



# THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

*Preserving American Jewish History*

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

Series C: Interreligious Activities. 1952-1992

Box 25, Folder 5, International Jewish Committee for  
Interreligious Consultations, 1978.

## SEMINARS: SINGLE

Each seminar is offered twice. Figures indicate seminar schedule:  
(A) Tuesday, 11 - 12:30; (B) Tuesday, 2 - 4; (C) Wednesday 9 - 11

### 1. HOLOCAUST: (A, B)

#### Moderator:

Robert M. Jones, Senior Vice-President, National Conference of Christians and Jews.

#### Resource Person:

Dr. Eve Fleischer, Montclair State College, Montclair, New Jersey.

### 2. HELPING JEWS AND CHRISTIANS IN THE USSR AND EASTERN EUROPE: (B, C)

#### Moderator:

Burton Lovinson, Chairman, Commission on Soviet Jewry, Jewish Federation-Council.

#### Resource Person:

Sr. Ann Gillen, Executive Director, National Interreligious Task Force on Soviet Jewry.

### 3. RELIGIOUS ATTITUDES TOWARD ISRAEL: (A, B)

#### Moderator:

The Rev. Priscilla A. Chaplin, Executive Director, Southern California Council of Churches.

#### Resource Persons:

Dr. Roy Eckhardt, Lehigh University, Bethlehem, Pennsylvania.  
Rabbi Albert Plotkin, Phoenix, Arizona, Past-President, Pacific Association of Reform Rabbis.  
Fr. John Sheerin, C.S.P., Counsel to the Secretariat for Catholic Jewish Relations, National Conference of Catholic Bishops.

### 4. RECENT ARRIVALS WITH SPECIFIC FOCUS ON SOUTHEAST ASIA: (A, C)

#### Moderator:

The Rev. George W. Cole, Coordinator, Social and Ecumenical Concerns Commission, Presbyterian Synod.

#### Resource Persons:

Frank Kwon, Producer-Host, KNBC-TV.  
Dr. Tran Van Mai, Secretary General, Vietnamese Association in California.

### 5. UNDOCUMENTED PERSONS: (B, C)

#### Moderator:

Mildred Arnold, Executive Director, Los Angeles Council of Churches.

#### Resource Person:

The Most Rev. Juan Arzube, Auxiliary Bishop, Archdiocese of Los Angeles.

### 6. HUMAN RIGHTS: (A, C)

#### Moderator:

Marnasba Tackett, Executive Director, Southern California Leadership Conference—West.

#### Resource Person:

Frank Chuman, Past President, Japanese-American Citizens' League and Los Angeles County Commission on Human Relations.

## NATIONAL SPONSORSHIP

### SPONSORS:

National Council of Churches — Office of Christian-Jewish Relations

National Conference of Catholic Bishops — Secretariat for Catholic-Jewish Relations

Synagogue Council of America — Committee on Interreligious Affairs

### COOPERATING ORGANIZATIONS:

American Jewish Committee

National Conference of Christians and Jews

Southern Baptist Convention — Home Mission Board

### PARTICIPATING AFFILIATES OF THE SPONSORS:

(List Incomplete)

American Baptist Churches

Central Conference of American Rabbis

Union of American Hebrew Congregations

## NATIONAL COMMITTEE

Rabbi Balfour Brickner

Fr. Alex Brunett

Dr. Eugene Fisher

Dr. Glenn Iggleheart

Robert M. Jones

Rabbi Daniel F. Polish

Rabbi A. James Rudin

\*Dr. Carl W. Segarhammar

Fr. John Sheerin, CSP

The Rev. George J. Sheridan

Rabbi Henry Siegman

Rabbi Marc H. Tanenbaum

The Rev. Robert L. Turnipseed

Dr. Robert G. Torbat

\*Fr. Royale M. Vadakin

Dr. William L. Weiler

\*Rabbi Alfred Wolf

\*co-chairman

## LOCAL SPONSORS

American Jewish Committee

Board of Rabbis of Southern California

California Lutheran College

Community Relations Committee—Jewish Federation Council

Fuller Theological Seminary

Hebrew Union College

Immaculate Heart College

Loyola Marymount University

Los Angeles Council of Churches

Mt. St. Mary's College

National Conference of Christians and Jews

Roman Catholic Archdiocese of L.A.

St. John's Seminary

School of Theology at Claremont

Southern California Council of Churches

Union of American Hebrew Congregations

United Synagogue of America

University of Judaism

University of Southern California—School of Religion

## LOCAL COMMITTEE

Ms. Mildred L. Arnold

Mrs. Yornita Burns

Fr. Charles Casassa, S.J.

The Rev. Priscilla A. Chaplin

Dr. Buford A. Dickinson

Dr. Marie Egan, IHM

Dr. Robert S. Ellwood, Jr.

Rabbi Harry Esrig

Frank Fishkin

Rabbi Allen Freshling

Dr. Donald A. Hagner

Fr. Arthur Johnson, S.A.

Robert Jones

\*Co-chairman

The Rev. Thomas Kilgore, Jr.

Rabbi Samson H. Levey

Glen Poling

Fr. Sylvester Ryan

Dr. Neil Sandberg

Rabbi Elijah Schochat

Mrs. Yetta Schwartz

\*Dr. Carl Segerhammar

Mrs. Maureen Soller

The Rev. Gerald K. Swenson

\*Fr. Royale M. Vadakin

Fr. Phillip Van Linden, CM

Murray Wood

\*Rabbi Alfred Wolf

### SPECIAL APPRECIATION

To the local arrangements committee who provided so many valuable voluntary services to the above committee.

To the National Conference of Christians and Jews — for a financial grant to commemorate the 50th anniversary of NCCJ.

To Wilshire Boulevard Temple Forum — for a financial grant.

To the American Jewish Committee, Los Angeles Chapter — for a financial grant.

# 4<sup>TH</sup> NATIONAL WORKSHOP

## ON CHRISTIAN-JEWISH RELATIONS

NOVEMBER 6 - 9, 1978

LOS ANGELES, CALIFORNIA

AMBASSADOR HOTEL

## 4TH NATIONAL WORKSHOP CHRISTIAN-JEWISH RELATIONS

### PROGRAM

#### MONDAY, NOVEMBER 6TH

- 11:00 AM - 7:30 PM** Registration  
Ambassador Lobby
- 4:00 PM - 5:30 PM** Opening Session  
Ambassador, Boulevard Ballroom  
Welcome: Rabbi Alfred Wolf, Chairman, Inter religious Activities, Central Conference of American Rabbis.  
1st Keynote: Rabbi Samuel Sandmel, Hebrew Union College, Cincinnati, Ohio.  
Response: Dr. Franklin H. Littell, Temple University, Philadelphia, Pennsylvania, Consultant, National Conference of Christians and Jews.
- 7:30 PM - 9:00 PM** St. Basil's Catholic Church  
(Across from Ambassador)  
Presiding: Fr. Royale M. Vadakin, Chairman, Archdiocesan Commission on Ecumenical and Inter-religious Affairs.  
Remarks: His Eminence Cardinal Timothy Manning, Archbishop of Los Angeles.  
The Hon. Tom Bradley, Mayor of Los Angeles.  
Speaker: The Rev. Msgr. Geno Baroni, Assistant Secretary, United States Department of Housing and Urban Development (HUD).  
Response: Rabbi Marc H. Tanenbaum, National Director, Interreligious Affairs, American Jewish Committee.

#### TUESDAY, NOVEMBER 7TH

- 7:30 AM - 9:00 AM** Continental Breakfast  
(\*\*Complimentary) Venetian Room
- 9:00 - 10:30 AM** Ambassador, Boulevard Ballroom  
Presiding: Dr. Carl W. Segerhammar, President Emeritus, Pacific Southwest Synod, Lutheran Church in America.  
2nd Keynote: Dr. Krister Stendahl, Dean, Harvard Divinity School.  
Response: Fr. Gerard Sloyan, Temple University, Philadelphia, Pennsylvania.
- 11:00 AM - 12:30 PM** Seminars: Segment A  
(Individual rooms in hotel)
- 2:00 PM - 4:00 PM** Seminars: Segment B  
(Individual rooms in hotel)

- 7:30 PM - 9:30 PM** Wilshire Boulevard Temple  
(Across from Ambassador)  
"Honoring The Fiftieth Anniversary of the National Conference of Christians and Jews."  
Presiding: Rabbi Alfred Wolf  
Remarks: Rabbi Edgar F. Magnin, Wilshire Boulevard Temple.  
Speaker: The Rev. Jesse Jackson—Director, Operation PUSH.  
Response: Rabbi Henry Siegan, Executive Vice-President, Synagogue Council of America.

#### WEDNESDAY, NOVEMBER 8TH

- 7:30 AM - 9:00 AM** Continental Breakfast  
(\*\*Complimentary) Venetian Room.
- 9:00 AM - 11:00 AM** Seminars: Segment C  
(Individual rooms in hotel)  
Free Afternoon
- 5:30 PM - 6:30 PM** Social Hour  
Ambassador Hotel, Embassy Ballroom
- 6:30 PM - 9:00 PM** Banquet  
Embassy Ballroom  
Master of Ceremonies: Edward Asner  
Presentation of Clergy Leaders  
Banquet Speaker: The Rev. J. Bryan Hehir, Associate Secretary for International Peace and Justice, United States Catholic Conference, Washington, D.C.

#### THURSDAY, NOVEMBER 9TH

- 7:30 AM - 9:00 AM** Continental Breakfast  
(\*\*Complimentary) Venetian Room
- 9:00 - 10:00 AM** Boulevard Ballroom  
Presiding: Fr. Royale M. Vadakin  
Response To Seminar Presentations
- 10:15 AM - 11:30 AM** Wilshire Christian Church  
(Across from Ambassador)  
Presiding: Dr. Carl W. Segerhammar  
Remarks: Dr. James Pierson, Pastor, Wilshire Christian Church
- FUTURE OF DIALOGUE**  
Reflections by:  
Dr. Eugene Fisher, National Conference of Catholic Bishops (Secretariat for Catholic-Jewish Relations).  
Dr. William L. Weiler, National Council of Churches (Executive Director, Office of Christian-Jewish Relations).  
Dr. Michael Wyschogrod, Synagogue Council of America.  
Recognition of Grassroots Team Projects.
- 11:30 AM - 12 NOON** CHARGE FOR THE FUTURE  
Speaker: Dr. Thomas Kilgore, Jr., Pastor, 2nd Baptist Church; Past National President, American Baptist Church.
- 12:00 NOON** Workshop concludes

### SEMINARS: SEGMENTED

#### I. MISSION AND WITNESS

- Moderator:  
Fr. Charles Casassa, S.J., Chancellor, Loyola Marymount University.
- Segment A:  
Rabbi Balfour Brickner, Director, Department of Interreligious Affairs, Union of American Hebrew Congregations.  
Dr. Claude Broach, The Ecumenical Institute, Wake Forest University, Charlotte, North Carolina.  
Fr. John Pawlikowski, O.S.M., Catholic Theological Union, Chicago, Illinois.

- Segment B:  
Attempt by participants — with direction from resource persons — to identify in writing consensus images.

- Segment C: Practicum:  
Los Angeles Respect Life Committee:  
Statements: On Abortion and Caring For The Dying —  
Fr. Francis Colborn, St. John's Seminary; Rabbi Norman Pauler, Congregation Mishkan Israel.

#### II. ROOTS OF PLURALISM

- Moderator:  
Dr. David Lieber, President, University of Judaism.
- Segment A:  
Dr. William S. La Sor, Fuller Theological Seminary.  
Fr. Gerard Sloyan, Temple University, Philadelphia, Penn.  
Dr. Michael Wyschogrod, Synagogue Council of America.

- Segment B:  
Attempt by participants — with direction from resource persons — to identify in writing consensus images.

- Segment C: Practicum:  
Los Angeles Priest-Rabbi Committee — A working consensus statement on Roots of Pluralism.  
Fr. Edward Penonek, O.S.M., Pastor University Church of Our Savior.  
Rabbi Joel Rembaum, University of Judaism.

#### III. FAMILY VALUES

- Moderator:  
Dr. Neil Sandberg, Western Regional Director, American Jewish Committee.
- Segment A:  
Dr. Jane Douglas, Claremont School of Theology.  
Fr. Virgil Elizondo, MACC (Mexican American Cultural Center, San Antonio, Texas).  
Rabbi Maurice Lamm, President, Board of Rabbis of Southern California.
- Segment B:  
A continued consideration with specific emphasis on religious values as well as ethnic features in family life.

#### Segment C: Practicum

- Annual Women's Conference — Description of a Conference Dealing with family values in the context of religious rites of passage.  
Sr. Noella O'Shea, C.S.J., Catholic Campus Center, U.S.C.  
Mrs. Marilyn Friedman, Past President, Women's Conference of the Jewish Federation Council.

#### IV. VALUES IN EDUCATIONAL SYSTEMS

- Moderator:  
Dr. Marie Egan, I.H.M., Immaculate Heart College.
- Segment A:  
Ms. Judith Banki, American Jewish Committee.  
Fr. Francis Buckley, S.J., University of San Francisco.  
Dr. Claude Welch, President and Dean, Graduate Theological Union, Berkeley.
- Segment B:  
A consideration of the specific qualities which reside in understanding, respecting and educating to the values of other traditions.
- Segment C: Practicum:  
Los Angeles Seminary Exchange — St. John's Seminary, Camarillo, and Hebrew Union College, Los Angeles.  
Fr. Phillip Van Linden, C.M.  
Rabbi Michael Signer.  
Inter-Seminary Conference:  
Fr. Peter Nugent, St. John's Seminary, and students.

#### V. RELATIONS WITH OTHER RELIGIONS

- Moderator:  
Law Ayres.
- Segment A:  
Dr. Robert S. Ellwood, Jr., University of Southern California, School of Religion.  
The Rev. Masao Kodani, Buddhist Federation of Southern California.  
Swami Swahananda, Vedanta Society of Southern California.
- Segment B:  
Interreligious Council of Southern California.  
Msgr. John Chedid, Pastor, Our Lady of Mt. Lebanon — St. Peter Church.  
Rabbi Meyer Heller, Temple Emanu-El, Beverly Hills.  
MSS Krishna Kaur Khalsa, Sikh Dharma Brotherhood.
- Segment C: Practicum:  
The Academy of Judaic, Christian and Islamic Studies.  
Dr. George B. Grose, President of the Academy.  
Dr. A. Muhsin El-Biall, Islamic Center, Los Angeles.  
Rabbi Harold Schulweis, Valley Beth Shalom Synagogue.

# The Image of Judaism in Christian Education in the German Language Area

=====

## 1. Introduction

There are relatively many authorities, institutions and organizations in Austria, the Federal Republic of Germany and Switzerland dealing with the problem of Jews and Christians. In as far as these institutions and organizations are fully or partly sponsored or supported by the Church, their goal is mainly to cleanse pastoral and catechesis of anti-Judaism, and to re-evaluate Judaism within Christian doctrine.

I must regretfully state that "multa sed non multum" (a lot but not much) is happening. The causes of such not very satisfactory initiatives are difficult to determine. A great deal of patience and strong nerves are often required. The hard task of finding a theological, religious and human Christian-Jewish solidarity meets not only with difficulties from within the Church but is also partly blocked from the outside.

Within the German language area, pedagogic projects and topics are manifold. They serve either to defend against certain malpractices (anti-Judaism) or, positively speaking, to develop a Christian theology of Judaism. It is generally recognized that an effective prevention of anti-Judaism cannot be realized without a solid theological orientation. The initiators of Christian-Jewish solidarity thus communicate with theological experts of the various disciplines and try with their help to achieve greater clarity. Informal cooperation with Bible scholars, liturgists, dogmatists, and practical theologians in catechesis and pastoral theology has proved particularly important.

The following survey does not comprise all Christian-Jewish activities within the German language area. It will indicate, however, some focal points of Christian, especially Catholic, pastoral efforts to create an image of Judaism conforming to revelation. May I warn you, however, that my statements are those of an outsider. Many things, especially in Germany, may have escaped me. I dispensed with mentioning sources, which can easily be ascertained in the "Freiburger Rundbrief".

## 2. Institutions, Topics, Places

In the following I am going to show in which places and educational establishments a genuine Christian education in the interest of religious Christian-Jewish solidarity is attempted. I confine myself to pointing out places and institutions with preponderant Catholic initiatives. I am also going to characterize the focal points of this pedagogical work: What are the approaches? Which aims are given priority?

### 2.1. Federal Republic of Germany

2.1.1. The Central Committee of German Catholics (Zentralkomitee der Deutschen Katholiken) plays an important rôle in coordinating the various efforts within the Christian-Jewish sector. During the Catholic Day (Katholikentag) in Trier in 1970, the foundation of a discussion group of Jews and Christians was proposed by the Central Committee of the German Catholics. It was formed half a year later, and meets about three times a year. Up to now, the following subjects have been covered: 1) The presentation, understanding, and meaning of Judaism and Christianity for each other (incl. the meaning of non-religious Judaism). 2) Political and social dimensions of the Jewish-Christian relationship. 3) Organizational consequences, i.e. for Catholic congresses and academic assemblies as well as for research topics. The discussion group communicates with the German Conference of Bishops and with the German Coordi-

nating Council for Christian-Jewish Cooperation. During the last few years, very impressive Catholic-Jewish liturgies were developed for the Catholic Days, for instance in Mönchengladbach (1975).

2.1.2. Study Group of the Episcopal Academy in the Bishopric of Aachen and the Evangelical Academy of Hessen and Nassau. For many years, the Episcopal Academy in Aachen has been concentrating on the proper representation of Judaism in catechesis. This is probably the first Catholic academy within the German language area to offer a continuous educational program on Judaism for teachers in adult education and teachers of religion, entitled: Theological Colloquium on Judaism. From time to time, scholarly symposia are arranged on the proper Christian view of Jews and Judaism. Certain publications have grown out of this, i.e. H.H. Henrix (ed.), Jesu Jude-Sein als Zugang zum Judentum (1976).

It is recognized more and more that a Christian understanding of Judaism cannot be mastered by the Catholic Church alone. Those in charge of the Academy in Aachen quote Karl Barth in the Preface to their publication. When visiting the Secretariat for the Unity of Christians, Barth said: "The ecumenical movement is clearly driven by the Spirit of the Lord. Yet we must not forget that there is only one important ecumenical question, namely our relationship with the Jews."

There are certain common basic elements and starting points within Judaism and within the various Christian denominations. At the root of each Christian ecumene there lies a Christian-Jewish ecumene. Unless this is taken into consideration, there can be no unity of Christians. Theological work, theoretical as well as practical, of the problem of Judaism will give new impulses to the at present stagnating Christian ecumenical movement. As the result of such considerations, the Aachen Academy decided two years ago to work together, as closely as pos-

sible, with the Evangelical Academy in Hesse and Nassau at Arnoldshain. In a joint effort, the two academies arranged two symposia, a) Christian and Jewish Easter, b) Christian and Jewish Liturgy.

### 2.1.3. Freiburg im Breisgau

At the Catholic Theological Faculty of the University of Freiburg a re-examination of the German Catholic catechism (textbooks) and curriculae published since 1962 is taking place. It is a question of quantitative and qualitative analyses of catechetics and kerygmatic statements about Jews and Judaism. A modern computer method is being used for this task. It is intended to submit these analyses to all theological faculties of West Germany for an evaluation and correction of textbooks. The topics for the analyses are, God, covenant, land, people, hope, Jesus Christ, Judaism, and Christianity. The Dean of Catechetics is in charge of this enterprise. At the moment, the co-workers are a little sceptical. They fear the project will fail because of the doubting and delaying attitude of Catholic theology professors, especially the dogmatists.

The "Freiburger Rundbrief", published for the past thirty years, is more important, older, and more dignified than all attempts undertaken but not yet fully matured, by the University of Freiburg. This Christian-Jewish publication within the German language area has a very strong following, not only among Christians but also among Jews, especially in Israel. The main reasons for this good position of the "Freiburger Rundbrief" are, a) extensive documentation on Church and Jewish (incl. Israeli) matters, b) the heroic engagement of the founder and chief editor (Dr. Gertrud Luckner) for the Jews during the Nazi regime and after, c) a balanced judgment of conditions in Israel (an imprimatur by the Archbishop is always requested, extreme, especially emotional and anti-ecclesiastical views are avoided).

#### 2.1.4. Heidelberg

Stimulated by the directives of the Vatican and suggestions for the enforcement of the Council Document "Nostra Aetate No.4", as also on request of the Joint Synod of Bishops of West Germany, attempts for the improvement of teacher education in religion are made. At the training colleges for religion teachers in several provinces, previous work plans were replaced by a new "Zielfelderplan". Its goal is to achieve a synthesis of problems and subject matter in teaching. The "Zielfelderplan" makes it possible to acquire the necessary knowledge for teaching about Judaism.

Attempts are being made at present at the Pedagogical College of Heidelberg to provide effective information about Judaism for the benefit of teachers in training. Lectures on Judaism are given by Catholic and Jewish professors. Teachers of religion should experience Jewish religious reality through Jews (cf. FrRu 28(1976)46-50).

#### 2.1.5. Various Initiatives

The above mentioned examples are only part of the activities in West Germany. Various Catholic academies (especially in Munich, Essen and Freiburg im Breisgau) are energetically and determinately at work for a Christian-Jewish solidarity. The bishops of the Federal Republic of Germany, individually and collectively, are open-minded regarding the problem of Christians and Jews (cf. The Declaration of the Common Synod of Western Germany; Würzburg: 22.Nov.1975). The German bishops must not be reproached for negligence in the matter. Various publishers are anxious to offer Christian-Jewish literature (e.g. Herder Verlag, De Gruyter Verlag, Kaiser Verlag, Katholisches Bibelwerk, usw.).

#### 2.2. Switzerland

The prevailing opinion in Switzerland is that theological consideration of Jews and Judaism is of little importance.

Gross antisemitism (e.g. Jews as deicides) among the Swiss clergy no longer exists. Occasionally, anti-Jewish remarks by extreme conservatives or extreme progressives may be heard. The former stick to outdated formulas of pre-Council days. The progressives are sometimes against all religious establishments. They consider the Jews, at the time of Jesus, as paradigm of institutional and legalistic existence. The Jews are, therefore, considered as anti-ecclesiastic. There also exists an indirect form of anti-Judaism by looking down on the Pharisees (whom they do not know) or by talking of the broken covenant between God and the Jews.

On the other hand, it is realized in Switzerland - at times a little complacently - that one could entertain a more neutral and objective dialogue about Jews and with Jews leading people, than in Germany and Austria. After all, Switzerland did not acclaim Hitler. The leading personalities and groups of the Swiss Church are convinced that it is necessary to talk with Jews and to improve publicity about the Jews. The latter were invited as guests of the 1972-Synod. The German-Swiss-Synods (since 1972) issued statements on the Christian attitude towards the Jews. The main accent was on the improvement of religious instruction.

The following Christian-Jewish groups must be mentioned: The Christian-Jewish Working Group (Christlich-jüdische Arbeitsgemeinschaft: CJA), the Friends of the Children's Village Kiryat Yearim, and the Swiss Israel Society.

Since 1971, a professorship for "Bible and Judaistics" exists at the Theological Faculty of Luzern. This professorship is the only one in the German speaking Catholic area (Switzerland, Germany, Austria). Outside the Catholic area, there is only one (or perhaps two: Tübingen and Münster) German Evangelical faculty with a full-time professorship for Judaistics, there also are several philosophical faculties offering such professorships which are well attended. The professorship in Luzern

was created to contribute towards a solid Christian theology of Judaism, to give students first hand information on Judaism and to intensify theological talks with the Jews of Switzerland. The subject of Judaism is compulsory pro-paedeuticum in Luzern. There are lectures on late O.T. books, Jewish theology and literature of the time of Jesus (Pharisees, Apocalyptic, introduction to Mishnah and Talmud) and about Jewish and Jewish-Christian history and theology of the time after Christ. The students accept the subject willingly. Various theological symposia took place in Luzern between Jewish scholars and representatives and Christian theologians and delegates of other scholarly branches on Judaism and Christianity. In March 1977, the Theological Faculty of Luzern sponsored the first official meeting between Jews and the Orthodox Church. Every year during the winter term, a Jewish scholar is appointed as guest lecturer (1-2 hours a week). The topics are always Jewish themes of particular interest to Christian theology. These lectures are greatly appreciated by the students and the many extra-mural listeners.

### 2.3. Austria

In Austria, the Institute for Judaistics at the University of Vienna (Philosophical Faculty) is in the forefront of an improved evaluation of Judaism for Christian theology and pastoral. In the early sixties already, the holder of the professorship for Judaistics, together with his co-workers, began a campaign for the improvement of statements on Jews contained in religious text books and prayer books. Due to harmonious co-operation with the Archbishop of Vienna, a fair amount could be achieved, which was afterward accepted in Germany and Switzerland. The Austrian Synods, especially the one of Vienna, issues declarations against anti-semitism and for better evaluation of Jews and Judaism. In a similar way, the Austrian Christian-Jewish Coordinating Committee (Christlich-jüdischer Koordinierungsausschuss) is at work. The Sisters of Notre Dame de Sion (Vienna) are very

active in the correction of religious text books. In addition the Austrian Catholic Society of Education (Katholisches Bibelwerk) and the Catholic University Youth Groups (Katholische Hochschulgemeinden) are from time to time engaged in matters of Christian-Jewish solidarity.

### 3. Evaluations

Many of the German, Austrian and Swiss Christians engaged in the improvement of the climate between Christians and Jews impress by their high ethical and idealistic attitude. Despite immense personal efforts, an efficient organization, and intensive publicity (books, public relations), the results of such initiatives were of little consequence regarding theologians as well as the general public. It seems that there are often the same faces at the numerous Christian conventions. The group of genuinely interested people grows very slowly. The reservations put forward by many theologians are based on the following reasoning:

1) Those speaking on behalf of the Christian-Jewish movement do not always possess the necessary Christian-theological and Jewish qualifications. Professional theologians hardly take such people seriously.

2) Sometimes, a few Jewish guest speakers tend to disturb the internal Christian developmental process. Neither do they know enough about Judaism nor do they understand Christianity. Their damaging statements proclaim that Christianity is no true monotheistic religion; all Christians are guilty for Auschwitz and should be held responsible for collective restitution. Some theologians feel deceived by Jews who are supposedly interested in dialogue.

3) The Middle East War and the policy of the State of Israel (missionary law) are considered in a negative light.

It is still harder to ascertain the reactions of the men in the street. Partly his reasons are similar to those aired by theologians. Surely, Arab propaganda and the policy of Israel form a stumbling block. Perhaps some are afraid that concessions in favour of Jews may undermine Christian belief. <sup>Risk</sup> This fear is nurtured by the fact that many Christians interested in Christian-Jewish matters are somehow syncretic and sectarian in their outlook. You can occasionally feel a fairly strong anti-clerical climate during these Christian-Jewish <sup>authoritative</sup> <sup>conferences</sup> Conventions. The church is supposed to be mainly responsible for Auschwitz: During the whole history of the Church, Judaism <sup>Obav-</sup> <sup>anner</sup> <sup>you</sup> is considered to be the victim of her aggression.

Fundamental considerations within the Church are then more important than single actions. Responsible Christians should know more about Christianity. Both must develop a more generous, relaxed and tolerant attitude towards each other.

Yet, we do not doubt that the spirit of "Nostra aetate 4", the Vatican Directives for the said declaration and the statements made by the synods of the various countries within the German language area, will gradually act as a transforming influence.

1.4.1978

Clemens Thoma  
(Luzern)

Michael B McGarry

McGarry

# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

to: IJCIC Members  
from: Rabbi Henry Siegman  
subject: Summary of Jan. 19, 1978 Meeting  
date: January 30, 1978

The following attended: Rabbi Ronald Sobel, Chairman; Rabbi Marc Tanenbaum and Rabbi James Rudin (American Jewish Committee); Rabbi Leon Klenicki, Rabbi Walter Wurzburger, Dr. Michael Wyschogrod, and Rabbi Henry Siegman.

### I. APRIL CONSULTATION WITH VATICAN REPRESENTATIVES

It was agreed that the following would be asked to prepare the major paper at the forthcoming consultation with the Roman Catholic Church in Madrid, in the following order: Martin Cohen (HUC), Sidney Hoenig (Yeshivah University), and Martin Rozenberg (HUC).

Rabbi Sobel reminded the Committee that at the last meeting of the Planning Committee in Geneva, the Vatican representatives expressed an interest in a joint paper on "Human Rights and Religious Liberty". It was not clear what the Catholic representatives had in mind, and Rabbi Henry Siegman was asked to consult with Monsignor George Higgins of the U. S. Catholic Conference about the matter.

### II. WORLD COUNCIL OF CHURCHES

IJCIC has been asked to appoint two Jewish scholars who, together with two Christian scholars, would prepare the papers for the next major consultation with the World Council of Churches which is to take place some time in 1979. The theme of the consultation will be: "Man Living in Nature - Man Living With His Neighbor: Christian and Jewish Perspectives".

