoples in the matter of human dignity and the rights that flow from it.

NO RELIGIOUS DISCRIMINATION

As a consequence, the Church rejects,³¹ as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion. Accordingly, following in the footsteps of the holy apostles Peter and Paul, this sacred Synod ardently implores the Christian faithful to *maintain good fellowship among the nations* (1 Pet. 2:12), and, if possible, as far as in them lies, to keep peace with all men (cf. Rom. 12:18), so that they may truly be sons of the Father who is in heaven (cf. Mt. 5:45).

Each and every one of the things set forth in this Declaration has won the consent of the Fathers of this most sacred Council. We too, by the Apostolic authority conferred on Us by Christ, join with the Venerable Fathers in approving, decreeing and establishing these things in the Holy Spirit, and We direct that what has thus been enacted in synod be published, to God's glory.

Rome, at St. Peter's, October 28, 1965

I, Paul, Bishop of the Catholic Church

There follow the signatures of the Fathers.

DOCUMENTATION

ORIENTATIONS FOR CATHOLIC-JEWISH DIALOGUE

Joint National Commission for Catholic-Jewish Religious Dialogue of the National Conference of Brazilian Bishops (C.N.B.B.)

In 1981 a new step was taken in Jewish-Christian relations in Brazil through the setting-up by the National Conference of Brazilian Bishops of a Joint National Commission for Jewish-Catholic Dialogue. The Commission's aim is to promote study and concrete action with a view to an objective religious dialogue. The Commission is composed of Catholic members nominated by the National Conference of Brazilian Bishops, and of Jewish members — three rabbis, two lay persons — invited by this same Conference. After a year of study, the Joint Commission drew up the following document, entitled in the original: "Orientações para o relacionamento entre católicos e judeus", and published in the official bulletin: "Comunicado Mensal da CNBB" of October 1983, No. 372, pp. 1067-68.

During 1984 the Joint National Commission is engaged in a double task: that of drawing up directives for the teaching of Judaism to theological students and of preparing a booklet which will give further details on Jewish history and tradition.

1. After twenty centuries of co-existence which were given a particular hall-mark by the events in Europe which preceded and accompanied the Second World War, a new awareness of the origins and history of both Judaism and Christianity demonstrates the need for reconciliation between Jews and Christians. This reconciliation must take the form of dialogue, inspired by a healthy desire for knowledge of one another, together with mutual understanding.

2. It is indispensable for dialogue that Catholics should strive to learn by what essential traits the Jews define themselves, that is to say, as a people clearly defined by religious and ethnic elements.

3. The first constitutive element of the Jewish people is its religion, which in no way authorizes Catholics to envisage them as if they were simply one of the many religions in the world today. It was in fact through the Jewish people that faith in the one true God, that is to say, monotheism, has entered into human history.

4. It should be noted, on the other hand, that according to biblical revelation, God himself constituted the Hebrews as a people. The Lord did this after having made a covenant with them (cf. Gen. 17:7; Ex. 24:1-8). We are indebted to the Jewish people for the five books of the Law, the Prophets and the other sacred books which make up the Hebrew Scriptures

that have been adopted by Christians as an integral part of the Bible.

5. Judaism cannot be considered as a purely social and historical reality or as a left-over from a past which no longer exists. We must take into account the vitality of the Jewish people which has continued throughout the centuries to the present. St. Paul bears witness that the Jews have a zeal for God (Rom. 10:2); that God has not rejected his people (Rom. 11:1ff); he has not withdrawn the blessing given to the chosen people (Rom. 9:8). St. Paul teaches also that the Gentiles, like a wild olive shoot, have been grafted onto the true olive tree which is Israel (Rom. 11:16-19); Israel continues to play an important role in the history of salvation, a role which will end in the fulfilment of the plan of God (Rom. 11:11, 15, 23).

6. It is thus possible for us to state that all forms of antisemitism must be condemned. Every unfavorable word and expression must be erased from Christian speech. All campaigns of physical or moral violence must cease. The Jews cannot be considered as a decide people. The fact that a small number of Jews asked Pilate for Jesus' death does not implicate the Jewish people as such. In the final analysis, Christ died for the sins of all humanity in general. Christian love, moreover, which embraces all persons without distinction, in imitation of the Father's love (Matt. 5:44-48), should

likewise embrace the Jewish people and seek to understand their history and aspirations.