It was agreed that Prof. Manfred Vogel of Northwestern University be invited to serve as one of the two Jewish scholars, and that the second scholar be a social scientist familiar with political and environmental issues. Rabbi Marc Tannenbaum said that he would speak with Hyman Bookbinder in Washington, D. C., who he thought would be able to recommend a qualified person.

It was agreed that among the current issues to be discussed with our Catholic partners in Madrid will be the status of Jerusalem and the resurgence of Neo-Nazism in Germany.

III. SCHOLARS' COMMITTEE

It was agreed that Dr. Michael Wyschogrod's recommendations regarding an Advisory Committee of Scholars be the subject of a forthcoming meeting of IJCIC.

###

HS:hfe



Information sur les

RENCONTRES ET CONGRES ISLAMO-CHRETIENS

I. Les rencontres organisées par le Secrétariat pour les non-chrétiens

- 1) Rencontre du Caire (Egypte) , 10-16 septembre 1974.
- 2) Rencontre de Rome entre les représentants du Vatican et ceux de l'Arabie Saoudite, 24-27 octobre 1974.
- 3) Congrès de Tripoli , 1-6 février 1976.
- 4) Congrès de Vienne (Mödling), 19-21 novembre 1976.
- 5) Visite en Iran, 1-7 juin 1976.
- 6) Visite au Yémen, 15-17 septembre 1976.
- 7) Visite d'une délégation chi'ite de l'Irak au Vatican, 8-15 oct. 1977.
- 8) Visite d'une délégation indonésienne au Secrétariat, 29 nov.-2 déc. 1977.
- 9) Visite de la délégation iranienne au Secrétariat (30 nov.-5 déc. 1977)

II. Les rencontres auxquelles a participé le Secrétariat pour les non-chrétiens.

- 1) Rencontre de Bamako, 5-12 juillet 1972.
- 2) Rencontre de Niamey , 1-8 juillet 1975.
- 3) Rencontre de Genève (Cartigny), 20-22 octobre 1976.
- 4) Rencontre de Saint-Gabriel (Mödling-Vienne), 31 mai-5 juin 1977.
- 5) Conférence de Venise, 16-20 octobre 1977.

III. Les rencontres auxquelles le Secrétariat n'a pas participé.

- 1) Rencontre de Broumana (Liban), 12-18 juillet 1972.
- 2) Congrès de Cordoue (Espagne), 9-15 septembre 1974.
- 3) Colloque islamo-chrétien de Tunis, 11-17 novembre 1974.
- 4) Deuxième congrès de Cordoue (Espagne), 21-27 mars 1977.

(7 février 1978)

[start]

Original documents  
faded and/or illegible



# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

CASE POSTALE 191

1211 GENÈVE 20

1, RUE DE VAREMBÉ

TELEPH. 341325

TELEX 289870

NEW-YORK N.Y.

15 EAST 84th STREET

TELEPH. 87-94.500

TELEX 23 61 29

LONDON W.1

55, NEW CAVENDISH STREET

TELEPH. 938-03.35

TELEX 21633

PARIS 8e

78, AV. CHAMPS-ÉLYSÉES

TELEPH. 369.94.63

TELEX 660320

TEL-AVIV

123, YEHUDA HALEVI STR.

TELEPH. 22.91.39

Rome, March 7, 1978  
85. Piazza Scanderbeg,  
Tel.: 679.50.33

To : RABBI M. TANENBAUM  
From : F.Becker, Rome.

In occasion of the forthcoming annual meeting of the Liaison Committee between the Roman Catholic Church and the Jews which will take place in Madrid on April 5-7, 1978, a single/double room has been reserved for you at the Hotel

→ Castellana, Paseo de la Castellana 57  
Tel.4100200, Rate: Pstas 2.000.- per day  
SACE, Calle General Sanjurjo 8,  
Tel.4474000, Rate: Pstas 1.204.- single,  
1.580.- double

Breton, Calle Breton los Herreros 29;  
Tel.4428300; Rate: Pstas 1.230.-

All the above hotels are within walking distance from the Madrid Jewish Community Centre, Calle Balmes 3, where the meetings will take place, starting April 5 : morning. All reservations are for April 4 through April 7. Any changes in the date of arrival or departure should be notified by telephone or cable to:

Sr.Jonel Mihalovici,  
Centro de Estudios Judeo-Cristianos,  
Hilarion Eslava 50,  
Madrid,  
Tel.2431251

who is taking care also of hotel reservations for the 1978 Madrid Symposium on Christian-Jewish Relations

[end]

Original documents  
faded and/or illegible



THE AMERICAN JEWISH COMMITTEE

date March 9, 1978  
to Rabbi Marc Tanenbaum  
from Rabbi A. James Rudin  
subject ROME REPORT

C O N F I D E N T I A L

NOT FOR DISTRIBUTION

Following our meetings in Belgrade, the National Interreligious Task Force on Soviet Jewry delegation traveled to Rome for consultations (November 23-27, 1977) with officials of the Vatican and the United States Embassy. We also participated in the international Sakharov human rights hearings. Our Vatican meetings were arranged by Zach Shuster.

We met first with Msgr. Charles Moeller, the Vice President of the Commission for Religious Relations with the Jewish People, and Father Jorge Mejia, the Commission's Secretary. The Commission is part of the Secretariat for Promoting Christian Unity. Father Mejia is relatively new in his position, and he took extensive notes as we debriefed him and Msgr. Moeller regarding our impressions and views of the Belgrade Conference. Both men are deeply committed to the principles of human rights and religious liberty, but they clearly indicated that Vatican policy in these matters is made by the Secretariat of State headed by Bishop Casaroli, and especially by his Undersecretary, Msgr. Achille Silvestrini. I indicated to Msgr. Moeller and Father Mejia that our group would be meeting the following day with Msgr. Silvestrini. Father Mejia was most impressed, and he wryly noted that he had never met Silvestrini. He thanked the Interreligious Task Force for the opportunity at last to meet the Vatican Undersecretary of State.

Father Mejia offered an overview of his responsibilities, but he added little that I did not already know. He still retains his teaching position in Argentina, and thus, he has not made the "total commitment" to his Vatican job.

The Interreligious Task Force group urged both men to press the Vatican for a more public and specific stance on Soviet Jewry, human rights and religious liberties. Msgr. Moeller and Father Mejia promised they would, but it was obvious that the ultimate policy decision is not in their hands. Both men impressed the delegation. Moeller came across as a caring, compassionate, and seasoned Vatican diplomat,

March 9, 1978

while Father Mejia came through as a decent man vitally concerned about all our Jewish issues. It remains to be seen what kind of "clout" he will be able to develop at the Vatican.

On Thursday afternoon, November 24th, we held a news conference at our Rome Hotel thanks largely to the outstanding work of Emanuele Ascarelli, the Rome Jewish community's public relations man and a friend of Abe Karlikow. We drew an excellent turnout on Thanksgiving Day (most Americans in Rome took the day off). Representatives of the Associated Press, United Press International, the New York Times, the Chicago Sun Times and the Religious News Service were present. In my Belgrade report, I enclosed the New York Times article, the RNS dispatch and the Catholic News story.

The following day we had our session with Msgr. Silvestrini who was accompanied by his associate, Msgr. Audrys Bakis, a Lithuanian Catholic who seems to have been completely "Vaticanized". That is, he showed absolutely no interest or emotion about the plight of the Lithuanian Catholics. Msgr. Moeller and Father Mejia also attended our meeting with the Secretary of State officials.

Silvestrini began the meeting by speaking in rather poor English. When he grasped the intellectual quality and political sophistication of the Task Force group, he quickly switched to Italian "in order to be more precise." Throughout the two-hour meeting, Silvestrini spoke quite slowly and he often searched for the precise wording to express his thoughts. Father Mejia acted as interpreter for us. The following is an almost verbatim account of Silvestrini's remarks. He declared that the Holy See is committed to religious freedom for all believers as he stated in his opening speech at the Belgrade Conference. This includes both the right of emigration as well as internal religious liberty within the Eastern bloc nations. The Vatican has two proposals for the Belgrade Conference (see enclosures), but they are being "floated orally" at Belgrade, and they will be presented "at the right moment" (a time he never defined).

The Vatican proposals are very nebulous and certainly not specific in nature. Silvestrini said that "although the Vatican represents all religions in Belgrade, we have never made any specific mention of any group, but rather, we speak for all groups."

Professor Thomas Bird asked Msgr. Silvestrini whether there were Catholic prayerbooks and liturgies available in the various languages of the Soviet Union. Silvestrini replied that Russian and Lithuanian translations are available, but there are no Beylorussian or Ukrainian prayerbooks.

Silvestrini then outlined the Vatican's policy towards Eastern

Europe. It seeks religious and civic liberty for all individuals, the freedom of various religious communities to organize and the right of believers in each country to communicate with one another and with their co-religionists in other countries. This policy, by the way, does not break new ground, nor is it significantly different from the provisions of Basket III of the Helsinki Final Act.

The Task Force members pressed Msgr. Silvestrini as to when the Vatican would present its own proposals to the Belgrade Conference. He was most vague on this point. Sister Ann Gillen raised the question of the Vatican speaking out in behalf of Jewish and Christian prisoners in the Soviet Union, but Silvestrini clearly indicated that the Vatican will not publicly intervene for any prisoner, Christian or Jewish, but will employ discreet and private interventions, i.e., "quiet diplomacy." When the case of Anatoly Scharansky was mentioned, Silvestrini replied that the Vatican is fully aware of the situation and "was working in behalf of the prisoner."

The Vatican has never rejected diplomatic intervention, but "we have no diplomatic relations with the Soviet Union. We intervene by various means and we never give public notice of such intervention. The Vatican speaks out clearly on religious freedom, but not on specific cases, even in behalf of Roman Catholic prisoners."

Father Radano then asked Msgr. Silvestrini about the Vatican's policy towards Israel. The Seton Hall professor said this issue was extremely important in American Christian-Jewish relations. Silvestrini shrugged his shoulders and turned his palms upward and said, "The Jewish community is very emotional" about this issue. There was silence following this remark. Finally, Dr. Phillippe asked, "Exactly what did the Msgr. mean by 'emotional'?" Silvestrini said that Israel was of "emotional importance" to the Jewish people.

At this point I interjected that the Jewish commitment to Israel is much more than an "emotional one," but rather was rooted in religion, history, culture, and theology. I am sure Silvestrini understood what I said, but he repeated again that it was an "emotional question for Jews."

Silvestrini said that the Vatican looks with favor on Sadat's visit to Israel. Indeed, the Pope dedicated a public prayer for the success of that visit, and he ventured his own personal opinion that any Vatican declaration on Israel would be more harmful since there are "hostage Catholic communities in Arab countries."

Professor Lacocque became agitated at this point (as we all were) and declared that this is the same rationalization that we had heard

March 9, 1978

regarding human rights and religious liberty for Soviet Jews. Lacocque told Silvestrini that he was deeply disappointed and filled with despair about the Vatican unwillingness and/or inability to speak out on behalf of the right of Israel to exist as a sovereign state, nor was he convinced that such a statement would hurt or damage Roman Catholics living in Arab countries. Lacocque went on to say that as a European-born Protestant who lived on the continent during the Holocaust, all Christians are "co-responsible with the Nazis for the murder of the 6 million Jews. I am impatient with quiet diplomacy. We need both a vigorous public stance as well as private intervention. The excuse of hostage Catholic communities is unacceptable." Silvestrini had no answer; he merely shrugged his shoulders.

I then raised the question of the Vatican's policy towards Jerusalem. Silvestrini said, "It isn't really simple -- the core of the problem is that Jerusalem belongs to three religions. The Holy See is working for a situation whereby all three religions can enjoy Jerusalem fully. This is a profound need and request by the Holy See. How can this be obtained? Only by a guarantee of pledges that have international support. At the same time a de jure situation is achieved, we also need a de facto reality so that all three religious communities can live together. This means not only the freedom to visit the Holy Places or the city of Jerusalem itself, but freedom for those living and staying there. There must be a viable Christian and Moslem community as well as a Jewish one. The Holy See seeks such international guarantees to protect the three religious communities in Jerusalem." In private conversation following the meeting I asked Msgr. Silvestrini whether he had meant the internationalization of the city. He said, "Oh, no, only the protection of the religious communities."

Silvestrini then spoke in general terms about Israel: The Vatican never recognizes states whose final borders have not been settled, but "we have more than de facto recognition of Israel. Israeli delegations have been received at the Vatican including Golda Meir, and this is implicit recognition of the State of Israel. Israeli officials have attended funerals and coronations of various Popes since 1948."

Judge Smith asked why the Vatican cannot make a public declaration recognizing Israel's existence and Silvestrini replied that certain problems have never been solved. He said, "It would be unjust if the Arabs threw the Jews into the sea. The Vatican acknowledges that every state in the Middle East has the right to exist but there are three problems - final borders do not exist, the question of Jerusalem and the rights of the Palestinian people."

The National Interreligious Task Force delegation next met with Father William Murphy, formerly of Boston, and Dr. George Filibeck,

both staff members of the Pontifical Commission for Justice and Peace. The Commission has published some documents including "The Church and Human Rights" and "The Holy See and Disarmament." Father Murphy outlined the role of the Commission which is one of "research and development" for the Vatican in areas of social action and global human concerns. It is not a policy-making Commission, nor does it institute programs. I had the distinct impression that the Commission for Justice and Peace is not in the Vatican mainstream and, in fact, forces are at work in Rome to either weaken or even terminate the work of the Commission. Father Murphy knows the work of the AJC quite well, and is always pleased to receive our material and publications.

While in Rome we also met with Alan Holmes, second in command at the American Embassy, since Ambassador Richard Gardner was out of the country at the time of our visit. Mr. Holmes was most generous with his time and he gave us a full briefing on the American Embassy's role in pressing for human rights and religious liberty vis-a-vis Basket III of the Helsinki Final Act. He is personally very committed to this issue and was pleased to hear our report from Belgrade. He further indicated that he works cooperatively with Rabbi Toaff regarding Soviet Jews who remain temporarily in Italy prior to leaving for other countries. This is a most complicated issue and the Task Force avoided injecting itself into its various aspects. Holmes was quite pessimistic regarding the current state of Italian politics and felt that the extremists, both on the right and left, were becoming more powerful in Italian life.

We also met with Father Charles Angell who now heads the Graymoor Center in Rome, and he is eager to cooperate with us in interreligious programming. Father Angell has worked closely with us in the past, and he hopes that some of our interreligious tours can stop off in Rome for seminars and other forms of programming. It is something we might want to consider.

The Task Force was invited to participate in the international Sakharov hearings. This tribunal was coincidentally meeting in Rome during the time of our visit and we were pleased to become part of the proceedings. Mario Corti, an Italian Catholic from Milan and his colleagues organized the meeting which attracted people from all over Europe, as the enclosed listing of the Commission members indicates. Corti represents a right of center political view and he has a great affinity for things Russian, including the language and the culture. Professor Bird indicated that Corti's group is a conservative pro-Christian group that encourages and helps Russian emigres in the West. His group is not anti-Semitic, and is becoming an important force in the human rights community.

The overall chairman of the hearings was Simon Wiesenthal. He presided at the four-day session (I was only able to stay for the first two, but Sister Ann Gillen, however, changed her schedule and participated in the entire conference). The hearings received testimony from people who had been imprisoned in various European countries, and the object was to gain precise data about the failure of East European countries to obey their own laws, and how these countries deprive their citizens of human rights.

The personal testimonies were quite moving and powerful, and they included representatives from Bulgaria, East Germany, Czechoslovakia, the Soviet Union, Rumania and other countries. The first Sakharov hearings were held in Denmark a few years ago, and I am sure there will be a third hearing in the next couple of years. Corti's group, "Ecumenia Russiya," brought together journalists, lawyers, parliamentarians, labor officials, religious leaders and human rights activists from the United States and Western Europe to receive testimony.

These are my overall impressions following our Rome visit. The Vatican is pursuing a careful and somewhat risky policy vis-a-vis the Soviet Union and Eastern Europe. It has apparently written off the Ukrainian Roman Catholics as well as the Lithuanian Catholics. Its overall intent is both tactical and strategic. On a tactical level the Vatican seeks to achieve some symbolic and even real victories in Eastern Europe, i.e. establishing relations with Hungary, coexistence with the Polish Government, the distribution of some Russian language liturgical material in the Soviet Union, etc.

However, the price it pays for such victories is to remain publicly silent regarding specific human rights cases in the Eastern countries and the Soviet Union. The Vatican will not intervene publicly (and I suspect, not even privately) for any prisoners, even Roman Catholic ones.

In my opinion the strategic purpose of this policy is a rapprochement with the Soviet Union and by implication with the Russian Orthodox Church. Several Vatican officials hinted quite broadly that the Holy See has never abandoned its centuries-old hope of absorbing "Mother Russia" into the bosom of Rome. This is obviously a long range policy, but it accounts in part for the Vatican's seeming appeasement of the Soviet Union in so many areas.

Regarding the Middle East, it is clear that the Vatican has not changed its recent policy towards Israel. It enjoys de facto relations but not de jure. It has abandoned its call for the internationalization of Jerusalem, but it is obvious that the Holy See still has great concern about the City, and when and if a peace settlement comes,

March 9, 1978

it will obviously speak out for some sort of international guarantee in behalf of the Christian and Moslem communities there. This guarantee will go far beyond simply the right to visit the Holy Places, but rather it will stress the necessity to have viable Christian and Moslem communities remain in Jerusalem.

Msgr. Silvestrini's seeming inability to understand the Jewish commitment to Israel in other than "emotional terms" was depressing and disappointing. As for the situation in Italy itself, all of us in the delegation had a sense of impending crisis which even the most casual visitor could clearly sense on the streets of Rome.

AJR:FM  
Encls.

cc: Harold Applebaum  
Judith Banki  
Hyman Bookbinder  
Eugene DuBow  
Morris Fine  
David Geller  
Inge L. Gibel  
Bertram Gold  
Selma Hirsh  
Abraham Karlikow  
Sidney Liskofsky  
Zach Shuster  
Ira Silverman  
Mort Yarmon



78-700-20

## MEMBRI DELLA COMMISSIONE

Gilberto BERNARDINI  
Enzo BETTIZA  
Bohdan BOCIURKIW

Irving BROWN  
Sol CHAIKIN  
Tat'jana CHRODOVIC

Renzo DE FELICE  
Ennio DE GIORGI

Martin DEWHURST  
Ole ESPERSEN

Elio FAZZALARI  
Millicent FENWICK

Viggo FISCHER

Cornelia GERSTENMAIER

Anne GILLEN

Jens HACKER  
Gustavo HERLING  
Rainer HILDEBRANDT  
Efrem JANKELEVICH  
Frantisek JANOUC  
André LACOCQUE

Robert LIFTON  
Dominik MORAWSKY  
H. K. NEERSKOV

Joseph POCKSTEFEL  
James RUDIN  
Charles Z. SMITH  
Victor SPARRE  
Simone WIESENTHAL  
Lau JUDOVIC  
L. FRENDL  
Jury LURYI  
Guido BERNARDI

- Rettore Scuola Superiore Normale-Pisa
- Senatore
- Professore alla Carlton University (Ottawa)
- A F L - C I O
- A F L - C I O
- Redattrice "Cronaca Avvenimenti Correnti"
- Professore Università di Roma
- Professore Scuola Superiore Normale di Pisa
- Professore Università di Glasgow
- Parlamentare Partito Social-Democratico Danese
- Docente Università di Roma
- Deputato, Membro della Commissione USA per la sicurezza e la cooperazione Europea
- Parlamentare, Membro del Partito Conservatore Danese
- Presidente "Gesellschaft für Menschenrechte"
- Catholic sister, National Inter-religious Task Force for Soviet Jewery
- Professore Università di Colonia
- Giornalista
- "Arbeitsgemeinschaft 13 Auguste V"
- Rappresentante di Sacharov
- Fisico
- National Inter-Religious Task Force for Soviet Jewery
- Professore Yale University
- Giornalista
- Pastore, Rappresentante Comitato Organizzatore Danese in seno alla Commissione
- Professore Università di Colonia
- American Jewish Committee, New York
- Judge
- Pittore
- Direttore Centro Documentazione Ebraica
- Dottore
- Esperto Giurista
- Professore Università di Toronto
- Vice Presidente Gruppo Parlamentare della D.C.

COPY

Department of State

12/7/77 TELEGRAM CC RABBI RUDIN

PAGE 01  
ACTION EUR-12

BELGRA 07537 020636Z

6053

INFO OCT-01 ISO-00 DHA-05 CU-06 10-14 CIAE-00 DODE-00  
PM-05 H-02 INR-07 L-03 NSAE-00 NSC-05 PA-02  
PRS-01 SP-02 SS-15 USIA-15 ACDA-12 TRSE-00 /107 W  
-----074993 030329Z /64

R 012105Z NOV 77  
FM AMEMBASSY BELGRADE  
TO SECSTATE WASHDC 3215  
INFO USMISSION USHATO

UNCLAS BELGRADE 7537

FOR EUR/RPM AND EUR/SOV FROM USDEL CSCE

EO 11652: NA  
TAGS: CSCE, OCON  
SUBJ: BELGRADE CSCE -- VATICAN BASKET III NEW PROPOSAL

1. FOLLOWING IS INFORMAL TRANSLATION OF TEXT OF NEW PROPOSAL  
PASSED TO US DEL WHICH VATICAN INTENDS TO INTRODUCE WEEK OF  
NOVEMBER 7 IN BASKET THREE SWB.

2. BEGIN TEXT:

PROPOSAL OF THE DELEGATION OF THE HOLY SEE TO FACILITATE  
THE APPLICATION OF THE FINAL ACT'S PROVISIONS CONCERNING CON-  
TACTS, MEETINGS AND THE EXCHANGE OF INFORMATION AMONG RE-  
LIGIOUS FAITHS, INSTITUTIONS AND ORGANIZATIONS AND THEIR  
REPRESENTATIVES.

THE PARTICIPATING STATES

DESIROUS OF FACILITATING IMPLEMENTATION OF THE FINAL  
ACT'S PROVISIONS CONCERNING COOPERATION IN HUMANITARIAN  
AND OTHER FIELDS,

RECOGNIZING THE PROGRESS REALIZED AS WELL AS THE STATED  
SHORTCOMINGS IN THE AREAS OF CONTACTS, MEETINGS AND THE  
EXCHANGE OF INFORMATION AMONG RELIGIOUS FAITHS, INSTI-  
TUTIONS AND ORGANIZATIONS AND THEIR REPRESENTATIVES,  
DECLARE THEIR READINESS

1. TO ENSURE THAT THE CONTENT, INTERPRETATION AND APPLI-  
CATION OF THE LAWS AND REGULATIONS RELATING TO CONTACTS  
AND MEETINGS AMONG RELIGIOUS FAITHS, INSTITUTIONS AND  
ORGANIZATIONS AND THEIR REPRESENTATIVES WILL ALWAYS  
BE IN CONFORMITY WITH THE FINAL ACT IN ALL ITS PARTS.

2. TO EXAMINE, IN THE SAME SPIRIT AND WITH THE GOAL  
OF IMPROVING THE ACTUAL SITUATION IN THE FIELD OF THE  
INTERNATIONAL EXCHANGE OF WRITTEN, FILMED, BROADCAST,  
AND TELEVISED INFORMATION RELATED TO THE ACTIVITY OF  
RELIGIOUS FAITHS, INSTITUTIONS AND ORGANIZATIONS AND  
THEIR REPRESENTATIVES AS WELL AS IN THE AREA OF ACCESS  
BY ALL THESE PEOPLE TO THE MASS MEDIA OF RADIO AND  
TELEVISION. END TEXT.

GOLDBERG

TRNP  
B-11-20

UNCLASSIFIED

CUPT

BELGRA 07617 032228Z

0417

BELGRA 07617 032228Z

PROPOSING

04-12

OCT-01 ISO-08 DHA-05 CU-04 IO-13 CIAE-00 DODE-00  
PM-05 H-01 INR-07 L-03 NSAE-00 NSC-05 PA-01  
PRS-01 SP-02 SS-15 USIA-06 ACDA-12 TRSE-00 /093 W  
-----013425 040639Z /56

PRACTISING THEIR RELIGION OR CONVICTION ACCORDING TO THE  
IMPERATIVES OF THEIR OWN CONSCIENCE, HAVE A RIGHT TO ADHERE  
TO RELIGIOUS CULTS, INSTITUTIONS AND ORGANIZATIONS ACTIVE  
IN THE STATES WHERE THEY ARE. END TEXT.  
GOLDBERG

P R 032052Z NOV 77  
FM AMEMBASSY BELGRADE  
TO SECSTATE WASHDC PRIORITY 3268  
INFO AMEMBASSY ROME  
USMISSION USNATO

LIMITED OFFICIAL USE BELGRADE 7617

E.O. 11652: N/A  
TAGS: CSCE, UCON  
SUBJ: BELGRADE CSCE -- VATICAN HUMAN RIGHTS PROPOSAL

FOR EUR/RPM AND EUR/SOV FROM USDEL CSCE

REF: BELGRADE 7537 (NOTAL)

1. VATICAN REP HAS PASSED US ADVANCE COPY OF BASKET ONE  
PROPOSAL ON HUMAN RIGHTS, IN PARTICULAR RELIGIOUS FREEDOM,  
THAT VATICAN INTENDS TO TABLE, PROBABLY IN PLENARY NOVEMBER 4.  
VATICAN REP ACCEPTED AMBASSADOR GOLDBERG'S INFORMAL SUGGESTION  
THAT FINAL PREAMBULAR PARAGRAPH BE STRENGTHENED TO INCLUDE  
REFERENCE TO DEFICIENCIES AS WELL AS PROGRESS IN HUMAN  
RIGHTS.

2. FOLLOWING IS OUR INFORMAL TRANSLATION OF FRENCH ORIGINAL.

BEGIN TEXT:

PROPOSAL OF THE DELEGATION OF THE HOLY SEE TO FACILI-  
TATE THE APPLICATION OF THE PROVISIONS OF THE FINAL ACT  
CONCERNING RESPECT FOR HUMAN RIGHTS AND FUNDAMENTAL FREE-  
DOMS INCLUDING THE FREEDOM OF THOUGHT, CONSCIENCE,  
RELIGION OR BELIEF.

THE PARTICIPATING STATES,  
DESIROUS OF FACILITATING THE PUTTING INTO EFFECT OF THE  
"DECLARATION OF PRINCIPLES GUIDING RELATIONS BETWEEN PARTICI-  
PATING STATES" IN ORDER TO GIVE FULL EFFECT TO AND TO PROMOTE  
THE PROCESS OF IMPROVEMENT OF SECURITY AND COOPERATION IN  
EUROPE,

DETERMINED TO RESPECT HUMAN RIGHTS AND FUNDAMENTAL FREE-  
DOMS, INCLUDING THE FREEDOM OF THOUGHT, CONSCIENCE, RELIGION  
OR BELIEF FOR ALL WITHOUT DISTINCTION AS TO RACE, SEX,  
LANGUAGE OR RELIGION,

TO PROMOTE AND ENCOURAGE THE EFFECTIVE EXERCISE OF  
CIVIL, POLITICAL, ECONOMIC, SOCIAL, CULTURAL AND OTHER RIGHTS  
AND FREEDOMS WHICH DERIVE FROM THE INHERENT DIGNITY OF THE  
HUMAN PERSON AND ARE ESSENTIAL FOR HIS FREE AND FULL DEVELOP-  
MENT,

TO RECOGNIZE AND RESPECT WITHIN THIS FRAMEWORK THE FREEDOM  
OF THE INDIVIDUAL TO PROFESS AND PRACTISE, ALONE OR IN  
COMMUNITY WITH OTHERS, RELIGION OR BELIEF ACTING IN ACCORDANCE  
WITH THE DICTATES OF HIS OWN CONSCIENCE,

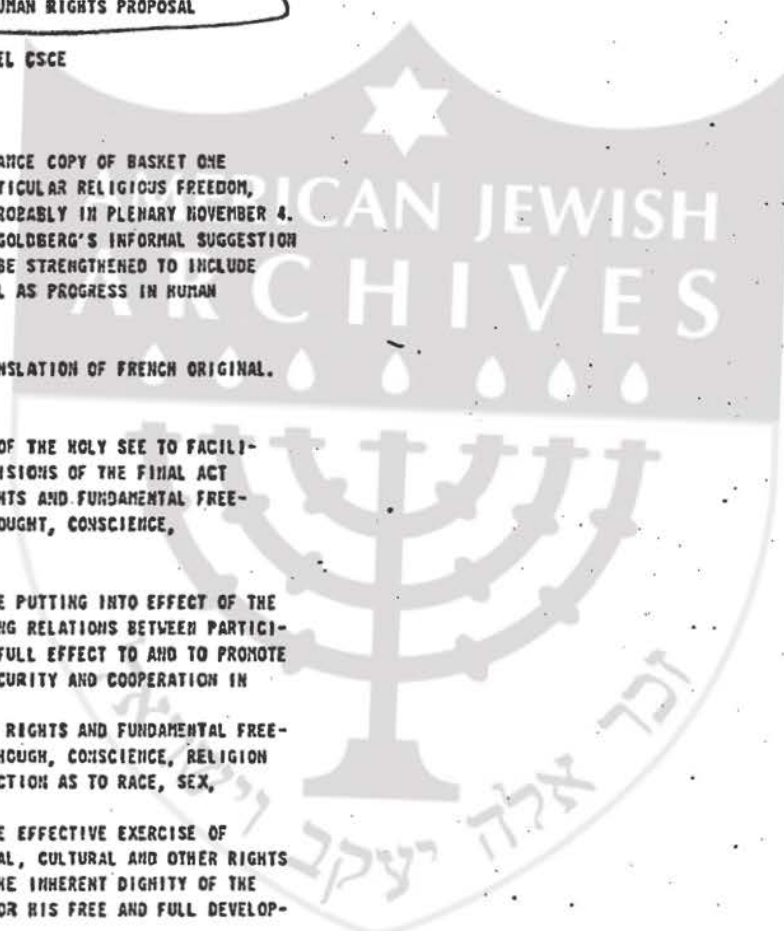
HAVING TAKEN NOTICE OF THE PROGRESS ACHIEVED AND THE  
DEFICIENCIES THAT HAVE BEEN ESTABLISHED IN THE REALM OF RESPECT  
FOR HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS, INCLUDING THE FREEDOM  
OF THOUGHT, CONSCIENCE, RELIGION OR BELIEF,

DECLARE THEMSELVES READY:

1) TO ENSURE THAT THE CONTENT, INTERPRETATION AND  
APPLICATION OF THE LAWS AND REGULATIONS RELATING TO RESPECT  
FOR HUMAN RIGHTS AND FUNDAMENTAL FREEDOMS, INCLUDING  
THE FREEDOM OF THOUGHT, CONSCIENCE, RELIGION OR BELIEF,  
ARE ALWAYS IN CONFORMITY WITH THE FINAL ACT AND ALL ITS PARTS;

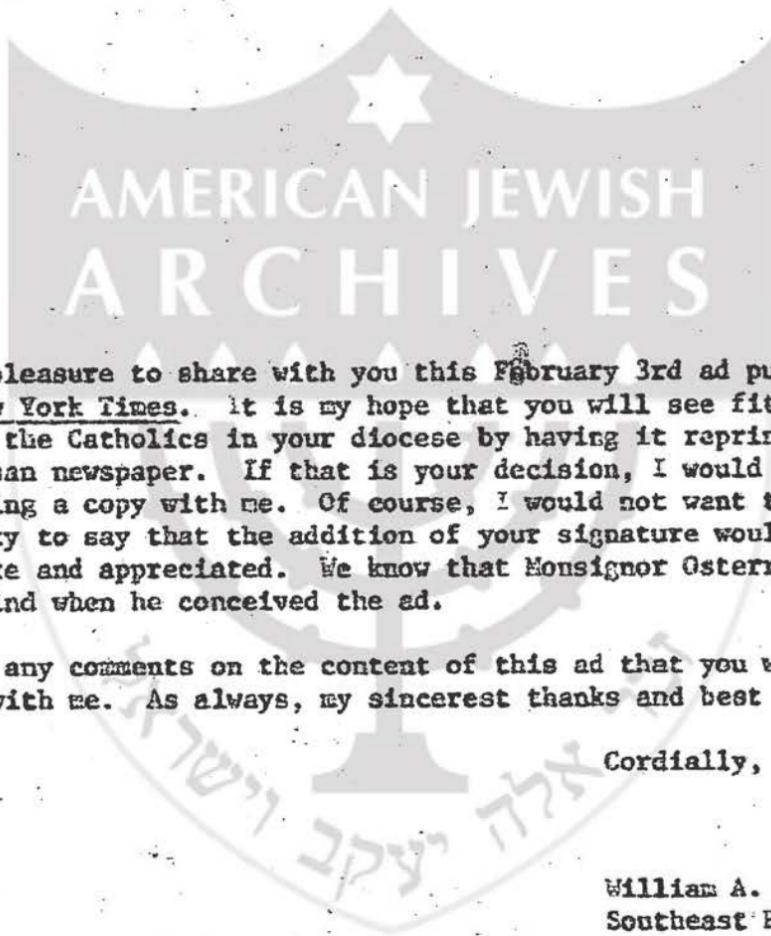
2) TO EXAMINE, IN THE SAME SPIRIT, THE SITUATION OF  
RELIGIOUS GROUPS WHOSE MEMBERS, DESIROUS OF PROFESSING AND

JK B-1 9



bc: Harold Applebaum, Marc Tanenbaum

March 10, 1978



AMERICAN JEWISH  
ARCHIVES

It is my pleasure to share with you this February 3rd ad published in the New York Times. It is my hope that you will see fit to share this with the Catholics in your diocese by having it reprinted in the diocesan newspaper. If that is your decision, I would appreciate your sharing a copy with me. Of course, I would not want to miss the opportunity to say that the addition of your signature would be both appropriate and appreciated. We know that Monsignor Osterreicher had that in mind when he conceived the ad.

I welcome any comments on the content of this ad that you would care to share with me. As always, my sincerest thanks and best wishes.

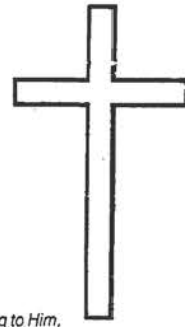
Cordially,

William A. Gralnick  
Southeast Regional Director

WAG/lm

enc

# CATHOLICS concerned for the future of ISRAEL and its ARAB neighbors



*"The Lord is the God of the whole earth, the mountains of Judah belong to Him, to the God of Jerusalem. The Mount of Moriah Thou hast favored, Lord."  
—Inscription in a burial cave near Amaziah about 700 B.C.*

With millions of Americans of many faiths, the undersigned Catholics stand in awe of the wonder of creativity that is modern Israel.

From the days of the first Zionist settlement till now, Israel's farmers—men and women working side by side—have made dead soil live again; they have even managed to multiply crops so that certain fruits are being harvested three times a year. Its engineers are able to turn brine into refreshing water; more than elsewhere they harness solar energy.

## Freedom For All

We marvel even more at the courage and sense of solidarity of Israel's founders who committed the country to "a life in dignity, freedom, and honest toil" for any Jew who wishes to live within its boundaries. No less inspiring is Israel's promise given in the Proclamation of Independence, to safeguard the social and political rights of "all its inhabitants irrespective of religion, race, or sex." Equally impressive is its offer of "freedom of worship, conscience, language, education, culture" for all its citizens. In the name of the young state, Israel's founders pledged to remain true to the prophets' message of "freedom, justice, and peace." We honor Israel for having spared no effort to create a fair, compassionate, humane society.

## The Land a Token of God's Covenant

Admiration and respect are not the only ties that unite us to Israeli Jews. There is an even deeper bond to the Jewish people. According to the liturgy of the Easter Vigil, Christians share in the dignity of the people of Israel, their dignity being that of a covenanted people. The land promised and entrusted to them was a token of that covenant, God's love gift to those He drew close.

That in our day, Jews regained that land and established on it a new Jewish state is, we believe, a sign that God's covenant with them is alive. We acknowledge that the kinship springing from a shared covenant obligates us to care

for our brethren, the Jews, and accept some of the responsibility for Israel's existence.

At this juncture in history, conscience impels us to speak out more loudly than ever. In a daring move, President Sadat has, we hope, put an end to the automatic alternation of war and ceasefire agreement and thus allowed freedom rather than fate to shape Middle East history. He and Prime Minister Begin met in an atmosphere of mutual respect, immediacy and openness hitherto unknown. Their conversation in Jerusalem bears a genuine promise for friendly relations among all the members of the Middle East family. Yet, not everyone welcomes this changed climate.

## Appeasement Is Not a Solution

The United Nations General Assembly—the initial vision of peace and cooperation gone—does not tire to hurl its old condemnations at Israel. PLO leaders threaten to ostracize President Sadat, chase him to the end of the earth, or have him assassinated. While this happens, our administration pursues a naive and romantic policy, lacking in direction.

As we plead with all our hearts for a just peace in the Middle East and the world, we must warn that peace cannot be had by disregarding the integrity and the sovereignty of Israel.

We do not think it our responsibility to draw the borders between Israel and its neighbors; this is the work of the partners of a peace conference. Without fear and pressure from any of the great powers, but mindful of the past and the future, and of the well-being of all concerned, the negotiating partners will have to determine the frontiers of tomorrow.

## Statehood Is Not an Inalienable Right

Time and again, we are told that the core of the Middle Eastern conflict is justice for Palestinian Arabs. We affirm that, together with all other men and women, Palestinian Arabs have a claim to the fullness of human rights. We deny, however,

that they have an inalienable right to independent nationhood as part of that fullness. To set up its own state is not one of the rights innate in every group, tribe, or people. None of the present powers—great or small—lives by such a rule. Only Israel is supposed to accept the principle of the self-determination of peoples as an absolute one and guarantee its exercise by the PLO.

The Arab governments have constantly refused to grant that right to the minorities within their borders, Iraq for instance to the Kurds. The great powers, too, and the new African states—all of whom like to speak of "the legitimate rights of Palestinian Arabs"—fail to honor the principle they proclaim. The latter have persisted in retaining the artificial borders drawn by their former colonial masters.

If these and other nations can, for reasons of unity and security, deny independence to those of their citizens clamoring for it, WHY SHOULD ISRAEL CONSENT THAT PART OF THE TERRITORY IT HOLDS BE TURNED INTO A HOSTILE STATE?

## PLO Presence is a Threat to Any State

Whenever the PLO has been active in one of the Arab states, it became a threat to it. An independent PLO state would but multiply this danger. For all these reasons we implore all who exercise power or influence in the Middle East to find better ways to solve the problem of Palestinian Arabs than the erection of a volcano in the heart of the Middle East.

We have no exact blueprint to offer for the coexistence of Israel and the Arab Nations. But, we hope, pray, and work for the day when Isaiah's vision of a united Middle East comes true. He saw the countries of that region linked to one another in a spirit of friendship and service, Israel as a blessing in their midst. And he heard the Lord say:

*Blessed be Egypt, my people,  
Assyria, the work of my hands,  
and Israel, my very own. (Is 19:25)*

## THIS IS WHAT YOU CAN DO FOR PEACE

- Pray for the Peace of Israel and its Neighbors.
- Try to place this statement in a newspaper of your choice.
- Write to your Congressman, Senators, President Carter, and Secretary Vance, telling of your support for Israel.

Professor Thomas E. Bird  
Queens College, CUNY  
Queens, N.Y.

Reverend Edward Duff  
Holy Cross College  
Worcester, Mass.

Thomas Patrick Melady  
Former U.S. Ambassador  
President  
Sacred Heart University  
Bridgeport, Conn.

Gerald E. Sherry  
Editor  
The Monitor  
San Francisco, Cal.

Claire H. Bishop  
Past President  
International Council of Christians and Jews  
New York, N.Y.

Eva Fleischner  
Associate Professor of Religion  
Montclair State College  
Montclair, N.J.

Msgr. John M. Osterreicher  
Director  
Institute of Judeo-Christian Studies  
Seton Hall University  
South Orange, N.J.

Sister Rose Thering O.P., PhD  
Seton Hall University  
South Orange, N.J.

Congressman Robert F. Drinan S.J.  
Washington, D.C.

A.E.P. Wall  
Editor  
The Chicago Catholic  
Chicago, Ill.

To voice your agreement with this message, write to the coordinator of this ad, Monsignor John M. Osterreicher, So. Orange, N.J., 07079.

Dear

The International Jewish Committee on Interreligious Consultations (IJCIC) is the central Jewish body engaged in consultations with international religious bodies such as the Vatican and the World Council of Churches. The membership of IJCIC includes the American Jewish Committee, ADL, Synagogue Council of America, World Jewish Congress and the Jewish Interfaith Council of Israel.

Over the years, IJCIC has drawn on a number of Jewish scholars who have participated in the discussion of various issues in the field of Jewish-Christian relations. IJCIC has recently decided to form an Academic Resource Committee to be composed of scholars with particular competence in areas relevant to Jewish-Christian <sup>and related</sup> studies. Such a committee would be kept informed of the work of IJCIC and constitute a major source on which IJCIC could draw in its work. The Academic Resource Committee would also try to keep a file on ongoing research of interest to IJCIC.

I am writing to ask you for nominations to membership on this committee. Such nominees should include scholars whose work and interest you believe is in areas of potential use to IJCIC.

Please submit your nominations by \_\_\_\_\_.

Sincerely,

# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

to: Members of IJCIC

from: Rabbi Henry Siegman

subject: Summary of Special IJCIC Meeting 3/10/78

date: March 14, 1978

In attendance were Rabbi Ronald Sobel, Chairman; Rabbis Balfour Brickner (UAHC), Leon Klenicki (ADL), Henry Siegman (SCA); Israel Singer (WJC); Rabbis Marc Tanenbaum (AJC), Mordecai Waxman (SCA), and Prof. Michael Wyschogrod (SCA).

- I. Dr. Michael Wyschogrod submitted a draft of a letter inviting recommendations for membership on an Academic Resource Committee to be formed by IJCIC. A number of emendations were suggested and the letter was approved.
- II. Rabbi Henry Siegman reported that a conversation he had with Msgr. George Higgins failed to shed any further light on the proposed joint Catholic-Jewish statement on religious rights that had been proposed at a planning meeting in Geneva. It was agreed that it was too late, in any event, to prepare such a statement and that the matter be deferred for discussion at the Madrid meeting.  
  
It was suggested that the Catholic committee be asked to distribute Silvestrini's statement on Human Rights that he delivered at the Belgrade Consultation.
- III. Rabbi Leon Klenicki reported that Rabbi Sidney Hoenig, who had accepted Rabbi Siegman's invitation to present the Jewish paper at the Madrid meeting, has been working with the ADL staff on preparing his paper. It was agreed that a draft of Professor Hoenig's paper, which should be completed by Friday, March 17th, be circulated to the principals of IJCIC for their comments and suggestions, and that these would be discussed with the author at a special meeting of IJCIC scheduled for 10 A.M. Friday, March 24th.
- IV. The following items will be on the agenda under the category "Exchange of Information":
  - a. The Israeli Missionary law. Prof. Shmaryahu Talmon will be asked to speak to the subject.

(more)

- b. The Catholic side will be asked to share with us its reactions to the recent Osservatore Romano editorial on the subject of the lack of Jewish forgiveness of the Nazi crimes. Rabbi Balfour Brickner agreed to prepare a response to that discussion.
- c. Dr. Gerhart Riegner will be asked to report our concern about the resurgence of Nazism and anti-Jewish feelings in Germany. The Catholic side (particularly the Most Rev. Karl Fluegel, Auxiliary Bishop of Regensburg) should be asked to share with us pertinent information it has on the subject.
- d. Rabbi Henry Siegman will report on the SCA mission to Egypt and the progress made in establishing Muslim-Jewish dialogue.
- e. Human Rights:
  - 1) Ted Friedman will report on the Sharansky case.
  - 2) Marc Tanenbaum will discuss the situation in Latin America and other relevant matters.
- f. Shmaryahu Talmon should be prepared to do an update of the Middle Eastern situation.

Kindest regards.

HS:hfe

# WORLD JEWISH CONGRESS

CONGRÈS JUIF MONDIAL

CONGRESO JUDIO MUNDIAL

1211 GENÈVE 20 NEW-YORK N.Y. LONDON W.1 PARIS 8e TEL-AVIV  
1, RUE DE VAREMBÉ 15 EAST 84th STREET 55, NEW CAVENDISH STREET 78, AV. CHAMPS-ÉLYSÉES 123, YEHUDA HALEVI STR.  
TELEPH. 3418 25 TEL TRAFALGAR 9-4500 TELEPH. WELBECK 0355 TELEPH. ÉLYSÉES 9465 TELEPH. 29189

Rome; March 20, 1978  
85, Piazza Scanderbeg.  
Tel.: 6795033

To : Members of IJCIC

From : F.Becker, Rome.

The inaugural session of the forthcoming Liaison Committee meeting will be held in Toledo on April 5, 1978, at the Transito Synagogue. Marcelo Card.Gonzales Martin, Archbishop of Toledo, has agreed to participate.

Jewish and Catholic members will proceed to Toledo by chartered bus which will pick them up at their respective hotels in Madrid in the morning of April 5, at a time to be announced. Kasher lunch will be served in Toledo. After lunch we shall return to Madrid where the afternoon session will take place at the Jewish Community Centre, at Balmes 3.

Mons.Antonio Brivà Mirabent, Bishop of Astorga and President of the Spanish Bishops Conference Commission for Interreligious Relations, will be a member of the Liaison Committee and will attend all meetings.

SEVENTH MEETING

of

THE LIAISON COMMITTEE

between

THE ROMAN CATHOLIC CHURCH

and

JUDAISM

held on

APRIL 5 - 7, 1978

at

TOLEDO

and

MADRID

AMERICAN JEWISH  
ARCHIVES



April 5, 1978

Opening Session

Toledo: Sinagoga del Transito

Marcelo, Cardinal González Martín, Archbishop of Toledo received the members of the Liaison Committee in his residence and delivered the following address:

I want to express my personal satisfaction and the bishop's satisfaction, which is very deep and very sincere. I am reminded of the visit to Toledo earlier this year of the Sephardi Rabbi of Jerusalem, who came here with his entourage and whom I wish to call my friend. The Rabbi's visit was one of courtesy and kindness on the part of this great man, and there is a link between his visit and your own presence here today, which ushers in a time of study and reflection on problems common to us all.

Wherever I have been as a priest and as a bishop in Spain I have found traces of the Jewish presence, and have always had a deep admiration for the Jewish people. These traces, encountered by me in all places in which I have served, represented a starting-point for deep reflection on the reality of this People and made me aware of how, from the Catholic side, there should be not only study, interest and concern for the Jewish people, but also the desire for a rapprochement. Ever since I have been living in Toledo I have seen around me monuments and traces that testify to the Jewish presence here. Although it is true that stones cry, this is not enough for me: I want to hear sounds too. I have therefore created here, amongst other things, an ecumenical centre to foster relations, study and encounter with the Jewish and Moslem traditions. The students of the Toledo seminary are encouraged to study and establish relations with the Jewish and Moslem cultures. I have invited both priest and lay scholars to teach and inspire the students in this work which, it should be stressed, means not only study but also encounters with Jews.

I wish to express my deep feelings not only of courtesy towards the Jews, but more than that: the feeling that what we are doing today is deeply religious. I consider it a gift of the Spirit of God that we are here today. I see so many promises coming from this group here and I am so deeply interested in what you are doing that I will follow you to the synagogue for the inaugural session.

On behalf of the Jewish delegation, Rabbi Ronald B. Sobel said:

We come here with an admixture of memory: the memory of greatness and grandeur as well as the memory of suffering and sorrow. For it was in this land in the 12th and 13th centuries that our people produced one of the greatest golden ages in all of Jewish history, golden in religious thought, golden in philosophical speculation, golden with poetic expression. But, your Eminence, it was also in this land, during the 15th and 16th centuries, that the bodies of our people were burned and the souls of our people scarred. They accused our people and our people were condemned because they were tenaciously faithful to the promises of the Patriarchs, to the moral code of Moses, to the ethical imperative of the Prophets of Israel. Yes, your Eminence, we come today with an admixture of memories.

More important, however, is the fact that we come to Spain today with hopes. For we know that yesterday is but a prelude to today, and today but a preparation for tomorrow. We come together as members of a family holding and maintaining different theological convictions, yet seeking gentleness, justice and love, hoping that the words of our mouths can and will reflect the meditations of our hearts. We come to dialogue - not to dispute. Dialogue must first be grounded on mutual respect and then can only flourish with continuing understanding. Why do we dialogue? We dialogue because we are together the people of the Bible and as such we must together become an important part of the process that will uproot every instance of injustice and every moment of oppression. We have a moral mandate of imperative magnitude so that with one voice we can say to the whole world: "no more violence, no more terrorism, no more subjugation of human rights". Peace instead of war, love instead of hate - this is the dream that brought us to Spain as we write the next chapter in the Catholic-Jewish dialogue begun so hopefully and continued so fruitfully since Vatican II.

Mons. Charles Moeller expresses on behalf of the Catholic delegation his belief in the importance of interchange between Christian, Jewish and Moslem thought. The fact that we are all meeting here today in the city of Toledo is a symbol of the rediscovery of the significance of this dialogue, as is the visit of your Eminence to the Sinagoga del Transito.

The seventh meeting of the Liaison Committee between the Roman Catholic Church and Judaism was then formally opened in the museum of the Sinagoga del Transito in the presence of Cardinal González Martín.

Mons. MEJÍA reads the following letter addressed to Mons. Moeller by Bishop Ramon Torrella, vice-president of the Secretariat for Promoting Christian Unity, dated April 3, 1978.

"From April 5 to 7 you are going to participate, with the Secretary of the Commission and other members and experts on both the Catholic and the Jewish side, in the seventh meeting of the Liaison Committee between the Roman Catholic Church and the International Jewish Committee for Interreligious Consultations (IJCIC).

On this occasion, I would like you to express to the participants in the meeting, on my behalf, my personal greetings to them all and at the same time my deep interest and involvement with the present meeting as well as with the work of the Committee as a whole. More specifically I would like all the members to know how much I appreciate the fact that the main subject of the meeting is to be the image of each religion in the education of the other, because of what it implies as a sign of maturity in our interchange and for the promise it brings with itself for the relations of both our religious communities.

I, therefore, shall follow the proceedings of this meeting with particular interest, present with you in spirit and praying at the same time to the Lord of all creation and the giver of all good, that it may attain its rightful goal, for the sake of our common understanding."

The delegates then returned to Madrid, where the afternoon session was held.

April 5, 1978

Afternoon session

Chairman: Rabbi Ronald B. Sobel

SOBEL: expresses awareness of the momentous character of this occasion. He expresses great hope that all of us, Jews and Christians, have come together in this great Land, so rich for Jew and Catholic. We marvel at the miracle of this very building in which Jews can worship after 500 years without a place for prayer. Expresses gratitude for the hospitality extended by the Jewish Community of Madrid.

The President of the Jewish Community of Madrid, Mr. Felipe HALIOUA, welcomes the meeting.

AGENDA:

1) The Image of Judaism in Christian Education

- A. Introductory Paper: "Teaching on Jews and Judaism; Requirements of Official Bodies in the Roman Catholic Church" (an outline) by Monsignor Jorge MEJIA (see Appendix "A")
- B. Prof. Clemens THOMA reads his paper: "The Image of Judaism in Christian Education in the German Language Area" (see Appendix "B").
- C. Father Bernard DUPUY, O.D. reads his paper: "The Image of Judaism in Christian Education in the French Language Area". (the original French text is attached as Appendix "C").

This report is based on books published a few years ago on the topic of Christian teaching on Judaism in the French-speaking world. (A list of these books can be found in the French text in Appendix "C").

My work is easy because I can summarize the conclusions arrived at in these books. You can find these conclusions in the first part of this report. These conclusions are rather well-known, so that I shall only have to underscore a few points: 1) You can read at the bottom of page 2 this general remark: "It seems that the Declaration 'Nostra Aetate' did not modify very much the Christian teaching in the French-speaking countries: France, Belgium, Switzerland and Canada. The essential 'aggiornamento' was accomplished in the fifties under the influence of Jules Isaac and the points of Seelisberg.

The similarity between research done in the period 1952 and 1978 shows that Vatican II did not foster great changes in Christian, and in particular Catholic teaching. But now, under the influence of Vatican II, many questions are being raised among catechists and it is on this subject that I shall underscore several points. You can read on pages 2-6 the conclusions on the book "Le Mercier: Les Juifs dans la Catéchèse", published in Bruxelles in 1972, and then the conclusions of an enquiry carried out in France last year by a Sister of Zion and a priest on the basis of 92 books of Catechism in use in France. I think that these conclusions are well-known, so that it is not necessary to read them now, but I shall read a personal conclusion on these enquiries (page 9). It seems that among the contemporary catechists who strive for a renewal of Christian catechesis we can distinguish two types of understanding of problems raised by a renewal or catechistic teaching. First there are those who hope to give a more favourable image of Jews and Judaism, although this hope poses not so many problems for them against the background and content of Christian catechesis. Second, there are those who feel that these new approaches raise questions on the content of Christian catechesis. We can characterize these two groups more precisely. In the first case the catechist presents the positive aspects of Judaism, the relation between Christianity and Judaism as its source, the Jewishness of Jesus. But most of them remain in the logic of "fulfillment". Their concern for Judaism moves in the direction of Christianity. They wish to rediscover Judaism in order to enrich Christianity. The significance of Judaism is thus perceived as such and the proper functions of Judaism among the nations is not perceived. The specificity of Judaism, the sense of the Torah and even the election of the Jewish people as such are unknown to most of them and hidden by the permanence of the ideas of the development of the law-pedagogy and of the progressive spiritualization of The People of God. In the second group, the catechist, having perceived the specificity of Judaism, fails to perceive that he must fight against this prejudice and against Christian ignorance of Judaism. But he lacks material and he must trust his exegetical instinct more than the existing manuals or books. As for catechesis, a naive reading of the New Testament has a preference over a critical reading and thus the catechist is without criteria on the relation which should be found between critical and naive reading. A critical reading is absolutely necessary to make it possible to find an authentic image of Judaism at the time of Jesus. Renewed reading of the New Testament supposes a better knowledge of the Bible and of the historic-critical exegesis. For most of them the understanding and direct reading of the Bible is obscured by the re-reading by the Christian Church.

The authors' effort for the renewal of material is limited by the lack of books of history and exegesis for the authors of catechistic manuals. This is why many points of view are still found in the books which we would have hoped not to find in them. The first point which I shall emphasize is that Jews should be presented, as stated in the Roman Document, as they perceive themselves. This principle should be applied either for the understanding of what was a Jew during the Biblical times or for the understanding of Judaism at the time of the New Testament. It seems that in Christian material there should be three or four images: the Jew of the Old Testament, the Jew of the time of Jesus, the Jew of the Talmud and the Middle Ages and the Jew of modern times. It seems that there is no continuity between these four images. The unity, or perhaps oneness, of the Jewish people in God's design is not explained or even perceived, and sometimes denied. The eschatological significance, the election, the chosenness of the Jewish people is completely ignored. For the Jew of the New Testament, the material generally gives a negative coefficient to the Jew faithful to the Torah mainstream, to the Pharisee, and very often gives a positive coefficient to the marginal Jew, to the Jew open to apocalyptic currents or to hellenistic trends which are supposed to be more universalistic. We see very seldom a good presentation of Judaism after Yavneh and the year 70. It is never stated that the destruction of the Temple in Jerusalem was the work of a pagan power, sometimes the Roman power. The image of Judaism is not clear; often the religious values of Judaism are emphasized or a few beautiful prayers are quoted, but it seems that the difficulty encountered by the authors is that they cannot find an image of Judaism in the official documents themselves. There seems to be a reluctance in the official documents to be clear on this point. Thus it would follow that substantial progress should be possible if in these official documents recognition of the permanence of Judaism were more clearly expressed. It would also appear that renewal is not sufficiently supported by the body of exegetes. The image of Judaism given by the authors of manuals is again and again an image given by Strack-Billerbecke and Gutmann. And this image is negative, or more properly blind. At the time these volumes were published those by Trevors-Herford and others, which could have been very useful, were ignored, and still are ignored. I feel that the situation has not been really modified. We can ask ourselves if a serious approach in real dimensions of problems towards an authentic encounter between Jews and Christians is possible in the context of research made by Christian scholars alone or in Christian institutions. It is appropriate to mention here the work of Jewish authors, not only liberal Jews, but now also Jews of all trends of Judaism, on the intertestamentary

period. I quote here Urbach, his book on the Sages, David Flusser, Paul Winter, David Park, Chaim Cohen, Milton Himmelfarb and others. Only in the context of a dialogue between Jews and Christians will progress be possible in Christian teaching of the Christian origin. Such renewal presupposes that the essence of Judaism is perceived in the way Jews themselves understand it. True Judaism has many tendencies and is as complex a phenomenon as Christianity itself, so it is rather difficult to present the uniqueness of Judaism faithfully. But it is important that the main concepts of Judaism, Torah, Mitzvah, B'rith, Kiddush ha-shem, B'rachah, Kaddishah, Galuth be better known and understood. In this effort to meet Judaism, Christianity cannot avoid a direct understanding of Judaism. One of the main objectives which we met during the preparation of the French Episcopal Orientations (Guidelines) was the following: if we must speak of Judaism in Catholic books, we must employ a Jewish language because if we employ a Christian language, we fail to give an authentic presentation of Judaism. But how can we, as Christians, use Jewish language. We are insecure and uncertain that we will be understood. This was the reason for the reluctance to engage in such a representation. I think that such a reluctance on the level of an official document is much more important than on the level of a catechism book. You can see where the responsibility in this problem is.