7. Particularly in catechetical teaching and in the liturgy, unfavorable judgments with regard to the Jews must be avoided. It is desirable that courses in Catholic doctrinal formation, in addition to liturgical celebrations, should emphasize those elements common to Jews and to Christians. It should be pointed out, for example, that the New Testament cannot be understood without the Old Testament. The Christian feasts of Easter and Pentecost, as well as liturgical prayers, the Psalms especially, originated in Jewish tradition.

8. A contrast must not be made between Judaism and Christianity, claiming, for example, that Judaism is a religion of fear while Christianity is one of love. We find, in fact, in the holy books of Israel the origins of the expressions of the great love which exists between God and humanity (Deut. 6:4; 7:6-9; Pss. 73-139; Hos. 11; Jer. 31:2ff; 19-22; 33:6-9).

9. It is fitting to recall, as well, that the Lord Jesus, his holy Mother, the apostles and the first Christian communities were of the race of Abraham. The roots of Christianity are in the people of Israel.

10. In what concerns the land of Israel, it is well to remember that, as the fruit of his promise, God gave the ancient land of Canaan to Abraham and his descendants in which the Jews lived. The Roman occupation and successive invasions of the land of Israel resulted in harsh trials for the people who were dispersed among foreign nations. We must recognize the rights of the Jews to a calm political existence in their country of origin, without letting that create injustice or violence for other peoples. For the Jewish people these rights become a reality in the existence of the State of Israel.

11. We should emphasize, finally, the eschatological expectation which is the hope of Jews and of Christians, in spite of their different ways of describing it. Both are awaiting the fulfilment of the Kingdom of God; this has already begun, for Christians, with the coming of Jesus Christ, while Jews are still awaiting the coming of the Messiah. At all events, this eschatological perspective awakens as much in Jews as in Christians the consciousness of being on the march, like the people who came forth from Egypt, searching for a land "flowing with milk and honey" (Ex. 3:8).

(Taken from a French translation)



DOCUMENTATION

IMPORTANT DECLARATIONS OF JOHN PAUL II

During his recent visit to Portugal the Pope gave new proofs of his respect for non-Christian religious traditions. On May 14 at Lisbon, speaking to a group of Jews, Christians and Moslems, he affirmed:

Abraham, our common ancestor, teaches all of us, Christians, Jews and Moslems, to follow this way of mercy and love.

Then, on May 15 at Sameiro in the archdiocese of Braga, the Pope spoke of Jesus:

Born during the night at Bethlehem, the son of Mary thus entered into the spiritual inheritance of Israel — of his people.

These remarks only serve to confirm what Pope John Paul had already said on Nov. 17, 1980 in Germany when he spoke to the Jewish community at Mainz, a few extracts of which discourse we present below:

The depth and richness of our common heritage are revealed to us particularly in friendly dialogue and trusting collaboration. I rejoice that, in this country, conscious and zealous care is dedicated to all this...

It is not just a question of correcting a false religious view of the Jewish people, which in the course of history was one of the causes that contributed to misunderstanding and persecution, but above all of the dialogue between the two religions which — with Islam — gave the world faith in the one, ineffable God who speaks to us, and which desire to serve him on behalf of the whole world.

Three Dimensions of Dialogue

The first dimension of this dialogue, that is, the meeting between the people of God of the Old Covenant, never revoked by God (cf. Rom. 11:29),

and that of the New Covenant, is at the same time a dialogue within our Church, that is to say, between the first and the second part of her Bible. In this connection the directives for the application of the conciliar Declaration *Nostra aetate* say: "The effort must be made to understand better everything in the Old Testament that has its own, permanent value... since this value is not wiped out by the later interpretation of the New Testament, which, on the contrary, gave the Old Testament its full meaning, so that it is a question rather of reciprocal enlightenment and explanation" (n. 11).

A second dimension of our dialogue — the true and central one — is the meeting between the present-day Christian Churches and the present-day people of the covenant concluded with Moses. It is important here "that Christians — so continue the post-conciliar directives — should aim at understanding better the fundamental elements of the religious tradition of Judaism, and learn what fundamental lines are essential for the religious reality lived by the Jews, according to their own understanding" (Introduction)...