This renewal deals also with another question: the ambiguity of the Christian effort of a return to the sources. Father Laurentin in his comments on the official book on Judaism notes that all the attempts of approaches to Judaism since "Nostra Aetate" show necessary and insurmountable ambiguity. This ambiguity stems from the fact that recognition of the Jew by the Christian gives rise to a new face-to-face questioning of Christians by the Jews, to which they are not accustomed. In times of 'aggiornamento', even of crisis, there is a risk that ambiguity and questioning are not well accepted by the body of the faithful. But this vulnerability of the Christian position must be accepted in every encounter with Jews. It is not a reflex of culpability, but a constituent of relations between Jews and Christians, if the spiritual conditions for an encounter and the possibility of a dialogue on equal footing are striven for, without Christian preference or dogmatic hegemony over the Jew. It seems that "Nostra Aetate" has failed in explaining clearly this ambiguity. It is necessary to bear this in mind and here, finally, are two examples of this problem: First, the recognition of the Pharisees as they define themselves, for instance in Talmud Babli, Sanh. 10,11. If we see the Pharisees as they define themselves, we must conclude that Jesus was in that sense

a Pharisee, and that the Christian is a disciple of the Pharisees. But we know that there was also a conflict between the Pharisees and the early Christians, as clearly expressed in the New Testament and above all in Paul. On this point there is a doctrinal ambiguity which at first appears insurmountable. Second: In the accounts of the Passion, written in order to exculpate the Roman power and to blame the Jewish people in its authorities first and in its totality later, "Nostra Aetate" condemns the consequences of these accusations and its pseudo-theological elaborations. The text of "Nostra Aetate" itself is not exactly clear on the exegetical problem raised and on which it takes a position: for instance, the Roman power is not recognised, in the text of Vatican II, as the power which condemned Jesus, and the onus of culpability rests more on the Jews than on the pagan Roman power. If we can understand the intention of the Vatican II text it follows that the ambiguity is revealed but not resolved and the authors of manuals feel this ambiguity without being able to overcome it. I could give many examples, because we have in France a commission on textbooks which continuously has to face such difficulties.

D. Father Vicente SERRANO reads his paper: The Image of Judaism in Christian Education in Spain (translation by Mons. Mejia).

On October 30, 1965 Pope Paul VI promulgated the Conciliar Declaration "Nostra Aetate" on the relationship of the Church with non-Christian Religions. As you all know, No. 4 of this Declaration - the largest of it - deals with Judaism. Inspired by this Declaration, the Association Amistad Judeo-Cristiana of Madrid created a group of people to revise the textbooks in use in Spain in primary education. This group, consisting of eight persons, teachers, pedagogues and parents, examined a total of 159 books, the majority of which were religious textbooks, but also history, literature and children's books. Of this collection 122 books did not contain anything contrary to the spirit of the Conciliar Declaration and eight even earned a special mention. Only 27 contained expressions which were objectionable, totally or partially, perhaps because of their very antiquated pedagogical style. A report on this work was submitted on 30 June 1967 to the General Director for Primary Education of the Ministry of Science and Education. This report was favourably accepted by the teaching authorities and had a positive and immediate impact on the selection of the obligatory textbooks. During 1967-68 a new revision of books was made which included textbooks used in secondary teaching. Of a total of 79 books examined, religious, literature, history, art history and cultural history books, 40 were unimpeachable from the point of view of the Conciliar Declaration or even contained positive elements.

Nevertheless, 39 contained expressions which are unacceptable, and our group wrote to their respective publishers, who responded positively and were grateful for the suggestions made and expressed willingness to collaborate. Some even pledged to cease publication of these books or to make adequate corrections in forthcoming editions.

On December 1, 1974, 9 years after "Nostra Aetate", the "Guidelines" were published under the signature of Jan Cardinal Willebrands. I am not going to repeat here the contents of the "Guidelines", which you all know, but I want to ask what influence did the "Guidelines" have on the main lines of Catholic teaching, be it in catechesis or in general basic education or in secondary and higher education. The lack of sufficient time after receiving permission from the Vatican Commission for Relations with Judaism made a complete study impossible. On the other hand this seemed unnecessary because we found that the books examined seem to respond to the same pattern and that the personal touch of the various authors made little difference. For this reason we made only a survey of the books with the collaboration of professors of basic education, who examined the books used in these schools, of the parents of pupils, and of members of the group active in Christian-Jewish relations. Forty-four books were surveyed in this sample, of which 19 were catechism books and religious books used in basic education (31 books). A complementary aspect of our work concerned the so-called Bible for Christian Initiation, published by the National Secretariat for Catechesis, Madrid 1977 (3 volumes). We believe that because of the subject, the aim and the reading public, this book could have a great impact and importance in shaping the personality of the faithful. The fact that the preface comes from the Episcopal Commission on Education and that it is presented as its official publication and published by the National Secretariat for Catechesis, conferred on this book an exceptional character. This is enhanced by its excellent typographical and pedagogical presentation. What is the result of our study of the image of the Jew in Catholic education? For the sake of clarity, I shall present separately the various themes we dealt with in our work.

1. Judaism: Judaism appears as a reality which was lost or neglected or as a fact which belonged exclusively to the past. Today's general unawareness of it can be ascribed to a great deal of ignorance. In one case this is explicitly affirmed: "Israel does not have a role in the history of salvation, it has been substituted by the Church, the Israel of God", from the book: Christian Pedagogical Groups in the World, or "the Jews were God's people". It is therefore not strange to discover an absolute ignorance of Judaism, about which

some scraps of information are known only by word of mouth. Thus, for example, it is stated in some books that the Talmud already existed at the time of Jesus and ruled the lives of the inhabitants of Palestine; or that the synagogue was created to complete the Temple for the faithful who were living outside Jerusalem. This is contained in the book "The Step of God". It therefore does not appear strange that the Jewish feasts of Passover, Shavuot and of the Shabbath are presented either in a deficient way or as something which was celebrated in the distant past. Nothing is said about them, or the classic clichés are used without subtlety. In books for catechetical teaching one can read that the Jews wanted Jesus crucified or that Pilate, out of fear of the Jews, had him crucified. One can also read that the leaders of the people, Pharisees, Scribes and especially the rulers, hated Jesus without ever explaining what was this hate and what was its root. But more serious to my mind is the gratuitous claim without basis in the Gospel: "Pilate will be the one who will live in history because he gave Jesus to the Jews to be crucified".

## 2. Pharisees

After what we have just stated, you can imagine what many books say about one class of Jews, the Pharisees. They are presented in tune with the traditional picture. They are insincere observers of the Law, hypocrites, oppressors of the widows; they "do or undo precepts according to convenience." The authors accept uncritically what the Gospels say about some Pharisees and they totally ignore the classification of Pharisees which the Talmud makes. This would indicate that the authors have read the Gospels only superficially. In some of the books examined it is stated that "the Pharisees induced the people to rebel and to shout to Pilate 'crucify him'". Sometimes there are hateful comparisons like this: "Our altars and our priests are much more dignified than those of the ancient Law", or the impression is conveyed that before Jesus there was no revelation, no love of God nor history of salvation, men were lost without the supernatural life of the Son of God.

Positive aspects: Sometimes, here and there, positive elements appear. The Jewishness of Jesus is affirmed, or in general it is said that the Jews faithfully observed religious customs.

Documents of Vatican II: After this short survey, limited to books widely used in basic education and expressing the main trends, what can be said about the impact of the Vatican Declaration and its Guidelines? A father writes about the textbooks used by his children. "In general, the orientation of Vatican II shines by its absence in all the texts surveyed."

"Bible for Christian Initiation" The importance of this book lies in its presentation as an instrument for Christian catechesis, an official book of the Spanish episcopate for catechesis in its widest aspect. We have to praise the many positive aspects of this book both in content as well as in presentation, but we have to deplore the fact that its authors seem to have failed to take into account both "Nostra Aetate" and the "Guidelines", in spite of the fact that the text claims that the Magisterium of the Church in fundamental questions was taken into account. Another impression the reading conveys is that the authorship of the book was shared by various persons, without coordination or a unification of criteria. There is also evidence of an ignorance of Judaism and of the time of Jesus. We pledge for the future a more careful examination of this book.

This leads to two conclusions. Firstly, as already said, a failure to take into account both "Nostra Aetate" of 1965 and the "Guidelines" of 1974. Secondly, with regard to Judaism, a faulty vision of its historical reality is presented or its present reality is passed over with the consequence that this vision of silence does not favour the living together of the new Christian generation with men of other faiths. When we thought that everything in this field was ready, we discovered with astonishment that there is still much more to be done and that the official "Bible for Christian Initiation" really represents rather a deplorable regression in this area.

E. Dr. Eugene FISHER reads his paper: "The Presentation of Judaism in Catholic Education: English Language Materials". (see Appendix "D").

MEJIA: Regrets that a paper on the Image of Judaism in Christian Education in Italy prepared by S.I.D.I.C. could not be read and suggests that it be published as Appendix "E" to the minutes.

April 6, 1978

Morning Session

Chairman: Mons. Charles Moeller

MOELLER: greets Fr. Marcel Dubois and Prof. Shemaryahu Talmon.

AGENDA:

Discussion of Catholic Study Papers.

LICHTEN: Asks Fisher why the National Catholic Directory omits any reference to the link between religion, people and land, whereas the previous statement of the American Bishops discussed this point very thoroughly.

FISHER: Replies that the new document was shortened. No conscious effort was made to delete the reference to the link between religion, people and land. It was pushed down to a footnote.

SIEGMAN: Asks for clarification on the quotation in Mejia's paper from "Nostra Aetate": "It is ... the duty of the Church's preaching to proclaim the cross of Christ is the sign of God's all-embracing love and as the fountain from which every Grace flows". Is this an exclusive statement to say that there is no other source of Grace?

MEJIA: No.

HOENIG: What is the discipline to which you refer in your paper? Is it something similar to the Jewish concept of Halachah?

MEJIA: Yes, to a certain extent. It means "practice of the Church" Halachah covers what in the Catholic Church we would call "mores" and ecclesial practice.

RIEGNER: It might be very useful if in a corrected paper the phrase as to the "fountain from which every Grace flows" could be clarified to avoid misunderstanding among Jewish readers of this paper.

MEJIA: Agrees

TANENBAUM: Asks whether the Mejia paper should not be enlarged by quoting also documents of the Belgian and German hierarchies and from CELAM.

MEJIA: I only know of a paper prepared in Belgium by Prof. De Quaker and of the paper by the German Synod. Also CELAM's statement has less "canonical value", i.e. jurisdictional importance.

SIEGMAN: Asks what is the canonical status of the statement made by the Episcopal Committee on Judaism of the French Episcopal Conference?

MEJIA: Replies that episcopal conferences normally have commissions or secretariats to help them in their work. This applies also to synods.

DUPUY: Such a document goes to the doctrinal commission first, then to the central commission, and finally to the bishops conference itself.

RIEGNER: Does it always have to pass the doctrinal commission?

MEJIA: This depends on the statute.

HOENIG: Sees a contradiction between the text and the "Guidelines" on the partial validity of the Old Testament.

MEJIA: There are cultural and religious limitations.

HIGGINS: Do not worry too much about the question of canonical status.

LICHTEN: Let us think about the future. Is "Nostra Aetate" a dogmatic text?

HIGGINS: It's a matter of emphasis. "Nostra Aetate" can be improved.

SOBEL: Asks for clarification of the concept of the Church as being the new People of God.

MEJIA: One thing does not exclude the other. The fact that the Church sees itself as the People of God does not mean that the Jews cannot also be the People of God.

CHOURAQI: Are the Jews a geographical entity?

BRICKNER: Would it be better to define them as a People of God?

MEJIA: Yes.

CHOURAQI: Insists that the term "Jew" does not mean the same now as it did before.

DUPUY: The expression "New People" is a difficulty we have to overcome. The Church is a new people, not a new Israel. "Jews" is an anti-Jewish expression in the Gospel of John.

FISHER: It is a very complicated problem. "Salvation comes from the Jews".

HOENIG: Insists in the translation of "Judaic" instead of Jews.

DUBOIS: We must be very frank in the problem of the "New People". For Christians there is a "before" and an "after", but one has to insist on continuity.

SERRANO: There is confusion regarding the word "Jew". The Gospel of John was written outside Palestine and in his writings it means the "enemies of Jesus".

BRICKNER: Discussing the Thoma paper, asks why any reference to neo-Nazism in Germany is lacking in that paper.

THOMA: I only intended to deal with the principles of dialogue in the field of catechesis. One has to give solid theological arguments on the Holocaust.

EHRlich: Agrees with the need for a solid theological presentation. In Germany we have arrived at certain agreements. Christians are now worried about their own identity. This seems to be what the Freiburg group does.

LICHTEN: Judaism would merit a certain acknowledgement of the Holocaust.

RIEGNER: Expresses the opinion that the Jews cannot accept Barth's claim. There is ambiguity in the term "ecumenic". Note the conclusion of Thoma's paper. What does the reference mean to those who disturb relations and to Israeli policies? The same applies to the Holocaust.

THOMA: The text is an internal one, and if it is published I would modify it. People do not accept responsibility for the Holocaust. The reference to political reality comes from the man in the street.

TALMON: Situations are different. In Germany I am the only Jew. In Israel it is the opposite: the Jewish-Christian problem is not in the forefront of public opinion. There must be a distinction between Auschwitz and the State of Israel. I am opposed to the use of "oikumene" when speaking of Jews.

WARSZAWSKI: If Thoma had spoken of Latin America the social dimension in that continent would have to have been added.

SHUSTER: Asks about Riegner's information on anti-Semitism in Germany.

TANENBAUM: Thoma did well to draw attention to the problems that appear in Germany. The preoccupation with Christian identity also exists in the U.S. The German situation is also illustrated by reaction to Oberammergau.

THOMA: Thanks for the corrections and amplifications, and adds that he had not meant to judge the situation. It is an analysis not a judgement. If he had to re-write his paper, he would present certain things in a different way. We have to face the danger that comes from the theological corner. There is a dichotomy in official positive expressions which fail to reach the "grass roots". Oberammergau is an example. Documents proclaimed by the Churches do not help to change the attitude of the masses.

CHOURAQI/HOENIG: Both suggest that Jewish and Christian scholars should together attempt to clarify concepts against the historic background of the time of Jesus.

DUPUY: Agrees with both speakers and expresses the view that a new emphasis on the question of the historical Jesus is very important for progress in Catholic teaching. He feels Jews could play a very important role in helping Christian scholars to know better the background of the New Testament.

LE DEAUT: Stresses the difficulties in catechesis due to the lack of preparatory work by scholars and exegetes on very important points. Jews jointly with Christians could attempt to clarify them. The study of the Judeo-Christians is also very important to show our common roots, as it is important to study the so-called inter-testamental period. What Jewish scholars are doing in these fields is very important to Christians and will deepen mutual knowledge.

TALMON: Stresses the need for Jewish-Christian study groups on the highest scholarly level to sit down together to correct the scandalous misinterpretations made in dictionaries and books which continue to filter down into seminary teaching.

RIEGNER: Is impressed by Dupuy's use of the word ambiguity. It is revealing that the Catholic statement in France encountered such difficulties when it was published because it tried to use "Jewish language" to which the Catholic community is no longer accustomed. Does Dupuy think that after 4 or 5 years this new language will have sunk in?

DUPUY: To learn something about Judaism we are obliged to employ "Jewish language" as Jews employ it. We have to prepare a new vocabulary for our catechesis and it will have to be a Jewish vocabulary. The difficulty is twofold: in Christian catechesis we have difficulties in giving proper sense to our own Christian words; to give an understanding of Judaism as it is in the Jewish experience through the centuries. Christian catechists turn to us now for answers to their own problems and not only to problems in the dialogue with Judaism.

MEJIA: Also feels that one cannot understand the New Testament without the Hebrew Scriptures or an understanding of the inter-testamental period. We should also use Christian expressions when we speak to Jews and we should try to explain them and not to avoid them. He agrees with Le Deault's and Talmon's proposal for common studies and faculty interchanges. He also feels that it is one of the tasks of the Vatican Commission to promote such studies together with the Jewish partner in order to deepen, enlarge and to make such endeavours more concrete. Thus we could learn from each other. The educational effort is essential to clarify the ambiguities and paradoxes.

DUBOIS: Stresses the educational importance of Christian pilgrimages to Israel and of Israeli broadcasts to France which are listened to by many Christians.

SIEGMAN: Conveys his impression that the present discussion is confused. The theme of this conference is "what image do we transmit of Jews or Christians in our respective educational systems." He states that the problem of education is not determined that directly by the state of scholarship. The question is to what extent what is being taught to children shapes their image of each other's faith. There is a vast gap between what has already been accomplished towards the existing understanding of Judaism and Christianity and the image of Judaism that emerges from these educational materials. This is sufficient a problem to deal with in our discussions here.

TANENBAUM: Reiterates the strong impact the mass media have on the shaping of an image in youth and people in general in addition to what is being taught in the classroom.

DUPUY: Agrees with both Siegman and Tanenbaum but wants to focus on the formation of the catechists themselves. It is clear that they need the help of the scholars. The point is the educational formation of men who are to transmit our new approach to Judaism, of men who were shaped in another generation and hence have different views.

April 6, 1978

Afternoon Session

Chairman: Rabbi Ronald B. Sobel

MEJIA: What is Serrano's assessment of the general perspective in Spain?

SERRANO: Is optimistic. Distortions of views on Judaism are likely to be found also in other Spanish textbooks not dealt with in his survey, but they will be corrected.

MEJIA: Speaking on the Latin-American situation, is also optimistic. There exists a mixed group, CELAM-World Jewish Congress on catechetical teaching. CELAM's office for catechetics works very closely together with its commission on Ecumenism, and is committed to help, all over the continent, to change the false image of Jews wherever it still exists. He cites a recent important book by Fr. Umberto Porto on the essentials of historical relations between Christian and Jewish literature intended as a reference book for Latin America which gives a really new perspective on Judaism.

SERRANO: With regard to homiletics and preaching in Spain he is also very optimistic. The Christian-Jewish Centre publishes and sends with great success to all preachers every Sunday corrective material on the Passion and the Pharisees.

EHRlich: Is there in Spain an episcopal commission on the Jews?

SERRANO: There is only one on ecumenism.

A discussion ensues in which LICHTEN, FISHER, HIGGINS and TANENBAUM take part.

RIEGNER: Expresses satisfaction and appreciation of the work done.

## 2) The Image of Christianity in Jewish Education

- A. Prof. Sidney B. HOENIG reads his paper on the Image of Christianity in Jewish Education in the English Language area (Appendix "F").
- B. Prof. Shemaryahu TALMON speaks about the Image of Christianity in the Israeli Educational System.

I have no paper. I will try to summarize some of the points made. I also have the advantage of having Prof. Hoenig precede me in his historical analysis to which I hope to come back later when we discuss his paper. As you know, Israel is a small country and my report will be short. First of all, I reported already on some aspects of what I am going to say last year at our Venice meeting. I want to underline the fact that the situation has not changed adversely. I have often been asked, especially during recent months whether the fact that there has been a change of government in Israel has had repercussions on the presentation of non-Jews in the curriculum or the attitude of post-school education. I can state without any reservations that nothing has changed. The Minister of Religion has been replaced and, what is more important, we have now a Minister of Education who belongs to the Religious Party. But, in spite of all this, I want to repeat yet again that the way Christianity was taught until a year ago, or nine months ago, is the way it is being taught today. Nor do I foresee any changes for the worse, at least in the near future. As I mentioned earlier, Christianity is not a major issue in the thinking of the Israelis. Neither young or adult Israelis face this issue with the hang-ups that are typical of our own historical experience. Whether this is good or bad I do not want to decide. I am just stating a fact as I see it. The interest of most educators and of most people in Israel at present is, as we have been told, for example, also in the U.S., in social and political issues. And if they are interested in the religious issues they are interested in the affirmation of their own Jewish identity, not in an attempt to measure up or compare with other religions. If a comparison is made at all, it is made in the case of Islam, because for political, social and historical reasons we are confronted with Islam and the Arab world much more now than we are with Christianity, which is a minority affair in the Middle East, due to the fact that Western Christianity is somewhat beyond the pale of the interest of the average Israeli. Furthermore, the official religious leadership has not taken any interest in discussing Christianity. It is simply not there. Neither of the Chief Rabbis will attempt to influence any sort of public thought or school curricula with regard to the presentation of Christianity. This must be taken into account.

Let me stress that the majority of Israelis are of non-European extraction. They come from a background in which the other religion was Islam and not Christianity, and therefore if Israelis or Israeli educators are really interested in other religions it will not be, at least in the near future, in Christianity. Prof. Hoenig, in his paper, has not quoted one reference to a non-Western Jewish writer since the Middle Ages. Every one he mentions is clearly of German, English or American origin. There is no reference to any one from Spanish Jewry in the Middle Ages. This shows you that we are dealing here with the problem of Judaism and Christianity in a rather parochial fashion. I mean by parochial that we are dealing only with one half of Judaism, which is not any more the majority of the Israeli population. The other component of the Israeli population, the Israel-born Jew, has never experienced Christianity or Christians. He does not know what it is unless he has been to Europe or America or has been in groups that have been sent out to establish contact with the non-Jewish world abroad, in which case a new interest sometimes develops. Basically we are talking about a Jew who lacks one component of his self-identification. I used to say, when asked "who is a Jew?" that he is a man who says he is a Jew or whose neighbour says he is a Jew. If he has no neighbour to define him as a Jew, something is missing. That is the Israeli Jew. He is not defined from the outside; he can be defined only from the inside. The whole outlook on the problem, therefore, is different from what we have heard so far. When Christianity is brought up, it is brought up by Jews of Western extraction, and here the difference is very clear between those who come from the post-Enlightenment area of Western Europe and those from Eastern Europe, for instance Poland, Russia, Lithuania, etc. In the latter cases the attitude will be one of abnegation, or opposition, fear or resentment. As Prof. Hoenig said before, it is only people like Rosenzweig, Montefiore, Buber, Leo Baeck, Chaim Cohen, David Flusser, the German-educated Abraham Heschel, who take an interest in Christianity. You see the same phenomenon when it comes to Jewish-Christian groups in Israel, whose Jewish component will be of Western extraction. Very few people who have direct experience of Eastern Europe will enter into that dangerous game of dialogue. However, the situation will change and is changing, especially because of the opening-up of Israeli society to the outside world. To some degree this is connected with political issues into which I do not want to go, but I can state clearly that Israeli society has developed claustrophobia. It is closed in, for obvious reasons, and it has only become possible in recent years to go abroad, which youngsters now do and discover another world. Let me add that only a certain percentage of Israelis speak

speak a language other than Hebrew. It is very difficult to experience somebody else's notions if you cannot confront him in his own language, or if you have to use the medium of a language foreign to both of you. There are difficulties which have to be taken into account. Few Christians speak Hebrew and it is difficult to develop an interest in these issues without a common language. The experience of the Israeli Jew therefore is mainly - unless he goes abroad - that of pilgrims, who are not usually interested in Judaism, but only in the Holy Places, and do not mix with the population. They will meet Western Christians who have been living in Israel for many years, but their number is small and there is almost no contact with the Oriental Churches. For several reasons, one of them being that these churches have not opened up at all, they are not interested in a contact - again for theological and political reasons - and here again a common language is missing, so that the experience of the Israeli Jew on all levels of Christianity is a rather restricted one.

#### The attitude towards Christianity and Christians

On the level of the religious establishment, it is almost non-existent. On the level of Government agencies, we cannot get away from the mixture of theology and politics, much less than in any other setting. The local Christian is an Arab who very often takes on an extreme nationalist attitude and in the eyes of the Israeli he is identified not as a Christian, but as a PLO member. The moment we try to come away from the Middle Ages and identify Christianity with a person - a man who believes in it - this identification becomes very difficult and very dangerous. The mass media have not been too helpful, as they were not too interested until recently when we had in Jerusalem the two meetings, one with the present group and the other with the World Council of Churches, when for the first time the press gained cognizance of the fact that something like a Jewish-Christian dialogue was going on on this level. Basically, however, the press's attitude is similar to that of government officials, who might say: "Christianity is OK but why hasn't the Pope recognized Israel?"

In the formal educational system, on the university level, Israeli scholars are, I believe, in the forefront of trying to assess Christianity on one hand and to interpret Judaism for Christianity on the other. In all universities we have departments for comparative religion in which Christianity is taught as a subject and, most interestingly, often by Christians; those few Christians who are able to teach in Hebrew are invited to present their case and to teach at least early Christianity, patristic literature, medieval philosophy, if they are inclined to do so, to Jewish students and I suppose that they are attracting a considerable number of people.

who are interested. In departments such as Philosophy, Jewish thought, general literature, history of art, Christianity is being presented in a very fair way. I do not want to call it objective, because it is more than that. Sometimes there is an interesting discrepancy between what you read in the mass media, which is often antagonistic and what is written in the textbooks, which is sometimes more positive than I would have expected or could have hoped for. The presentation of Christianity on the university level is certainly adequate and acceptable, but possibly does not reach a great number of students. Things are very different within the orthodox establishment: for example Christianity is not on the curriculum of the Bar-Ilan university, which is the orthodox university. I do not believe they have a department for comparative religion, in fact I know that they do not touch upon these issues except perhaps in history courses. In the field of adult education, the kibbutzim often invite lecturers - who are often Christians - and it is again in the population of Western extraction that there is an interest in Christianity. The Inter-Religious Council of Israel is having a tremendous impact on intellectual circles and on groups that come into the country. What we know about the participation of Israeli students in Jewish or Christian-Jewish meetings and seminars organized by various organisations gives ground for hope of some development also in this direction. Places like Nes Amim, the Swiss Christian village in the north of Israel, with about 100 members, whose nearest neighbour is the kibbutz of Lochamei ha-Ghettai~~th~~ which re-unites survivors of the Holocaust, have excellent relations with each other. The hundreds, maybe thousands of visitors to Nes Amim also visit the Lochamei ha-Ghettai~~th~~ kibbutz, where they not only see the museum but meet the people. None of the textbooks I have seen so far connects the Church in any way with the Holocaust, which is treated as a political and sociological disaster that is put on the doorstep of the Nazi regime. I believe that Nes Amim and Lochamei ha-Ghettai~~th~~ are almost symbolical of what can be achieved. Furthermore, the Society for Environmental Protection is taking hundreds of thousands of Israelis on hikes on which they also visit Christian places and the guides will explain in an objective way what these churches mean, what they stand for, what their history is, as well as give information on Christianity and Christian beliefs. These are not structured occasions, but affect many people every year.

Youngsters and Children: One of the great differences between what we have heard so far about the Jewish experience is that Israel is the only place in the world where we have a Jewish school system which can measure up to or be compared with a Christian school system - if it is still Christian - in any other country.

I do not know to what degree ours is Jewish, but at least we have a real structure from the age of four or five up to 18 in which we can infuse into the learning process information on other religions, including Christianity. This is being done, but again a difference must be made between the general school system, the religious school system and the extreme religious school system. This latter is almost of a parochial nature, although it is maintained by the government and would not touch Christianity: and I prefer it that way. In the religious schools it is not an issue. For the general schools, which are about 65% of the total school system, the Interfaith Committee has been instrumental in infusing into textbooks and teaching a better and more decent presentation of other religions, mainly Islam and Christianity. Christianity is touched upon mainly in two stages: once between the ages of 13 and 15, on the higher level of primary education, and again in secondary education, between the ages of 16 and 18. Usually this is done in the framework of the history curriculum. This teaching has four or five focal points. One is the emergence of Christianity and Jesus and here the difficulty for Medieval Jews to understand the Trinity holds also for young Israelis today. The second focus is on the crusades, who have left their traces all over Israel. You cannot go into the Old City without running into their traces. This obviously entails a presentation of the crusades themselves, which leads to a presentation of the inquisition and, interestingly enough, one of the Catholic Church at the summit of its achievement in the late Middle Ages. I have brought with me one textbook, written by academics, that is now being used. The authors, who are at the top of their profession, usually have no axe to grind, and this can be seen in the result. The presentation is made in such a way that you have very short, matter-of-fact paragraphs into which are inserted quotations from the New Testament, the Church Fathers, with short positive comments. In fact an attempt is made to see Christianity against a historical background. The best of modern scholarship has been digested to be infused into these textbooks. The questions the children are afterwards asked to answer are without bias, and if they have learned the lesson their answers must be simply informative in the best sense of the word. I will read to you, for example, the description of "mission". It simply says: "the Church saw herself called upon to spread her new religion all over the world. Mission usually affected non-Jews, sometimes also Jews." There is nothing which is in any way an attempt to be detrimental, although obviously the question is how this is interpreted orally? I cannot know what the individual teacher will do with the material he has before him. But as far as the questions and answers to, I believe we can be fairly assured of a decent presentation of Christianity, its

beliefs, in the Israeli general school system. Anti-Semitism is not treated as a matter of religion, just as the Holocaust is not connected in these textbooks with the churches, but presented as a sociological psychological issue. There may be here and there some reference to its theological roots, but this is very rare. What is the attitude of the Israelis to the churches in Israel? Youngsters are becoming interested. They go to church services, especially at Easter and Christmas, and I do believe that the attitude is one of deep respect. There is nothing that is meant to lower the value of the places of worship of others in the eyes of the Jew; quite different to the way I grew up in Germany. I was clearly told to stay away from the church. A change has set in in Israel. One is secure and therefore can take the other as he is, discuss with him and be divided from him, but respect him in his own attitude. Nevertheless, I want to stress again that there is much more weight given to Islam and to Arab history than to Christianity. But when Christianity is touched upon, I believe its presentation is fair.

I don't want to present to you a rosy picture. Christianity is not a pivotal problem of the Israeli Jew, but as far as it is being dealt with, both on the adult level, in systematic education or by the mass media - certainly with regard to younger people in schools - I do believe that we are giving a fair picture.

DUBOIS: Speaking as a Christian living and teaching in Israel, expresses agreement with Talmon's report. He adds that in his experience a certain reluctance on the part of some Israelis stems from ignorance, fear and also sometimes from a sense of insecurity in their own Jewish identity. He also points to the difficulties of a correct catechism for Arab Christian children in Israel.

MOELLER: stresses the need for change in the liturgy and catechism of the Oriental churches.

MEJIA: What do Jewish textbooks say in countries other than the USA?

EHRlich: Textbooks in Europe are normally translations from American texts covered by Hoenig's report.

MEJIA: Asks if there is information about Jewish textbooks in countries other than Israel and the U.S.

EHRlich: In German-speaking countries they use translations of American books.

HOENIG: Adds that in France, Sweden, Switzerland, Holland and Germany, American textbooks are being used.

MEJIA: Enquires as to whether the true image of Christianity is given in Jewish education in the form of formal and authoritative expressions of the Christian faith. He also wonders whether in Jewish textbooks the historical and living reality of Christianity is taken into account.

MOELLER: We have been passing through an extraordinary moment of discovery, of common discovery of some essential religious values which are, in this context the same in the Christian and Jewish tradition.

WARSAWSKI: Underlines the need for a more practical approach to the problems discussed. Jewish textbooks in Latin America are generally of Israeli origin or old books from Eastern Europe, with the exception of Brazil where there is some home-grown textbook production. As far as Mejia's enquiries are concerned, he notes the lack of symmetry between the Jewish and Christian positions. There is no doubt for any Jew in the world living outside Israel that the Catholic Church is a living reality, the Jews living in the Western world have a very mixed image of the Catholic Church. He feels that Jews are less shy in stating their requests to the Catholics than vice versa.

SIEGMAN: We owe each other a full measure of candour and honesty. It is quite clear that important advances in scholarship have been made in Christian-Jewish relations. It is also essential to stress the large area of "folk culture" where a large area of suspicion and distrust remains vis-à-vis Christianity, determined simply by historical memory, which still has a powerful hold on Jewish popular imagination. This is what makes our enterprise very problematic at best. Jewish educators have a very difficult time drawing up a curriculum that would present Judaism effectively so as to create among Jewish students a sense of Jewish identity. In the precious little time Jewish educators have the problem is how to present Judaism effectively. Thus to burden these problems with the challenge of presenting a living Christian reality is a very difficult enterprise.

HIGGINS: Feels that the Jewish side today has been too shy. It is almost impossible today in the Western world for Jews to do what Catholics are asking in the context discussed here today. The overriding concern of the Jews is survival. They feel beleaguered. No Christian fears today that Christianity could be destroyed. In the Jewish psyche is this unspoken fear that the Jewish people may not survive. Thus I find negative statements about Christianity in Jewish books quite understandable. What I missed in the discussion today was any sense of the psychology of the problem dealt with. The problem of lack of time in religious instruction decried by Siegman holds true also for the Church. The common ground on which we are going to meet is the realisation that the Jews and the Church both have a problem of survival. Expresses his concern that both sides get bogged down in their separate fears to the extent that both fail to see that they literally sink or swim together in today's world. If we continue to have medieval disputation in the 20th century, history will not treat us kindly.

MEJIA: Thanks Siegman and Higgins. Is convinced that a multiple approach, scholarly and down-to-earth is necessary.

MOELLER: Nevertheless, this afternoon we are together and we are facing this problem together. It is important to say so and to thank the Lord that even though we may be facing one of the most essential problems of mankind, we are not alone, because God is with us.

April 7, 1978

Morning Session

Chairman: Mons. Charles Moeller

### 3) Exchange of Information

- a) Israeli Law on Proselytism
- b) The Sources of Anti-Semitism and Neo-Nazism in Germany
- c) Human Rights Situation in some areas, notably in the USSR and in Latin America
- d) Catholic Dialogue with Islam, Synagogue Council Mission to Egypt
- e) Talmon's proposal on "stock-taking" of work of Liaison Committee
- f) Future of Federici Paper and Questionnaire to Bishops Conferences

a) TALMON: The law does not mention any religion, church or even Jews, for that matter, or anybody else. It opposes any change of religion which is not induced by the internal needs of an individual, but by external enticement. Concerning the history and consequences of the law, several Jewish groups, including the American Jewish Committee, the World Jewish Congress and the Israel Interfaith Committee, made representations at the highest level in Israel, in addition to the United Christian Council in Israel. Explains that the law is understandable psychologically in the historic hang-ups Jews have about conversion, and in the present political situation in Israel. The law pays lip service to a small extremist minority in Israel. The application of the law is decisive, and here we have two authoritative statements by the Attorney-General and the Minister of Justice, which are also reassuring.

RIEGNER: Emphasises that both the office of the State Attorney and the Attorney-General in Israel are completely independent of the government, and therefore the reassuring statements that all cases will be examined by the Attorney-General have binding value, irrespective of who made them.

DUBOIS: Agrees with Talmon's explanation.

BRICKNER: Wonders whether the law can be repealed.

TALMON: Does not believe that the law can be rescinded, only hopes it will not be applied. We are going to watch the law very closely.

b) RIEGNER: Wants to share deep concern of world-wide Jewish communities regarding neo-Nazism in Western Germany, particularly in Hanover and Hamburg. We are less concerned with the numerical strength of neo-Nazi groups than with the general atmosphere, like the unchecked violently anti-Semitic activities of Manfred Röder and many others. While all this worries us, there is one particularly sinister aspect: the attempt to rewrite recent history, not only in Germany but elsewhere, which would point to the existence of a centre which coordinates this activity, which consists in books and pamphlets which deny the Holocaust and undermine the position of the Jewish community in the last 20/30 years. The theme of these writings is that the Holocaust was invented for material and political gain. There are at least 12 such titles, of which the volume "The Hoax of the Century" by Butz is the most vicious. There is obviously a systematic development, based on international connections, to undo recent history. There have recently been serious anti-Semitic incidents in France, Belgium and Italy, as well as other places. If the German government takes this seriously, so should we. We feel we must share these concerns with our Catholic partners, and particularly with the German Church: we must invite them to pay more attention, to start some joint thinking on how to counteract these new and sinister forces. I certainly believe that the German Church has a very important role to play in fighting this sinister falsification of recent history, and we should take joint action to do so.

FISHER: There is also growing concern in the U.S., as the Skokie, Illinois, and other incidents show. Christian organisations are looking into the matter, and there is a Christian counter-movement active in the U.S.

EHRlich: maintains that the young German generation, which is untainted by Nazism, does not want to recognise or become involved in the problem.

FREEDMAN: Reports on the U.S. situation.

HIGGINS: If there are only 1000 neo-Nazis in the U.S., a country of 220 million, there is no excuse for complacency. This is a subject on which Church groups must, for once in modern history, be ahead of the game.

SHUSTER: Sees an odd alliance of the extreme left with anti-Israel activities.

BRICKNER, DUBOIS and TANENBAUM also participated in the discussion.

MEJIA: Agrees with Higgins and suggests that the Secretariat of State and the German Bishops Conference be kept carefully informed and alerted on the situation.

c) WARSAWSKI: Reports on the Human Rights situation in Latin America and on the policies of the Catholic Church in this area.

MEJIA: Agrees fully with Warszawski's analysis.

TANENBAUM: Reports on the situation of Jews in the USSR, with particular reference to the Sharanski case.

HIGGINS: Reports on the Helsinki Act and the Belgrade follow-up conference and strongly urges a common stand in the Western world of inter-religious groups against the violation of human rights of all minority groups.

LICHTEN: Is of the opinion that Helsinki only finalized the division of Europe but got no concessions on Human Rights.

d) SIEGMAN: Reports on the Synagogue Council's mission to Egypt.

MEJIA: Reports on points of contacts and meetings - through the Vatican Secretariat for non-Christian religions - with Islamic organisations and bodies.

CHOURAQI, HOENIG and TALMON also take part in the discussion.

e) TALMON: Feels, after having worked together for 10 years, that the time seems to be ripe to assess what has been achieved, what progress has been made by the Liaison Committee. Papers have been presented by both sides on diverse aspects. These papers should be collected, edited and published. Suggests that two sub-Committees be set up to deal with this matter.

MEJIA: The Steering Committee is already dealing with this matter.

f) MEJIA: Federici has corrected his Italian draft in the light of the discussion in Venice and some other suggestions. The final version was given to the Jewish side, to Fr. Rivas in Argentina in Spanish to be published in the CELAM magazine, to Fr. Porto in Brazil, to Fr. Dupuy for the French translation, to Msgr. Flügel for Germany. S.I.D.I.C. volunteered to produce the English and Dutch translations. Fr. Dubois will produce an Hebrew translation. The Italian text was published in "Ecumenicon" and "Unitas".

TALMON: urges also an Arabic translation.

MEJIA: Proposes to meet Riegner in Rome to work out the details which are to guide the sub-Committee. He reads the list of Bishops Conferences which have replied to the questionnaire on Jewish-Christian relations sent out by the Commission for Religious Relations with Judaism: Japan, Spain, Cuba, the Coptic Church, U.S.A., South Africa, Puerto Rico, Norway, North Africa, England and Wales, Ethiopia, Lebanon, Ghana, Portugal, the Melchite Church, Uruguay, Holland, Yugoslavia, Algeria, Morocco, Ecuador, Hungary, France, Germany, Canada, Berlin, German Democratic Republic, Belgium, Luxembourg, and Scotland. The answers received are very interesting and of great help for the Commission's future work.

RIEGNER: Puts on record the deep appreciation of the Jewish part for this important effort.

Time and Place of Next Meeting

MEJIA: Msgr. Flügel proposed a future meeting to be held in Regensburg (German).

RIEGNER: After consultation with the Jewish delegation, no opposition emerged to holding the meeting in Regensburg, particularly in the light of today's discussions.

HIGGINS: You have a standing invitation to Washington for any future meeting.

MEJIA: As regards the time of the meeting, suggests September 1979

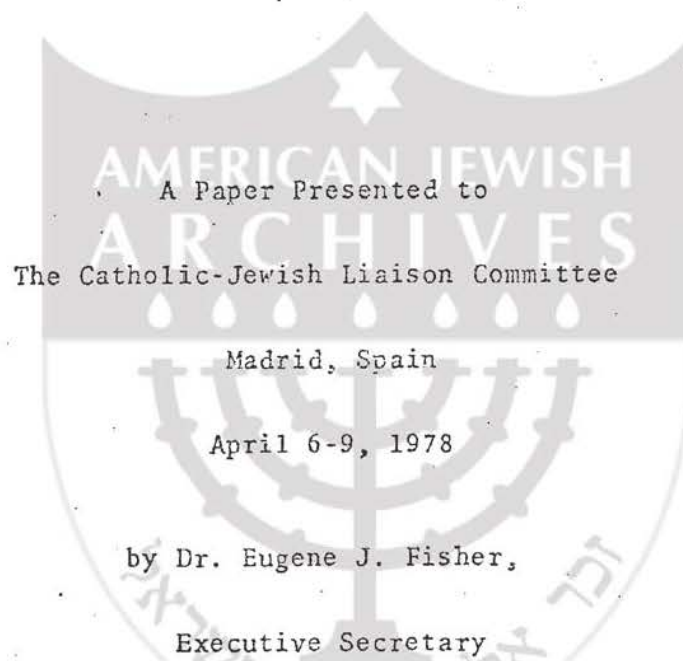
RIEGNER: Because of the Jewish holidays, it should be the first week of September.

MOELLER: I hope I am speaking also in the name of my Jewish co-chairman of this meeting when I thank the scholars for their fascinating papers. I also thank the Madrid Jewish Community, not only for the hospitality but also for the Kabbalat Shabath, Fr. Mejia for the preparations, for his translation and his paper. My own conclusion is that our work is just starting.



»D«

THE PRESENTATION OF JUDAISM IN CATHOLIC EDUCATION:  
ENGLISH LANGUAGE MATERIALS



A Paper Presented to

The Catholic-Jewish Liaison Committee

Madrid, Spain

April 6-9, 1978

by Dr. Eugene J. Fisher,

Executive Secretary

Secretariat for Catholic-Jewish Relations; U. S.

National Conference of Catholic Bishops

#### A. Introduction:

This paper will attempt to assess the direction of current Catholic teaching, in the English language, concerning Jews and Judaism. By comparing present trends with those prevailing before the Second Vatican Council's Declaration, Nostra Aetate (no. 4), the hope is to isolate specific areas that might need to be addressed in future dialogues between Catholics and Jews, and within the Roman Catholic theological community.

Presumed here is at least a general knowledge of the problem, which is that over the centuries an anti-Jewish polemic became so pervasively intertwined with Christian understandings of Judaism that it came to constitute what Jules Isaac aptly termed a "Teaching of Contempt."<sup>1</sup> The theological content and historical impact of that former, highly negative approach has also been well documented.<sup>2</sup> More recently, however, beginning with the Second Vatican Council, great efforts have been launched to alter this negative portrayal and to replace it with an approach more in consonance with the authentic spirit of the message of Jesus toward his people.

While this paper will draw largely on the author's studies of the treatment of Jews and Judaism in current Roman Catholic educational materials published in the United States,<sup>3</sup> the sixteen textbook series that I studied<sup>4</sup> included texts used in or adapted from religious education materials published in Canada and Australia. Based on articles reporting studies reported in English journals<sup>5</sup>

it is also safe to assume that the British teaching materials are also comparable to, or at least within the same range as that discerned for the American textbooks and teacher manuals in their treatment of Jews and Judaism.

In the early 1950's, the American Jewish Committee began to initiate a series of projects aimed at evaluating the treatment of inter-group relations in teaching materials produced by Catholic, Protestant and Jewish educators. To ensure against "reverse bias," educational specialists drawn from the respective faith communities were called upon to analyze the materials of their own groups following research designs suited to each. The Jewish self-study found almost no negative treatment of Christians, and in fact very little mention of Christianity at all.<sup>6</sup>

The methodology for the Christian self-studies was pioneered by Dr. Bernhard Olson of Yale whose statistical sampling of some 120,000 Protestant lesson units uncovered a disturbingly high percentage of anti-Jewish statements.<sup>7</sup> Judaism at the time of Jesus and thereafter was portrayed as degenerate and legalistic. Jesus and the disciples were shown as "somehow not Jews," while Judas and the enemies of Jesus among the Sadducees and the Temple priesthood were clearly identified as Jewish. The collective responsibility and divine retribution canards predominated in the portrayal of the Passion. The Holocaust and the State of Israel, the two central events of modern Jewish history, received virtually no attention and the history and nature of post-biblical Judaism

were entirely ignored. Olson's findings were updated in a more recent study of Protestant texts in 1972. Distressingly, the author of this study was able to report almost no improvement over the earlier treatment.<sup>8</sup>

Such studies of the treatment of Judaism in educational materials are by their nature important indicators of the general consensus of feeling within a given religious community. Studies done of the patterns of American prejudice in turn show that "far from being trivial, religious outlooks and religious images of the modern Jew seem to lie at the root of American anti-Semitism."<sup>9</sup> My own textbook study sought to update earlier Catholic studies and so to provide an objective measure of change.

B. Treatment of Jews and Judaism in  
Catholic Teaching in the United States:  
Before and After "Nostra Aetate"

Father Trafford Maher, S.J., of St. Louis University, supervised the Catholic self-studies. These focused not only on the treatment of Jews but also on the treatment of other groups such as Protestants, Blacks, etc.<sup>10</sup> They utilized modified versions of the criteria, analytic categories and statistical methodology originally developed by Olson.<sup>11</sup> The St. Louis studies uncovered a view of Judaism as negative and as stereotyped as that revealed in the Olson report for Protestant texts. Catholics and Protestants may have been divided on many theological issues in the late 1950's, but not in their common rejection of Jews and Judaism.

My 1976 study sought to ascertain whether and to what extent

Catholic teaching had changed (hopefully for the better) as a result of the intervening period, which saw both the promulgation of Nostra Aetate in 1965 and the issuance of "Guidelines for Catholic-Jewish Relations" by the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops in 1967. These Guidelines aimed at specifying and implementing the general directives of the Council concerning the Jews.

My study was able to provide a strict measure of progress in the dialogue by utilizing exactly the same categories, criteria of judgment, and statistical tools as those used in the St. Louis studies. In addition, by concentrating on catechetical materials and on the treatment of Jews and Judaism alone, I was able to pinpoint particular themes and periods with greater accuracy, while preserving the statistical base of comparison.<sup>12</sup>

The time between the St. Louis studies and my own was particularly fruitful for the dialogue, and saw important official statements both in the United States and Europe.<sup>13</sup> These made explicit the positive implications of Nostra Aetate in a fuller way.<sup>14</sup> In addition, the earlier studies had made possible new insights into some of the more subtle dynamics of anti-Jewish prejudice to be found in the pre-conciliar texts. After citing quotations from the Thering study, for example, (which, like mine, was limited to catechetical materials), one commentator noted that:

While all the above are scored positive  
(by Thering) for Jews, they clearly imply  
that the Judaism which is praised culminated

in Christianity... While the textbooks acknowledge the spiritual wealth of Judaism, they infer that these riches were totally absorbed by Christianity. Judaism's value as a religion appears to be exhausted in its contribution to the Christian heritage.<sup>15</sup>

Likewise, Olson had noted a dynamic by which the textbook author would generalize from individual Jews (such as Judas) or Jewish groups (such as the Pharisees) to all Jews at the time of Christ, and from all first century Jews to Jews of any time and place.<sup>16</sup> The result was that statements which seemed at first to have minimal negative impact tended, when taken in context with the sequence of lesson units, to be much more harmful to the reader's image of the Jews than would first appear.

I had then to develop a second set of criteria of judgment which could be applied independently to every reference to Jews and Judaism found in the study.<sup>17</sup> Predictably, I found that many statements which Thering would have scored as positive or neutral would have to be scored today as negative. Thus while following the Thering criteria, I discovered that Catholic religion materials are significantly more positive toward Judaism. But I also noted that many subtle negative dynamics remain. We have moved beyond blatant stereotypy, but have not yet succeeded in fully uprooting the vestiges of ancient polemics.

For the study I analyzed each lesson of sixteen major and representative religion series then in use in the United States, covering grades one through twelve.<sup>18</sup> This enabled me to obtain an overall picture of the scope and development of attitudes

toward Jews in the crucial years of a student's psychological development.

American Catholic textbooks are clearly more positive toward Judaism and historically more accurate than before the Second Vatican Council. Using the same criteria of judgment and applying the same statistical methods as Thering, I found a 50% higher ratio of positive to negative statements about Jews and Judaism than that reported by Thering in 1961.<sup>19</sup>

By analyzing these statements according to Period and Therne categories,<sup>20</sup> which Thering was unable to do in her more general study in 1961, I was able to isolate precisely the areas where improvement had been made, and the areas where further work needs to be done to correct historical and/or theological inaccuracies.

The correlation of these findings with the statements of Nostra Aetate is most profound. Briefly, the Jewishness of Jesus and his disciples, along with the Judaic origins of many Christian practices are now frequently highlighted in the texts.<sup>21</sup> Again without citing examples (which can be found in full in my dissertation),<sup>22</sup> it is significant that no explicit references to the deicide or divine retribution charges, both of which were rebutted clearly in Nostra Aetate,<sup>23</sup> are now to be found in American textbooks. Statements referring to modern Judaism, or to Judaism in general, are likewise overwhelmingly positive in tone and often show a sensitivity nowhere attained in the texts studied by Thering in 1961.

The correlation between Nostra Aetate and the textbooks, however, holds equally for areas of negative portrayal of Jews and

Judaism. Wherever the conciliar declaration was silent on an issue, or its language ambiguous, omissions and/or negative statements can be found in abundance in the texts.

Nostra Aetate, for example, did not seek to clarify the record on the Pharisees. My findings thus show that with only a couple of exceptions, the Pharisees today are as villified and as maligned as they were in 1961. Likewise, the cautiously worded denial of collective responsibility for Jesus' death made by the Council has been only moderately successful in combatting this key element of the anti-Jewish polemic.<sup>24</sup> The idea that the Jewish people as a whole rejected Jesus during his lifetime is still the prevailing teaching in American Catholic materials. Indeed, negative statements connoting Jewish guilt in the events surrounding Jesus' trial and death still outnumber positive, historically accurate ones. As in 1961, the Roman role in Jesus' Passion is largely overlooked. Little of the historical background and almost none of the insights of modern biblical scholarship are provided to the teachers in their manuals.<sup>25</sup>

Even those textbook series which consciously seek to avoid implicating the Jews as a whole often fall short of the mark. Some, for example, replace the phrase "the Jews" with phrases such as "the enemies of Christ" in paraphrasing the Passion narratives. But the reason for this is not explained to the teachers (the majority of whom, of course, were trained using pre-conciliar texts), so that the question can be raised and resolved for the students. The

result, one must conclude, is that when the students participate in the Holy Week liturgy and hear the Gospel narratives read (especially those of Matthew and John), they will inevitably identify "the Jews" as "the enemies of Christ." In short, there is an urgent and immediate need for integrating the results of modern biblical scholarship into the treatment of New Testament themes throughout our catechetical materials and in the liturgy itself.

What is needed is not merely the avoidance of blatantly anti-Jewish statements, but a complete and effective educational strategy for replacing the negative portrait with one of greater historical and biblical accuracy. Centuries of polemic have resulted in a general culture which has anti-Jewish stereotypes embedded in its very language patterns. American dictionaries, for example, regularly define "Pharisaic" as "hypocritical" or "legalistic." The word "Jewry" is even defined in one dictionary as "ghetto" -- thus identifying Jews as victims of oppression. Simply removing anti-Jewish pejoratives or making all references to Jews neutral in tone, then, will not adequately offset the effects of this general, anti-Jewish culture. A positive, corrective stance must be taken if ancient polemics are not to be perpetuated in our classrooms.

Also still prevailing in the treatment of the New Testament is the attitude that Judaism was a dead religion, suffocated by legalism and materialism by the time of Christ. This, too, was a theme not taken up directly by Nostra Aetate and so remains a

prevailing pattern in our catechesis.

Likewise, there is an almost unbroken silence concerning Jews and Judaism in the entire period between the close of the Apostolic Writings and the middle of the 20th Century. Judaism, even though presented sympathetically in most cases, is seen as essentially an "Old Testament" religion. There were found almost no references to the Talmud or to medieval Jewish thought or history. This fact reinforces in the student the notion that the Jewish people and their religion became theologically and historically irrelevant with the coming of Christianity. And again it is a theme not clearly taken up by Vatican II.<sup>26</sup> The supercessionist theory of the relationship between Judaism and Christianity (and between the Hebrew Scriptures and the Apostolic Writings), then, is still the common teaching on the practical level. Despite the work of many leading Catholic scholars in the United States,<sup>27</sup> the basic theological understanding of Judaism remains virtually the same as before the Council, though it may be articulated in subtler fashion today.

#### C. Agenda for the Future

"A task... as yet hardly begun" is how the American bishops described the need for constructing a renewed vision of the relationship between Judaism and Christianity in 1975. It is of great significance that most of the areas of negative portrayal of Judaism described above were specifically addressed in 1974 by the Vatican Commission Guidelines. While these guidelines have not yet had sufficient time to affect deeply the production of catechetical

materials in the United States, the measurable impact of Nostra Aetate provides a basis for hope. If the 1974 Vatican Guidelines prove as effective as the directives of the Council, one can confidently expect measured improvement in the catechetical treatment of the Pharisees, the Crucifixion, the vitality of Judaism after the first century, and in the appreciation of a continuing role in its own terms of Judaism in God's plan for salvation. The next generation of Catholics could well be the first in almost two millenia to be raised with a positive understanding of how "Jews define themselves in the light of their own religious experience."

Before this can happen, however, certain key areas in the dialogue will need to be carried forward. In each, it should be noted, some form of official Church pronouncement may well be needed if the insights of the dialogue are to be embodied in practical changes in catechetical and homiletic treatment of Jews and Judaism. A major lesson of the above analysis is that only those areas which receive official and clear mandates by the magisterium can be effectively renewed.

The following list is not intended to be exhaustive in scope or in depth. It merely seeks to delimit three basic areas which, from the perspective of the textbook studies, most need to be addressed by this Liaison Committee of Catholic and Jewish representatives in furthering the dialogue so well -- but only barely begun.

1. The Relationship Between the Covenants

This is the area of highest ambiguity in textbook treatments.

How, precisely, are we as Christians to understand the "permanent vocation" (1973 French Bishops) or "permanent election" (1967 American Guidelines) of the Jewish people in God's plan of salvation today? In what, precisely, lies the "perpetual value" of the Hebrew Scripture on its own terms that "has not been cancelled by the later interpretation of the New Testament" (1974 Vatican Commission Guidelines)? Are we as Christians in a position today to delineate clearly the content and meaning of "those promises" which "still await their perfect fulfillment in His (Christ's) glorious return at the end of time" and those which "were fulfilled with the first coming of Christ." (1974 Vatican Commission Guidelines)?

It should be noted that this issue should be approached not so much as a question of Christology as of eschatology. The point of dialogue is not to accommodate one's own faith-commitment to that of the other, but to work it out in such a way that room is left within one's own vision for the validity of the other's self-definition as a faith community.. Is this possible for Judaism and Christianity today?

It needs also to be stressed that, along with the internal reflections within each community, the proper forum for working on such renewed theologies<sup>27</sup> is the dialogue itself. This implies, of course, a completely new methodology for pursuing the process of theology itself. The development of a dialogically-founded theological methodology may be the most crucial task before this Liaison Committee. Common terminology and common criteria of

procedure need to be developed, tested, and used to create a framework of common concepts that will have univocal meaning for both groups.<sup>28</sup>

The fact that much of the development of our Christian theology of Judaism historically took place in isolation from contact with the living Jewish community, as the American bishops noted in their 1975 statement, both reveals the need and opens the way for this development. By using the internal Jewish concept of "sanctification of the Name" (kiddush ha-shem), the French Bishops in 1973 were able to speak positively of an ongoing "vocation" or mission of the Jewish people in God's plan, at once unique to Judaism and complementary to, or at least compatible with Christianity's internal view of its own sense of divine mission. Professor Tommaso Federici, in the first section of his paper delivered at the last meeting of the Liaison Committee in Venice, developed this insight even further in speaking of a Jewish mission for the proclamation of the One Name.

Such insights are not, of course, entirely new developments. Christian teaching since the time of the Fathers has consistently held to a sense of Jewish witness. But this was essentially a negative view, by which the Jewish people were to be preserved in subjugation because their suffering could be utilized as a sort of inverted proof of Christianity.<sup>29</sup> What the recent developments are accomplishing, then, is a reassessment of an ancient theological tradition in the Church, devoid of the negative polemics of its historical context, and offered honestly today as an utterance in

the dialogue. Here, I believe, we can find a fruitful and solid basis for further exploration of the relationship between our two covenants in faith.

This dialogue, of course, is a two way street, though not in the sense of a bargaining session. The Jewish community also has many misconceptions of the nature of Christianity, as well as a polemical tradition concerning Christians.<sup>30</sup> In the Third National Workshop on Christian-Jewish Relations, held in Detroit, in 1977, Rabbi Jacob Petuchowski suggested study of the Talmudic concept of the Noahide Covenant as a way, from the Jewish side, for establishing an understanding of the role of Christianity in the divine plan in a way compatible with Judaism's internal self-understanding.<sup>31</sup> Such positive appreciations of the relationship between the covenants are only now beginning after a silence of almost two millenia on both sides.<sup>32</sup> But they offer great promise for the future.