I would like to refer briefly to a third dimension of our dialogue. The German bishops dedicate the concluding chapter of their declaration to the tasks which we have in common. Jews and Christians, as children of Abraham, are called to be a blessing for the world (cf. Gen. 12:2 ff.), by committing themselves together for peace and justice among all men and peoples, with the fullness and depth that God himself intended us to have, and with the readiness for sacrifices that this high goal may demand. The more our meeting is imprinted with this sacred duty, the more it becomes a blessing also for ourselves.

(Reprinted from L'Osservatore Romano, English edition, Dec. 9, 1980).

But the allocution delivered by the Pope on March 6 is more significant still. The occasion was the audience granted to the delegates of Episcopal Conferences and other Experts concerning the Catholic Church's Relations

with Judaism, who met in Rome from 2 to 5 March at the invitation of the Secretariat for Promoting Christian Unity.

Below is the complete text of the allocution as translated in *Origins, National Catholic Documentary Service, March 25, 1982.*

You have gathered here in Rome from different parts of the world to explore the important matter of relations between the Catholic Church and Judaism. The importance of this problem is also emphasized by the presence among you of representatives of the Orthodox Churches, the Anglican Communion, the Lutheran World Federation and the World Council of Churches. I am glad to be able to greet all these especially and to thank them for their collaboration.

I likewise express all my gratitude to you who are bishops, priests, religious, Christian laity. Like your commitments in pastoral activities or in the field of biblical and theological research, your presence here shows the degree to which relations between the Catholic Church and Judaism touch on various aspects of the church and her activities.

Deep Level of Bond

This is easily understood. The Second Vatican Council said in its declaration on the church's relations with non-Christian religions, *Nostra Aetate* (no. 4): "As this sacred synod searches into the mystery of the church, it recalls the spiritual bond linking the people of the new covenant with Abraham's stock." I myself have had occasion to say more than once: Our two communities "are linked at the very level of their identities" (cf. Discourse of March 12, 1979, to representatives of Jewish organizations and communities.) Indeed, and I again quote the text of the declaration *Nostra Aetate* (No. 4):

"The Church of Christ acknowledges that according to the mystery of God's saving design, the beginnings of her faith and her election are already found among the patriarchs, Moses, and the prophets. The church therefore cannot forget that she received the revelation of the Old Testament through this people. She ever keeps in mind the words of the apostle Paul about his kinsmen, 'who have the adoption as sons, and the glory and the covenant and the legislation and the worship and the promises; who have the fathers, and from whom is Christ according to the flesh' (Rom. 9:4,5), the son of the Virgin Mary."

Links Grounded in Covenant

This is as much as to say that the links between the church and the Jewish people are grounded in the design of the God of the covenant, and that as such, they have

necessarily left traces in certain aspects of the church's institutions, especially in the liturgy.

Certainly since a new bough appeared from the common root 2,000 years ago, we know that relations between our two communities have been marked by resentments and a lack of understanding. If there have been misunderstandings, errors and even insults since the day of separation, it is now a question of overcoming them with understanding, peace and mutual esteem. The terrible persecutions suffered by the Jews in various periods of history have finally opened many eyes and disturbed many hearts. Thus Christians are on the right path, that of justice, and brotherhood, when they seek, with respect and perseverance, to gather with their Semitic brethren around the common heritage which is a treasure to us all.

Is there any need to point out, above all to those who remain skeptical or even hostile, that such rapprochement should not be confused with a certain religious relativism, still less with a loss of identity? For their part, Christians profess their faith without equivocation in the universal salvific character of the death and resurrection of Jesus of Nazareth.

Desire for More In-Depth Exchanges

Yes, clarity and awareness of our Christian identity are an essential basis for achieving authentic, fruitful and lasting relationships with the Jewish people. I am happy to know that in this regard you are making many efforts, by studying and praying together, to grasp better and to formulate more clearly the often difficult biblical and theological problems raised by the progress of the Judeo-Christian dialogue. Imprecision and mediocrity in this field do enormous harm to such a dialogue. May God grant that Christians and Jews may hold more in-depth exchanges based on their own identities, without ever allowing either one or the other side to be obscured, but always seeking truly for the will of the God who revealed himself.