## 2. The Holocaust and the State of Israel

The two central events of modern Jewish religious experience are the near-annihilation of European Jewry under the Nazi regime and the rebirth of the Jewish State of Israel. For Catholics to dialogue with Jews today, they must possess an understanding of these events and of the link between them within Jewish religious perception.<sup>33</sup> My textbook study showed that while these events are treated sympathetically whenever referred to, they are given scant treatment. And there is little or no direct confrontation with the theological issues they raise for Jews and

Christians alike.

The relationship between Land and People in Judaism has been explored on a scholarly level in Israel, in Europe, and in the United States.<sup>34</sup> Yet, from the Catholic side one must note that, with the exception of those few individuals directly involved in dialogue, there is little depth of understanding of Israel or the Holocaust generally within the American Catholic community.

The late Esther Feldblum opened her masterful study of The American Catholic Press and the Jewish State with the following quotation of Pope Pius X's response to Theodor Herzl's plea for support in 1904:

We are unable to favor this movement [Zionism]. We cannot prevent the Jews from going to Jerusalem -- (but) we could never sanction it. As the head of the Church I cannot answer you otherwise. The Jews have not recognized our Lord, therefore, we cannot recognize you...<sup>35</sup>

More recently the American bishops, while avoiding any particular religious or political interpretation, called for Christians to "strive to understand this link between land and people which Jews have expressed in their writings and worship throughout two millenia as a longing for the homeland, holy Zion." (NCCB, Nov. 20, 1975).

The difference between these two views provides an excellent measure of the progress made in Christian understanding of Judaism as a living reality. For this momentum to be maintained, however, the challenge offered by these two events, the Holocaust and the State of Israel, which are linked together as despair to hope, must be honestly faced by the Church. From the point of

view of the textbook studies, it can be clearly seen that our two communities stand today at a crucial turning point in our relations. We need more than ever before to work together, in a shared humility of vision, to build the Kingdom of God.

### 3. New Testament Scholarship

Charlotte Klein, in her recent analysis of German Christian scholarship and its treatment of Jews and Judaism,<sup>36</sup> raises a crucial question: to what extent are we as Christians continuing to train our teachers and pastors in an understanding of first-century Judaism that is, at best, marred by triumphalism? The negative apologetical thrusts of such standard works as Schürer, Strack-Billerbeck and Kittel are well known.<sup>37</sup>

Yet these works, or works derived from them, still form the basic introduction to Judaism of the New Testament period that is available to American theology students and seminarians. Though Klein kindly notes that Anglo-American scholars tend to approach Judaism in a more objective manner, German scholarship is so highly regarded in the English-speaking world that her critique of those scholars must be considered valid for much of what is actually taught students in Catholic universities and seminaries in the United States. Her suggestion for a comparative study of the best of Christian scholarship thus represents an urgent need today.

Two of Klein's six points summarizing the general trends of biblical and theological scholarship are of particular importance here, and are equally pertinent to many Anglo-American authors:

- 1) Only some few real specialists in the departments of Jewish studies make a fresh examination of authentically Jewish sources. In most cases the material collected in certain works about the turn of the century is taken over as a matter of course and quoted, without bothering about the Jewish interpretation of the sources or considering how the Jews see themselves.
- 2) We often find that the same author when he expressly speaks of Judaism in an ecumenical context has a strikingly different approach from that which he adopts when he is dealing with the Christian religion and mentions Judaism more or less incidentally.<sup>38</sup>

The United States, possibly by reason of the size and vitality of the Jewish community, is blessed with a large number of excellent graduate programs, seminars and scholars dealing with these problems. However, works with the same lack of understanding of Jewish sources as those so trenchantly critiqued by Klein are still standard fare in biblical and theological courses in many American seminaries. The result is all too often the spread of misinformation regarding the nature of Judaism, especially concerning the biblical periods. The seminary curriculum itself thus needs to be revised to accommodate this distressing reality, and in a way much deeper than by simply adding units on Judaism.

D. Conclusion

Textbook studies such as my own cannot be taken in isolation from other trends influencing the life of the Church. We have seen particularly how the readings of the liturgy and much that is current in contemporary biblical scholarship can modify and even defeat even the best-intentioned efforts of religious education publishers.

The textbook studies reveal that great progress has been made in eradicating anti-Jewish polemics from our teaching. But this is only a beginning. Specific content areas, such as the relationship between the covenants, New Testament themes, the Holocaust and the State of Israel still need to be addressed. Further, specific programs need to be developed especially for the training of catechists and in the seminaries, for integrating into the curricula the best of the insights of modern Jewish and Christian scholarship. Much of the scholarly work to accomplish this already exists in the English language. Its results must be brought to bear in every key area of Church teaching. Many American Catholic universities and seminaries already offer excellent courses in Judaism. These need to be augmented. More, existing courses and teaching materials used in seminaries need the same kind of critical analysis as that already given the grade and high school level materials. This would in itself help to raise the general level of sensitivity.

APPENDIX A  
TABLE I

Series:	Secondary	Preoccupation	Gen'l Imbalance
01.	Allyn & Bacon, <i>Pearl &amp; Seed</i> (1971)	25%	+1.0
02.	Argus Comm., <i>Choose Life</i> (1969)	10%	-.030
03.	Wm. C. Brown, <i>To Live Is Christ</i> (1967-74)	45%	+.842
04.	Christian Bros., <i>Christian Awareness</i> (1969)	25%	+.545
05.	Drs. of St. Paul, <i>Divine Master</i> (1969)	11%	+.328
06.	Paulist, <i>Discovery</i> (1969-71)	3%	+1.0
07.	Silver Burdett, <i>Concern</i> (1970-71)	4%	+1.0
08.	Winston, <i>Conscience &amp; Concern</i> (1969-73)	19%	+.785
09.	Winston, <i>Infinity</i> (1972-73)	14%	+.292
10.	Winston, <i>Inquire &amp; Believe</i> (1974)	15%	+1.0

TABLE I

Series:	Elementary	Preoccupation	Gen'l Imbalance
11.	Winston, <i>Joy</i> (1972-73)	45%	+.360
12.	Sadlier, <i>New Life</i> (1973)	50%	+.634
13.	Silver Burdett (1969-74)	43%	+.410
14.	Benziger, <i>Word Is Life</i> (1973)	40%	+.305
15.	Drs. of St. Paul, <i>Way, Truth, Life</i> (1968-74)	42%	+.219
16.	Paulist, <i>Come to the Father</i> (1972-75)	30%	+.303

The "Preoccupation" scores in the first column on the right simply give the percentage of references to Jews in each series. For example, if there were 100 units in the series, and 25 of these contained a reference to Jews and Judaism, the "Preoccupation" score would be 25%.

The "Imbalance" score gives the percentage between positive and negative references. If all the statements in a given series are positive or at least neutral toward the Jews, the imbalance would be "+1.0" and so on. (The formula is: where "p" = the total number of positive statements and "n" = the total number of negative statements, the Imbalance is " $p-n/p+n$ ". Other statistics were also applied, but not discussed here.)

**TABLE 2**  
**PERIOD CATEGORIES**

	SECONDARY SERIES		ELEMENTARY SERIES	
	Preoccupation	Imbalance	Preoccupation	Imbalance
Hebrew Scriptures	24%	+ .960	46%	+ .811
New Testament	35%	+ .339	52%	+ .122
Rabbinic Judaism	2.4%	+1.0	6%	+1.0
Middle Ages	3.1%	+ .375	—	—
Reformation	.9%	+1.0	—	—
Twentieth Century	14%	+1.0	2.7%	+1.0
General or Today	27%	+ .939	20%	+ .888

**TABLE 3**  
**THEME CATEGORIES**

	SECONDARY SERIES		ELEMENTARY SERIES	
	Preoccupation	Imbalance	Preoccupation	Imbalance
Jesus as a Jew	9%	+ .952	12%	+ .875
Jesus and the Jews	10%	-.026	12%	-.543
The Pharisees	8%	-.472	9%	-.784
The Crucifixion	10%	+ .026	12%	-.385
Divine Retribution	0.7%	+1.0	0.2%	+1.0
The Holocaust	9%	+1.0	1.7%	+1.0
Modern Israel	4%	+1.0	2.7%	+ .860
Covenant (OT v NT)	26%	+ .707	36%	-.245
Crusades	.7%	+1.0	—	—
Inquisition	.7%	+ .500	—	—

Excerpt from Faith Without Prejudice  
(N.Y.: Paulist, 1977) 126-132.

# FOOTNOTES

1. For Isaac's own definition of this concept, see especially: Jules Isaac, Has Anti-Semitism Roots in Christianity? (New York: National Conference of Christians and Jews, 1961); The Teaching of Contempt (N.Y.: Holt, Rinehart, Winston, 1964); and Jesus and Israel (English Transl., N.Y.: Holt, Rinehart, Winston, 1971). For review and commentary of the significance of Isaac's work as applied to Catholic teaching see E. H. Flannery, "Jesus, Israel and Christian Renewal," Journal of Ecumenical Studies, IX:1 (Winter, 1972), pp. 74-93.
2. E.g. especially James Parkes, The Conflict of Church and Synagogue (Sancino, 1934); The Emergence of the Jewish Problem 1878-1939 (Oxford, 1946); Antisemitism (Chicago: Quadrangle, 1963); Edward H. Flannery, The Anguish of the Jews (N.Y.: Macmillan, 1965); Franklin Littell, The Crucifixion of the Jews (N.Y.: Harper and Row, 1975); F. E. Talmage, Disputation and Dialogue (KTAV/ADL, 1975); H. J. Schoeps, The Jewish-Christian Argument (N.Y.: Holt, Rinehart, Winston, 1963); Charlotte Klein, Anti-Judaism in Christian Theology (Philadelphia: Fortress, 1978). Of particular interest for the present study is Klein's chapter on "A Short Survey of Anglo-American Authors" (143-156) for present and future trends.
3. Eugene Fisher, "A Content Analysis of the Treatment of Jews and Judaism in Current Roman Catholic Textbooks and Manuals on the Primary and Secondary Levels," PhD. Dissertation, New York University, 1976. See Also, Eugene Fisher, Faith Without Prejudice: Rebuilding Christian Attitudes Toward Judaism (N.Y.: Paulist, 1977 hereafter: "FWP"); "Furthering the Jewish-Christian Dialogue," Professional Approaches for Christian Educators (PACE, Vol. 7, 1976, "Teaching-A"); "Preparing for the Jewish-Christian Encounter," The Catechist (Nov., 1976); "Christian Teaching and Judaism," SIDIC (Vol. IX:3, 1976, 19-22); "Toward A Catholic High School Curriculum for Teaching about Jews and Judaism," "PACE (Vol. 8, 1977, "Approaches-F").
4. See "Table 1" (FWP, 126-7).
5. E.g. Srs. Mary Kelly and Ann Moore, "The Old Testament in Christian Teaching," Christian Attitudes on Jews and Judaism Journal (London: No. 7, August, 1969, pp. 3-7); Sr. Ann Moore, "The Seeds of Prejudice: An Analysis of Religious Textbooks," The Sower (London: January, 1971); Louis Allen, "Jews in Popular Catholicism," The Month (London: November, 1975); Anthony Bullen, "Catholic Teaching of Judaism," Christian Attitudes (No. 39, December, 1974, p. 13); C. Klein, op. cit. (127-156).

6. Bernard D. Weinryb and Daniel Garnick, "Summary of Findings: The Dropsie College Study of Jewish Textbooks" (New York: The American Jewish Committee). Weinryb notes that in his study of 200 works only 14% of the lessons make any reference to non-Jewish groups; whereas some 50-80% of Christian lesson units do so. While Christian texts must of necessity treat at length of Judaism to interpret its origins, the reverse is not true for Judaism. The result, however, is that Jewish students receive little or no information about Christianity and Christian beliefs beyond what may be picked up from the general culture. Further studies are needed, however, before conclusions can be drawn as to Jewish conceptions of Christian beliefs and practices.
7. Bernhard E. Olson, Faith and Prejudice (Yale University Press: New Haven, 1963).
8. Gerald S. Strober, Portrait of the Elder Brother: Jews and Judaism in Protestant Teaching Materials (New York: National Council of Christians and Jews/American Jewish Committee, 1972).
9. Charles Glock and Rodney Stark, Christian Beliefs and Anti-Semitism (New York: Harper and Row, 1966, p. 205). On this subject see also Russell Allen, "Religion and Prejudice: the Patterns of Relationship" (unpublished Ph.D. Thesis, Univ. of Denver, 1965); Gordon Allport, The Nature of Prejudice (New York: Doubleday Anchor, 1958, 413-425); B. Blum and J. H. Mann, "The Effect of Religious Membership on Religious Prejudice," Journal of Social Psychology (1960, Vol. 52, 97-101); M. B. Jones "Religious Values and Authoritarian Tendency," Journal of Social Psychology (1958, Vol. 48, 83-89); C. and E. J. O'Reilly, "Religious Beliefs of Catholic College Students and Their Attitude Toward Minorities," Journal of Abnormal Social Psychology (1954, Vol. 49, 378-380); B. R. Sappenfield, "The Responses of Catholic, Protestant and Jewish Students to the 'Menace' Checklist," Journal of Social Psychology (1944, Vol. 20, 259-299); A. W. Seigman, "The Relationship Between Religiosity, Ethnic Prejudice and Authoritarianism," Psychol. Rep. (1962, Vol. 11, 419-424). M. P. Strommen, Profiles of Church Youth (St. Louis: Concordia, 1963) validly points out that the data presented by Glock and Stark shows only a correlation between "orthodox belief" and antisemitic attitudes. But such correlations, in the absence of other evidence, cannot be taken to infer a causal relationship between the phenomena studied.

10. These studies took the form of three unpublished doctoral dissertations, for St. Louis University: Sr. Rita Mudd, F.S.C.P., Intergroup Relations in Social Studies Curriculum (1961); Sr. M. Linus Gleason, C.S.J., Intergroup Relations as Revealed by content Analysis of Literature Textbooks Used in Catholic Secondary Schools (1958); Sr. Rose Thering, O.P., Potential in Religious Textbooks for Developing a Realistic Self-Concept (1961). It is significant that aside from a brief progress report issued by Maher for the journal of the Religious Education Association (Vol. LV, No. 2, 133-138), the results of these studies were not published until over a decade later by John T. Pawlikowski, O.S.M., Catechetics and Prejudice: How Catholic Teaching Materials View Jews, Protestants and Racial Minorities (New York: Paulist, 1973). Pawlikowski notes that "here we have a reflection of the mind-set of the pre-Vatican II Church" (p. 10).
11. Olson, op. cit., 301-328; Thering, 82-99.
12. Fisher, "Content Analysis...", 37-64.
13. In addition to the American Guidelines, one must cite: "Pastoral Orientations on the Attitude of Christians to Judaism," Episcopal Committee of the Roman Catholic Bishops of France, April, 1973; "Guidelines and Suggestions for Implementing the Conciliar Declaration (Nostra Aetate)," Vatican Commission for Religious Relations with the Jews, December 1, 1974; "Statement on Catholic-Jewish Relations," U. S. National Conference of Catholic Bishops, Nov. 20, 1975.
14. The 1967 American Guidelines, for example, called for "an acknowledgment by Catholic scholars of the living and complex reality of Judaism after Christ and the permanent election of Israel alluded to by St. Paul (Rom. 9)." Likewise, in 1973 the French Bishops stressed the "permanent vocation" of the Jewish people in terms of a particular mission involving, in Jewish terms, "the sanctification of the Name." Such notions today provide a solid basis up on which to construct a response to the poignant question of the Bishop of Strasbourg, Arthur Elchinger: "Don't the Jews have a right to exist, not as future Christians, but as Jews?" (L'Amitie, judeo-chretienne de France, No. 2, 13-15, April-June, 1968).
15. Pawlikowski, op. cit., 81.

16. Olson, op. cit., 176. European studies have, of course, unearthed similar dynamics. See Houtart and Gilet, Les Juifs dans la catechese (Louvain: Centre de Reserches Socio-religieuses, 1969), and Klineberg, Tentori and others, Religione e pregiudizio (Rome: Pro Deo Free International University, Sperry Center, 1968). These are summarized in Claire Hutchet Bishop, How Catholics Look at Jews (New York: Paulist, 1974).
17. These criteria are listed in FWP, 141-151.
18. Included were 161 student texts and 113 teachers' manuals published between 1967 and 1975. See Table I for list.
19. FWP, 128.
20. See Tables 2 and 3. (Discussed in FWP 129-139).
21. Nostra Aetate stressed the point that Jesus, Mary and the Apostles all "sprang from the Jewish people."
22. See note 3, above.
23. "The Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures." (Nostra Aetate, no. 4). Denounced here is the notion that Jewish suffering, such as in the Diaspora, was willed by God as a punishment.
24. "True, the Jewish authorities and those who followed their lead pressed for the death of Christ; still, what happened in His passion cannot be charged against all Jews..." (Nostra Aetate, no. 4).
25. The seeds for a renewed theology of Judaism, however, were clearly present not only in Nostra Aetate, but also in De Ecclesia, the Dogmatic Constitution on the Church: "... this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues (cf. Rom. 11:28-29)." (Art. 16). The Conciliar emphasis on the positive elements of Romans 9-11, as the American bishops noted in their 1975 statement, opens the way for an entirely new understanding of "the continuing relationship of the Jewish people with God."
26. Michael B. McGarry, C.S.P., surveys both formal Church statements and the current range of theological opinion in this country in his Christology After Auschwitz (N.Y.: Paulist, 1977).

Of note also is the doctoral dissertation of Monica Hellwig, "Proposal Towards a Theology of Israel as a Religious Community Contemporary with the Christian" (Catholic University of America, 1968). John Pawlikowski, O.S.M., analyzes this same material from a different perspective in his article, "Christ and the Jewish-Christian Dialogue," Chicago Studies (Vol. 16:3, Fall, 1977, 367-389).

27. I.e. A new theological understanding of Judaism by Christians and a new theological understanding of Christianity by Jews.
28. The medieval scholastic tradition may provide a precedent here. Scholars working in Arabic, Latin and Hebrew shared a common philosophical perspective, terminology, and set of theological questions. Today, such seemingly common terms as "sacred" and "secular," "grace" and even "faith" itself are understood in radically different ways by Jews and Christians. The result is "assymetry" of dialogue in which we often talk past each other rather than addressing each other's beliefs.
29. So Augustine: "... to the end of the seven days of time, the continued preservation of the Jews will be a proof to believing Christians of the subjection merited by those who, in the pride of their kingdom, put the Lord to death," "Reply to Faustus, the Magician" (12:9-13). Such was also the consistent view toward the Jews of the medieval papacy. See Rev. Edward A. Synan, The Popes and the Jews in the Middle Ages (New York: Macmillan, 1965).
30. E. G. Joseph Kimchi, Isaac of Troki, Judah Halevi and others. See F. E. Talmage, editor, Disputation and Dialogue: Readings in the Jewish-Christian Encounter (New York: KTAV/ADL, 1975) for survey and selections. See also E. Fisher, "Typical Jewish Misunderstandings of Christianity," Judaism: A Quarterly Journal (Vol. 22:1, Spring, 1973, 21-32) for more recent adaptations of these arguments.
31. R. Jacob Petuchowski, "The Religious Basis for Pluralism," Origins (Vol. 6:47, May 12, 1977) 741-746. Medieval precedents, are numerous. Prof. Sid Z. Leiman of the Kennedy Institute in Washington, D.C., cites the following, among others: Juda Ha-Levi, Sefer ha-Kuzari (tr. by H. Hirschfield, New York: 1946, p. 200); Moses Maimonides, The Book of Judges (tr. by A. M. Hershman, New Haven: 1949, xxiii); M. Meiri, Commentary on Baba Qamma (to 113b); J. Vaavetz, Maamar ha-Ahduth (Ferrara: 1533, Chap. 3:9); E. Ashkenazi, Commentary on the Passover Haggadah (in Migdal Eder, N.Y.: n.d., 70); J. Emden, Commentary on Aboth

(Amsterdam: 1751, ad 4:13). For an excellent summary of Jewish views of Christianity since the Enlightenment, including Mendelssohn, Geiger, Wise, Rosenzweig, Buber, Sandmel and others, see W. Jacob, Christianity Through Jewish Eyes: The Quest for Common Ground (Cincinnati, Hebrew Union College Press, 1974).

32. See E. Fisher, "New Understandings of the Relationship Between the Covenants," FWP, 89-97.
33. For an excellent survey of recent thought on the Holocaust see John T. Pawlikowski, "The Challenge of the Holocaust for Catholic Theology," a paper presented to the Israel Study Group meeting, New York, March 5, 1978. On the theological relationship between the Holocaust and Israel, see especially "Cloud of Smoke, Pillar of Fire" by Irving Greenberg, "Rethinking the Church's Mission After Auschwitz" by Gregory Baum, and "The Holocaust and the State of Israel: Their Relation" by Emil Fackenheim, in Auschwitz: Beginning of a New Era? Reflections on the Holocaust, edited by Eva Fleischner (New York: KTAV/ADL, 1977).
34. E.g., SIDIC, Vol's. 7:2 (1974); 8:2 (1975); 9:1 (1976).
35. Esther Yolles Feldblum, The American Catholic Press and the Jewish State 1917-1959 (New York: KTAV: 1977)1.
36. Sr. Charlotte Klein, Anti-Judaism in Christian Theology (Phila: Fortress, 1978) 3-7.
37. Klein may at times be faulted for overstatement but her basic thesis, that all too many Christian scholars speak "knowingly" of the nature of Judaism without validating their views from available Jewish sources is well taken.
38. Ibid., 7.

MTT ✓

LIAISON COMMITTEE MEETING

(Madrid, April 5-7, 1978)

Introductory Paper :

TEACHING ON JEWS AND JUDAISM

REQUIREMENTS OF OFFICIAL BODIES IN THE ROMAN CATHOLIC CHURCH

(An Outline)

This paper intends to present very succinctly the requirements of different official bodies in the Roman Catholic Church regarding the teaching, in all types and levels of Christian education, about Jews and Judaism.

It draws on many sources. These sources are classified according to their nature in the following way:

1. They all come from official bodies in the Church, whether at the supreme level, or at intermediary levels of the hierarchical structure. Better than "intermediary", these latter could be called also "supreme" on their own level.
2. First and foremost the pronouncements of the Ecumenical Council. This institution shares with the Pope, in the conception of the Roman Catholic Church, the position of supreme instance of government. Such pronouncements accordingly have in principle universal value, either in their doctrinal content or in their application to ecclesial praxis, called currently "discipline". (praxis)
3. Then come the decisions and recommendations of the organs of the Roman Curia, which assists the Pope in the government of the Church universal. One of these organs is the Secretariat for Promoting Christian Unity, to which is linked the Commission for religious relations with Judaism, created in 1974.
4. The Episcopal Conferences have an authority of their own in the territories for which they are established, according to Roman Catholic tradition and the decisions of the Second Vatican Council (Decree "Christus Dominus", third section).
5. Episcopal Conferences normally have commissions or secretariats to help them in their work, more or less as the Roman Curia has its own commissions. While these organs have an importance of their own, a certain distinction must be made between the Episcopal Conference itself and its commissions and secretariats.

(We abstain here from using texts coming from particular bishops or dioceses in spite of their importance, for methodological reasons.)

A list of the sources used seems to be in order at this point. This list does not necessarily include all the texts published, some of which may have escaped the attention of the writer. But it intends to bring together those at least which are most known.

- Second Vatican Council: Declaration on the Relationship of the Church to non-Christian Religions, "Nostra Aetate" (n. 4). Dogmatic Constitution on the Church, "Lumen Gentium" (n. 16, first paragraph).

- Commission for Religious Relations with the Jews: Guidelines and Suggestions for implementing the Conciliar Declaration "Nostra Aetate" (n. 4) (1st December, 1974).

- National Conference of Catholic Bishops of the United States: Statement on Catholic-Jewish Relations. On the occasion of the celebration of the tenth anniversary of "Nostra Aetate" N. 4 (November 20, 1975).

- National Conference of Catholic Bishops (USA): National Catechetical Directory (November, 1977).

- Bishops' Committee for Ecumenical and Interreligious Affairs (of the USA NCCB), Secretariat for Catholic-Jewish Relations: Guidelines for Catholic-Jewish Relations (1967).

- "Comité épiscopal pour le judaïsme" of the Episcopal Conference of France: Orientations sur l'attitude des chrétiens à l'égard du Judaïsme (April, 1973).

To use the contents of these different documents, we shall apply the following methodology:

1. The points raised shall be structured according to this pattern:

- A. General principles
- B. Negative orientations
- C. Positive orientations,

where "negative" and "positive" are distinguished according to the type of the recommendation involved, whether it states that something should not be done or else should be done.

2. In both the "negative" and the "positive" sections we shall list in a certain order the salient points regarding our major theme.

3. In all three sections we shall quote literally and fully from the documents the corresponding texts, so as to have a complete conspectus of the position of the bodies concerned, allowing, if it is necessary, for a certain amount of repetition (because sometimes "negative" and "positive" points stand side by side in the same phrase). Thus, it will come out very clearly how all the documents converge, and to a certain extent, even overlap each other.

4. We will end up by drawing some conclusions from the texts.

#### A. General principles.

1. Nostra Aetate, N. 4:

"As this Sacred Synod searches into the mystery of the Church, it recalls the spiritual bond linking the people of the Covenant with Abraham's stock".

"All should take pains... 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".

"It is ... 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".

## 2. Guidelines and Suggestions, Introduction:

"On the practical level in particular, Christians must therefore strive to acquire a better knowledge of the basic components of the religious tradition of Judaism; they must strive to learn by what essential traits the Jews define themselves in the light of their own religious experience".

§ 3: "Information concerning these questions (those listed in the preceding enumeration) is important at all levels of Christian instruction and education. Among sources of information, special attention should be paid to the following:

- catechisms and religious textbooks
- history books
- the mass media (press, radio, cinema, television)".

## 3. The NCCB Statement:

"We urge all in the Church who work in the area of education, whether in the seminary, the school or the pulpit, not only to avoid any presentation that might tend to disparage Jews or Judaism but also to emphasize those aspects of our faith which bear witness to our common patrimony and our spiritual ties with Jews".

ib., exhortation n. 2:

"That homilists and liturgists pay special attention to the presentation and interpretation of Scripture so as to promote among the Catholic people a genuine appreciation of the special place of the Jewish people as God's first-chosen in the history of salvation and in no way slight the honor and dignity that is theirs".

## 4. National Catechetical Directory (of the NCCB):

"For several reasons, Catholics in the United States should be especially sensitive to relationships with the Jewish people. First, Catholics share a common heritage with them... Second, the largest Jewish populations in the world are our fellow citizens".

## 5. Comité épiscopal pour le Judaïsme, V.a:

"Une catéchèse chrétienne véritable doit affirmer la valeur actuelle de la Bible tout entière".

## B. Negative Recommendations:

### 1. On the character of the Jewish people:

- Nostra Aetate N. 4:

"Although the Church is the new people of God, the Jews should not be presented as repudiated or cursed by God, as if such views followed from the Holy Scriptures".

- The NCCB Statement:

"Paul (the Apostle), moreover, insists that God has by no means rejected his people" (with the quotation from Rom. 11, 1-2).

The Guidelines and Suggestions and the American Guidelines refer to the expression "the Jews" in the New Testament and give some orientations so as to avoid any disparaging interpretations:

- Guidelines and Suggestions, note 1:

"Thus the formula 'the Jews', in St. John, sometimes according to the context means 'the leaders of the Jews', or 'the adversaries of Jesus', terms which express better the thought of the evangelist and avoid appearing to arraign the Jewish people as such".

- American Guidelines; Recommended programs 10 g:

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

- Comité épiscopal pour l'oecuménisme, IV a:

"Il est urgent que les chrétiens cessent définitivement de se représenter le juif suivant des clichés qu'une agressivité séculaire avait forgés; éliminons à tout jamais et combattons avec courage ne chaque circonstance les représentations caricaturales et indignes d'un homme honnête, à plus forte raison d'un chrétien; par exemple... celle, plus redoutable encore par ses conséquences, du juif 'déicide'".

2. On the character of the Jewish religion:

- Guidelines and Suggestions, § III:

"The Old Testament and the Jewish tradition founded upon it 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" (cf. Dt 6, 5; Lev 19, 18; Mt 22, 34-40)".

- The NCCB Statement:

"Paul's theology of Judaism has its more negative aspects; they have been adequately emphasized over the centuries in Catholic teaching. It would be well today to explore and emphasize the positive elements of Paul's thought that have received inadequate attention".

- Commission épiscopale pour le Judaïsme, III:

"Il n'est pas possible de regarder la 'religion' juive simplement comme une des religions existant présentement sur la terre. C'est par le peuple d'Israël que la foi au Dieu unique s'est inscrite dans l'histoire de l'humanité".