Such relationships can and ought to help enrich the knowledge of our own roots and to shed more light on certain aspects of this identity which we have. Our common spiritual heritage is considerable. Help in better understanding certain aspects of the church's life can be gained by taking an inventory of that heritage, but also by taking into account the faith and religious life of the Jewish people as professed and lived now as well. This is the case with the liturgy. Its roots have still to be more deeply traced, and above all need to be better known and appreciated by the faithful. This is true at the level of our institutions, for they have been inspired ever since the beginning of the church by certain aspects of the synagogue's community organization. Finally, our common spiritual patrimony is above all important at the level of our faith in one sole and unique God, who is good and merciful, who loves men and makes himself loved by them (cf. Wisdom 11:24-26), who is master of history and of men's

destinies, who is our Father, and who chose Israel, "that good olive tree onto which have been grafted the wild olive branches of the gentiles" (*Nostra Aetate*, 4; cf. also Rom. 11:17-24).

Importance of Catechesis

This is why you have been concerned during your session with Catholic teaching and catechesis in regard to the Jews and Judaism. You have been guided on this point, as on others, and have been encouraged by the "Guidelines and Suggestions for Implementing the Council Declaration *Nostra Aetate* (n. 4)," published by the Commission for Religious Relations with the Jews (cf. Chapter III). It is necessary to get to the point where such teaching at the various levels of religious instruction and in catechesis with children and adolescents will not only present the Jews and Judaism in an honest and objective manner, but will also do so without any prejudice or offense to anyone and, even more so, with a lively awareness of that heritage that we have broadly outlined.

Finally, it is on such a basis that close collaboration will be able to be established — it is already making itself very happily felt. Our common heritage impels us toward this, our common heritage of service to man and his immense spiritual and material needs. We shall be able to go by diverse — but in the end, convergent — paths with the help of the Lord, who has never ceased loving his people (cf. Rom. 11:1), to reach true brotherhood in reconciliation, respect, and full accomplishment of God's plan in history.

Words of Encouragement

I am happy to encourage you, dear brothers and sisters in Christ, to continue on the path you have taken, giving proof of your discernment and confidence, as well as your very great fidelity to the magisterium. In this way you provide an authentic service to the church, flowing from her mysterious vocation, and contribute to the good of the church, the Jewish people and all of mankind.

Historic Visit to Great Britain

Finally, on the occasion of his visit to Great Britain, the Pope twice met with leaders of the Jewish Com-

munity. On May 31, during his visit to Manchester, Pope John Paul II was welcomed by the Vice-President of the Jewish Board of Deputies of Britain, Lionel Kopelowitz, who spoke to him in Polish. Following an address by the Chief Rabbi of Great Britain, Sir Emanuel Jacobowitz, the Pope replied ex tempore:

I want to say in the presence of everyone that I have followed your address with great interest and have considered the points of view that were expressed in it. My reply will be rather brief and not as rich in its statements, but I am grateful to you for having included all those aspects in your speech.¹

It is a joy for me this morning to extend fraternal greetings to you who are the leaders of the Jewish community. In a special way, I extend greetings to the Chief Rabbi of the Commonwealth, Sir Emanuel Jacobowitz and all his colleagues.

On the occasion of my visit to Great Britain I wish to express to all of you my personal sentiments of esteem and friendship.

At the same time I wish to recall the deep respect entertained by the Catholic Church for the Jewish people throughout the world.

In the spirit of the Second Vatican Council I recollect the Church's desire to collaborate willingly with you in the great cause of humanity, remembering that we have a common tradition which honors the holiness of God and which calls upon us to love the Lord our God with all our heart and with all our soul.

I extend heartfelt greetings to all whom you represent.

And on the following day in Scotland, during the course of a meeting with various religious leaders, the Pope included the following reference to its Jewish community:

I am happy to greet also the representatives of the Jewish community in Scotland, who, through their presence here, symbolize the profound spiritual links which unite our two religious communities so closely together.

¹ The Chief Rabbi's speech, although very brief, was most comprehensive in the way in which it looked realistically both at the various aspects of the unhappy past of Jewish-Christian relations and also at the warmth of the present situation from the time of Pope John XXIII.

² Cf. *Nostra Aetate*, 4. The Pope's words on these two occasions have been translated from *L'Osservatore Romano*, 1, 2 June, 1982.