3. On post-biblical Judaism:

- Guidelines and Suggestions, § III:

"The history of Judaism did not end with the destruction of Jerusalem, but rather went to develop a religious tradition. And, although we believe that the importance and meaning of that tradition were deeply affected by the coming of Christ, it is still nonetheless rich in religious values".

- The NCCB Statement:

"To revere only the ancient Jewish patriarchs and prophets is not enough. The all too common view of Judaism as a legalistic and decadent form of

religion that lost all significance with the coming of Christ and all vitality after the destruction of the Temple has lingered on in Christian centuries. The 1975 Guidelines put us on guard against such a view..."

- American Guidelines, Recommended programs, 10 e :

"An explicit rejection of the historically inaccurate notion that Judaism of that time, especially that of Pharisaism, was a decadent formalism and hypocrisy, well exemplified by Jesus' enemies". This same subject of Pharisaism and the Pharisees was taken up by note 1, § II of the Guidelines and Suggestions.

- Comité épiscopal pour le Judaïsme, IV c:

"Il est faux d'opposer judaïsme et christianisme comme religion de crainte et religion d'amour".

- Ibid., V c:

"C'est sous-estimer les préceptes du judaïsme que de n'y voir que des pratiques contraignantes..."

4. On the responsibility of the Crucifixion:

- Nostra Aetate, N. 4:

"True, authorities of the Jews and those who followed their lead pressed for the death of Christ (cf. Jn 19, 6); still, what happened in His passion cannot be blamed upon all the Jews then living, without distinction, nor upon the Jews of today".

- Guidelines and Suggestions, § III:

"With regard to the trial and death of Jesus, the Council recalled that 'what happened in His passion...'".

- The NCCB Statement:

"The first major step in this direction was the repudiation of the charge that Jews were and are collectively guilty of the death of Christ. Nostra Aetate and the new Guidelines have definitely laid to rest this myth which has caused so much suffering to the Jewish people".

- National Catechetical Directory :

"Christ's passion and death 'cannot be blamed on all the Jews then living.'..".

- American Guidelines, Recommended Programs, 10 b):

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

- Comité épiscopal pour le Judaïsme, IV b:

"C'est une erreur théologique, historique et juridique de tenir le peuple juif pour indistinctement coupable de la passion et de la mort de Jésus-Christ. Déjà le catéchisme du Concile de Trent avait réprouvé cette erreur (Pars I, cap. 5, 11)..."

5. On anti-semitism and the Holocaust:

- Nostra Aetate, N. 4:

"The Church repudiates all persecutions against any man. Moreover, mindful of her common patrimony with the Jews, and motivated by the Gospel's spiritual

love and by no political considerations, she deplores the hatred, persecutions and displays of anti-semitism directed against the Jews at any time and from any source".

- Guidelines and Suggestions, Introduction:

"...we may simply restate here that the spiritual bonds and historical links binding the Church to Judaism condemn (as opposed to the very spirit of Christianity) all forms of anti-semitism and discrimination, which in any case the dignity of the human person alone would suffice to condemn".

- The NCCB Statement:

"Recalling past centuries, however, invites a sobering evaluation of our progress... Those were centuries replete with alienation, misunderstanding and hostility between Jews and Christians. While we rejoice that there are signs that anti-semitism is declining in our country, conscience compels us to confront with candor the unhappy record of Jewish sufferings both past and present. We make our own the statement of Nostra Aetate..."

- National Catechetical Directory:

"Finally, the tragic and scandalous persecution of the Jewish people over the centuries, including the terrible holocaust in Central Europe and active persecution up to this day, calls for specific and direct repudiation of anti-semitism in any form and determination to resist anti-semitism and its causes".

- American Guidelines, Recommended programs 10 c:

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

- Comité épiscopal pour le Judaïsme, IV a:

"L'anti-sémitisme est un héritage du monde païen, mais il s'est encore renforcé en climat chrétien par des arguments pseudo-théologiques".

- Ib., some words before:

"Ces qualifications infamantes, qui ont, hélas, encore cours de nos jours de façon directe ou larvée, nous les dénonçons et les condamnons avec insistance".

C. Positive Recommendations.

1. On the "spiritual bond" between Christianity and Judaism.

- Nostra Aetate, N.4:

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

- Guidelines and Suggestions, Introduction:

"While referring the reader back to this document (Vatican II Statement), we may simply restate here... the spiritual bonds and historical links binding the Church to Judaism".

- Ibid., § II:

"The existing links between the Christian liturgy and Jewish liturgy will be born in mind".

- The NCCB Statement:

"Christians have not fully appreciated their Jewish roots".

"There is a task incumbent on theologians... to explore the continuing relationship of the Jewish people with God and the spiritual bonds with the New Covenant".

The American Guidelines, Recommended programs 10 a:

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

This particular point was already classically formulated by Pius XI. when he said: "spiritually, we are Semites" (Audience to Belgium pilgrims, Sept. 6, 1938; cf. Documentation catholique 39, Oct., 1938, col. 1480).

2. On the role of the Old Testament (Hebrew Scriptures) in the Church.

- Nostra Aetate, N. 4:

"The Church, therefore, cannot forget she received the revelation of the Old Testament through the people with whom God in his inexpressible mercy deigned to establish the Ancient Covenant..."

- Guidelines and Suggestions, § II:

"An effort will be made to acquire a better understanding of whatever in the Old Testament retains its own perpetual value (cf. Dei Verbum, 14-15), since that has not been cancelled by the latter interpretation of the New Testament. Rather, the New Testament brings out the full meaning of the Old, while both Old and New illumine and explain each other (cf. ibid. 16). This is all the more important since liturgical reform is now bringing the text of the Old Testament ever more frequently to the attention of Christians. While commenting on biblical texts, emphasis will be laid on the continuity of our faith with that of the earlier Covenant..."

- Ibid., § III:

"It is the same God, 'inspirer and author of the books of both Testaments' (Dei Verbum, 16) who speaks both in the old and in the new Covenants".

- Comité épiscopal pour le Judaïsme, V a:

"Une catéchèse chrétienne véritable doit affirmer la valeur actuelle de la Bible tout entière... S'il est vrai que, pour nous, l'Ancien Testament ne délivre son sens ultime qu'à la lumière du Nouveau Testament, cela même suppose qu'il soit accueilli et reconnu d'abord en lui-même (cf. 2 Tim 3, 16)".

The quotations in the Guidelines and Suggestions from the Conciliar Dogmatic Constitution on Divine Revelation (Dei Verbum) should be borne in mind as supporting this perpetual validity of the Old Testament, true Word of God like the New, for all Christians.

3. On the origins of Christianity.

- Nostra Aetate, N. 4:

"Nor can she (the Church) forget that she draws sustenance from the root of the good olive tree onto which have been grafted the wild olive branches of the Gentiles (cf. Rom 11, 17-24)... Also the Church ever keeps in mind the words of the Apostle about his kinsmen... from whom is Christ according to the flesh (Rom 9, 4-5), 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".

- Lumen Gentium, N.16:

"In the first place, there is the people to whom the covenants and the promises were given and from whom Christ was born according to the flesh" (cf. Rom 9, 4-5).

- Guidelines and Suggestions, § III:

"Jesus was born of the Jewish people, as were his Apostles and large number of his first disciples. When he revealed himself as Messiah and Son of God (cf. Matt. 16, 16)... he did so as fulfilment and perfection of the earlier Revelation. And, although his teaching had a profoundly new character, Christ, nevertheless, in many instances, took his stand on the teaching of the Old Testament. The New Testament is profoundly marked by its relation to the Old... Jesus also used teaching methods similar to those employed by the rabbis of his time".

- The NCCB Statement:

"Christians have not fully appreciated their Jewish roots. Early in Christian history a de-judaizing process dulled our awareness of our Jewish beginnings. The Jewishness of Jesus, of his mother, his disciples, the primitive Church, was lost from view. That Jesus was called Rabbi, that he was born, lived and died under the Law, that he and Peter and Paul worshipped in the temple - these facts were blurred by the controversy that alienated Christians from the Synagogue".

"Most essential concepts in the Christian Creed grew at first in Judaic soil".

"Some catechists, homilists and teachers still convey little appreciation of the Jewishness of that heritage and rich spirituality which we derive from Abraham, Moses, the prophets, the psalmists and other giants of the Hebrew Scriptures".

- National Catechetical Directory:

"Catholics share a common heritage with them (the Jewish people)... also in the family origins of Jesus, Mary and the Apostles".

- The American Guidelines, Recommended programs 10d:

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

- Comité épiscopal pour le Judaïsme, Va:

"On n'oubliera pas que, par son obéissance à la Tora et par sa prière, Jésus, homme juif par sa mère la Vierge Marie, a accompli son ministère au sein du peuple de l'Alliance".

4. On the character of the Jewish people and religion.

- Nostra Aetate, N. 4:

"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). Nevertheless, 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)".

- Lumen Gentium, N. 16:

"In account of their fathers, this people remains most dear to God, for God does not repent of the gifts he makes nor of the calls he issues (cf. Rom 11, 28-29)

- Guidelines and Suggestions, § III:

"Judaism... is still nonetheless rich in religious values".

- The NCCB Statement:

"In effect, we find in the Epistle to the Romans (ch. 9-11) long neglected passages which help us to construct a new and positive attitude towards the Jewish people".

- The American Guidelines: Recommended programs 10 f:

"An acknowledgement by Catholic scholars of the living and complex reality of Judaism after Christ and the permanent election of the Jewish people... and incorporation of the results into Catholic teaching".

- Comité épiscopal pour le Judaïsme: III b:

"Contrairement à ce qu'une exégèse très ancienne mais contestable a soutenu, on ne saurait déduire du Nouveau Testament que le peuple juif a été dépouillé de son élection".

- Ibid.: VII c:

"Les paroles de Jésus lui-même et l'enseignement de Paul témoignent du rôle du peuple juif dans l'accomplissement de l'unité finale de l'humanité, comme unité d'Israël et des nations".

D. Some Conclusions.

The preceding list of quotations and the themes they illustrate allow us to draw from this material the following conclusions:

1. There are, in the official teaching of the Church and the Churches, some general principles and some orientations on how to present in RC teaching, at all levels, the Jews, Judaism and the relation of both to Christianity.
2. The general principles indicate in terms of the true spirit of Christianity and the true reality of Judaism what lines this teaching should respect if it is to be faithful to both.
3. The orientations are both negative and positive. The negative ones indicate some dangers and extremes to be avoided. The positive ones show the concrete paths to be followed.
4. We can now synthesize the negative orientations in this way:
  - the Jewish people should not be presented as repudiated, cursed or rejected by God.
  - the Jewish religion must not be said to be one of fear and retributive justice only, diametrically opposed to the New Testament religion.
  - post-biblical Judaism is not a decadent form of religion, without any positive values at all. "Jews" in the New Testament do not necessarily have a pejorative connotation. The same must be said of Pharisees and Pharisaism.
  - Jews are not collectively responsible for the passion and death of Christ,

neither those of his time nor those who came after.

- anti-semitism in all its forms stands condemned and the holocaust is to be seen as a grim consequence of its malignant nature.

5. The positive orientations raise those points which we enumerate now:

- a "spiritual bond" exists between Judaism and Christianity, manifest in different historical, biblical, liturgical and doctrinal aspects.

- the Old Testament (or Hebrew Scriptures) have not been superseded by the New, they are always the true Word of God and belong to the integrity of the Bible and thus of divine Revelation.

- the Judaic roots of Christianity should be made present, either in the founding personalities, starting by Christ himself, or in the language, teaching and general atmosphere of the New Testament and primitive Christianity.

- Jews are "dear to God" because of their fathers; their election and mission has a permanent validity and they play a decisive role in the religious history of mankind.

- finally, two of the documents quoted (the NCCB Statement and the Orientations of the French Episcopal Commission) recognize in a positive way the relation of the Jewish people to the land of Israel, without, for that matter, adopting a political stance in the present controversies affecting that part of the world.

6. As many, if not all, of the above principles and orientations are founded in Holy Scripture and Catholic tradition, or in the conscience of the Jewish people has of itself, it can be said that:

- for what regards the points which touch on the interpretation of Scripture, the Catholic teacher has here the true norm for reading Scripture when it refers to Jews and Judaism.

- the same Catholic teacher has also here at his disposal a basic outline of Catholic theology regarding Judaism. A development and deepening of this basic outline is now needed. Remarkable efforts are being made in that direction.

- the main principle of dialogue has been applied frequently in the documents quoted, namely, as stated by the Guidelines and Suggestions (Introduction), that we "strive to learn by what essential traits the Jews define themselves in the light of their own religious experience".

The principles and orientations thus exposed must then, as a matter of Christian and Jewish identity, constitute the main content and the basic framework of Catholic teaching on Jews and Judaism.

Jorge Mejia

Rome, March 2nd, 1978

COMITE DE LIAISON ENTRE JUIFS  
ET CATHOLIQUES

Madrid, 6-9 avril 1978.

La présentation du Judaïsme dans l'enseignement catholique  
Les manuels en langue française.

par B. Dupuy,

secrétaire du Comité épiscopal français pour les relations  
avec le Judaïsme.

AMERICAN JEWISH  
ARCHIVES

La question abordée par le présent rapport vient à la  
rencontre d'une préoccupation qui se manifeste de façon extrême-  
ment vive en France depuis quelques années. Le renouvellement de  
la présentation de l'image du judaïsme dans l'enseignement re-  
ligieux est souhaité non seulement par tous ceux qui sont en  
relations directes avec des Juifs mais aussi par les milieux  
responsables de la catéchèse.

I - L'état actuel de la catéchèse.

Ce rapport sur l'image du Juif dans la catéchèse chré-  
tienne contemporaine de langue française est facilité par l'  
existence d'enquêtes qui ont été faites au cours des dernières  
années (1) :

P. Démann, « La catéchèse chrétienne et le peuple de la  
Bible », numéro spécial des Cahiers sioniens 1952 n° 3-4. Préface  
du cardinal Saliège.

F. Houtart et G. Lemerrier, Les Juifs dans la catéchèse, éd. Vie ouvrière, Bruxelles 1972.

F. Lovsky (protestant), Le peuple d'Israël dans l'éducation chrétienne, Société des Ecoles du Dimanche, 1972.

I. Denis et J. Laffargue, "Comment parlons-nous des Juifs dans notre catéchèse ?" Conclusions d'une enquête réalisée en 1976-77 à partir du dépouillement de 92 manuels de catéchèse en usage en France, à paraître dans la revue Catéchèse 1978 n° 2

On peut ajouter encore à ces rapports en langue française l'étude de Claire Huchet-Bishop, How Catholics look at Jews ? Inquiries into Italian, Spanish and French Teaching Materials, New-York, Paulist Press 1974.

Dans leur ensemble, les conclusions de ces enquêtes sont concordantes. Elles manifestent que les stéréotypes pouvant nourrir franchement le mépris ou la haine des Juifs ont disparu. Mais les thèmes qui engendreraient estime et respect n'ont fait qu'une entrée timide et maladroite. Manifestement ~~les~~ auteurs de manuels d'enseignement et les catéchètes sont gênés. Certains, malgré une certaine intention de se corriger, continuent d'être habités par de vieux préjugés dont ils ne parviennent pas à se défaire. D'autres, faute de savoir que dire, ne livrent dans leur enseignement ~~aucune~~ aucune image du Juif, ~~et le~~ <sup>souvent</sup> Judaïsme ~~devient~~ devient assez ~~une~~ une religion parmi les autres, dont on parle en même temps que de l'Islam et du Bouddhisme.

On ne peut pas dire que la déclaration Nostra Aetate ait beaucoup modifié l'enseignement dans les pays de langue française. Les mises à jour essentielles étaient déjà acquises

dans les années 1950 sous l'influence de Jules Isaac et des Points de Seelisberg. La similitude des enquêtes faites entre 1952 et 1978 tend donc à prouver que le concile Vatican II n'a pas amené de grands changements (2). Les déclarations ultérieures ont amorcé une réflexion et soulevé un certain nombre de questions chez les catéchistes (3), mais on ne saurait dire que leur contenu ait déjà porté ses fruits.

Les conclusions des rapports indiqués ci-dessus sont globalement les suivantes :

a) Bible. La présentation de la Bible tend à être plus existentielle. On insiste davantage sur l'actualité de l'Ancien Testament. Mais en dépit de cet effort d'actualisation, il est très rare qu'il soit fait référence au Judaïsme. Au reste, l'enseignement de la Bible s'arrête en général à la période hébraïque, c'est-à-dire à la déportation de Babylone. Le fait proprement "juif" est ignoré. Le livre d'Esther reste méconnu par la catéchèse chrétienne comme il le fut par les Pères de l'Eglise. Son contenu n'est <sup>présenté que comme</sup> ~~une~~ anecdote, à moins d'être ouvertement critiqué (cf. Introduction de la TO B).

b) En ce qui concerne le nouveau Testament, les conclusions de l'enquête récente Denis-Laffargue sont les suivantes :  
 "L'enracinement de Jésus dans son peuple n'apparaît pas ou reste vague (il arrive souvent qu'on ne parle que de "peuple de Dieu" sans autre qualification qui ferait davantage repérer son identité).

Une affirmation comme celle-ci : "Les chrétiens ne devraient jamais oublier que Jésus est un juif, qu'il a appris à lire dans

les Livres Saints et à prier avec les psaumes" est exceptionnelle. Un seul manuel présente Marie <sup>comme</sup> "fille d'Israël" et aboutissement des "promesses faites à Abraham".

Alors que la description des coutumes qui marquèrent l'enfance et la jeunesse de Jésus pourrait être évocatrice (le shabbat en famille, les réunions à la Synagogue, les fêtes, les pèlerinages à Jérusalem, etc...), on en reste très souvent à des expressions qui retirent son caractère propre à l'enracinement de Jésus dans la religion juive ; Ainsi : "au temple de Jérusalem, les croyants se réunissaient et faisaient de grandes fêtes en l'honneur de Dieu". On nous dit que, le Jeudi Saint, Jésus fit un repas "différent des autres" ; on ne signale pas que le repas pascal était la célébration de la libération qu'avaient vécue les ancêtres de Jésus, sauf dans un seul ouvrage : on dira seulement que c'était "un repas de fête" et que "les repas créent l'amitié", etc...

Habituellement on signale que Jésus et sa mère sont "de Palestine" sans préciser davantage ; quelques manuels seulement indiquent que ce pays s'appelle maintenant "Etat d'Israël" et "Jordanie".

L'emploi du mot "Palestine" est quasi général ; il ne se trouve pourtant pas dans les textes du Nouveau Testament. Ainsi l'intempellation de Pierre (ioudaïoi) dans les Actes des Apôtres 2, 14, est traduite parfois par "gens de Palestine".

Un autre manuel, quand il raconte comment Dieu se manifesta à Moïse dans l'Horeb, remplace les mots "Je suis le Dieu d'Abraham, d'Isaac et de Jacob" par "Je suis le Dieu des hommes".

En gommant de la sorte le rattachement personnel de Jésus au

peuple d'Israël et à son histoire, on est obligé de modifier d'autres passages du Nouveau Testament qui illustrent ce rattachement : ainsi <sup>pharisi</sup> Moïse et Elie ne sont pas nommés dans le récit de la Transfiguration.

Mais ce qui est encore plus inquiétant, c'est que la méconnaissance semble conduire parfois au mépris. C'est sensible dans la plupart des manuels lorsqu'ils parlent des pharisiens. L'un d'eux les déclare "stupides" et "ridicules". Les auteurs ne semblent pas soupçonner que selon l'avis général des exégètes et historiens d'aujourd'hui, "les pharisiens ne méritent certainement pas de laisser dans l'histoire l'image qu'en transmet le Nouveau Testament. Les Evangiles portent les traces des tensions entre la synagogue et les premiers chrétiens. Le portrait des pharisiens s'en ressent... Les Evangiles critiquent un légalisme pharisien qui, certes, a pu exister mais qu'il convient de resituer dans le contexte polémique d'alors. Que la pratique de la Loi ait permis à de nombreux Juifs de vivre une aventure spirituelle de qualité est hors de doute. Sinon, on ne s'expliquerait pas comment le Judaïsme, et en particulier les Pharisiens, eurent un rayonnement si important dans l'Empire romain auprès des païens depuis la période maccabéenne jusqu'au 1er siècle". (Beaude, Jésus oublié : les évangiles et nous, Cerf 1977, pp. 33 et 34. Voir aussi dans l'ouvrage collectif "L'Evangile selon Saint Matthieu : rédaction et théologie", Gembloux, Duculot, 1972, l'étude de Simon Légasse, professeur à l'Institut Catholique de Toulouse : "L'Anti-Judaïsme dans l'Evangile selon saint Matthieu", pp. 417, 423).

Certaines expressions employées par des catéchismes encore en usage atteignent aussi ce que les Juifs ont de plus cher : la Torah, le Shabbat, la liturgie ancienne du Temple. Dans une fiche audio-visuelle (consacrée aux pharisiens), le texte original de la Bible sert de cible puisque le montage qui commente cette fiche comporte une photo, sur fond noir, d'un rouleau de la Loi déployé pour montrer l'écriture hébraïque, et le commentaire appuie lourdement : "tout dans la mise en page conduit ici à la rigueur : texte en noir et blanc, filet noir d'encadrement à angles aigus... éclairage dur et brutal qui fait ressortir le texte compact et sévère".

Sur le Shabbat nous relevons ce commentaire : "Être dépendant du Shabbat c'est rester endormis, démobilisés, devant les conditions avilissantes de la société". Les "sacrifices" offerts au Temple seront qualifiés aussi de "stupides" ! - (Alors que dans les Actes des Apôtres nous voyons saint Paul présenter son oblation au Temple dans une circonstance particulière : 21, 26).

Nous ne relevons ici que des cas limites, à vrai dire exceptionnels. Mais d'une façon générale les manuels sont tributaires par rapport au Judaïsme, d'une ignorance qui sous-tend une présentation trop schématisée et volontairement contrastée de l'Histoire du Salut. Une seule citation suffira : "Dieu a fait trop longtemps l'expérience de l'infidélité d'Israël. Ce peuple a rompu l'Alliance. Dieu en fera une nouvelle, très différente.. avec Jésus... définitive et universelle;.. plus intérieure".

c) Judaïsme : Quelle image est donnée du Judaïsme et du Peuple juif ? On n'exagère pas en disant que, sauf quelques

rare mais notables exceptions (Cahiers "Vérité" du S.I.D.I.C. ; Brochure du C.N.E.R., "A l'écoute du judaïsme"), il n'est guère parlé du judaïsme pour lui-même. Le fait qu'il soit ainsi ignoré montre à quel point la coupure survenue entre Judaïsme et Christianisme s'est inscrite profondément dans la conscience chrétienne. L'image du judaïsme <sup>imprimée</sup> ~~inscrite~~ dans l'esprit des enfants est une image qui résulte de la présentation qui est faite du nouveau Testament, et d'elle seule.

A ce sujet, F. Houtart fournit l'analyse suivante :

« Lorsqu'ont été analysées plus en profondeur les références positives et négatives des vingt manuels les plus négatifs, nous avons pu constater combien le christianisme est présenté en rupture par rapport au judaïsme ; cette rupture est justifiée comme une antithèse entre une religion dégradée que serait devenu le judaïsme et la religion nouvelle proposée par le Christ. Judaïsme et christianisme s'opposeraient comme une religion subordonnée à des valeurs temporelles et une religion essentiellement spirituelle. Entre les deux Testaments est posée une césure radicale, de sorte que non seulement le peuple juif est présenté comme un groupe culturel différent, mais que sa religion fait figure d'une étape révolue de l'histoire religieuse dans laquelle s'inscrit l'existence du "groupe" des chrétiens.

Dans la majorité des récits de la Passion, les Juifs sont impliqués collectivement dans la condamnation et l'exécution de Jésus. Cette implication est induite par des généralisations où l'on ne distingue pas les Juifs impliqués historiquement et les Juifs actuels, qui en fait ne sont jamais cités.

C'est autour de la notion d'incrédulité que se structure cette présentation : les Juifs sont des incrédules de mauvaise foi, qui refusent de reconnaître le Christ. Toute leur responsabilité ou leur culpabilité découlent de là. Bien plus, ils sont aussi le type même des incroyants. Mais cette construction révèle son caractère artificiel dans son discours même qui s'éloigne autant du discours scientifique (les résultats de l'exégèse moderne sont quasiment ignorés) que de l'analyse historique : les types décrits relèvent d'une imagerie de convention.

En allant plus loin, l'analyse a cherché à voir comment se structure le discours de la catéchèse à propos du judaïsme. Il fallait en effet dépasser la simple nomenclature des "jugements" positifs ou négatifs pour parvenir à l'implicite du discours.

Au plan de l'explicite, les expressions antisémites les plus voyantes, signalées dans des analyses antérieures à la nôtre, ont pratiquement disparu ; il n'est quasiment plus question du "déicide" et l'on ne s'efforce plus de justifier la malédiction des Juifs contemporains. Mais au plan implicite, en présentant les Juifs comme ce à quoi s'oppose l'attitude légitime des chrétiens, le discours catéchétique passe de la présentation du judaïsme à une confrontation d'abstractions affectées de signes contraires.))

Nous ne pensons pas qu'il soit nécessaire de poursuivre davantage cette analyse. La catéchèse est tributaire de l'exégèse et des manuels en usage au niveau universitaire. C'est à ce niveau que tout reste à faire et c'est à ce plan que ré-

sident les principales difficultés.

On discerne assez bien chez les catéchistes actuels désireux d'un renouveau deux degrés de pénétration dans l'approche du problème :

- il y a ceux qui souhaitent donner une image plus favorable des Juifs et du judaïsme, sans que ce désir leur pose beaucoup de questions sur le fond de la catéchèse chrétienne ;

- il y a ceux qui se rendent compte que cette remise en situation du judaïsme pose une question relativement au contenu même d'une catéchèse chrétienne.

On peut tenter de caractériser de façon un peu plus précise les conséquences dans chacun de ces deux cas.

- dans le premier cas, le catéchiste présente volontiers les aspects positifs du judaïsme, le rapport du christianisme au judaïsme comme à sa source, le fait juif de Jésus. Mais il reste le plus souvent dans une logique d'accaparement et d'accomplissement. L'intérêt pour le judaïsme ~~est~~<sup>ici</sup> tourné vers le christianisme : on vise à retrouver le judaïsme pour enrichir le christianisme. Il est rare que soit perçue la signification du judaïsme en lui-même et son rôle propre au ~~sein~~<sup>milieu</sup> des nations. La spécificité juive, le sens de la Torah, et même l'élection du peuple juif qua populus restent le plus souvent méconnus et occultés par la récurrence des idées du développement, de la Loi pédagogique et de la spiritualisation progressive du peuple de Dieu.

- dans le second cas, le catéchète, ayant perçu la spécificité juive, lutte contre les clichés et stéréotypes reçus. ~~est~~

Il se rend compte qu'il doit lutter contre des préjugés encore très répandus et contre une ignorance générale. Mais il manque d'outils de travail et doit se fier à son flair exégétique plutôt qu'à des manuels. En matière de catéchèse la lecture naïve des évangiles doit l'emporter sur la lecture critique, et le catéchète manque de critères quant au rapport qui doit exister entre la lecture critique et la lecture naïve. Or la lecture critique est nécessaire pour permettre de retrouver une image authentique du judaïsme du temps de Jésus. En outre, une lecture renouvelée du nouveau Testament présuppose une meilleure connaissance de la Bible et l'exégèse historico-critique coupe court le plus souvent à la compréhension et à la lecture directe de celle-ci, qui reste obnubilée par la relecture.

## AMERICAN JEWISH ARCHIVES

LL3 Perspectives d'avenir.

"Il reste encore un vaste travail à accomplir". Ainsi s'exprime le document romain du 1er décembre 1974. Si les orientations proposées dans ce document étaient suivies partout, il y aurait déjà une amélioration considérable de l'enseignement chrétien. Tant s'en faut pourtant qu'il en soit ainsi. Aussi l'heure est-elle venue de s'interroger sur les raisons des résistances et sur les moyens d'y remédier.