DECLARATION ON THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS



1. In our times, when every day men are being drawn closer together and the ties between various peoples are being multiplied, the Church is giving deeper study to her relationship with non-Christian religions.¹ In her task of fostering unity and love among men, and even among nations, she gives primary consideration in this document to what human beings have in common² and to what promotes fellowship among them.

UNITY OF MANKIND

For all peoples comprise a single community,³ and have a single origin, since God made the whole race of men dwell over the entire face of the earth (cf. Acts 17:26). One also is their final goal: God. His providence, His manifestations of goodness, and His saving designs extend to all men (cf. Wis. 8:1; Acts 14:17; Rom. 2:6-7; 1 Tim. 2:4) against that day when the elect will be united in the Holy City ablaze with the splendor of God, where the nations will walk in His light (cf. Apoc. 21:23 f.).⁴

QUESTIONS ALL MEN ASK

Men look to the various religions for answers to those profound mysteries of the human condition which, today even as in olden times, deeply stir the human heart: What is a man? What is the meaning and the purpose of our life? What is goodness and what is sin? What gives rise to our sorrows and to what intent? Where lies the path of true happiness? What is the truth about death, judgment, and retribution beyond the grave? What, finally, is that ultimate and unutterable mystery that engulfs our being, and whence we take our rise, and whither our journey leads us?⁵

RELIGIONS OF THE WORLD

2. From ancient times down to the present, there has existed among diverse peoples a certain perception of the hidden power that hovers over the course of things and over the events of human life;⁶ at times, indeed, recognition can be found of a Supreme Divinity, and of a Supreme Father, too. Such a perception and such a recognition instill the lives of these peoples with a profound religious sense. Religions bound up with cultural advancement have struggled to reply to these questions with more refined concepts and in more highly developed language.

Thus, in Hinduism men contemplate the divine mystery and express it through an inexhaustible fruitfulness of myths and a searching philosophical inquiry.⁷ They seek release from the anguish of our condition through ascetical practices or deep meditation or a loving, trusting flight toward God.

Buddhism in its multiple forms acknowledges the radical insufficiency of this shifting world.⁸ It teaches a path by which men, in a devout and confident spirit, can either reach a state of absolute freedom or attain supreme enlightenment by their own efforts or by higher assistance.

Likewise, other religions to be found everywhere⁹ strive variously to answer the restless searchings of the human heart¹⁰ by proposing "ways," which consist of teachings, rules of life and sacred ceremonies.

KEEP WHAT IS TRUE

The Catholic Church rejects nothing that is true and holy in these religions.¹¹ She looks with sincere respect upon those ways of conduct and of life, those rules and teachings which, though differing in many particulars from what she

holds and sets forth, nevertheless often reflect a ray of the Truth that enlightens all men. Indeed, she proclaims and must ever proclaim Christ, the way, the truth and the life (Jn. 14:6), in whom men find the fullness of religious life, and in whom God has reconciled all things to Himself (cf. 2 Cor. 5:18-19).

The Church therefore has this exhortation for her sons: prudently and lovingly,¹² through dialogue and collaboration with the followers of other religions, and in witness of Christian faith and life, acknowledge, preserve and promote the spiritual and moral goods found among these men, as well as the values in their society and culture.

THE MUSLIMS

3. Upon the Muslims, too, the Church looks with esteem.¹³ They adore one God, living and enduring, merciful and all-powerful, Maker of heaven and earth¹⁴ and Speaker to men. They strive to submit wholeheartedly to His inscrutable decrees, as did Abraham, with whom the Islamic faith is pleased to associate itself. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin mother; at times they call on her, too, with devotion. In addition, they await the day of judgment, when God will give each man his due after raising him up. Consequently, they prize the moral life, and give worship to God especially through prayer, almsgiving and fasting.

Although in the course of the centuries many quarrels and hostilities have arisen between Christians and Muslims, this most sacred Synod urges all to forget the past and to strive sincerely for mutual understanding. On behalf of all mankind, let them make common cause to safeguard and foster social justice, moral values, peace and freedom.

THE CHOSEN PEOPLE

4. As this sacred Synod searches into the mystery of the Church, it recalls the spiritual bond linking the people of the New Covenant with Abraham's stock.¹⁵

For the Church of Christ acknowledges that, according to the mystery of God's saving design, the beginnings of her faith and her election are already found among the patriarchs, Moses, and the prophets. She professes that all who believe in Christ, Abraham's sons according to faith (cf. Gal. 3:7), are included in that patriarch's call, and likewise that the salvation of the Church was mystically foreshadowed by the



Rabbi Abraham Joshua Heschel (left) and Augustin Cardinal Bea (right). Two outstanding scholars - one Jewish, one Catholic - who were the principal architects of the "Nostra Aetate". This document was the Second Vatican Council's Declaration on the Relations of the Catholic Church to Non-Christian Religions, proclaimed by Pope Paul VI on October 28, 1965. Both of these saintly men are now deceased.



Pope John Paul II and Prime Minister Shimon Peres at Vatican meeting in February



Pope John Paul II and Prime Minister Shimon Peres at Vatican meeting in February

On October 28, 1965, the Second Vatican Council in Rome issued a landmark statement entitled "Nostra Aetate" ("In Our Times"), which fundamentally changed Catholic-Jewish relations for the better. Catholic teachings, textbooks, sermons, and liturgy which suggested contempt for the Jews or Judaism have been condemned and changed in accordance with the new spirit of the Vatican II document. Today, a Roman Catholic nun leads the National Interreligious Task Force on Soviet Jewry. American Catholics and Jews work together on such concerns as immigration and refugees, preventing a nuclear holocaust, helping the poor and the homeless, working for religious liberty and human rights, and combating hunger. While significant differences still exist, Vatican II created a positive atmosphere where we can come together to share those concerns that are of vital importance to us.

On this occasion, Dr. Cohen presented the Pope with a facsimile leaf from a newly discovered edition of the Talmud which the Seminary will publish shortly. The portfolio of 550 leaves from editions of the Talmud printed in Spain and Portugal at the end of the fifteenth century has been assembled by Professor H.Z. Dimitrovsky of the Seminary faculty, who has also written a critical commentary to the text.

The chancellor was in Italy for the filming of the television special, "A Talent for Life - Jews of the Italian Renaissance." The program, second in the Eternal Light's Jewish Civilization Series, will be aired on the NBC network on December 2.

The Pope presented Dr. Cohen with a papal medal.



Accompanied by a half million persons, with a world audience of millions, Pope John Paul II visited Auschwitz and spoke with compassion about the victims of the Holocaust.

The Pope viewed the Hebrew inscription on the memorial wall and condemned the murder of millions, including Jews, and the destruction of the renowned spiritual creativity of Polish Jewry and the Jewish people of the entire world.

With camp survivors at his side, wearing the former striped uniforms of inmates, the Polish-born Pontiff spoke with much emotion about the Jewish victims: "They, they were the main victims. Innocent people killed for no reason except their religion."

At Birkenau, a mile from Auschwitz, the Pope donned his vestments in the blockhouse where the SS once watched the victims selected for the gas chambers.

PRaise FROM SURVIVORS

The Pope's forthrightness was praised by Solomon Zyzanski, president of the American Federation of Jewish Fighters, Camp Inmates, and Nazi Victims. "Pope John Paul II demonstrated a nobility of spirit at Auschwitz," he said. "The sincerity and eloquence about the Jewish victims will long reverberate throughout the world. It is a tragic irony of history that the religious leaders during the Holocaust were not of the moral fibre

JEWISH LIVES

Historic Visit Made To Auschwitz by Pope

Pope John Paul II places a wreath of flowers and hands to pray at the Wall of Death in the Auschwitz concentration camp during his historic visit to Poland.

Religious News Service photo

Chosen People's exodus from the land of bondage.

The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy deigned to establish the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that good olive tree onto which have been grafted the wild olive branches of the Gentiles (cf. Rom. 11:17-24). Indeed, the Church believes that by His cross Christ, our Peace, reconciled Jew and Gentile, making them both one in Himself (cf. Eph. 2:14-16).¹⁶

A PEOPLE STILL LOVED

Also, the Church ever keeps in mind the words of the Apostle about his kinsmen, who have the adoption as sons, and the glory and the covenant and the legislation and the worship and the promises; who have the fathers, and from whom is Christ according to the flesh (Rom. 9:4-5), the son of the Virgin Mary. The Church recalls, too, that from the Jewish people sprang the apostles, her foundation stones and pillars, as well as most of the early disciples who proclaimed Christ to the world.