A. L'effort de renouvellement des auteurs de manuels reste grevé par l'insuffisance des ouvrages d'histoire et d'exégèse dont ils disposent. Ainsi se perpétuent certaines façons de voir et de juger le judaïsme trop enracinées pour qu'on puisse espérer que les mentalités s'en défassent rapidement.

a) Le point majeur sur lequel il faut sans cesse insister est que les Juifs soient présentés, comme le réclame le document romain, "tels qu'il se définissent eux-mêmes". Ce principe devrait être appliqué résolument, tant pour la compréhension du fait juif dans la période biblique que pour les Juifs de la période intertestamentaire. Les manuels chrétiens donnent à présent au moins trois images successives du Juif, sinon quatre: le Juif de l'Ancien Testament, le Juif du temps de Jésus, le Juif du Talmud et du moyen-âge

et celui des temps modernes. On a fortement l'impression d'une solution de continuité. L'unité du peuple juif dans le plan divin n'est aucunement perçue, et souvent elle est niée. La signification eschatologique de l'élection du peuple juif est enfin totalement passée sous silence.

b) En ce qui concerne le Juif du nouveau Testament, les manuels ont tendance à affecter d'un coefficient négatif le Juif central, fidèle à la Torah, pharisien, et de coefficients positifs les Juifs latéraux, ouverts aux courants apocalyptiques ou, inversement, aux courants hellénistiques, supposés plus "universalistes". Il est rare qu'on présente honnêtement, ou même qu'on évoque, la reconstruction du judaïsme à partir de Jabné. La date de 70 est toujours présentée comme une césure essentielle et l'on omet toujours de souligner que la destruction du Temple de Jérusalem par Titus fut l'oeuvre du pouvoir païen.

c) L'image du judaïsme qui en résulte reste indécise. Tout au plus évoque-t-on les valeurs religieuses du judaïsme et le contenu de quelques très belles prières synagogales. La difficulté rencontrée par les auteurs de manuels provient, semble-t-il, de ce que l'image du judaïsme qui est réclamée par les documents récents est loin d'être nette dans ces documents officiels eux-mêmes. La réticence de ces documents à s'exprimer franchement est ressentie négativement plus qu'on ne le pense en général. Un plus grand progrès serait sûrement possible si la reconnaissance de la permanence du judaïsme y avait été plus nette. La permanence du judaïsme devrait être présentée, non pas dans les termes généraux et un peu vagues de la permanence des valeurs religieuses, même bibliques, du judaïsme - ce qui, à la limite peut être dit de toute "religion" - mais dans les termes spécifiques de la permanence d'une mission à l'égard des "nations". Rien, dans le nouveau Testament, n'interdit une tel regard; le silence sur ce point révèle que la logique de la "caducité" continue de produire des effets.

B. Quelques réflexions peuvent être ici suggérées en vue des travaux à venir. Comme nous l'avons indiqué, il nous semble que le renouveau souhaité est limité ou freiné dans trois directions:

a) Le renouveau souhaité reste insuffisamment soutenu par le corps des exégètes qui, quelle que soient ses clivages ou ses tendances, reste tributaire des tendances dominantes de l'exégèse moderne. L'image du judaïsme véhiculée par des auteurs aussi différents que Strack-Billerbeck, Kittel, Bultmann est notoirement négative, ou plus exactement aveugle. Au moment où les ouvrages de ces maîtres furent publiés et diffusés, ceux, fort utiles, de Foot Moore ou de Travers Herford ont été laissés au second plan. Si la situation est un peu moins sombre aujourd'hui, elle n'est pas entièrement modifiée.

On peut d'ailleurs se demander si une approche sérieuse de la réelle dimension des problèmes en jeu en vue de rendre possible une rencontre authentique entre Juifs et chrétiens est réalisable dans le cadre des recherches entreprises isolément par des instituts chrétiens. Il faut saluer hautement le fait que des auteurs juifs, qui ne sont plus seulement des libéraux, se penchent en nombre croissant sur la période intertestamentaire (citons au moins E. Urbach, D. Flusser, P. Winter, D. Daube, Chaim Cohn, M. Himmelfarb). Il faut se réjouir que le retour en scène de la voix juive, si incontestable au plan de l'histoire mondiale et de l'histoire des idées, commence à se manifester aussi en ce domaine. Le dialogue entre Juifs et chrétiens sur les origines chrétiennes peut seul mener à bien le redressement espéré.

b) Le renouveau souhaité suppose que soit perçu le sens du judaïsme tel que les Juifs le comprennent eux-mêmes. Certes, le judaïsme comporte des tendances diverses; il n'est lui-même pas plus monolithique que ne l'est le christianisme actuel, et il peut être assez difficile d'en exposer fidèlement l'unité profonde. Mais il serait important que les concepts-clefs du judaïsme (torah, mitzwa, berith, qiddush ha-shem, berakhah, qedushah, galut, etc) soient mieux connus et compris. Dans son effort de rencontre du judaïsme, le christianisme actuel ne peut faire l'économie de la compréhension directe et spécifique du judaïsme. Or la rencontre de l'autre se dit dans une parole et s'exprime dans un langage approprié. Une des principales objections rencontrées lors de la préparation des Orientations épiscopales françaises de 1973 avait porté sur ce point: il fallait, pour parler du judaïsme de façon authentique et acceptable par les Juifs, employer un langage en partie nouveau pour les chrétiens. Or ce qui apparaissait nouveau, voire juif, aux chrétiens de 1973, et qui a précisément besoin d'être perçu et compris, était le langage chrétien originel. Mais certains théologiens doutaient qu'une telle opération, qu'un tel retour aux sources, fût possible.

aux sources, fût possible. L'exigence exprimée par le document romain: "comprendre les Juifs tels qu'ils se comprennent eux-mêmes" n'est pas autre chose que la justification de cette tentative. Comprendre le judaïsme suppose que les chrétiens fassent leur aujourd'hui, grâce à la rencontre des Juifs, un langage biblique qu'ils avaient désappris ( - à moins que, peut-être, ils ne l'aient jamais connu?...?)

c) Le renouveau souhaité bute sur l'ambiguïté de l'effort chrétien dans son retour aux sources commandé par son rapport retrouvé avec le Juif. Le P. Laurentin a remarqué avec beaucoup de profondeur que les approches du judaïsme esquissées depuis "Nostra Aetate" par les chrétiens contemporains se présentaient sous le signe d'une nécessaire et insurmontable ambiguïté. Cette ambiguïté fondamentale vient de ce que la reconnaissance du Juif par le chrétien réinstaure un face à face, qui comporte une mise en question du chrétien à laquelle il n'est pas accoutumé. Dans une période d'aggiornamento, voire de crise, il s'ajoute à cela le risque que cette ambiguïté soit mal acceptée et affectée d'un réflexe de peur. La vulnérabilité acceptée que la rencontre du Juif suppose - et qui est bien différente de l'autocritique ou du réflexe de culpabilité souvent dénoncé - est cependant la condition spirituelle de cette rencontre et l'indice de possibilité d'un dialogue à égalité dépouillé de la prétention à l'hégémonie dogmatique.

"Nostra Aetate" a inauguré cette ambiguïté sans la déclarer. Il conviendrait cependant d'en prendre conscience et il suffira de livrer ici deux exemples typiques tout autant que décisifs.

- la reconnaissance des pharisiens pour eux-mêmes, tels que ceux-ci se définissent en Sanh. ch. X (le pharisien croit à la providence individuelle, à l'inspiration des Ecritures et à la résurrection des morts) conduit à affirmer aussitôt que Jésus était en ce sens pharisien et qu'un chrétien est un disciple des pharisiens. Pour tant, il y a aussi un conflit entre pharisiens et chrétiens dont témoignent les évangiles, et surtout Paul. D'où, sur ce point, une ambiguïté doctrinale, au premier moment insurmontable.
- les récits de la Passion ont été écrits de façon à disculper le pouvoir romain et à inculper le peuple juif, dans ses autorités, puis même in globo. "Nostra Aetate" a stigmatisé les conséquences indues et pseudo-théologiques de cette inculpation. Cependant le

texte même de "Nostra Aetate" ne se prononce pas clairement sur le problème exégétique qu'il soulève et par rapport auquel il prend position (le pouvoir romain n'est pas reconnu comme instance condamnatrice et la charge de culpabilité continue d'être suspendue sur les Juifs plutôt que sur les païens). Tout en retenant l'intention du texte, il reste que l'ambiguïté est révélée, mais non levée, et que les manuels en usage depuis ce jour s'en ressentent.

Les exemples seraient innombrables. La difficulté ne peut être franchie qu'en reconnaissant franchement toutes les dimensions de la question et en affirmant nettement la reconnaissance du judaïsme, sur lequel au reste le christianisme est fondé lui-même.

Ces considérations sont le résumé des principales difficultés rencontrées par les groupes de travail qui se sont appliqués en France et en Belgique à mettre en œuvre des orientations demandées au plan de la catéchèse.



## N O T E S

- (1) On peut se reporter encore aux études suivantes, parues entre 1960 et 1978.

P. Démann, Les Juifs, Foi et destinée, coll. "Je sais-je crois", éd. Fayard, Paris 1960.

M. Riquet, K. Thieme, Ch. Moeller, "L'enseignement chrétien ~~de~~ concernant les Juifs" dans Evidences n° 87, janv.-février 1961.

Sofia Cavaletti, "Le mystère d'Israël et les Juifs dans la catéchèse", novembre 1965.

Sidic, G. (Paris) "La catéchèse chrétienne et les Juifs" dans Vérité n° 11-12, juillet-octobre 1966.

C. Rijk, "Quant à la catéchèse..." dans Sidic n° 2, juin 1967.

D. Gerson, "Juifs et chrétiens. Vers l'enseignement de l'estime", dans La terre retrouvée n° 4, 1er décembre 1968.

Sidic (Paris) "Le judaïsme : 1. Les dons de Dieu ; 2. Réponse de l'homme" dans Vérité n° 17 et 18, 1er décembre 1968

"Le Judaïsme dans la revue Vivant Univers, n° 279, Bruxelles, mars-avril 1972.

A l'écoute du Judaïsme, Fascicule publié par le Centre National de l'enseignement religieux, Paris, 1977.

B. Dupuy, R. de Tryon-Montalembert, G. Pannecq, L-M. Niesz,

D. Louys, M-A. Bloch, Cl. Huchet-Bishop, « De l'enseignement du mépris à l'enseignement du respect », numéro spécial de la revue Rencontre. Chrétiens et Juifs, 1977, n° 1.

J.L. Allouche, "Catéchismes au miroir juif" dans L'Arche, n° 251, février 1978, pp. 36-41.

- (2) Il y aurait lieu de s'interroger sur le fait que la déclaration

"Nostra Aetate" qui a eu un retentissement profond dans l'opinion publique a eu si peu de conséquences au plan catéchétique. La raison majeure semble être le silence, voire l'ambiguïté, de celle-ci quant à la position du judaïsme à la base du "plan de Dieu" et en face de l'Eglise chrétienne, alors que précisément le concile Vatican II se caractérise par l'importance qu'il a joué les deux notions de "plan de Dieu" et de "peuple de Dieu" devenues des lignes de force de la catéchèse. Vatican II a même fait une regrettable innovation en donnant crédit à la notion de "nouvel Israël", issue des Pères apologistes, qu'il a reçue sans en débattre et sans la définir. S'il est vrai que "Nostra Aetate" a valorisé le fait des Juifs actuels, il n'a rien dit du judaïsme. En en traitant dans le contexte des religions non-chrétiennes, il laisse planer la redoutable ambiguïté qu'il pourrait être considéré comme une religion parmi les autres religions de ce monde, alors qu'il ne relève pas de la catégorie des religions mais de celle de la révélation. Enfin la déclaration "Nostra Aetate" reste ambiguë dans son exégèse de la Passion ; la thèse théologique du châtimeut et celle, mythologique et pseudo théologique, du déicide ont été écartées mais le problème exégétique que soulève ce nouveau regard n'a guère été que suggéré.

- (3) Il faut noter comme un <sup>indice</sup> ~~signe~~ favorable le fait que la brochure du Centre national de l'enseignement religieux intitulée A l'écoute du judaïsme, publiée à 4.000 exemplaires en avril 1977, a été épuisée en six mois sans bénéfice de publicité spéciale. Il vient d'en être fait un second tirage et un fascicule complémentaire est en préparation.

The American Jewish Committee  
165 East 56th Street  
New York, N.Y. 10022  
PLaza 1-4000

Date 9-12-78

TO: Rabbi Marc Tanenbaum

FROM: Jacobo Kovadloff

☐ For approval

☒ For your information

☐ Please handle

☐ Please talk to me about this

☐ Read and file

☐ Returned as requested

☐ Your comments please

☐ No need to return

Remarks:

SECRETARIAT FOR PROMOTING CHRISTIAN UNITY  
COMMISSION FOR RELIGIOUS RELATIONS WITH THE JEWS

Vatican City - Tel. 698.4386/698.3071.

Prot. N. J260

Vatican City, August 25, 1978

Rec.: 9-6-78.-

Dr. Jacobo Kovadloff  
Director  
South American Office  
American Jewish Committee  
NEW YORK, N.Y. 10022  
165 East 56 Street

Dear Mr. Kovadloff,

I received your letter of July 11 just after the death of the Pope. I had been absent from San Isidro for a while. So, when the letter was sent from Rome, I wasn't there. And then I was called to help in the Buenos Aires Nunciatura and I couldn't take care of my personal correspondence. Back in Rome, I am now free to answer you.


Really I do not recall receiving a letter from you in february. As you say I should have answered in that case as I do now. And very gladly so because in this way we can establish again a contact which was proved to be fruitful along the years. It is my pleasure and my duty to take care, on behalf of the Roman Catholic Church, of the Catholic-Jewish relations.

Concerning the Puebla meeting, I personally wrote a draft on relations with Judaism and related matters when I was asked to give my impression on the first draft of the preparatory document. Whether this point shall come out in the final document is another question because in the meantime the whole discussion of the participants will take place. I am not entirely sure that this is one of their priorities. If, as it seems, I am there, I shall look into the matter.

I am glad you always read Criterio, although I write very seldom for it, for obvious reasons, and when I do I always sign what I write. I also hope with you that Argentine finally finds its full peace and I pray for that intention.

With my personal greetings to yourself and Mrs. Kovadloff.

yours sincerely

  
Jorge Mejia  
Secretary

The government is thus going to be forced to choose very rapidly between respecting the democratic stance it has taken up and maintaining its already shaky hold on the country. There are already rumours that Pereda will dismiss his cabinet and appoint a new and exclusively military team, which would assure greater homogeneity and control.

## **Peru: no concessions**

**President Morales Bermúdez kept a stiff upper lip last week after press reports of growing military discontent. Tension still centres on the miners' strike.**

The political temperature rose sharply last week when both left and right-wing papers claimed that some officers had been on the point of staging a coup. According to the left-wing *Marka*, matters were brought to a head when the central bank president, Manuel Moreyra, claimed that the miners' strike (LAPR XII, 33) was losing the country US\$2m a day of money which was vitally needed to meet the commitment with the International Monetary Fund.

The right-wing weekly *El Tiempo* maintained that only the personal intervention of the prime minister, Oscar Molina Pallochía, had prevented some of the military from halting the deliberations of the constituent assembly. Neither publication made clear, however, whether military discontent centred on President Francisco Morales Bermúdez or merely on his plan to hand the country back to democratic civilian rule by 1980.

But while the rumours flew, the President kept a stiff upper lip. At a ceremony in Tacna to mark the 49th anniversary of the city's return from Chilean rule, he said that the military government would not tolerate any interference with the rules laid down for the transfer to democratic rule. He added that general elections would be held earlier than planned if the constituent assembly finished its work ahead of schedule.

With a delphic lack of specificity, the President said that the peaceful transition to democracy was being jeopardised by 'radicalised groups' out to take advantage of the new climate of freedom. Such groups were eager to force the government into drastic measures by engendering a climate of violence. A massive turnout at the forthcoming general elections would be the best possible answer to the hotheads, the President said.

But the government is no nearer to a solution of the miners' strike, the most immediate of its many problems. Last week the strikers' leaders

firmly turned down Morales Bermúdez's offer to repeal a two-year-old law which bans strikes in the mines, in return for a resumption of work. The sticking point came when Morales Bermúdez said that he could make no concessions on the men's main demand because the state-owned Centromin and the United States-owned Southern Peru Copper Corporation would not countenance the reinstatement of some 320 miners who had been dismissed in the past 18 months. At a news conference, Víctor Cuadros, general secretary of the Federación Nacional de Trabajadores Mineros y Metalúrgicos del Perú (FNTMMP), said that the strikers would settle for nothing less than the reinstatement of all their workmates.

The government replied by placing a further five mining areas under a state of emergency. After a cabinet meeting on Monday, a spokesman said that constitutional guarantees would be suspended in the central Andean departments of Huanuco, Junín, Pasco, Huancavelica and Ayacucho. Similar measures had been taken in five other mining departments on 21 August, a fortnight after the strike began.

Salt was rubbed in the government's wounds, however, when the two official dailies, which had been leading the attack against the 'wreckers' in the mines, were themselves hit by industrial problems early this week. Journalists at *El Peruano* and *La Crónica* went on strike to demand better wages, union recognition and guarantees of job security. The journalists were told that concessions could be made on the first two demands, but not on the last. The journalists on the official dailies are civil servants who will be subject to lay-offs under the new IMF deal (LAER VI, 32). Both the papers appeared on the streets, but not till midday instead of early morning, and both were only about half their normal size.

## **Latin America: Puebla and the Pope**

**If the new Pope goes to the Latin American bishops' conference in Mexico next month he will probably strengthen the hand of the conservative sectors, which are all set to confirm the retreat from Medellín.**

Since the new Pope, John Paul I, is so much an unknown quantity, the rumours about his possible presence at the third meeting of the Latin American bishops' conference, Celam, at Puebla, Mexico, next month are almost entirely specu-

lative. He is reported to be 'interested' in Latin America, and might decide to follow in his predecessor's footsteps in confirming the importance of Celam and the Latin American Church. The impact this could have will be determined by the course of the Puebla meeting. The Pope, however, is reported to have conservative views and the conservative sectors of the Latin American hierarchy exercise firm control over both the organisation of the Puebla meeting and Celam, so the most likely outcome will be a victory for these sectors.

The conservatives have been working steadily since the Medellín meeting ten years earlier to correct what they see as a swing too far to the left. Medellín confirmed the commitment of the Church to the poor and oppressed of the continent, and thus to basic social change. The years after saw the development of what has been called 'liberation theology', to deepen and strengthen this commitment.

This development is one of the main areas under attack by the conservatives, who see liberation theology as only one step away from full-blown marxism, leading inevitably to the adoption of marxist positions by its proponents.

The conservatives control the mechanisms of Celam through the general secretary, the able and energetic Colombian bishop, Alfonso López Trujillo. They are also reported to have received substantial financial support, mostly through the West German Church, and the no less substantial moral support of the Vatican. The wealthy West German Church has a special fund for Latin America, and sees the fight against communism as a key task of the Church in Latin America. The Papal nuncios throughout the continent have in almost every case sided with the conservatives, and have provided a useful network of communications through which the right has been able to organise.

López Trujillo's main advisers include such figures as the Belgian priest, Roger Vekemans, who has been frequently linked with the CIA's operations in Latin America, and particularly in Chile. Others are a Chilean Jesuit, Renán Poblete, and a Uruguayan layman, Methol Ferré, who has found himself in the position of defending the right-wing military regimes through the logic of his fervent anti-communism.

This team has been responsible for the initial discussion documents, ostensibly based on questionnaires sent out to the four regions of the Latin American and Caribbean churches. The four regions were grossly unevenly divided. They were: Mexico, Central America and Panama; the West Indies; the Bolivarian nations; and the southern cone—including both Brazil and Argentina.

The role of the powerful and controversial Brazilian church was thus very much minimised.

The Celam team could legitimately claim that the replies and analyses from the four regions were extremely diverse, reflecting the very different problems facing the churches in the different areas. It could also maintain that the southern cone group, which contains many of the radicals, was only one point of view among several, rather than the majority view, which numerically it is.

The Brazilian position has been further weakened by the virtual halving of its delegation to the conference. Each church is allowed one representative per five bishops, which would have given the Brazilians, with more than 300 bishops, about 70 representatives. However, the organisers appealed publicly to the Brazilians to reduce their representation to one for every ten bishops, which the Brazilians had little choice but to accept. They will have 38 representatives.

The final 200-page discussion document, which began to circulate at the end of 1977, and was ostensibly based on the questionnaire replies, then identified the key concerns of the continental Church, not as the national security doctrine of the military regimes, or the repression and oppression of large sectors of the population, but as the transformation of rural to urban societies, and the increasing secularisation of Latin American society.

Most episcopal conferences did not manage to discuss this document until March and April, but it was then heavily criticised by most, and in some cases rejected outright (by the Brazilians and Panamanians). The radicals had no alternative proposal, however, nor had they any mechanism for distributing and discussing one. Although small informal groups had been meeting throughout the continent to discuss and prepare for the Puebla meeting, the radical bishops themselves had no structure for meeting to organise. One attempt to meet, in Ecuador in August 1976 (LA X, 33) was broken up by the government, many thought at the instigation of the nuncio. The bishops were detained and then deported as 'subversives'.

The Brazilians and the Panamanians did produce a short document for discussion, and the Celam team which met in July had to take account of the criticisms. It has now apparently re-drafted a more moderate version, aimed at capturing the centre ground. But at Puebla, unlike Medellín, the bishops will not be allowed to bring advisers with them. At Medellín these advisers were on hand to draft new sections for the final document, as new areas of discussion were identified. Their absence from Puebla will make it almost impossible for the bishops to produce anything similar to the Medellín statement. In another move to restrict debate, members of some organisations which had observer status at Medellín have been told that they will not be welcome at Puebla.

# SYNAGOGUE COUNCIL OF AMERICA



## memorandum

to: Members of IJCIC  
from: Rabbi Ronald Sobel, Chairman  
subject: Meeting on September 21, 1978  
date: July 26, 1978

I am pleased to inform you that we have scheduled the next meeting of IJCIC for

DATE: Thursday, Sept. 21, 1978

TIME: 12:30 P.M.

PLACE: SCA Conference Room.

We have set this date to accommodate Dr. Gerhart Riegner who will be in the United States that day.

There are a number of important matters that require our committee's attention, including the following:

1. The appointment of Prof. Maas Boertien as Franz von Hammerstein's replacement.
2. The time and agenda of our next major consultation with WCC.
3. An IJCIC response to the WCC collection of "Guidelines for Christian-Jewish Relations", particularly paragraph Nos. V and VII.
4. WCC proposal for a meeting of the Liaison and Planning Committee in the Fall.
5. Proposal for a meeting with Orthodox representatives to take place in Rumania.
6. Place and theme for our next meeting with Vatican representatives.

As you see, we have a rather full plate, and all of these items require thoughtful attention. May I therefore suggest that you plan to be with us until 4:00 P.M.

Please return the enclosed card to facilitate our planning.

Warm regards.

RS:hfe  
Enclosure

## M E M O R A N D U M

TO: Members of IJCIC

FROM: Prof. Michael Wyschogrod

SUBJECT: Summary of Sept. 21, 1978 Meeting of IJCIC

DATE: October 4, 1978

Present were; Rabbi Ronald B. Sobel, Presiding (ADL); Rabbi Balfour Brickner (UAHC), Mr. Theodore Freedman (ADL), Rabbi Leon Klenicki (ADL), Dr. Gerhart Riegner (WJC), Rabbi Bernard Rosensweig (SCA), Rabbi Sol Roth (SCA), Rabbi Henry Siegman (SCA), Mr. Israel Singer (WJC), Prof. Shemaryahu Talmon (IIC), Rabbi Marc Tanenbaum (AJC), Rabbi Walter Wurzbarger (SCA), and Prof. Michael Wyschogrod (SCA).

### I. Appointment of Prof. Maas Boertien

There was a discussion of the appointment, effective January 1, 1979, of Prof. Boertien to the WCC to replace Franz von Hammerstein. Hopes for a good relationship were expressed.

### II. Next Consultation With WCC

There had been a meeting on April 10-12, 1978, at Harvard to discuss the future WCC-IJCIC consultation on "Man Living In Nature - Man Living With His Neighbors: Christian and Jewish Perspectives." The Jewish representatives were Prof. Manfred Vogel of Northwestern University, and Prof. Michael Fischbane of Brandeis. While Krister Stendahl had promised a written report on the outcome of this meeting, none has been received. On the basis of a short letter from Vogel and conversation with Stendahl, it seemed that the group decided to concentrate the forthcoming consultation on "Man Living In Nature."

There ensued a discussion on the advisability of accepting this theme for the future consultation. Two main points of view emerged. Some speakers thought that the topic does not deal with issues of major concern to the Jewish community and that much of the ecology concern is mainly a Third World attack on the West that Jews should not support. Other speakers stressed the significance of the global ecology problem and pointed out the desirability of accepting topics not exclusively of Jewish concern, especially since Israel has contributed to the solution of some problems facing developing nations.

There developed a consensus that we can accept the topic of "Man Living In Nature" and that Jewish concerns will be taken into account in the papers of the Jewish scholars and the discussion.

(cont'd)

In view of the circumstances, it was agreed to postpone the preparatory meeting to a date in January or February 1979, to be held in Geneva.

### III. WCC Guidelines for Christian-Jewish Relations

The WCC has asked IJCIC to respond to the Guidelines that were adopted at the June 1977 Jerusalem Conference, as well as the expanded version written by von Hammerstein. Prof. Wyschogrod was asked to circulate the draft of a reply after consulting with Rabbi William Kloner who had prepared a critique of the Guidelines for ADL as well as others suggested by the IJCIC agencies.

### IV. Relations With The Vatican

Dr. Riegner reported that the Vatican had expressed the desire not to institutionalize the Catholic-Jewish meeting dates, and was therefore proposing a meeting in Regensburg in the Fall of 1979. It was decided that the date most suitable was Oct. 23-25, with a preliminary Jewish meeting on Oct. 22. It was also decided that a preparatory meeting with the Vatican be scheduled, if possible, in conjunction with the WCC preparatory meeting in January or February 1979.

### V. Meeting With Orthodox

Dr. Riegner reported that the meeting in Rumania with Orthodox representatives could not be worked out due to apparent Orthodox reluctance.

### VI. Academic Resource Committee

It was decided to send out a questionnaire to those appearing on the list of nominees informing them of the work of IJCIC and asking about their fields of interest so that it will be easier to locate competent scholars as the need arises.

###

IJCIC

memorandum

## THE AMERICAN JEWISH COMMITTEE

**date** December 21, 1978  
**to** Bert Gold, Zach Shuster  
**from** Marc Tanenbaum  
**subject** IJCIC Meeting of 12/20/78 at SCA

I attended a meeting of IJCIC member agencies yesterday at the SCA for the purpose of discussing forthcoming meetings and projects with the World Council of Churches and the Vatican. Among others in attendance, there were Dr. Gerhard Riegner, Henry Siegman, Ronald Sobel, Balfour Brickner, Rabbi Walter Wurzberger, Israel Singer of WJC, David Polish of SCA, and Mordecai Waxman of the Rabbinical Assembly.

Following is a brief summary of the conclusions:

1) The IJCIC proposal to go ahead with a meeting with the WCC in February to be held in Geneva: The agenda will include a detailed discussion of the proposed WCC Guidelines on Christian-Jewish Relations.

In addition, IJCIC will seek to arrange an exploratory conversation with the Lutheran World Federation in Geneva about the same time that we will be meeting with the WCC.

Among other questions to be explored with the WCC are the possibility of a meeting with African Christians and also with the Greek Orthodox Church in Europe.

There will be a Fall 1979 meeting of the full plenum with WCC, possibly in Toronto.

2) Proposed meeting with the Pope: It was agreed that an effort would be made to set up the first meeting between Pope John Paul II and the Jewish community through an IJCIC delegation hopefully for early March.

With the exception of the ADL, each group agreed that there would be no efforts to set up a meeting with the Pope prior to the IJCIC meeting. It was also understood that the Phil Klutznick letter would provide the basis for representation of the Jewish delegation with the Pope. It was agreed, too, that competent members of IJCIC would be invited to be part of the audience with the Pope in order to assure that continuity as well as substantive issues are properly handled.

It was also agreed that efforts would be made to set up a working meeting between IJCIC and the Vatican Secretariat on Catholic-Jewish Relations prior to the audience with the Pope with the expectation that the Pope may meet separately with the working group in order to give his blessings to the Vatican Secretariat for Catholic-Jewish Relations. The "Klutznick" meeting would be considered as a separate summit meeting.

It was agreed that a committee consisting of Riegner, Shuster, and Lichten would meet together in Rome shortly with Fr. Mejia and Bishop Torella in order to lay the foundations for the March meeting with the Pope. It was also agreed that a sub-committee would be set up consisting of Tanenbaum, Singer, and Wyschogrod in order to draft a preliminary statement that would be read to the Pope at the March audience. The statement committee will meet next week at SCA.

It was disclosed confidentially (and not for publication) that Pope John Paul II has sent a private letter to Israel's president Yitzchak Navon in which he expressed in very warm and forthright terms his "respect and admiration for the Jewish people and Israel as well as for Jewish culture and achievement for the betterment of mankind." The Israeli officials who have seen the text are quite encouraged by the Pope's forthright and warm spirit. It is hoped that the March summit meeting will provide an occasion for the Pope to express such sentiments toward Israel, Judaism, and the Jews in a public way.

It was confirmed that the plenary meeting with the Vatican delegation at which papers will be presented will take place October 20-23, 1979, in Regensburg, Germany.

MHT:RPR