As holy Scripture testifies, Jerusalem did not recognize the time of her visitation (cf. Lk. 19:44), nor did the Jews in large number accept the gospel; indeed, not a few opposed the spreading of it (cf. Rom. 11:28).¹⁷ Nevertheless, according to the Apostle, the Jews still remain most dear to God because of their fathers, for He does not repent of the gifts He makes nor of the calls He issues (cf. Rom. 11:28-29).¹⁸ In company with the prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and serve him with one accord (Soph. 3:9; cf. Is. 66:23; Ps. 65:4; Rom. 11:11-32).¹⁹

PLEA FOR MUTUAL LOVE

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred Synod wishes to foster and recommend that mutual²⁰ understanding and respect which is the fruit above all of biblical and theological studies, and of brotherly dialogues.²¹

NOT A REJECTED RACE

True, authorities of the Jews and those who followed their lead pressed for the death of Christ (cf. Jn. 19:6);²² still, what happened in

His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God,²³ as if such views followed from the holy Scriptures.²⁴ All should take pains, then, lest in catechetical instruction and in the preaching of God's Word they teach anything out of harmony with the truth of the gospel and the spirit of Christ.²⁵

The Church repudiates²⁶ all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the gospel's spiritual love and by no political considerations, she deplures²⁷ the hatred, persecutions, and displays of anti-Semitism directed against the Jews at any time and from any source.²⁸

Besides, as the Church has always held and continues to hold, Christ in His boundless love freely underwent His passion and death because of the sins of all men, so that all might attain salvation.²⁹ It is, therefore, the duty of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.



POPE JOHN PAUL II receives a mezuzah from Nathan Perlmutter, national director of the Anti-Defamation League of B'nai B'rith, during a private audience with ADL leaders. ADL co-sponsored a two-day colloquium in Rome on the 20th anniversary of the Vatican II declaration that Jews were not responsible for the death of Christ.

Pope assails Nazi genocide

ROME, (JTA) — Pope John Paul II has assailed Nazism as "a mad imperialist ideology" and condemned the atrocities that it bred, including the killing of the Jewish people who were "condemned to extermination."

In an Easter message delivered to more than 200,000 persons in St. Peter's Square, the pope invoked the 40th anniversary of the conclusion of World War II. He praised "the men and women in each country who offered their lives in sacrifice for the right cause; the cause of the dignity of the human person."

"They faced death as defenseless victims, offered in Holocaust, or defending with their arms the free way to life," the pope said. "They fought not to answer violence with violence or hatred with hatred but to affirm a right and a freedom for themselves and others, also for the children of those who were then the oppressors."

"For more than five years, humanity had lived a horrendous experience. Tens of millions of people massacred, on the battlefronts, cities razed, slaughter in the air and on the sea, populations ruined by hunger and privations."

In addition, he said, "other tens of millions of human beings" were "decimated and destroyed in the concentration camps. The Jewish people were condemned to extermination."

The pope also sent a Passover greeting in Hebrew to the Jewish people.

A UNIVERSAL BROTHERHOOD

5. We cannot in truthfulness call upon that God who is the Father of all if we refuse to act in a brotherly way toward certain men,³⁰ created though they be to God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: *He who does not love does not know God* (1 Jn. 4:8).

The ground is therefore removed from every theory or practice that leads to a distinction between men or peoples in the matter of human dignity and the rights that flow from it.

NO RELIGIOUS DISCRIMINATION

As a consequence, the Church rejects,³¹ as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion. Accordingly, following in the footsteps of the holy apostles Peter and Paul, this sacred Synod ardently implores the Christian faithful to *maintain good fellowship among the nations* (1 Pet. 2:12), and, if possible, as far as in them lies, to keep peace with all men (cf. Rom. 12:18), so that they may truly be sons of the Father who is in heaven (cf. Mt. 5:45).

Each and every one of the things set forth in this Declaration has won the consent of the Fathers of this most sacred Council. We too, by the Apostolic authority conferred on Us by Christ, join with the Venerable Fathers in approving, decreeing and establishing these things in the Holy Spirit, and We direct that what has thus been enacted in synod be published, to God's glory.

Rome, at St. Peter's, October 28, 1965

I, Paul, Bishop of the Catholic Church

PAX VOBISCUM

SHALOM ALAYCHEM

